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# Never the Same: Using Short-term Missions as a Tool for Spiritual Formation

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GEORGE FOX UNIVERSITY

NEVER THE SAME:  
USING SHORT-TERM MISSIONS AS A TOOL FOR SPIRITUAL FORMATION

A DISSERTATION SUBMITTED TO  
THE FACULTY OF GEORGE FOX EVANGELICAL SEMINARY  
IN CANDIDACY FOR THE DEGREE OF  
DOCTOR OF MINISTRY

BY  
THOMAS G. MOON

ORANGE CITY, IOWA

APRIL 2010

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# DISSERTATION ACCEPTANCE CERTIFICATE

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## ABSTRACT

It is estimated that over one and a half million American Christians will travel abroad this year on a short-term mission project, and that doesn't include the number who travel on similar domestic trips. However, in spite of the phenomenal growth, the modern short-term missions movement continues to suffer from what could only be described as an identity crisis. Many pastors, educators, and mission leaders continue to be engaged in missiological soul-searching, dialoging about the fundamental questions concerning the value and purpose of short-term mission trips. The insistence on using the same language to describe and discuss both long-term and short-term missions has contributed to the confusion, and has in some ways, pitted the two philosophies against each other. Certainly there is overlap, but the two approaches ought to be considered as two very distinct elements of Kingdom work.

This project will attempt to present and defend that to maximize the effects of a short-term mission trip, it should focus on the spiritual formation of the participant. These trips have much in common with pilgrimages in which one leaves behind his or her "normal life" in order to engage in an activity with the hope that a personal transformation will occur. Paradoxically, by focusing on real spiritual transformation, the short-term participant will actually be a better short-term missionary, and the trip will be a greater blessing to the host/receiver. Chapter 1 provides a basic overview of the problems and promises of short-term mission projects and presents the spiritual formation of the traveler as a primary purpose for doing short-term missions. Chapter 2 discusses spiritual formation in very broad strokes. A biblical and historical view of spiritual formation will show how service and mission contribute to the spiritual

growth of the individual. The short-term mission experience, specifically as it has developed in North America, is examined in Chapter 3. This chapter looks at God's mission in the world and how short-term missions has changed the way the North American church has engaged in missions and cross-cultural ministry. Also included is an assessment of the short-term mission enterprise. Chapter 4 examines the short-term missions program of Northwestern College in Orange City, Iowa. Chapters 5 and 6 argue that the spiritual formation of the participants should be given priority in a short-term experience and explains why this is crucial to an effective short-term missions program. The chapters propose a new role for the traveler, a structure for designing the program, and a philosophy for maximizing the contributions an STM can make to one's spiritual life. Attention is given to pre-field preparation, on-field processing, and post-field debriefing. Finally, Chapter 7 offers a summary and conclusion of the project while proposing some methods and tools for assessment and evaluation.

Included in the project are appendices that contain an evaluation of the program at Northwestern College, assessment tools to aid in measuring the growth of the student and effectiveness of the experience, and sample programs for weekend retreats to equip Spring Service Project (SSP) leaders and students involved in the Summer of Service (SOS) program. The heart of the project is two manuals to guide students through the training, debriefing, and processing phases of the short-term mission experience. The first manual is designed for student leaders to use with their SSP teams. The second is to help guide the SOS interns through the preparation and debriefing phases of their summer missionary internship.



## **CHAPTER ONE**

### **INTRODUCTION**

I would tell each student preparing for a “Summer of Service” to take a good look in the mirror before you get on that plane because that’s the last time you will ever see that person.

NWC intern to Guatemala

#### **A “Victim” of Short-Term Missions**

The summer of 1981 was probably three of the most formative months in my life. It was the summer I accompanied Dr. Walt Baker and a handful of students from Dallas Theological Seminary to Haiti on a short-term mission trip. Not only did I see a side of God I had never seen before, I also saw another future for myself that was quite different from the one for which I was preparing. The “spiritual high” soon faded, but the effect was permanent; an undertow of unquietness continued to circulate in my heart and mind. After seven years of pastoral ministry in a loving and supportive church, my wife, who also had a short-term mission experience in Haiti, and I decided that we did not want to wake up one day when we were fifty years old and wonder “why didn’t we ever try that?” I resigned from the First United Methodist Church in Irving, Texas and moved my young family to Costa Rica. After a year of language training, we were privileged to minister almost eighteen years in the mountains of south Mexico, but it all started with that summer in Haiti.

#### **The Impact of Short-Term Missions**

In the latter part of the 20<sup>th</sup> century, many mission agencies began offering a “practical missionary training” experience for those considering a career in cross-

cultural ministries, but Dr. Baker was one of the first to use and develop short-term mission experiences, not just as a recruiting tool, but as part of theological education and spiritual development. Over the last 25-30 years, the Christian Church has seen the short-term missions "industry" explode, both in the number of participants and dollars invested, especially among North Americans. It is estimated that more than one and a half million U.S. Christians travel abroad each year on a "short-term mission project", and that does not include the unknown thousands who have traveled on similar domestic trips.<sup>1</sup>

The movement is truly a grassroots phenomenon and is changing the way the North American Church ministers in and to the world. In true Western fashion, the short-term mission enterprise has been extensively developed and marketed; one can hardly pick up a mission quarterly, journal, or youth ministry magazine without seeing at least one article or recruiting ad for short-term missions. However, most of the writing and promotion has been on the popular level, and though many pastors and youth pastors will be expected to lead short-term mission projects, the subject is given only superficial treatment in most seminaries and Bible colleges. As a result, the short-term mission industry continues to struggle with an identity crisis. Pastors, educators, and missionaries continue to ask such fundamental questions as: "Who really benefits from short-term mission projects?" "Are they worth the financial investment?" "Are there any long-term results?" and "What is their real purpose?"

After years of hosting short-term mission teams, I now find myself in the position of recruiting and sending short-term missionaries. I am both a strong

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<sup>1</sup>Robert J. Priest and others, "Researching the Short-Term Mission Movement," *Missiology* 34, no. 4 (2006): 432.

advocate for short-term missions as well as one of its most vocal critics. No doubt, the investment of dollars and time in short-term mission experiences is significant, but the investment can also produce great dividends for the traveler, the sending church, and the receiving host. Unfortunately, short-term missions also has the potential to feed the consumerism of the American church, jade the participant, and even damage the ministry on site.

Many assume that their views in approaching short-term missions (STM) are biblical ones, when in fact, they are dangerous. The promotion and reporting of the STM are usually in the hands of the senders instead of the nationals, and therefore, often contribute to North American dominance. The assumption that “they need help” often implies that the receiving hosts are not capable. I remember receiving the CD recording of the “celebration service” from the sending church of a short-term team who came to help us. The spokesman for the group joyfully explained to the congregation how they “taught the Mexicans how to do evangelism.” Teams often come to accomplish a task and then return home, confident that they have done God’s work and are leaving behind a contented and appreciative national congregation. The expectations are often unrealistic as are the inflated conclusions of the effectiveness of their ministry.

There are, of course, other pitfalls about STMs that the senders and travelers rarely take into account. For example, many arrive goal-focused though they may be ministering in a society where relationships take priority over painted Sunday school rooms. Also, there is always the possibility of displacing professional nationals with American volunteers as in the case of medical caravans. Many times short-term

missionaries arrive over-confident in their skills and ministry models and expect them to work equally well in another culture. And of course, there is always the possibility of overburdening both nationals and missionaries: “Why wouldn’t you want to have twenty teenagers all summer? After all, we’re here to help you!” Finally, there are also hosts who have learned to capitalize on mission teams; using, perhaps even exploiting, them to improve their economic condition, enhance the physical plant, or obtain the latest technology. There is even a danger of a ministry evolving into a business that exists solely to host mission teams.

For good and bad, the genie is out of the bottle, and short-term missions now make up an integral part of the ecclesial and missional landscape. Does this mean we stop doing short-term mission projects? I would answer with a definite “no”. We most certainly should continue doing short-term missions, but we need to be honest as to what they can and cannot accomplish and for whom.

### **Missionary or Pilgrim?**

I am convinced that the primary beneficiaries of short-term missions are the goers: those who leave home to do “mission work” in a place different from their normal cultural context. That is not to say that real ministry and service does not happen, nor does it mean that the hosts do not need short-term volunteers to carry out their ministry and are not blessed by them. But studies seem to indicate, as I will demonstrate later, that it is the “goer” who receives the greatest long-term impact from the experience.

One simple adjustment that would help advance the discussion is to recognize that we need different categories for describing short-term and long-term mission

programs. Though there is certainly overlap, short-term mission trips are a different animal than what is traditionally considered long-term or professional mission stays. The STM is an equally valid and significant part of Kingdom work, but with its own distinct purpose and methodology.

I propose, first of all, that we admit that the identity of the primary beneficiary of the short-term experience is the traveler and not the host. Ron Blue, former president of CAM International and professor at Dallas Theological Seminary, describes how the insights from one of the creators of the Peace Corps clarified his own understanding of short-term missions. Dr. Blue asked him if the Peace Corps had fulfilled his expectations. He replied,

“Yes it has, but there has been an added benefit we didn’t even foresee. Actually, the United States has profited more than the countries we sought to help. The Peace Corps volunteers returned to the United States transformed. They became some of the most dedicated, productive, visionary citizens of our society.”<sup>2</sup>

Dr. Blue applied this thought to short-term missions saying, “Short-termers can return to become some of the finest examples of (Christian) vision and dedication.”<sup>3</sup> In the way that the Peace Corps helps make better Americans, short-term missions can help to develop better Christians.

In many ways the short-term volunteer may resemble a “traveling pilgrim” more than a “missionary”. Certainly the short-term mission experience is distinct from the traditional pilgrimage, and these distinctives will be discussed later; but as with pilgrimages, these travelers voluntarily leave their homes and routines with the

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<sup>2</sup>Ron Blue, “Tell the Story: Communicating When You Return,” in *Stepping Out: A Guide to Short Term Missions*, ed. Steve Hawthorne, Kn Moy, and Rick Krekel (Seattle, WA: YWAM Publishing, 1992), 179.

<sup>3</sup>Ibid.

anticipation of participating in a spiritual intensive experience with some formative sacred goal in mind.

There is nothing wrong with this; in fact, when we become intentional about using the STM as a tool for the spiritual formation of the participant, we are able to design an experience that will allow us to get a greater return on our investment for both the goer and the host. I realize this sounds a bit double-jointed; after all, “missions” by definition should be *outward* focused, and the words “spiritual formation” usually bring to mind *inward* skills and self-knowledge. However, the strange truth is that by making the spiritual formation of the participant the priority of the mission experience, he or she will be a better short-term missionary; and paradoxically, the way to make the experience about the missionary’s spiritual formation is to not make the experience about him or her! Recognizing that the primary benefit of the STM is the spiritual formation of the goer, the purpose of this dissertation is to propose a project for capitalizing on the STM spiritual formation possibilities.

### **The Scope of this Project**

This project hopes to flesh out, both philosophically and practically, the use of short-term mission experiences as a spiritual discipline in which one leaves behind his or her “normal life” in order to engage in an activity where he or she may be tested, humbled, and stretched in order for personal transformation to occur. Chapter 2 discusses spiritual formation in very broad strokes. A biblical and historical view of spiritual formation will show how service and mission contribute to the spiritual growth of the individual. The short-term mission, specifically as it has developed in

North America, is examined in Chapter 3: including the biblical basis, the identity of the participants, some pitfalls, and a description of some current models. Chapter 4 examines the missions program of Northwestern College in Orange City, Iowa and how that program fits into the overall vision for learning at Northwestern. Chapters 5 and 6 argue that in order for the missions program at Northwestern College to be as successful as possible for everyone involved, the spiritual formation of the participants, as defined in Chapter 2, should be made the primary purpose of the program. A “spiritual pilgrimage” approach to short-term missions is offered along with some practical suggestions for implementation. Included in the project are two manuals for use in the global outreach program at Northwestern College that attempt to put into practice the philosophy and strategy developed in the written statement. The leadership of the program must be intentional about spiritual formation in order for the experiences to have long-term impact. Micah 6:8 (God’s demand to “act justly, love mercy and walk humbly with your God”) will serve as the philosophical and theological framework for the program.

## CHAPTER TWO

### MOVING TOWARD THE MARK: A General Philosophy of Spiritual Formation

The fact that the improvement of the whole humanity must begin with the individual, in fact with myself, is a thing which we cannot drive into our heads.<sup>1</sup>

C.G. Jung

#### Introduction

North Americans are notoriously task-oriented; we like to fix things. This, of course, is not always a bad thing. It becomes a problem when, as North American Christians, we begin to operate on the assumption that if the right strategy can be formulated and enough energy invested, then we will be able to come to the rescue of those in need and accomplish great things for God. All the while God is imperceptibly moving offstage and into the margins of our lives and ministry. This particular expression of pride, self-sufficiency, seems to be accentuated in short-term missions. Short-termers often arrive on site with over-inflated expectations of their contribution to the ministry. As a host, I rarely found these “servants” very helpful. The short-termers’ intent on “doing me this great favor” usually came with an agenda to accomplish, an expertise to offer, or a superior methodology to impose. This project attempts to offer an alternative to the normal “task-oriented” short-term mission project by identifying the primary purpose as the spiritual formation of the goer/pilgrim. Although this idea will be examined more fully in Chapter 5, the purpose of this chapter is to begin by outlining a biblical and practical philosophy of spiritual formation.

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<sup>1</sup>C. G. Jung, *Psychological Reflections*, ed. Jolande Jacobi, trans. Jolande Jacobi, 1 ed., Bollingen Series, vol. XXXI (New York: Pantheon Books, 1953), 200.



In recent years the terms “Christian spirituality” and “spiritual formation” have been recovered from our church traditions and have become so embedded in our contemporary Christian theology and conversation that it’s amazing to me that “Christian spirituality” was ever considered an oxymoron.<sup>2</sup> However, in spite of, or maybe because of the current swell in the amount of literature on the subject, there is still much confusion on the subject, and many still search for the “right way” to do spiritual formation.

### **Defining Some Terms**

*What do we mean when we speak of “the spirit”?*

In the 1998 film “Dark City”, John Murdoch wakes up to find himself in an apartment with a brutally murdered woman, and his clouded memory tells him that he is the killer. As the movie progresses, we find that the “city that never sees the sun” was created to study human beings by an alien race known only as “The Strangers”. After anesthetizing the inhabitants, The Strangers conduct their experiments by altering both the appearance of the city and the memory of their subjects. Their assumption is that the “self” of adult human beings is found in the storehouse of the mind and that “self” can be altered by simply rearranging their memory. Murdoch knows in his heart that he is not a murderer, and he begins to unravel the world created by The Strangers. At the end of the movie, John Murdoch confronts his adversaries and makes this simple but theologically sophisticated observation. “You

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<sup>2</sup>Bradley Holt, *Thirst for God: A Brief History of Christian Spirituality*, 2ed. (Minneapolis: Fortress Press, 2005), 2.

wanted to know what it was about us that made us human. Well, you're not going to find it in here (pointing to his head). You were looking in the wrong place"<sup>3</sup>

Alex Proyas, writer and director of "Dark City", knows that there is a part of us that cannot be observed in cells and tissues or explained by a series of chemical reactions. We are more than a memory of our past actions, attitudes, and remembered records. There is a dimension in each human life where our feelings, thoughts, and plans reside that is invisible to others. It is a part of each one of us that even we do not fully grasp. It is the spiritual aspect of human beings that Dallas Willard calls the "human within".<sup>4</sup>

The root words used for "spirit", found in the Old Testament and New Testament respectively, are **X;Wrā** and **pneu/ma**. The word in the Old Testament has a broad range of meanings. It is usually translated as "wind", "breath", or "spirit" and appears both literally and figuratively. It is often taken as a symbol for life itself or a metonymy for God's creative work and prophetic proclamations.<sup>5</sup>

The New Testament counterpart has much the same meaning but takes on the distinctive elements of New Testament theology. The **pneu/ma** animates the physical body and appears to be understood as the immaterial part of the human personality (2 Corinthians 7:1; Colossians 2:5); the source and seat of insight, feeling

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<sup>3</sup>Alex Proyas, "Dark City," (USA: New Line Cinema, 1998).

<sup>4</sup>Dallas Willard, *Renovation of the Heart* (Colorado Springs, CO: NavPress, 2002), 16.

<sup>5</sup>William Gesenius, *A Hebrew and English Lexicon of the Old Testament*, trans. Edward Robinson (Oxford, UK: Clarendon Press, 1980), 924.

and will.<sup>6</sup> The Bible often contrasts this with two words that are often taken as synonymous but are really quite different. “The flesh” (sa, rx) is often discussed as the opposite of “spirit.” The sa, rx seems to be more closely connected with sin and rebellion rather than creation, thus the contrast with spirit appears to be moral in nature. The polarity of “spirit” and “body” (sw/ma) has more to do with antonymous yet interconnected substances: that is, the material and immaterial aspects of humankind. While it appears that it is the spirit that energizes the body, both together make up the personality of the whole person. Spirit and body (pneu/ma and sw/ma) seem to be interconnected in order to form the whole person.<sup>7</sup>

God is also described as “spirit”. It is God’s spirit that differentiates Him from everything that is not God. It is the Divine power that produces all Divine existence and carries out every application of the Divine will. The Spirit is spoken of as a separate person of the Triune God who manifested Himself as the “Spirit of Christ” (Acts 16:7; Romans 8:9; 1 Peter 1:11), fills and inspires the people of God (Luke 1:17, 1 Corinthians 2:4), produces a spiritual type of conduct in the life of a person (Galatians 5:16-25), and dispenses a rich variety of gifts for His people (1 Corinthians 12: 4-13). The Spirit of the Lord (hw"hy>-x;Wr)) is the very life of God Himself. It is the life of the Lord that He puts forth to “give life and power, wisdom

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<sup>6</sup>Walter Bauer, William F. Arndt, and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago, IL: University of Chicago Press, 1979), 675.

<sup>7</sup>Ibid., 676.

and speech, knowledge and understanding to humans. It is the living, mighty, self-communicating presence of God Himself.”<sup>8</sup>

The biblical evidence helps us come to some conclusions about the spiritual aspect of our being and how we are to relate to the God who is spirit. There is a spiritual side to human beings that lies in our consciousness, the “human within” where our true self lies. The human spirit is nonphysical, yet it is intricately woven together with the body, animating it and giving it power. The spirit enables us to make decisions, form value judgments about people and things, mold our intentions, and respond with emotions to our circumstances. Being “spiritual” is not something we should do or ought to be; it is an inescapable reality. Everyone is spiritual.

Though the spirit is nonmaterial, it does not mean that it is anti-physical. The spiritual aspect of our being is interwoven with our physical bodies only to be separated at death. But this is not how it is supposed to be. The “human within” was always meant to dwell in the physical and will do so again when God does for us what He did for Jesus. This is the truth of the resurrection.<sup>9</sup> The physical creation, including the body, does not wait to be destroyed, but to be redeemed (Romans 8:19-23). All of creation is “spiritual”, and therefore we should be spiritual in all aspects of who we are and what we do. Quite simply, it is how we feel at home on the earth. In order to understand spiritual formation and the role of short-term missions in spiritual formation, Christians must abandon the platonic obsession with otherworldliness and individuality and recover the more biblical “earthiness” and community of our Jewish

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<sup>8</sup> Lesslie Newbigin, *The Open Secret: An Introduction to the Theology of Mission* (Grand Rapids, MI: Eerdmans Publishing Company, 1995), 57.

<sup>9</sup> N.T. Wright, *Jesus and the Victory of God* (Minneapolis, MN: Fortress Press, 1996).

and early church roots. The anonymous author of *The Cloud of the Unknowing* states flatly, “God forbid that I should depart that which God hath coupled, the body and the spirit. For God will be served with body and with soul both together and will reward man his need in bliss, both in body and in soul.”<sup>10</sup> The physical body, therefore, should be seen as a resource for spiritual formation, not its impediment.

God, whose spirit occupies the space around us, desires to be seen and known by us. It is on this level that the basis of our relationship with Him is formed. In biblical language, it is our heart, the core of our being, the part that organizes our selves into the whole life as a person that connects with the Divine Spirit. Dallas Willard says it is the heart of “personal/spiritual reality that is its innermost core.”<sup>11</sup> He goes on to say, “The heart, or will, simply is spirit in human beings. It is the human spirit, and the only thing in us that God will accept as the basis of our relationship to him.”<sup>12</sup>

#### *How Does Spirit Differ From Spirituality?*

Spirituality, even Christian spirituality, is a slippery word, and if not clearly defined, it can be counterproductive and perhaps even harmful. Bradley Holt says that spirituality actually refers to three distinct arenas of discussion. He sees spirituality as a “capacity”, “style”, and an “academic discipline.”<sup>13</sup> Spirituality as a “capacity” is the ability to recognize and relate to the unseen world and “integrate spiritual

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<sup>10</sup>Anonymous. *The Cloud of Unknowing* [HTML Document] (Christian Classics Ethereal Library, Jan. 8, 2000 14th. c. English, accessed Oct. 30 2008); available from <http://www.ccel.org/ccel/anonymous2/cloud.html>.

<sup>11</sup>Dallas Willard. *The Divine Conspiracy* (San Francisco, CA: HarperCollins, 1998), 80.

<sup>12</sup>Ibid., 81.

<sup>13</sup>Holt, 7.

meanings with physical activities, to integrate intellectual work and ethical action.”<sup>14</sup>

Marjorie Thompson describes this aspect of spirituality as “the universal human capacity to receive, reflect, and respond to the Spirit of God.”<sup>15</sup>

Holt explains that “style” describes *how* one relates to God and the world.<sup>16</sup> One’s “style” of spirituality describes how the person approaches his or her spiritual life. It could be a very individualistic approach or it could, for example, follow a specific tradition such as “Reformed spirituality”, “Wesleyan holiness”, or “Ignatian practices”. It usually describes a person’s worship style, religious practices, and personal rituals he or she may practice. It becomes part of the person’s worldview.

His third category is that of an “academic discipline”. It is the study of various “styles” and “capacities” of spirituality and “enjoys contribution not only from theologians but also from historians, sociologists, psychologists, philosophers, and so forth.”<sup>17</sup> Like Holt, I prefer the phrase “spiritual formation” to describe Christian spirituality because it implies a process of development rather than an abstract description of the non-material world or an unspecified style of living.

*What is “spiritual formation”?*

Just as everyone is spiritual, everyone participates in some form of spiritual formation. Everyone is formed spiritually one way or another, regardless of their religious perspective. We have all learned “how to live” from someone else: how to

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<sup>14</sup>Ibid.

<sup>15</sup>Marjorie J. Thompson, *Soul Feast: An Invitation to the Christian Spiritual Life* (Louisville, KY: Westminster John Knox Press, 1995), 7.

<sup>16</sup>Holt, 7.

<sup>17</sup>Ibid.

make decisions, how to handle emotions, and how to relate to others. This “capacity” to relate to the non-material world has been and is developing in all of us, and this capacity evolves into a style of relating to God’s spirit, even if we think that style means not relating to God at all. Willard offers this generic definition for spiritual formation: “The process by which the human spirit or will is given a definite ‘form’ or character. It is a process that happens to everyone.”<sup>18</sup>

There is a healthy spectrum of vocabulary in the area of spiritual formation. Some prefer the term “discipleship”, others “spiritual growth”, and some speak of Christian education. “Spiritual formation” seems to best capture the biblical idea of redemption, development, and restoration. In recent years many have offered some very good definitions of “spiritual formation”. Dallas Willard narrows his earlier definition to describe distinctively Christian spiritual formation: “Spiritual formation for the Christian basically refers to the Spirit-driven process of forming the inner world of the human self in such a way that I become like the inner being of Christ himself ... the outer life of the individual becomes a natural expression or outflow of the character and teachings of Jesus.”<sup>19</sup> There is much to like about this definition. It incorporates the idea of a development and refers to the Divine Spirit as the One who accomplishes the process. Willard’s definition strikes a balance between grace and human action and emphasizes internal change rather than external conformity. What his definition lacks is an answer to the “why” question, though he later states that the

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<sup>18</sup>Willard, *Renovation of the Heart*, 19.

<sup>19</sup>Ibid., 22.

life “organized around God” will have as its result a love for God and of neighbor as oneself.<sup>20</sup>

Thompson defines the spiritual life as “simply the increasing vitality and sway of God’s Spirit in us . . . moving us toward communion with both Creator and creation.”<sup>21</sup> Her definition is also very attractive and emphasizes the ministry of reconciliation with God and the good creation. She also stresses the work of the Holy Spirit and calls the person to a life of submission and obedient listening while referring to the vivifying work of the Holy Spirit. There is much truth here, and the result of communion is very appealing. However, it seems to me to be front-loaded with an emphasis on self and personal fulfillment rather than a transformation of character.

Evan Howard seems to split hairs by distinguishing between transformation and spiritual formation. Because of Foster’s emphasis on the spiritual disciplines, he suggests that “spiritual formation tends to refer to the human side of the equation; those means by which we seek to ‘work out’ the transformation that the Spirit ‘works in’.”<sup>22</sup> He goes on to say, “Whereas transformation explores growth in Christ as a process, spiritual formation pursues Christian maturity as a project.”<sup>23</sup> Apart from the fact that I am not sure what he means by that, I would define “spiritual formation” in much broader terms and would include the process of transformation, the practice of

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<sup>20</sup>Ibid., 31.

<sup>21</sup>Thompson, 6.

<sup>22</sup>Evan B. Howard, “Advancing the Discussion: Reflections on the Study of Christian Spiritual Life,” *Journal of Spiritual Formation and Soul Care* 1, no. 1 (2008): 13.

<sup>23</sup>Ibid.



spiritual disciplines, the hope of changed lives, the out-flowing of ministry to the world, and growth in personal soul care toward wholeness.

The definition that seems to encompass the necessary elements of spiritual formation and the definition that will guide the direction of this project is the one submitted by Robert Mulholland. Mulholland states, "Spiritual formation is a process of being conformed to the image of Christ for the sake of others."<sup>24</sup> This definition makes clear that the formation of one's spirit is a process and not an instantaneous transformation. Sometimes God does heal in a miraculous moment, and sometimes He removes our addictions overnight, but the normal way He works seems to be through a life-long redemptive process or metamorphosis (Galatians 4:19; Romans 12:1-2). As Mulholland explains, "Being conformed militates against our need for instant gratification."<sup>25</sup>

This process changes us from the inside out into the image of Christ by the work of the Holy Spirit. It means that our "human within" begins to look more and more like the "human within" of Jesus Christ while at the same time maintaining our distinctiveness and diversity. Being conformed into the image of Christ does not necessarily mean we do the same things as Christ did (walk on water, raise the dead, heal diseases, etc.). The person who is being conformed into the image of Christ begins to develop the characteristics of Christ, especially those outlined in the Sermon on the Mount such as generosity, forgiveness, kindness, trust, peace, purity, and reconciliation. At issue here is not "doing the same things as Jesus did"; it is

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<sup>24</sup>M. Robert Mulholland, *Invitation to a Journey: A Road Map for Spiritual Formation* (Downers Grove, IL: InterVarsity Press, 1993), 12.

<sup>25</sup>*Ibid.*, 31.

doing the same *type* of things as Jesus did. It does not answer the question, “How do I live Jesus’ life?” but rather, “How would Jesus live *my* life?” Living my life as Jesus would live it makes me more human.

“Being conformed” is a work of grace, but it does not preclude human activity. Mulholland’s definition is broad enough to encompass the dynamics of a holistic spirituality and to incorporate the many elements at our disposal in order to create a space where the Holy Spirit can work. It all starts with Christology: examining who Jesus is and observing what He is doing in the present. Those who wish to be conformed into the image of Christ must believe what He believed and begin practicing the same kind of activities that He practiced. Our definition of spiritual formation allows the believer the freedom to develop those areas that fall short and need attention without a one-size-fits-all spiritual “style”.

It is the last part of Mulholland’s definition that fills the gap left out by others. He answers the question as to why spiritual formation is important: we are conformed to the image of Christ *for the sake of others*. Spiritual formation is not a series of esoteric experiences nor is it a process of self-actualization. Biblical spiritual formation is always missional in its purpose and directs our vision outward. Even the most contemplative of believers must practice the quiet disciplines in order to better minister to others. Though the passage is difficult to translate, the essence of God’s call of Abram in Genesis 12:1-3 is a call to look outward: he is blessed with the purpose of being a blessing to the families of the earth. As Mulholland says, “This is the direction in which the Spirit of God moves us toward wholeness. If we forget

this...we don't have Christian spiritual formation, we don't have holistic spiritual formation."<sup>26</sup>

### **The Process of Spiritual Transformation**

#### *Salvation and discipleship*

Modern evangelical Christianity has been handicapped by a limited view of salvation. Thanks to the writings of scholars and practitioners such as N.T. Wright, Dallas Willard, Brian McLaren, Richard Foster, Eugene Peterson, Shane Claiborne, and others, the Christian church is beginning to adopt a more encompassing and Biblical description of salvation.

Salvation, in the full Biblical sense, is more than escaping hell. Obtaining salvation requires more than verbalizing the doctrine of "justification by faith". There is a moment in a believer's life when he or she passes from the Kingdom of Darkness to the Kingdom of Light, but this passing over is the starting block, not the finish line. The process of spiritual formation is not doing what we are told out of gratitude, it is not a life of obedience to prove that we are truly saved, nor is it refraining from sin in order to avoid losing our salvation. Discipleship *is* salvation. The eternal life with God that Jesus described in John 17:3 is as much qualitative as it is quantitative. To narrow the discussion down to a question of the minimal requirements to escape hell misses the point and dilutes the richness of the Gospel; the good news of "the presence and availability of life in the kingdom, now and forever, through reliance on Jesus the Anointed."<sup>27</sup>

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<sup>26</sup>Ibid., 41.

<sup>27</sup>Willard, *The Divine Conspiracy*, 49.

God's forgiveness can never be earned; it always is and has been a gift, and gifts are received not earned; the Bible is quite clear on this (Ephesians 2:8-9). But grace is much more than forgiveness of sins. The context surrounding Ephesians chapter two is the transformation of a person from death to life. Grace is not a static transfer of credit so that we can escape hell, but rather a dynamic force of God that works in us and with us to do what we cannot do for ourselves. It is a life "born from God" (John 1:12-13) that works to free us from the dominion and slavery of our addictions that keep us from doing what we want to do (Roman 7:19). Grace is not passive; it teaches us (Titus 2:11-14), and we grow in grace (2 Peter 3:18) to move forward in the life of Jesus and participate in what He is doing on earth (Colossians 3).

Every person who calls him or herself a Christian must, by definition, be a disciple: someone who believes what Jesus said and attempts to learn from Him how to live life. The error in our thinking arises from the assumption that works are always meritorious and, in contrast with grace, we somehow earn our way into the Kingdom by doing them. It is time to admit that salvation, in the sense of our participation in the Kingdom of Christ, comes through our actions (James 2:14-26). Short-term missions earn no favor with God and certainly do not impress Him. They can be seen, however, as a work of salvation: a unique vehicle that allows us to participate in the Kingdom.

### *Transformation from the inside out*

A disciple of Jesus, then, is different than disciples of other great leaders. A disciple of Jesus does not hear what the Savior says and then tries his or her best to

carry it out. God has sent the divine Spirit as part of the Christ event, and the Spirit empowers and transforms us from the inside out; in other words, there is a transformation of our character. We actually participate in the nature of God (2 Peter 1:4). This is part of the abundant life, part of the salvation package. To be a disciple, then, is really not an option for the person who claims faith in Christ. We decide to trust Him and begin to learn from Him.

Dallas Willard gives a helpful visual of how spiritual formation works with his “Golden Triangle of Spiritual Growth”.<sup>28</sup> The person formed in Christ is the person whose life is totally integrated under God. All essential dimensions of the human life are transformed into Christlikeness and flow out of a deep love and delight in God. According to Willard, there are three factors working together to form us in the likeness of Christ.

First, there is the actual work of transformation operated by the Holy Spirit (Romans 8:10-13; Galatians 5:22-26): a dynamic work of grace. God is acting in and through us to accomplish what we cannot do ourselves. He has given us more than enough of what we need in order to follow Him: we receive from Him the abundant life, and the fruit produced is a result of the work of the indwelling Divine Spirit (John 1:16-17; 1 Corinthians 15:10; 2 Corinthians 9:8; 12:9).

Willard identifies the second element as “ordinary events” or tests. These are the challenges that happen in our lives that the Holy Spirit may use to work in us and confirm to us the goodness of God (James 1:2-4). God may use a variety of events to shape us into the image of His son, but the desert seems to be the dominant way.

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<sup>28</sup>Ibid., 347.

Historically, spiritual growth through suffering is known as the *via negativa*. This sadness and suffering of the heart is often called a “darkness” or “dark night”. Growth occurs when there is a rhythm of death and new birth. The *via negativa* is about paying attention to the pain and death in our hearts. Rather than making all attempts to avoid suffering, we need to be taught once again the way of prayer that touches the depths of darkness and pain. We suffer for many reasons, but the “why” is not as important as “who”. Are we going to allow the Person to redeem our suffering by using it to transform us into the image of Christ? Thomas Aquinas writes, “What happens through the poverty of the spirit, through grief, through gentleness, except that the heart is kept pure.”<sup>29</sup>

The desert also allows us to experience the mystery of the unknown Godhead. The apophatic experiences are both real and salvific, and “in undergoing them there is power to heal and be healed. Darkness is a teacher and way of touching wisdom itself.”<sup>30</sup> Though the causes of our suffering may remain hidden and the mysteries of God remain mysteries, God will use the *via negativa* to realize that God is far beyond anything we think. To quote Aquinas again, “God is worshipped in silence. God is beyond all speech. God alone knows the depths and riches of the Godhead, and divine wisdom alone can declare its secrets.”<sup>31</sup> It is often in the quiet heart of the *via negativa* where God is revealed to us in the most intimate of ways. Leaders of STMs should not shy away from allowing suffering to enter into the experience of the goer:

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<sup>29</sup>Matthew Fox, *Sheer Joy: Conversations with Thomas Aquinas on Creation Spirituality* (New York, NY: Jeremy P. Tarcher-Putnam, 1992), 221.

<sup>30</sup>Ibid., 193.

<sup>31</sup>Ibid., 195.

energy is better invested in helping the goer/visitor to process the suffering so that it may be integrated into his or her spiritual formation.

These first two elements are passive in nature; in other words, they are things that happen or are done to us. The third dynamic identifies the active role of the person in his or her spiritual growth. The believer participates in his or her own spiritual growth by incorporating a regular practice of spiritual disciplines in order to create a space for which the Holy Spirit can do His transforming work.<sup>32</sup> The next section will briefly explore the active role of the disciple in her or his spiritual formation.

### **The Intentionality of Spiritual Formation**

#### *Deciding to Decide*

After the English had defeated Napoleon at Waterloo, the Duke of Wellington stated succinctly, “The battle of Waterloo was won on the playing fields of Eton”.<sup>33</sup> Wellesley recognized that success on the battlefield depended not as much on strategy as it did on the interior qualities of the soldiers, and he was boldly declaring that British institutions were superior to the French when it came to the all-important task of shaping character. “Eton represents the long period of preparation. Waterloo represents the tiny episode of implementation—the moment of decision or ‘situation’.”<sup>34</sup>

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<sup>32</sup>Willard, *The Divine Conspiracy*, 347-348.

<sup>33</sup>Samuel Wells, *Improvisation: The Drama of Christian Ethics* (Grand Rapids, MI: Brazos Press, 2004), 73.

<sup>34</sup>*Ibid.*

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<sup>33</sup>Samuel Wells, *Improvisation: The Drama of Christian Ethics* (Grand Rapids, MI: Brazos Press, 2004), 73.

<sup>34</sup>*Ibid.*



Spiritual formation is not about making decisions in the moment of crisis, but about preparation. Discipline and training allow the Holy Spirit to work in our lives to develop character and provide us with the skills and instincts to engage the unexpected. In other words, becoming learners in the school of Jesus Christ requires us to develop a vision of the type of people we want to become and to make intentional decisions of how we are going to get there.

### *Locating Our Place on the Spiritual Journey*

The first and most important thing we need to know when trying to arrive at a destination is to be sure of our present location. We cannot know how to “get there from here” if we don’t know where “here” is. Before I can make progress in the spiritual life, it is imperative that I be self-aware enough to have some sense of identity both as an individual and a member of the body of Christ. Exploring our identity can explain what we value and why.

Eugene Peterson uses the metaphor of the soil to describe the place to cultivate the spiritual life. In order to be fruitful, all soil needs sunshine and water. Peterson identifies the Word of God and prayer, respectively, as the sun and the rain; all soil needs these two things. The soil will also need to be worked and fertilized if production is to be maximized. The tools needed, however, will vary depending on the type or condition of soil as well as the time of year. In other words, a “well stocked tool shed” is needed for a healthy garden. In Peterson’s approach, the “tools” serve as a metaphor for the spiritual disciplines.<sup>35</sup> He considers prayer and exposure

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<sup>35</sup>Eugene Peterson, *Under the Unpredictable Plant* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1992), 110.

to the Word of God to be non-negotiables, and the “garden tools” are brought out and used when the needs of the soil demand it. I find the word picture of the soil condition very helpful in determining the proper use of the disciplines.

Renovaré takes a similar approach, using Richard Foster’s “Six Traditions” from his book *Streams of Living Water*. Foster identifies six traditions from different historical periods of the church, each stressing a specific area of the teachings of Jesus. He argues that all Six Traditions bring needed elements to the church and that all six should be integrated into the life of the individual if he or she expects to live a balanced life of following Jesus. The Renovaré workbooks use the figure of the wheel to help the Christian identify which of the traditions are weakest in his or her life. Following brief introductions of the six traditions, the workbook asks each participant to grade her/himself in each tradition and then ask which part of their wheel is flat. The workbook then takes the participants through a buffet of spiritual disciplines to help strengthen those areas of their life that may not have received sufficient attention and “causes their wheel to go thump.”<sup>36</sup>

Dallas Seminary’s program of spiritual formation walks the students through the helpful exercise of writing their “Life Story”.<sup>37</sup> The exercise is more than just writing one’s “testimony”; rather it is designed to identify values and to understand which “values” need to be changed so that they line up with our new identity in Christ. By using a step-by-step process, the exercise helps students identify what they

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<sup>36</sup>James Bryan Smith and Graybeal, *A Spiritual Formation Workbook: Small-Group Resources for Nurturing Christian Growth*, Revised ed., *Renovaré Resource for Spiritual Renewal* (San Francisco, CA: HarperSanFrancisco, 1999), 29-30.

<sup>37</sup>“Community: A Small Group Experience,” in *Spiritual Formation Curriculum*, ed. William G. Miller (Dallas, TX: Center for Christian Leadership at Dallas Theological Seminary, 2002).

call their heritage, heroes, high points, and hard times. After the “facts” have been placed on a chart, themes should begin to emerge, and they begin to discover how they arrived where they are and how God has worked in their lives to bring them here.<sup>38</sup> I have used this process with various small groups, and it has never failed to help believers uncover past hurts and failures as well as moments when God’s hand was obviously visible. I have found it to be an extremely helpful tool to orient disciples on the map so we can then use the information to plot a course forward.

There are other available tools that can be utilized to aid STM participants in locating themselves on the map of their spiritual journey. We have found “StrengthsQuests” helpful for team leaders and the “Myers-Briggs Type Indicator” useful in placing missionary interns in appropriate ministry sites. Included in this project are assessment and evaluation surveys used before and after the STM experience to measure the spiritual growth and awareness of the participant.

### *Defining the Curricular Objectives*

Dallas Willard states that any program of preparation for a life of following Jesus requires two primary objectives: first, that the disciple learn to love God, and second, to empower him or her to live a life of fullness in the Kingdom of God. “The first objective is to bring apprentices to the point where they dearly love and constantly delight in the heavenly Father made real to earth in Jesus and are quite certain that there is no ‘catch,’ no limit, to the goodness of His intentions or to His power to carry them out.”<sup>39</sup>

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<sup>38</sup>Ibid., 44-46.

<sup>39</sup>Willard, *The Divine Conspiracy*, 321.

Thomas a Kempis said, “The beginning of all evil temptation lies in a flighty mind and insufficient trust in God.”<sup>40</sup> Maintaining a passion for God and learning to trust Him is essential if we are to truly enjoy the life in the Kingdom that Jesus offers us. There is no occasion for back-patting and no use for moralism when our delight is in Him. Our gaze remains on the Creator, and we are awash with His love for us, realizing He has our best interest at heart. A program designed to help us grow into Christlikeness must include a plan to nurture our passion for God: to treasure Him and hold Him dear.

The second objective, living an abundant and eternal type of life, means “throwing off everything that hinders and the sin that so easily entangles” (Hebrews 12:1). Willard describes the second goal of a curriculum for Christlikeness as removing “our automatic responses against the kingdom of God, to free the apprentices of domination, of enslavement to their old habitual patterns of thought, feeling, and action.”<sup>41</sup>

As we work toward these two objectives, we grow to be more and more like Christ; our character begins to develop; and our lives, almost automatically, start to resemble Jesus Christ. In other words, we do good things because we are becoming good people. Our confidence in God becomes more sure and our treatment of others more respectful. Participation in God’s mission always starts here. Nothing shuts the mouth or paralyzes the body like the poverty of our own spiritual experience.

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<sup>40</sup>Thomas á Kempis, *The Imitation of Christ*, ed. John F. Thornton and Susan B. Varenne, trans. Joseph Tylanda, Second ed., *Vintage Spiritual Classics* (New York, NY: Vintage Books, 1998), 17.

<sup>41</sup>Willard, *The Divine Conspiracy*, 322.

## **Disciplines and Practices for Spiritual Training**

### *General Practices*

The point of the preceding section is to clarify our objectives and to emphasize that there is not a “one-size-fits-all” approach to spiritual formation. The quality of everyone’s soil is different, everyone’s wheel is a different shape, and there is only one drama in which each person is its principle protagonist. In other words, regardless of the method or metaphor, each person is responsible for determining what they need and which disciplines are best suited for her or his growth. However, there are some classic practices that we can observe in the life of Jesus and the saints who have gone before us that we can integrate into our lives and that will allow God to work in our lives to change us from the inside out. These practices include things like fasting, spiritual direction, service, silence, solitude, the Eucharist, confession, journaling, and personal Bible study. For simplicity reasons we will call these practices “spiritual disciplines”, but we must not limit the definition to individualistic practices or “optional” activities.

Dallas Willard calls this “practical theology” and defines the overall task as “...developing for practical implementation the methods by which women and men interact with God to fulfill the divine intent for human existence.”<sup>42</sup> The disciplines show us how we can offer our bodies as living sacrifices and form Christ-like habits that result in the desired character change. As Dan Brunner teaches, “The spiritual disciplines take us on a day to day, hour to hour journey. They are supposed to be

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<sup>42</sup>Dallas Willard, *The Spirit of the Disciplines: Understanding How God Changes Lives* (San Francisco, CA: HarperCollins, 1988), 15.

uncomfortable, they should hurt, and they should take you into the desert.”<sup>43</sup> It is in the desert where we rid ourselves of our ridiculous claims of self-adequacy and God begins to move back from the margins and into the center.

There is plenty of literature available that offers some concrete suggestions for practicing the spiritual life. Some of the resources the reader may want to investigate are Richard Foster’s *Celebration of Discipline*, Dallas Willard’s *The Spirit of the Disciplines* and *Renovation of the Heart*; E. Creps’ *Off-Road Disciplines*, *The Life You’ve Always Wanted* by John Ortberg, *The Sacred Way* by Tony Jones, and *Soul Feast* by Marjorie Thompson. The reader may also want to explore some of the many devotional and spiritual classics from history; Richard Foster’s *Devotional Classics* and *Spiritual Classics* are great introductions to some of the historical literature on spirituality. This is just a small sampling of what is available, but they make good places to start.

It is the purpose of this project to argue that short-term missions should be considered one of those activities or practices that contributes to the spiritual formation of the person, and if STMs are approached with this philosophy, the goer will actually be more effective. With this in mind, many of the disciplines mentioned in the resources above can be employed in planning the on-field and debriefing phases of the STM process in order to maximize the experience in the spiritual life of the goer. However, there are three general practices that should be mentioned because of their particular relevance and usefulness to our current topic of short-term

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<sup>43</sup>Daniel Brunner, "Dmin 512 Spiritual Formation in the Minister." (George Fox Evangelical Seminary, 2004).

missions. The participant should be encouraged to incorporate other disciplines in and with these three practices in order to enrich the experience.

### *Pilgrimage*

The pilgrimage, journey, or sojourn is perhaps the most common metaphor used to describe the spiritual life. We often speak of one's "faith journey" or "walk with Jesus" to describe discipleship or a life of following Christ. The summons of the Lord to "follow me" indicates that Christianity is a way and not a task. It should not surprise us that the pilgrimage has a very rich history as a significant resource for the development of one's spirituality. A pilgrimage is the practice of leaving the familiar in order to enter an in-between state and return home again to be, by some degree, transformed by the experience. Edward Sellner refers to pilgrimages as "sacred travels" and writes, "Ultimately our sacred travels are about soul making. We see a transformation that will better help us not only to live well but better prepare us to die well."<sup>44</sup>

In many ways, short-term missions are like pilgrimages. They are rituals of intensification where the student leaves the compulsory work and study of the life at home or at college and experiences an extraordinary voluntary "sacred travel" where goals are pursued, tests are faced, normal structures and social clues are displaced, community is experienced, and personal transformation occurs.<sup>45</sup> The student may find wisdom and truth in unexpected places, or their values may be challenged in a

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<sup>44</sup>Edward Sellner, *Pilgrimage: Exploring a Great Spiritual Practice*, ed. John Kirvan, *Great Spiritual Practices* (Notre Dame, IN: Sorin Books, 2004), 155.

<sup>45</sup>Priest and others: 433-4.

way that will affect how they choose to live life. Often there is something inside that calls a person beyond him or herself, and it seems to be important that they experience an outward journey to match the inner one. On a pilgrimage, there is an inner transformation that begins to match the outer experience.<sup>46</sup>

In order to optimize the pilgrim experience, the participant must make full use of awareness and imagination. Saint Ignatius exhorts journey participants to “smell the fragrance and taste the sweetness of the Divinity,” inviting them to “enjoy the touching, embracing and the kissing of the Savior.”<sup>47</sup> To do this, the STM participant will need to incorporate times of guided silent reflection into the schedule.

We must be clear that the STM is more than a search for self-fulfillment and self-reflection. The changes sought during a Christian pilgrimage are not sociological or psychological, but theological. The journey is to teach the student to look beyond him or herself and not simply within. We can connect this to Genesis 12 and the pilgrimage of Abraham. God called Abraham out of the land of his fathers with promises and commands. Abraham was “blessed to be a blessing” (Genesis 12: 2). As leaders, we are hoping for the formation of a counter community with a counter consciousness that is more radical than just a concern for social change or broadening one’s perspective. The results we are looking for is worship that provokes an

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<sup>46</sup>Jean Dalby, Clift and Wallace B. Clift, *The Archetype of Pilgrimage :Outer Action with Inner Meaning* (New York, NY: Paulist Press, 1996), 152.

<sup>47</sup>St. Ignatius, *Ejercicios Espirituales: Introducción, Texto, Notas Y Vocabulario*, Ed. (Santandar: Editorial Sal Terrae, 1987), nn. 122-126.



emergence of compassion, a loosening from attachments<sup>48</sup>, and a thirst for justice that will challenge the mindset of the dominant cultural community.

### *Community*

It is a mistake to assume that spiritual disciplines *only* take seriously the inner life and intimacy with God. Christian spiritual formation takes place within a community, and it must be pursued with the same intentionality that is employed in practicing all other disciplines and practices. Understanding our corporate identity is just as important as understanding our individual “life story”.

We have been created by a Triune God who has existed in eternity past as a community. As bearers of the image of the Triune God, we have been created with the need to connect to others, to the creation, and ultimately to the Creator himself. Larry Crabb explains that connecting with others is so important because of the simple reason that “God exists as a community of connected persons...we are fashioned by a God whose deepest joy is connection with himself, a God who created us to enjoy the pleasure he enjoys by connecting supremely with him but also with each other.”<sup>49</sup>

Christian communities help us heal, expose damaging attitudes and unredemptive practices, uncover the good in us, and help us see and feel God’s love, mercy, and grace in the midst of our darkest hours and failures. The community provides nourishment for our soul, support in our battles, and discernment in hearing

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<sup>48</sup>Attachments are those things that we think we must have in order to be happy. They draw us into self-centeredness and move us away from God’s presence. I believe one of the benefits of STMs is helping people see and lose their attachments.

<sup>49</sup>Larry Crabb, *Connecting: Healing Ourselves and Our Relationships* (Nashville, TN: W Publishing Group, 1997), 55.

the voice of God. As we share our life stories with each other, trust and commitment grow, and fellow believers begin to take seriously what it means to be involved in each other's lives. It is in this social context that God will continue to engage in forming us spiritually (Romans 12:10-21; 15:7, 14; Galatians 5:13; 1 Thessalonians 5:11). Serving together has proven to be one of the most effective ways of forming true community that is so essential in fighting the forces of isolation that seem to grow stronger by the day in our culture.

Community also provides us with mentors, counselors, and spiritual directors. These people are believers in Christ who give help to a fellow disciple so that they are able to "pay attention to God's personal communication to him or her; and to respond to this personally communicating God, and to grow in intimacy with this God and live out the consequences of that relationship."<sup>50</sup> These spiritual leaders help us make sense of our experiences and discern what God may be telling us. They enable us to get past the self-loathing and help us look beyond the surface to see ourselves with ruthless honesty, both the attractive and the not-so-attractive. Spiritual directors and mentors foster discovery by opening our eyes to the mystery of God and allowing us to experience His action. And sometimes they just listen. The role of a mentor or spiritual director takes on an added importance if the STM experience is to have a long-term effect on the pilgrim/sojourner.

Community is not limited to a small group of people who all believe the same things. Christians also need the stranger. Power and security have become prized values in our culture, yet for Christians, these values do little more than inoculate us

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<sup>50</sup>William A. Barry and William J. Connolly, *The Practice of Spiritual Direction* (New York, NY: The Seabury Press, 1982), 8.

against faith. The stranger teaches us submission and humility. He shows us that the only way to relate to God is through trust and vulnerability. We see Jesus in the poor, the oppressed, the prisoner, and the slave (Mathew 25:32-46). In fact, our intimacy with Jesus is determined by how we relate to the stranger (Luke 10:30-37).

Henri Nouwen writes, "A person who in the eyes of others is broken suddenly is full of life, because you discover your own brokenness through them."<sup>51</sup> If done properly, interaction with "the stranger" precipitates a breakthrough in our awareness, and God begins to dismantle our obsession for security and satiation. There is release of humanizing energy that comes from passion and freedom. This takes on added significance, as I will demonstrate later, when the STM participant takes on the role of the stranger. As most STM returnees will state, it is not the goer/missionary who brings most of the lessons of faith, but it is the host/receiver who teaches faith to the short-term missionary. The challenge is helping the sojourner to channel the passion and lessons learned into hope instead of the criticism and guilt that so often accompanies the short-term participant once she or he returns. As Walter Brueggemann says, "Hope is what God's people do!"<sup>52</sup>

### *Service*

Service has a double effect. In the process of helping others, we are blessed and we grow. As we adopt the attitude of a servant, we begin to see growth in areas such as submission, compassion, and humility. These are qualities for which it is difficult to consciously develop, but they start to appear naturally as a result of

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<sup>51</sup>Henri Nouwen, "Moving from Solitude to Community to Ministry," *Leadership* 16, no. 2 (1995): 84.

<sup>52</sup>W. Brueggemann, *The Prophetic Imagination* (Minneapolis, MN: Fortress Press, 2001), 66.

service. With the graces of humility, submission, and compassion come the blessings of a new-found confidence, freedom, and exhilaration for living.

As discussed earlier, the body should be seen as a resource for spiritual formation, not as an obstacle. The Bible knows nothing of the spirit/matter, sacred/secular, faith/works, soul/body dualism that many in our churches seem to assume. Service, possibly more than any other discipline, helps us to start thinking of body and personality as a harmonious unit and moves us toward a life of personal integration and a connection to creation and to others. Serving others in the arena of everyday life is a primary vehicle for carrying out the “sacramental life”; we become the very presence of God to others.<sup>53</sup>

We have a useful word in Spanish, *disponible*, that means being ready to do whatever whenever. Foster explains that choosing to be a servant is different than choosing to serve. When we decide to serve, we decide the where, when, and how. We are still in charge.<sup>54</sup> Choosing to be a servant, however, is different; it means we are *disponible*. We give up the right to choose when and where to serve; we just serve because it comes naturally. Differentiating ourselves from the manipulation of others or the need to impress frees us to do whatever whenever as a natural outflow of who we are in Christ. It is through a lifestyle of service that we start automatically discovering what is needed rather than understanding service as a list of items to check off.

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<sup>53</sup>Richard Foster, *Streams of Living Water: Celebrating the Great Traditions of Christian Faith* (San Francisco, CA: HarperCollins, 1998), 263.

<sup>54</sup>Richard Foster, *Celebration of Discipline: The Path to Spiritual Growth* (San Francisco, CA: Harper & Row, 1978), 115.

I can think of two ways the disciple can be intentional about developing the “servant life.” First, the practice of “anonymous service”, serving others while taking steps to remain anonymous, can contribute to a natural development of humility. Practicing “anonymous service” on an STM can be especially challenging, and complete anonymity will almost be impossible. However, a participant may look for ways to serve behind the scenes. The team member may look for ways to support the team that does not draw attention to her/himself. The individual intern should look for *culturally appropriate* ways to serve his or her host family, the ministry site, the children in the neighborhood, senders and supporters, or the receiving missionaries while the short-termers are present on site and after they have returned. “Anonymous service” should be kept in mind once the team or individual returns home. If STMs are to be about the spiritual formation of the participant, then we do them no favors by dragging them onto the worship platform and exalting their work and commitment, regardless of how mature and noble their motivations may have been. We place short-termers in a difficult and awkward position when they feel the pressure to justify the investment and to report in front of the church “how God greatly used them” on their short-term mission trip. There are ways to do “celebration services” that emphasize growth and glorify God without exalting the missionary or the local church.

The second way to develop an attitude of *disponible* is to learn how to be aware of one’s own “uselessness”. The servant may need to come to terms that in some situations and contexts, she or he may be completely *useless*, unable to accomplish anything visible. For those who need to accomplish something, this can

cause much anxiety and imbalance. The Christ-like servant listens and learns to respect the abilities of others and does not try to impose their “help”. The realization that this ministry functioned fine before they got there and will continue on once they leave can be a shock to the system but may take the servant further down the path of compassion, submission, and humility than any sort of “menial” job the servant may find to do. This attitude dovetails nicely with the practices of contemplation and meditation. Samuel Wells writes, “Becoming the kind of person who can be silent before God means realigning one’s notions of efficiency, of productivity, and of time in general.”<sup>55</sup>

The spiritual life and service naturally go together; they cannot be separated. This means we must be careful how we read the mystics. Certainly they were concerned about developing intimacy with God, but almost without exception, every one of the ancients spoke of retreat in order that they might be better equipped to serve. The Christian does soul care so that he or she will be able to enter the world with the attitude of the servant. Tony Jones writes, “So practice the disciplines and watch yourself become a servant.”<sup>56</sup> He cautions the reader, however, not to wait but to begin serving immediately: “Don’t wait to become a contemplative monk to start serving in Christ’s name.”<sup>57</sup>

There are many other disciplines that can be incorporated into the short-term mission experience that contribute to the spiritual formation of the believer, but these

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<sup>55</sup>Samuel Wells, *God’s Companions: Reimagining Christian Ethics*, ed. Gareth Jones and Lewis Ayres, *Challenges in Contemporary Theology* (Oxford, UK: Blackwell Publishing, 2006), 87.

<sup>56</sup>Tony Jones, *The Sacred Way: Spiritual Practices for Everyday Life* (Grand Rapids, MI: 2005), 193.

<sup>57</sup>Ibid.

three warrant special attention and clarification due to the specific nature of short-term missions. Service, community, and pilgrimages are inherent characteristics of short-term missions, and since they are already present, we should capitalize on them. Later we will look at specific ways of maximizing their effectiveness during the leaving, arrival, and return phases of the short-term mission project.

### **Conclusion**

We are called to make disciples: to bring others into the community of the people of God, to teach them to obey everything Jesus taught, and to align themselves with what He is doing on the earth. This remains the over-arching purpose for all those charged with the spiritual care of others, including leaders of STMs.

Paul speaks of being transformed into Christ's image with virtues that are said to be the work of the Holy Spirit. These virtues are a "fruit" that is produced naturally by God as He works to change our spirit, or to use another biblical term, our heart. As our heart is changed, so changes our ideas, thoughts, actions, and relationships.

This chapter attempted to explain a basic philosophy of spiritual formation by defining some terms, looking at the primary objectives, describing the different roles of God and the disciple, and examining three specific practices that have particular relevance to short-term missions. It appears to be necessary that in order for God to change us, He must take us through the desert—the desert of loneliness, indecision, addictions, pain, and deprivation. Often the short-term mission trip can be an experience of incredible excitement as we see God in a new light and participate in what He is doing, but it can also serve as a way in which we voluntarily enter the desert, creating a space for God to do His work in our lives. We will look next at the

short-term mission enterprise and philosophy and attempt to wed the two in the Chapter 5 of this project.



## CHAPTER THREE

### THE SHORT-TERM MISSIONS MOVEMENT

*Ya empieza la temporada de turismo cristiano.* (Now begins the season of Christian tourism.)

Pastor Edgar López

#### Introduction

This chapter describes in general terms the short-term mission movement in North America. The first question is: “what is the mission of the Church and how does it relate to short-term missions?” This chapter will also examine current research that describes the state of short-term missions, the participants of STMs, the types of STMs, its potential, and its shortcomings. We will also introduce the different components of STMs using the “Maximum Impact for Short-Term Mission grid” (MISTM), a useful tool developed by Wayne Sneed for reflecting on the participants and the process of a short-term mission project.<sup>1</sup>

#### Understanding the Church’s Mission

There have been hundreds of pages written and sermons preached attempting to clarify the church’s missional purpose on earth. The complexities of trying to define the church’s mission have more to do with strategy than a lack of clear instruction from God. Jim Reapsome and Jon Hirst are correct when they state, “Missions gets muddled in the waters of methodology.”<sup>2</sup> With a careful study of the Biblical narrative, we can observe what the triune God is doing and how God is

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<sup>1</sup>Roger Peterson, Gordon Aeschliman, and R. Wayne Sneed, *Maximum Impact Short-Term Mission* (Minneapolis, MN: STEM Press, 2003).

<sup>2</sup>Jim Reapsome and Jon Hirst, *Innovation in Mission: Insights into Practical Innovations Creating Kingdom Impact* (Atlanta, GA: Authentic, 2005), 16.

bending history to His purposes. This will help us discern how the church fits into the movements of God without being tied to a particular strategy or methodology.

The God of the Bible is a God of mission. Ever since humankind decided to run the show and introduced rebellion into the good creation, God has been implementing a program to bless the world, put things right, and reverse the effects of the fall. God is working to restore His rightful place as King over all creation without violating human freedom. This program culminates with the incarnation, death and resurrection of Jesus of Nazareth, and the subsequent sending of the Divine Spirit. With an incredible irony, the reign of God has conquered the powers of evil through defeat, failure, and weakness. Jesus, the incarnated second person of the Trinity, allowed evil to do its worse to Him, took evil with Him to the grave, and came out the other side. It is through Christ that God's rule is being realized, and He is calling the church to proclaim it.<sup>3</sup>

Lesslie Newbigin describes the church's mission from the point of view of Trinitarian faith: proclaiming the kingdom of the Father, sharing the life of the Son, and bearing the witness of the Spirit.<sup>4</sup> His three-fold description of mission emphasizes the roles of the three persons of the Trinity and summarizes the vocation of the church with the three things that remain: faith, hope, and love.

First, the church bears witness to the reality of the "kingdom drawn near" by persevering with acts of faith or "mission as faith in action".<sup>5</sup> Second, the church bears witness to the presence of the sovereign rule over all creation by inviting others

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<sup>3</sup>Wright.

<sup>4</sup>Newbigin, 29.

<sup>5</sup>Ibid., 39.

to share in the death and life of Jesus. He calls this “mission as love in action”. It is the “place where the mysteries of the kingdom . . . are made present here and now so that all people, righteous and unrighteous, are enabled to taste and share the love of God before whom all are unrighteous and all are accepted as righteous.”<sup>6</sup> Finally, the witness of the Spirit speaks of the provenience or “previousness” of the kingdom or “mission as hope in action”. The mission of the Spirit empowers believers, gives gifts to the church, produces all varieties of fruit, gathers people and identifies them with Christ, and breaks down barriers that separate gender, races, classes and ethnic groups. He is the witness to the present reality of the reign of God that is foretaste of the Messianic Kingdom that is to come. Mission of the Spirit has to do with the ultimate completion of all that God has in mind for creation. “Its concern is not sectional but total and universal.”<sup>7</sup>

In defining God’s mission, Newbigin argues that the “threefold way of understanding the church’s mission is rooted in the triune nature of God himself. If any of these is taken in isolation as the clue to the understanding of mission, distortion follows.”<sup>8</sup> An authentic missional theology takes into account much more than front-line evangelism; there needs to be a concern for spiritual formation and worship. Todd Billings writes that we should “draw upon the missional theologies of the church as a way to live deeper into the gospel. We should embrace the sense in which ‘missional’ approaches put the focus upon the action of God in the world and

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<sup>6</sup>Ibid., 54.

<sup>7</sup>Ibid., 56.

<sup>8</sup>Ibid., 65.

our call to participate in God's work."<sup>9</sup> Space does not permit a full discussion on the theology of missions, but we can take these elements into account and offer the following definition: *God's mission is His dynamic rule that is making all things new through the incarnation, death, and resurrection of Jesus of Nazareth and the sending of the Divine Spirit. God has ordained the Church (the People of God) to bear witness to God's redeeming presence by acts of faith, inviting others to share in the life of Jesus, and offering the hope of universal restoration.*

Although all disciples are invited, even commanded, to participate in God's mission, the word missionary usually refers to someone who is sent to a culture or people group other than his or her own. Of course, the word "culture" can be used in a variety of ways. "Culture" can refer to sociological refinements, linguistic elements, or outward characteristics of ethnicity, but we must think of culture in both broader and deeper terms. In the missional context, we speak of "culture" more in the anthropological sense that refers to the "patterns of being, doing, and thinking that human communities share and to which they assign meanings, as opposed to the natural processes of the non-human creation."<sup>10</sup> Cultural competency, the acquired skill that enables one to function and navigate in more than one culture, is a necessity if the person expects to be an effective missionary. We can define "missionary" as *a person sent to live in solidarity with a culture or people group different than his or her own in order to proclaim with word and deed the Good News of God's rule. The missionary calls all people to participate in God's redemptive process by inviting*

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<sup>9</sup>J. Todd Billings, "Being Missional in the Reformed Tradition," *Perspectives* 24, no. 5 (2009): 5.

<sup>10</sup>David I. Smith, *Learning from the Stranger: Christian Faith and Cultural Diversity* (Grand Rapids, MI: Eerdmans Publishing Company, 2009), 5.

*them to receive healing and forgiveness through Jesus Christ and encouraging them to declare their allegiance to Him as the true Lord of heaven and earth.*

The question for our purposes is: “Can this same language also be used to describe a short-term missionary?” Should the traditional definition of a missionary now be expanded to include the teenager signed up to go on his or her church’s next trip to an exotic location? Has the idea of global missions completely changed along with its expectations, demands, and sacrifices? All Christians are to be involved in calling others to follow Christ, but are STMs a God-ordained vehicle to involve more people in the process of global outreach, or are they inoculating the Christians and the Church against the real needs of the world? These are complex questions that have sparked a great deal of debate, but it is clear that short-term missions are here to stay. Therefore, a clear purpose and an accurate description of STMs are necessary before an effective model can be implemented for the Northwestern College campus.

### **A Description of Contemporary Short-Term Missions**

*What are the different components that go into an STM?*

When the adjective “short-term” is placed in front of the word “missions”, we are doing more than just modifying “missions” in terms of time. The phrase “short-term mission” includes a myriad of temporary activities with a wide range of participants. Attempting to take into account all the different types of short-term mission and service activities carried out by U.S. churches and Christian organizations, STM advocates Roger Peterson, Gordon Aeschliman and Wayne Sneed have identified eight variables with 69 sub-categories resulting in over 777

million variables that could describe a short-term mission experience.<sup>11</sup> Though many of these variables are often subtle and related, the many possibilities available make describing a typical short-term mission trip almost impossible.

Peterson, Aeschliman and Sneed include in their book a tool that gives a structure and a vocabulary to enable STM practitioners to think clearly about short-term missions. The MISTM (Maximum Impact Short-Term Mission) Grid<sup>12</sup> divides the “typical” STM into nine quadrants based on the participants and the process. The three groups of participants include the “senders”, “goer-guests”, and “host-receivers.” It is important to realize that the STM experience includes other people besides those who load up the van or board the plane. The senders may include the agency, a church, a college, and those who offer prayer and financial support for the project. The host-receivers may include a pastor, a missionary, a national church, or a relief organization. There are other host-receivers on site who have nothing to do with the organization of the trip but receive the benefit (or damage) from the visiting short-term missionary such as the host government, national and local institutions, or the people for whom the trip is planned. Each of these groups is responsible for and affected by each phase of the “process trilogy”.<sup>13</sup>

The “MISTM Grid” also helps each of the participants see how he or she relates to one another throughout the entire STM process. The STM experience is divided into three phases: the pre-field phase, the on-field phase, and the post-field phase. Using the grid, the short-term missionary and/or team can see that the

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<sup>11</sup>Peterson, Aeschliman, and Sneed, *Maximum Impact Short-Term Mission*, 68.

<sup>12</sup>Ibid., 183.

<sup>13</sup>Ibid., 184-185.

experience includes much more than just the time spent on site. The grid can be used to brainstorm ways the goer-guests can identify those people who are sending them, those who receive them, and those who are the goer-guests with them. They can also brainstorm ways in which they can minister and relate to those who send them, to their leaders and team members, and to those who receive them, not only while they are on site, but through the entire pre-on-post field phases project. It is the purpose of the MISTM Grid to help the goer-guests imagine ways of serving that extend beyond the brief time spent on the ministry site.

<b>MISTM</b>		<b>PRE FIELD</b>	<b>ON FIELD</b>	<b>POST FIELD</b>
SENDING ENTITY	SENDING SUPPORTERS			
	SENDING ENTITIES			
GOER-GUEST	GOER-GUEST LEADERS			
	GOER-GUEST FOLLOWERS			
HOST-RECEIVER	FIELD FACILITATORS			
	INTENDED RECEPTORS			

**Figure 1. MISTM Grid**

As we see from the grid, the length of time for an STM includes much more than just the number of days spent on the ministry site; nevertheless, it is the span of time that a group or individual spends on-field that usually defines a short-term mission. Churches, agencies, and individuals often have different ideas of what is considered a long-term or short-term missionary. Generally speaking, mission agencies consider anything less than two years on the field as “short-term”. Our mission agency (CAM International) considers the two year mark as the cut-off point. After two years, the missionary is no longer considered “special service” and must apply to be a “career missionary”. The missionary is then required to go through the

agency's candidate school for missionary training as well as begin a formal process of language acquisition.

*Who are the people who go on short-term mission trips and what do they do?*

STMs, for both good and bad, have allowed thousands of people to participate personally in global outreach who, just a couple of decades earlier, never would have considered a cross-cultural ministry. The size and make-up of the team will vary from trip to trip. STMs have been planned to include as goer-guests: teenagers who travel with their church youth group, entire families, older adults, couples, and college students, to name a few. They may be designed to attract those with specific professional skills such as builders, electricians, teachers, and medical personnel. Often individuals will go on a short-term mission trip as part of an agency program, a college course or internship, or on their own without any accountability to either senders or hosts. The STM enterprise has opened the door for almost any person, including non-Christians, to participate in Christian "mission".

Just as varied as the time and personnel is the type of activity or ministry. A student at Northwestern, for example, can choose to do construction, teach English, work in an orphanage, evangelize, help in a health clinic, or assist in the assimilation of refugees. If they can dream it, there is probably an organization that will help them do it. As hosts, my wife and I have had teams help with church and home construction, do sports evangelism, paint a school, operate a medical caravan, speak at conferences, and even clear out the sewage system of a small mountain village. One may even find a variety of activities carried out by the same team on the same trip.



These variables put together can present some real challenges for all involved in the STM experience. Questions of authority must be dealt with. Who is ultimately in charge of the teenagers on the trip? Who decides exactly what procedures the doctors and dentists can perform or what construction standards will be implemented? How much input will the senders and goers have in the carrying out of the planned ministry? Who will be responsible for discipline, if needed? These are all questions that must be dealt with up-front before the goers ever leave the home church if the STM is to experience any success and not harm the ongoing ministry.

*Is There a Biblical Basis for Short-Term Missions?*

If the question of the validity and purpose of short-term mission is to be addressed, we must examine carefully the phenomenon from a biblical perspective. For years, *Maximum Impact Short-Term Mission* has served as a foundational guidebook for short-term missions. The authors, Peterson, Aeschliman and Sneed, present the nature and potential of STMs and what they see as biblical and theological support for short-term missions and offer a profusion of “biblical examples” to prove the validity of short-term missions.<sup>14</sup> In reality, the passages they have chosen bear little resemblance to the short-term mission phenomena unfolding in North America. Reading over the multitude of “scriptural examples” mentioned in the book, it can be observed that they have only jacked up a premise and slipped Bible passages underneath.<sup>15</sup>

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<sup>14</sup>Ibid., 197-236.

<sup>15</sup>For example, the authors include the “three heavenly visitors” to Abraham and Lot in Genesis 18 and 19 as short-term missionaries (pp.199-200). Other questionable comparisons include Moses’ return to Egypt in Exodus 3-12 (pp. 200-1), the “short-term fact finding mission” of the 12

The authors admit that these “proof-texts sit on top of the deeper theological foundation we laid in Chapter 1.”<sup>16</sup> Their explanation of the “deeper theological foundation”, however, is perplexing and serves only to overstate their case. In their attempt to validate short-term missions, the authors spend a great deal of time pitting “professional missionaries” against the “average-man strategy” of short-term missions,<sup>17</sup> implying that career missionaries are somehow violating the doctrine of the “priesthood of all believers” and are “preventing real people from engaging in mission.”<sup>18</sup> This approach is unnecessary, unfortunate, and does little to promote cooperation between career missionaries and the short-term movement. I believe there are some biblical precedents, however, for short-term missions, but comparisons are stretched beyond credibility when the Bible is forced to answer questions it is not asking. I believe there are at least three passages or types of passages in the New Testament that deserve mentioning as they pertain to the discussion.

In Luke chapter 10, Jesus appoints 70 (or 72) disciples to do a specific task with a specific strategy.<sup>19</sup> Jesus explained the purpose, “The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest” (Luke 10:2), the risk, “Go on your way. See, I am sending you out like lambs

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men in Numbers 13-14 (pp. 201-2), the visit of Elijah to the widow of Zarephath in 1 Kings 17 (pp. 203-4), and Nehemiah’s “short-term construction mission” found in Nehemiah 2-10 (pp. 205-6).

<sup>16</sup>Peterson, Aeschliman, and Sneed, *Maximum Impact Short-Term Mission*, 199.

<sup>17</sup>*Ibid.*, 198.

<sup>18</sup>*Ibid.*, 25.

<sup>19</sup>The Synoptic Gospels also record Jesus entrusting the 12 with very similar instructions. They were to be agents of the Kingdom: proclaiming the Good News and performing “Kingdom activities” such as healing the sick and casting out demons. We will limit our discussion to Luke 10 because of the inclusion of others outside the circle of 12.

into the midst of wolves” (Luke 10:3), and the commission to bring “shalom” to the households by sharing meals, healing the sick, and proclaiming the Kingdom of God:

Whatever house you enter, first say, 'Peace to this house!' And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. Remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do not move about from house to house. Whenever you enter a town and its people welcome you, eat what is set before you; cure the sick who are there, and say to them, 'The kingdom of God has come near to you.' (Luke 10:5-9).

Jesus appears to be multiplying himself or at least using them to prepare the sites for a personal visit from Him, “After this the Lord appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go” (Luke 10:1). Following the completion of their task, they return to Jesus where He then “debriefed” them; explaining the spiritual significance of what they had seen:

The seventy returned with joy, saying, "Lord, in your name even the demons submit to us!" He said to them, "I watched Satan fall from heaven like a flash of lightning. See, I have given you authority to tread on snakes and scorpions, and over all the power of the enemy; and nothing will hurt you. Nevertheless, do not rejoice at this, that the spirits submit to you, but rejoice that your names are written in heaven"...Then turning to the disciples, Jesus said to them privately, "Blessed are the eyes that see what you see! For I tell you that many prophets and kings desired to see what you see, but did not see it, and to hear what you hear, but did not hear it." (Luke 10:17-24).

This is an important episode relevant to the examination of short-term missions. They were clearly sent to meet needs for the sake of the Kingdom, but the time spent instructing them and processing with them once they returned suggests that Jesus used this temporary mission as a vehicle to prepare and mobilize His disciples for a lifetime of ministry.

Peter's temporary visit to Cornelius (Acts 10) opened the door for gentiles to be received as members of the people of God, clearly revealing that the promise to

bless the families of the world through the Abrahamic covenant was fulfilled in Jesus. This is a fascinating case study to consider because the primary beneficiary of this short-term mission was the missionary; the episode was instrumental in Peter's spiritual formation and helped make him into a better disciple and leader.<sup>20</sup>

God spoke to Cornelius in a vision in order to call Peter to his home in Caesarea. Meanwhile, Peter was experiencing a vision of his own, preparing him for his cross-cultural experience. If the infant church was going to include all people based on their loyalty to Jesus, then God needed to change the most important leader of the Jerusalem church. Peter went to preach peace and explain the Gospel of the death and resurrection of Jesus Christ, but he was also sent to observe for himself that the Divine Spirit had been poured out on the Gentiles; "The circumcised believers who had come with Peter were astounded that the gift of the Holy Spirit had been poured out even on the Gentiles, for they heard them speaking in tongues and extolling God" (Acts 10:45-46). Peter was able to testify, "I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him"(Acts 10:34,35) and ask, "Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?" (Acts 10:47). No doubt Cornelius and those with him received a blessing from Peter's visit, but God used this short-term trip primarily to help Peter grow as a leader in order for the Church to fulfill her vocation of calling all people to acknowledge the lordship of Jesus Christ.<sup>21</sup>

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<sup>20</sup>I am indebted to Paul Borthwick for introducing me to this perspective of Acts 10.

<sup>21</sup>This was not a 100% turnaround for Peter, however. It appears that, at least once, he lapsed into his old ways of thinking (Galatians 2:11).

The most compelling biblical counterparts to the modern short-term movement are found in Paul's sending of individuals from one church to another and his own personal requests for assistance from his friends.<sup>22</sup> He commends Phoebe to the Romans as someone arriving to serve from Cenchurea (Romans 16:1-2).<sup>23</sup> He sends Tychicus to Ephesus in order to report on his (Paul's) well-being and encourage the believers there (Ephesians 6:21). Near the end of his life, Paul reports that Luke is there to comfort him, but he requests that Timothy come with Mark because "he is helpful to me in my ministry" (2 Timothy 4:11).

If there were a patron saint of the short-term missionary, Epaphroditus from Philippi would be the most likely candidate. In a letter to his home church, Paul calls Epaphroditus a "brother, fellow worker and fellow soldier" whom they had sent "to take care of my needs" (Philippians 2:25). Epaphroditus gave sacrificially, and in fact, almost died (Philippians 2:27) in order to be of service to Paul. The details of his ministry are sketchy, but that is not important. What deserves our attention is his character and how he gave of himself on his short-term mission trip. There was something about this young man that impressed Paul, and his story speaks to where the focus of STMs should be. Gene Daniels correctly states, "This brother from Philippi left a powerful legacy to challenge all those who would follow. All of us,

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<sup>22</sup> Many want to use Paul's journeys as an example of short-term missions. Paul was clearly a "career" missionary; it was not his practice to make temporary excursions to a site and then return home to his "normal life". Certainly his visits were temporary, but that is what we would expect from an itinerant preacher who was uniquely called, qualified, and culturally competent to minister in Jewish, Greek, and Roman contexts.

<sup>23</sup> Paul instructs to the Roman Christians to receive Phoebe and offer her any assistance she may need. The vocabulary that Paul uses suggest to me that she was sent for some ministerial purpose (carrying his letter, perhaps?) and the Romans were to stand with her and support her.

especially those involved in short-term missions, would benefit from a close examination of this man.”<sup>24</sup>

Using these examples as a pattern, we can make some observations about the nature of short-term missions without locking into one specific model. We notice that usually there is a specific task to perform, and in the case of Cornelius and Paul, it was the host or missionary on site who made the request. While Jesus himself commissioned Peter and “the seventy”, Paul seemed to make his requests based on pragmatic reasons and the needs at hand. These short-term missionaries brought healing and Good News to non-believers, encouragement and companionship to the brethren on site; there was an attitude of deferment to the hosts, a generous giving of time and effort, and a willingness to take risks. We see, in the case of Peter and the sending of “the seventy”, that the primary result was in the area of the training and spiritual formation of the goer-guests in order to make them more effective ministers of the Gospel; they were primarily learners. These examples can serve as archetypes of the short-term missionary, and a study of their lives should be included in the pre-field preparation of all short-term mission projects.

### *The promise, potential, and perils of short-term missions*

It would be difficult to overstate the rapid growth and increasing impact of the short-term mission movement in recent years. Priest, Dischinger, Rasmussen, and Brown are correct when they state, “The short-term mission (STM) movement is rapidly transforming the ways in which churches from wealthier regions of the world

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<sup>24</sup>Gene Daniels, “The Character of Short-Term Mission,” *Evangelical Missions Quarterly* 44, no. 2 (2008): 152.

are engaging in global mission.”<sup>25</sup> Quoting Roger Peterson, authors Corbett and Fikkert claim that there were 120,000 short-term “missionaries” in 1989. The number has grown to 450,000 in 1998, 1,000,000 in 2003, and 2,200,000 in 2006, a year in which Americans spent \$1,600,000,000 on short-term missions.<sup>26</sup> It would be difficult to find a church or Christian institution today that has not organized at least one short-term mission trip for their students or members.

Many of the promoters of short-term missions have claimed that STMs get more people involved in what God is doing globally. They also claim that more involvement of short-term missions will produce a heightened sense of urgency for global outreach which will result in more giving to missions, higher recruitment of career missionaries, and a stronger desire to reach those on the mission field that has arrived at our doorstep. Recent research, however, suggests that this has not been the case.

In order for STMs to affect recruitment and sending of career missionaries, there must be both an increase in the number of people willing to minister cross-culturally along with a corresponding increase in giving. Leaders in the STM movement claim that Christians who have gone on a short-term mission trip are more likely to become career missionaries and to give toward missions. According to their research methodology, an STM would pay for itself within three years by increased giving to long-term missions.<sup>27</sup>

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<sup>25</sup>Priest and others.

<sup>26</sup>Steve Corbett and Brian Fikkert, *When Helping Hurts: How to Alleviate Poverty without Hurting the Poor. . . And Yourself* (Chicago, IL: Moody Publishers, 2009), 161.

<sup>27</sup>Priest and others: 435.

Priest, Dischinger, Rasmussen and Brown did not find this to be the case.

According to their research, "There is no reason to attribute increase giving to anything other than increased discretionary income associated with increased age."<sup>28</sup>

There appears to be no relationship between the amount of mission projects in which a person has participated and his or her current giving.<sup>29</sup> Even more disturbing is the fact that the funds spent on short-term missions are actually siphoning off monies previously given to long-term missionaries. The researchers found that those with STM experience are just as materialistic as those who have had no STM experience. They are more grateful, though.<sup>30</sup>

Another claim by leaders of the STM movement is that the exposure of young people to the mission field creates more Christians willing to serve as career missionaries. They make the observation that there are very few full-time missionaries who have not participated in a short-term mission project. The observation is accurate, but the conclusion is wrong. If it follows that the more people who go on short-term mission trips, the more likely they will become full-time missionaries, then we should have seen an explosion of full-time missionaries over the last 20 years, but sadly, that is not the case. The pool of potential missionaries has grown, but the percentage of people that commit to career missionary service has actually decreased. Thornton and Thornton believe that STMs have almost inoculated young people with missions rather than encourage long-term involvement. They

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<sup>28</sup>Ibid.: 436.

<sup>29</sup>Ibid.: 439.

<sup>30</sup>Ibid.: 440.



write, “This Christian rite of passage (STMs) can give the false perception to young people that they have ‘done their bit’ for the kingdom.”<sup>31</sup>

Advocates for the STM movement also argue for the increase of social connections and tolerance when the short-term missionaries return home. A growth in relationships across cultural and ethnic divides should be evident. Again, the results of the recent research reveal disappointing results. Tourism, in and of itself, ends up serving the elite and actually hinders bridge-building between cultures. To quote Priest, Dischinger, Rasmussen, and Brown, “Tourists withdraw from social others in their own suburbs, but pay to engage social others abroad. At home they consider others a social problem. Abroad they are objects of empathetic interest.”<sup>32</sup> They found similar results when they applied the research to STMs. “There was no statistical correlation between the amount of STMs abroad and current interethnic relationships at home. This was a disturbing finding for us, disturbing in its parallels to some forms of tourism we described above.”<sup>33</sup> They did not find any significant increase in social bridge-building and social trust or decrease in ethnocentrism.

In short, if STMs lived up to their billing, there should have been an explosion of increase in the sending and funding of career missionaries. We should also be able to see a growth in “bridging social capital”<sup>34</sup> across cultural and ethnic divides. These are disturbing findings, and there is plenty of blame to go around, but

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<sup>31</sup>Philip Thornton and Jeremy Thornton, “Why They Don't Go: Surveying the Next Generation of Mission Workers,” *Evangelical Missions Quarterly* 44, no. 2 (2008).

<sup>32</sup>Priest and others.

<sup>33</sup>*Ibid.*: 445.

<sup>34</sup>*Ibid.*: 442.

we have to admit that STMs have not fulfilled their potential or lived up to what we had hoped.

*Are STMs a lost cause?*

In recent years there have been a number of materials and tools published in order to help leaders develop better short-term mission trips. The development of the “Standards of Excellence” is one of those tools. These standards were developed by a coalition of short-term mission leaders and veterans. They concluded that the benefits of short-term missions outweigh their weaknesses and these weaknesses “can be minimized with careful preparation and planning.”<sup>35</sup> An initiative was launched in October 2003 in order to raise the standard for STMs by calling U.S. short-term mission facilitators and participants to pursue excellence in all short-term mission efforts, and a Short-Term Mission code of best practices was established.<sup>36</sup> Schools, churches, and sending agencies must go through a rigorous peer review to measure seven values in order to receive the “seal of approval” from the SOE. These values include (1) God-centeredness, (2) empowering partnerships, (3) mutual design, (4) comprehensive administration, (5) qualified leadership, (6) appropriate training, and (7) thorough follow-up.<sup>37</sup> Below is a summary of additional benefits mentioned by Jenny Collins for those who adopt the “Standards of Excellence” into their STM programs:

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<sup>35</sup>Jenny Collins, “Standards of Excellence in Short-Term Mission,” *Common Ground Journal* Four, no. One (2006).

<sup>36</sup>*Ibid.*

<sup>37</sup>“Standards of Excellence in Short-Term Mission,” ed. Standards of Excellence (Alliance for Excellence in Short-Term Mission, 2003).

- The SOE can be used as training and assessment tools to enhance the quality and impact of the program;
- They can help assure thorough planning for your entire mission outreach;
- They can serve as a guide in applying appropriate risk management and crisis planning to optimize safety;
- They can help to avoid costly mistakes;
- Other SOE members provide a network of leaders who are also striving for excellence;
- Donors, prayer partners, host receivers, and all other participants know that the program is applying nationally derived measures for excellence, and;
- The SOE brings professionally structured guidance for achieving goals and offering opportunities for resource sharing, improved training, minimized risk, and mentoring.<sup>38</sup>

These standards have done much to improve the quality of short-term missions, but they only touch a small fraction of the short-term teams sent from the U.S.

Some literature focuses on helping the goer-guest process the experience.

Other tools aid in helping the goer-guest be more culturally sensitive and survive the changes he or she will encounter on-field and post-field. It seems, however, that most of the literature is designed so that the short-term mission trip causes as little damage as possible. What is needed is a clear and concise definition of short-term missions that is true to the actual experience and consistent with the biblical record while, at the same time, is beneficial and helpful to the ongoing ministries of the host-receivers. I offer the following definition of short-term mission: *A temporary visit made by a person or persons from one Christian community to another in response to an invitation to participate in the ongoing ministry of those extending the invitation.*

Short-term missions has become a permanent fixture in the landscape of the American church, and the good news is that the same research that has painted such a

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<sup>38</sup>Collins.

pessimistic view of STMs also seems to indicate that with proper pre-field training, on-field awareness, and post-field debriefing, the STM experience can produce significant change and advance the proclamation of the kingdom.<sup>39</sup> Realizing the potential of STMs will take coordinated efforts of all three groups of participants: the sending churches and agencies, the goer-guests, and the receiving-hosts and missionaries on site.

In the next chapter we will look at the history and structure of the missions program at Northwestern College. I will propose a purpose statement that will reflect this definition and harmonize the program with the overall “Vision for Learning” of the college. I believe focusing on the spiritual formation of the student, as defined in Chapter 2, gives us a transparency of purpose while actually helping us create better short-term missionaries.

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<sup>39</sup>Priest and others: 444.

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<sup>39</sup>Priest and others: 444.

## CHAPTER FOUR

### SHORT-TERM MISSIONS AND SPIRITUAL FORMATION AT NORTHWESTERN COLLEGE

When we asked students to think of a specific, critical incident or moment that had changed them profoundly, four-fifths of them chose a situation or event outside the classroom.

Richard Light quoted by Stephen Beers<sup>1</sup>

#### Introduction

After arriving at a definition and philosophy of spiritual formation and examining the contemporary short-term mission movement, we now turn to the final element of the equation needed to develop an effective and healthy program of short-term missions: the ministry context. This project seeks to establish a healthy and biblically consistent program of short-term missions as described in Chapter 3 that is also in keeping with the mission and philosophy of Northwestern College in Orange City, Iowa. This chapter will examine the mission and vision for learning at Northwestern College. There will also be a brief discussion of the history, components, and current philosophy of the missions program at Northwestern and how the program relates to Campus Ministry and the institution as a whole. I will then offer a purpose statement to guide the development of an effective short-term missions program at Northwestern College. The statement, I believe, is consistent with the biblical story, honestly reflects the state of the short-term missions movement, and is in harmony with Northwestern's vision for learning.

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<sup>1</sup>Stephen Beers and Jane Beers, "Integration of Faith and Learning," in *The Soul of a Christian University: A Field Guide for Educators*, ed. Stephen T. Beers (Abilene, TX: Abilene Christian University Press, 2008), 71.

### About Northwestern College

Northwestern College (NWC) is a Christian college founded by Dutch immigrants as the “Northwestern Classical Academy” in 1882. Its purpose was to prepare students for college and ultimately the ministry in the *Reformed Church in America*. In 1928, a junior college was added and later, a four-year teacher-training college. In 1961, the college graduated its first class of the four-year college and the last class of the old academy. Since that time, the campus and student population have grown significantly, and NWC currently offers bachelor’s degrees in a variety of traditional and professional programs. The college remains committed to providing a Christian liberal arts undergraduate education.<sup>2</sup> The mission statement for Northwestern College was updated in October, 2009 and reads, “Northwestern College is a Christian academic community engaging students in courageous and faithful learning and living that empowers them to follow Christ and pursue God’s redeeming work in the world.”<sup>3</sup> The college seeks to provide an atmosphere for learning that promotes honest investigation and yet remains faithful to the Christian tradition. The administration and faculty seek to create an institution that is Christ-centered and rooted in a theology that is “evangelical, ecumenical and Reformed.”<sup>4</sup>

In keeping with the Reformed tradition, Northwestern sees education as worship and as a means of equipping students to be competent and missional disciples of Christ. This commitment to intellectual and spiritual formation is woven

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<sup>2</sup>Publications. “About Northwestern College ” (2009).

<sup>3</sup>“A Vision for Learning, Northwestern College,” ed. Executive Committee (Northwestern College, 2009).

<sup>4</sup>Publications.

into the fabric of the entire institution as evidenced by the “Vision for Learning” statement: *Northwestern seeks to graduate students who (1) trust, love and worship God, (2) engage ideas, (3) connect knowledge and experience, and (4) respond to God’s call.*<sup>5</sup> The *Vision for Learning* is responsible for the distinctives found at Northwestern College and reflects a deep commitment to orthodox Christianity.

Students are expected to pursue rigorous investigation of truth and integrate the academic pursuits into the way they live. It is the hope of the institution that graduates not only become competent in their fields of study but also competent in life by providing opportunities to live in community, dialogue about new ideas, connect knowledge with experience, and participate in what God is doing in the world. The program at Northwestern is designed to provide more than just an accumulation of knowledge.

### **The Franken Center at Northwestern College**

Michael Frost and Alan Hirsh write, “The more our educational institutions embrace a balance between orthodoxy and orthopraxy, the more biblical they will become.”<sup>6</sup> The *Franken Center for Faith, Learning and Living* at Northwestern, considered an extension of the work done in the classroom, provides opportunities for the student to connect orthopraxy with the orthodoxy and to assist them in finding their *vocare*.<sup>7</sup> “Campus Ministry”, one area of the Franken Center, seeks to help

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<sup>5</sup>“Transforming Learning Strategic Plan.” ed. Strategic Planning Steering Committee (Northwestern College, 2007).

<sup>6</sup>Michael Frost and Alan Hirsch, *The Shaping of Things to Come: Innovation and Mission for the 21st-Century Church* (Peabody, MA: Hendrickson Publishers, Inc., 2003), 121.

<sup>7</sup>*Vocare*, the Latin verb for “to call”, refers specifically to “God’s calling” in the context of Northwestern College. It is also the name of a project funded by the Lilly Endowment with the goal of



students grow into well-rounded disciples of Christ by teaching spiritual disciplines and providing space for worship, Bible study, prayer, living in community, and service. The hope is that the student will develop skills and habits for life-long spiritual formation.<sup>8</sup> Campus Ministry aids in creating space for learning and applying Christian truth outside the classroom.

### *The Department of Missions and Outreach*

As a part of Campus Ministry, the “Department of Missions and Outreach” aids in the spiritual formation of the student by providing opportunities to learn and apply skills within cross-cultural contexts. The historical records of Northwestern’s mission program are somewhat incomplete. After examining the files and interviewing a few “veterans” at Northwestern, I was able to piece together the following summary of the history of the global outreach program at the college.

It appears the missions program can be traced back to the late 1970’s and early 1980’s when Jerry Sittser was developing the Student Ministries Department. He was responsible for hiring Lynn Cheyney who served as Resident Director and later as Director of Student Ministries from 1981-1984. Cheyney initiated a program called the Summer Service Projects and sent fourteen students to serve abroad during the summer of 1981 in Mexico, Hong Kong, Papua New Guinea, Kentucky, and Alaska. She also began to develop a spring missions program that sent one team of students to a domestic site in 1982; the location’s identity was not recorded. In the

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helping Northwestern students discover and commit to their “calling” by facilitating the integration of their academic, spiritual, and co-curricular experiences. See the NWC website, “Vocare: Find Your Place”.

<sup>8</sup> “Campus Ministry: Equipping for Lifelong Spiritual Formation,” ed. Learning Franken Center for Faith, and Living (Northwestern College Department of Publications, 2009).

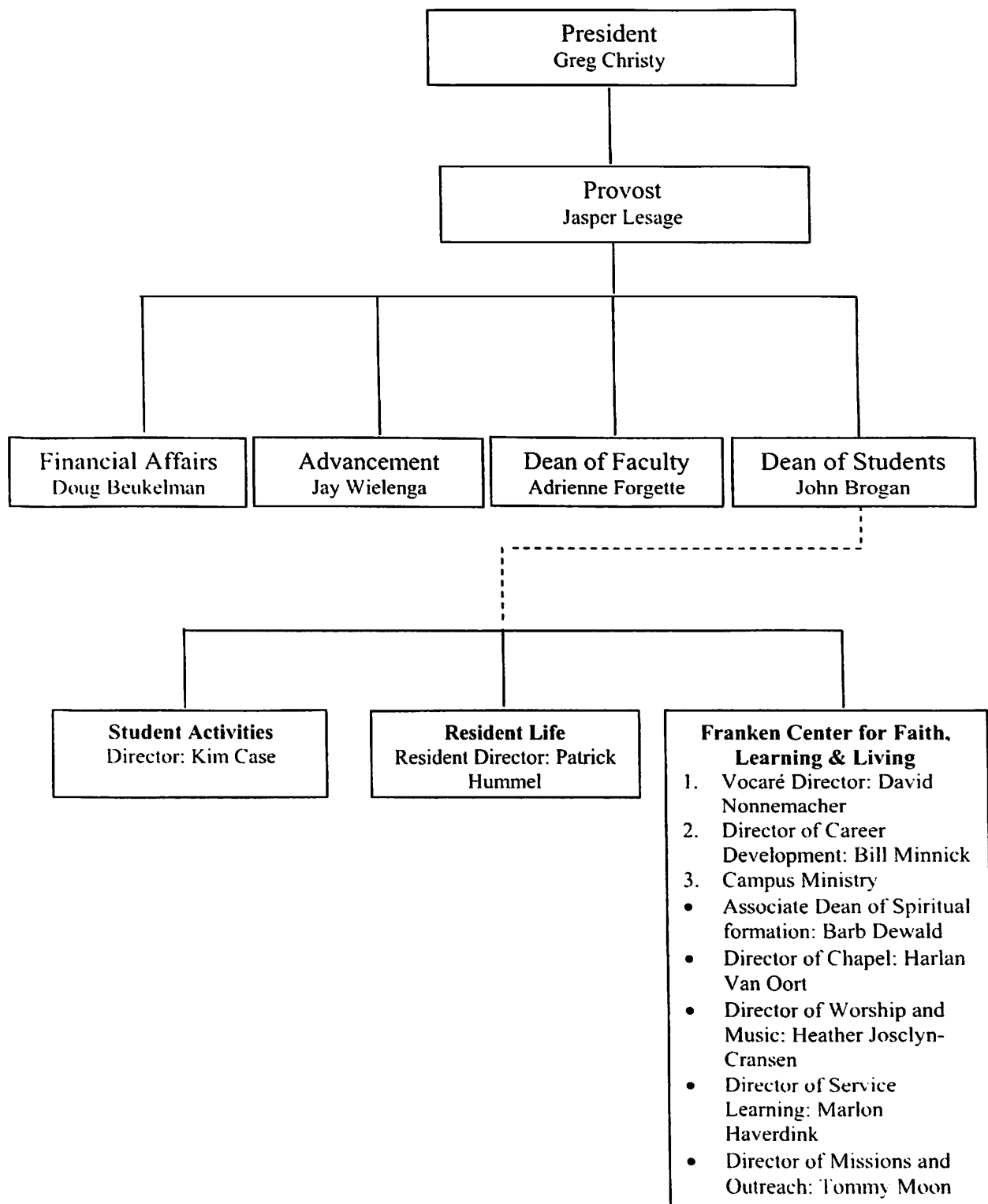
spring of 1984, one professor organized a team and traveled to Reynosa, Mexico to work in the “Children’s Haven” orphanage.

Peggy Hall became the Director of Student Ministries in 1987 and in 1989 changed the name of the summer program from “Summer Service Project” to the “Summer of Service”, and it continues under that name today. Professor Ray Weiss began to offer “pre” and “post” cross-cultural mission classes for students participating in the Summer of Service program. Peggy also began to develop the spring break program that would use students as team leaders while faculty and staff went along as “advisors”.

The number of spring break trips began to increase in the 1980’s, and under the new direction of Becky King, they were all brought under the umbrella of what was then called the “Student Ministries Department”. She also began hiring students as part of the Student Ministries Team to help coordinate the missions programs. The two programs began to take on their identities as the “Spring Service Projects” (SSP) and the “Summer of Service” (SOS) program. Summer of Service began to focus more exclusively on sending individual students overseas while the Spring Service Projects were designed to send teams to various domestic locations.

Barb Dewald took over the Director of Student Ministries position in 1995. The numbers of participants in the SOS program began to increase to include 20-22 students per year. International sites were added to the SSP program to introduce students to cross-cultural ministry without requiring them to spend an entire summer in another country. By the year 2000, the number of participants in the SSP program grew to 227.

In 2001, Jill Erickson joined Campus Ministries as an additional staff member and served as the Assistant Director of Student Ministries, working primarily with the mission programs of student ministries. Other staffing additions in the department made it possible for one staff member to focus solely on the global missions program, so Jill was assigned the title “Director of Missions”. Jill left Northwestern to accept a position in a new ministry. After 18 years on the mission field, my wife and I came back to the U.S., and I took over the position of Director of Missions in 2007. The Campus Ministry is overseen by the Associate Dean of Spiritual Formation, Barb Dewald, and functions as a close-knit team. Each director is responsible for his or her department, but all share in a variety of responsibilities that contribute to the spiritual formation of the students (see organizational chart on the following page).



**Figure 2. The Franken Center and the Organizational Structure of Northwestern College**

On September 11-12, 2005, the missions program of Northwestern College underwent a peer review by the assessment arm of the *Alliance for Excellence in Short-Term Mission* (AESTM), *The Standards of Excellence*. In preparation for the review, the missions department began to document, codify, and improve what they were already doing. The Campus Ministry Department defined for the review committee the sole responsibility of the Director of Missions: “to fulfill the purposes of the short-term missions program (SSP and SOS) of Northwestern College.”<sup>9</sup> The review committee found that the program was centered on God’s glory and based on sound biblical doctrine, persistent prayer, and godliness. In the opinion of the review committee, Northwestern met or exceeded expectations in all seven of the “standards”.<sup>10</sup> There is always room for improvement, however, and the committee recommended that further attention be given to the following areas: (1) more emphasis in clarifying the goals and purposes of the STM, (2) more effort given to nurturing the relationships with ministry partners, especially when trying to discover the real needs and long-term strategies of the host/receivers, (3) give more attention to faculty and staff training, and (4) make follow-up more intentional by encouraging the Director of Missions to meet with the students after they return to campus.<sup>11</sup> The Department of Missions and Outreach received accreditation by the SOE and became a “Covenant Member” on October 27, 2005 (see Appendix A).<sup>12</sup>

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<sup>9</sup>“Standards of Excellence Peer Review.” ed. Northwestern College Campus Ministry (2005).

<sup>10</sup>Ibid.

<sup>11</sup>Ibid.

<sup>12</sup>Matt Runion, Wayne Sneed, and Jim Levin, *Standards of Excellence in Short Term Mission: Key Quality Indicator Reporting Instrument* (Orange City, IA: Northwestern College, 2005). Peer Review.

*The STM Programs of the Department of Missions and Outreach*

The process leading to the SOE review and the implementation of their suggestions have produced the structure of the program as it exists today. The two flagship programs are the Spring Service Projects (SSP) and the Summer of Service (SOS). These are two very distinct programs with different purposes, and it is important to understand them before redesigning them or implementing a new focus.

The Spring Service Projects introduces the student to Christian service in a cross-cultural setting. Over spring break, the college sends out fourteen to sixteen teams of ten to twenty people each to assist those engaged in full-time Christian ministry. Most of the teams are sent to domestic sites while two to four teams may be sent internationally. In any given year, roughly twenty percent of the student body participates in Spring Service Projects that include activities such as after-school programs, health clinics, construction, tutoring, and evangelism. Sites are chosen each summer before the fall semester, and effort is given to provide the students with a cross-cultural experience. The questions I ask in order to determine site selection include: (1) Is there a long term partnership with the college or denomination? (2) Is there a real need and desire on the part of the host to receive a short-term team? (3) Does the site provide a cross-cultural experience for the students? and (4) Does the site contribute to the college's goal of providing diverse options of tasks or ministry activities?

The Spring Service Projects also serve as a tool for developing future leaders. Faculty and staff accompany the team as "advisors", but the actual leadership of the team is provided by students. The process for selecting these students begins

almost immediately after the students return from summer break. Each applicant fills out a written application, turns in three references, and participates in an interview. The leaders are then chosen and assigned a team by the Director of Missions and two student coordinators. The leaders are equipped in the fall with an intensive training retreat followed by three sessions spaced throughout the rest of the semester. The teams start to form in November, and the leaders are expected to meet with them once in the fall before winter break. Upon returning after Christmas, they begin to meet with their teams in earnest until they leave for their site in March. The leaders are expected to pass the training on to their teams in four to five sessions before leaving. They are also expected to meet with the team every day while on site for processing and debriefing and at least twice after returning. These leadership opportunities are part of the distinctives of the NWC missions program and provide needed opportunities for students to discover their leadership skills and potential. Laird Edman and Sarah Connolly suggest that these “experiences may be one avenue through which existing (leadership) qualities emerge”<sup>13</sup> and “leaders develop in confidence, responsibility, self-awareness, communication, and connectedness as a result of the leadership experience.”<sup>14</sup>

In short, the Spring Service Projects serves as an “entry level” experience of cross-cultural service. Though the program does attract many growing and mature followers of Christ, the experience is brief and not particularly demanding. Students do give up their spring break in order to serve, but the program is still designed for

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<sup>13</sup>Laird R.O. Edman and Sarah Connolly. "Effects of Student Leadership on Development." (Northwestern College, 2009). 21.

<sup>14</sup>Ibid., 17.

mass appeal. This does not mean that the experience is taken lightly. The student leaders are intentional about training their team, focusing on cultural preparation and spiritual formation. The program is designed to form community within the team, serve with the host/receivers, challenge the students spiritually, and expose them to what God is doing and how He is working in other parts of the world.

The teams continue to meet when they return in order to process the events that took place over spring break. The debriefing process attempts to capitalize on the community developed within the team and to help integrate the experience into the student's spiritual life. This program is designed to open the eyes of as many students as possible to Christian mission and service.

The Summer of Service program is quite distinct from the SSP. This program is designed for the student who desires to go to the "next level" of cross-cultural ministry; he or she is considered a "missionary intern". This program is demanding and somewhat risky, but the potential for deeper spiritual formation is much greater.

Selection for the Summer of Service program begins in September. The students fill out an extensive application with four references. They are interviewed by a committee made up of students, faculty, and campus ministry staff. Once they are chosen, the students begin the process, in consultation with the Director of Missions, of choosing a ministry site for the summer. Some students choose a site based on the type of ministry; others are more geographically-driven. The College has numerous partners and alumni throughout the world who work with us to receive and disciple our students.



Once the site is determined, the location is investigated by the College's *Risk Assessment Team* to determine the level of danger for the student. The team investigates possible terrorist activity, crime, disease, travel, and readiness of the host to receive the student before approving the student's trip. Most students travel alone, some SOSers form teams of two or three and minister together, and others meet up with teams assembled by the mission agency.

Training begins with a weekend retreat in the city of Omaha. This retreat serves to cement the individuals into a team. The focus of preparation is on cross-cultural readiness and ministry. The equipping process continues the rest of the spring semester with required reading, weekly spiritual and cultural disciplines we call "challenges", and bi-weekly meetings where spiritual formation is stressed along with administering the many logistics necessary for the trip to be successful. The students are finally commissioned by the college at the end of the semester and are sent to their sites.

After they return, the team comes together for a de-briefing retreat. This gives them a chance to tell their stories to their teammates, process what they have seen, and covenant to take further action. Following the retreat, the Director of Missions plans to meet with them once a semester for follow-up. Admittedly, this is the weakest area of the current program. In order for deep and long-term change to take place in the life of the student, more time and resources need to be invested into the post-field phase of debriefing and follow-up.

*STMs and Northwestern's "Vision for Learning"*

“Experiential learning programs are essential to Christian higher education.”<sup>15</sup> The question that must be raised by all departments at Northwestern is: “Where and how does a particular area of ‘experiential learning’ best contribute to the four-fold *Vision for Learning*?” And more specifically for our purposes, “Does the short-term missions program contribute to the *Vision for Learning*, and if so, how and where?”

There are opportunities for students to put into practice on a short-term mission what they are learning in their academic disciplines if they choose to do so. Pre-med SOSers often serve with missionary and national doctors in clinics around the world. One student used his film-making skills to create a promotional video for one of our ministry partners in India. A business major spent her summer helping small businesses in the area of micro-finance in Moldova. Some of the Spring Service Projects are also designed with a specific academic area in mind. Nursing majors host a free health clinic in Jackson, MS. Education majors relieve teachers in Mendenhall, MS so they can attend continuing education seminars. Mission minors can spend a week in Minneapolis serving the large community of Somalian refugees. Students who go on short-term mission trips often “engage the ideas” they learn in the classroom with what they experience on an STM. We often hear reports from students who are better able to understand and interpret what they are experiencing on an STM because of what they had studied in a sociology, psychology, religion, or science class. We also hear from students who have had to confront contradictions that

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<sup>15</sup>Rod Spidahl. “Applied Theology in Conversation with a Vision for Learning.” (Northwestern College, 2009). 79.

prompt internal struggles as they try to reconcile their philosophy or theology with what they observe in another culture.

Beers and Beers state, “Faith-learning integration is indeed a central challenge before us.”<sup>16</sup> Short-term missions have proven to be effective in helping meet that challenge. In their study on volunteerism, Feenstra, Brouwer, Gilliam, and Tjeerdsma report, “Students who volunteer are reported to have reduced rates of course failure, higher educational plans and aspirations, academic self-esteem, and intrinsic motivation toward school work.”<sup>17</sup> Beers and Beers write, “Each source of truth, God’s word and God’s works, contributes to our understanding of any particular topic.”<sup>18</sup>

While STMs are excellent opportunities for Northwestern students to “engage ideas” and “connect knowledge and experience”, these are not the primary purposes of short-term missions. The focus of the classroom and study abroad programs is primarily intellectual formation, but Campus Ministry is mostly concerned with spiritual formation. That’s not to say that spiritual formation does not happen while studying biology or reading a western civilization book, nor does it mean that students do not learn and grow intellectually when participating in Campus Ministry. Cross-over is expected, intentional and consistent with the Reformed Tradition, but there is a distinction in emphasis.

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<sup>16</sup>Beers and Beers. 72.

<sup>17</sup>Jennifer S. Feenstra and others. “Does Volunteering Make a Difference?: The Effects of Volunteering on Self-Esteem, Self-Efficacy, Optimism, and Christian Vocation.” (Northwestern College, 2008). 3.

<sup>18</sup>Beers and Beers.

Psychologist C. G. Jung wrote, “The marvelous development of science and technology is counterbalanced by an appalling lack of wisdom and introspection.”<sup>19</sup> Helping students to “trust, love and worship God” is an attempt to correct the imbalance and include wisdom and introspection into the “Northwestern experience”. All agree that learning to “trust, love and worship God” requires more experiences than reading theology, attending “praise and worship” services, and learning professional skills. The STM programs at Northwestern offer opportunities for the student to be stretched by serving others, experiencing the global Body of Christ, and gaining a new perspective of what breaks the heart of God. The students may find themselves in a place where they have no other option but to trust God, or they become so overwhelmed by God’s compassion, goodness, and artistic beauty that they are left speechless.

As students participate in a variety of ministries, they start to imagine a different future for themselves, and they see how they may “respond to God’s call.” As students integrate faith and learning, they grow in trust, love, and the worship of God and are more likely to volitionally respond to God’s call, better able to discern her or his *vocaré*. Dr. Spidahl writes, “Experiential learning programs are essential to Christian higher education. It seems to me that the wonderful gift of calling, that ability to see ourselves as personally invited into God’s larger and informing story, does involve an educational action of faith as trust, which is best tied to serving others in real ways.”<sup>20</sup> Feenstra and company conclude, “Significant differences between

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<sup>19</sup>Jung, 17.

<sup>20</sup>Spidahl, 78-9.

volunteers and non-volunteers were found for understanding vocation identify.”<sup>21</sup>

Compared with pre-spring break scores, Feenstra and company go on to state,

“Results suggest that volunteering leads to a better understanding of overall vocation, God’s purpose, and individual identity.”<sup>22</sup>

### *Missions and Academic Assessment*

The STM program at Northwestern is recognized as having a vital role in the education process at Northwestern, so much so that there have been attempts to incorporate it under the academic umbrella by offering credit for the STM experience. Some faculty and administrators argue that combining service/ministry with academics is the current trend in education, and earning credit for missions is the way to move forward.

The continued use of traditional academic language to assess and validate the program recognizes the importance of the program but may blur the distinct contributions of the two areas. Dr. Spidahl, for example, arrives at some very helpful conclusions by recognizing the educational value of non-formal and informal departments. However, he argues for more formalization of the non-formal by requiring academic credit for mission experiences. He believes that without it, there is little to motivate the students to learn, nor can we do true assessment or validate the experience.<sup>23</sup>

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<sup>21</sup>Feenstra and others, 2.

<sup>22</sup>Ibid., 14.

<sup>23</sup>Spidahl.

Dr. Spidahl and I are currently in conversation concerning this topic. There are a couple of issues that must be considered before this can happen. First of all, this raises some complications with the IRS. A student can raise funds through the college for service and mission projects but not for academic programs. Second, we must recognize the distinctions between a study abroad program and missions program. I have proposed that the mission program emphasizes one's spiritual formation while the study abroad program focuses on the student's intellectual formation. There is definite overlap between the two, as there should be, but spiritual formation is not assessed in the same way as intellectual formation, and validation of the experience does not necessarily come from earning a grade. Third, many students believe that attaching credit to the short-term mission experience would somehow taint the experience by introducing conflicting motivational factors. They are afraid that academic requirements would take the joy out of volunteering.<sup>24</sup> Finally, some faculty members are against a student receiving academic credit for going on a mission trip because it has the feel of "dumbing down" the academics of the institution.

Assessment and evaluation are an important part of every program, especially in an academic institution. The tools used in the mission program to gauge a student's growth are discussed in the conclusion of this project, and samples are included with the project artifacts (see appendices B and C). However, credit can also be a useful tool to optimize the missional experience. The idea, however, must be carefully thought through so that academic standards are maintained, legal

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<sup>24</sup>On a related note: Northwestern has compulsory chapel services, and students must earn a minimum number of chapel credits each semester. It is interesting that the students reject earning chapel credit for the student-led "praise and worship" services on Sunday nights, though the college is willing to offer it, because it would introduce selfish reasons for attending worship.

requirements are met, and the spiritual formation of the student remains a priority. Allowing a student to earn elective credit during the pre-field training and/or post-field follow-up seems to be the most attractive alternative. The student could choose a short-term mission trip as a course in the Religion Department or work with another instructor from a different academic discipline to design a research project relevant to that particular department. This approach would meet IRS requirements, generate a more intentional process of reflection, and increase participation in the training and debriefing phases of the program.

### **Conclusion**

In this chapter we have looked at the *Vision for Learning* of Northwestern College in Orange City, Iowa. The role of Campus Ministry was introduced as well as a brief history of the missions and global outreach department of Campus Ministry. Northwestern's mission department has developed into a program committed to excellence in short-term missions. It seeks to serve students by offering opportunities to serve in cross-cultural contexts with Northwestern's many partners so that they may grow as followers of Jesus Christ. The two flag-ship STM programs of Northwestern are the Spring Service Projects, offering an "entry level" experience to cross-cultural ministry, and the Summer of Service program which provides a more intense experience of service away from home.

Based on the history of the missions department and the theological and educational context of the college, I propose the following purpose statement for the Department of Missions and Outreach: *The Department of Missions and Outreach at Northwestern College seeks to create and facilitate short-term cross-cultural*

*experiences that provide students with opportunities to sacrificially serve, respectfully participate, and humbly learn in order to become transformed into the image of Christ.* The next chapter will develop this purpose statement and explore how the program can best utilize the pre-on-post-field phases to fulfill that purpose.



## CHAPTER FIVE

### CONFORMED INTO THE IMAGE OF CHRIST: STRUCTURING SHORT-TERM MISSIONS FOR SPIRITUAL FORMATION

Because of living with Mayra, listening to stories, and sharing her reality, my reality is different.

NWC intern to Nicaragua

#### Introduction

Program development should always begin with the end in mind. In the previous chapters, I have proposed that the primary purpose for short-term mission projects is to contribute to the spiritual formation of the participant. I have also adopted a definition and philosophy for spiritual formation, examined the basis and current state of the short-term mission enterprise, and described how the missions program at Northwestern College makes a vital contribution to the institution's "Vision for Learning." This chapter will attempt to put the pieces together to explore ways in which short-term missions can best fulfill its purpose of contributing to the spiritual formation of the participant.

#### *Why Should STMs Focus on Spiritual Formation?*

The odd thing about the short-term mission enterprise is that it is a mission movement in which the one receiving the greatest benefit from the experience is the one who leaves home. The advocates of STMs understand that the discipleship of the goer is at least one of the side benefits of the short-term mission experience. As Kathryn Tuttle summarizes, "While it is recognized that the spiritual growth of the participant is not the primary goal of missions, it certainly may be a secondary

benefit.”<sup>1</sup> I am arguing, however, that the growth of the participant is not just a “secondary benefit” but is the primary reason for which most mission trips are organized and undertaken. I am proposing that it is time to admit what everyone knows, turn it on its head, and design a program that benefits the goer in a deep and profound way. If the primary beneficiary of STMs is the goer-guest, then it should be about something that is worthwhile, long-lasting, and is of true benefit to others—his or her spiritual formation.

Jim Pym, quoting William Penn. writes, “True godliness does not turn men out of the world, but enables them to live better in it, and excites their endeavors to mend it.”<sup>2</sup> An STM is not just a fruit of The Way, but it can be used to teach The Way. After studying programs that contribute to the spiritual formation of the students at Lancaster Bible College, Sanford Good concluded, “The single greatest way to encourage students to grow in their spiritual life is to involve them in cross-cultural ministry.”<sup>3</sup> My vision for the STM program at Northwestern College is for the experience to make its way into the fabric of the spiritual life of the student so that he or she begins to live a “different reality”, and if this is our focus, the ministry on-field will almost take care of itself.

Focusing the STM experience on the spiritual formation of the participant creates a double paradox. First, in order to make the STM about the goer-guest’s spiritual formation, it means *not* making the STM about him or her. From the pre-

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<sup>1</sup>Kathryn A. Tuttle, “The Effects of Short-Term Mission Experiences on College Students’ Spiritual Growth and Maturity,” *Christian Education Journal* 4NS, no. 2 (2000): 124.

<sup>2</sup>Jim Pym, *Listening to the Light: How to Bring Quaker Simplicity and Integrity into Our Lives* (London: Random House, UK, 1999), 93.

<sup>3</sup>N. Sanford Good, “Developing the Spiritual Life of the Students at Lancaster Bible College,” (Columbia Theological Seminary, 1996), 135.

field phase through the return home, the focus should be maintained outward, outward to the glory of God and outward to others. Making the STM about the spiritual formation of the goer means that it is *not* about their comfort, nor is it about the adventure, their ego, the exotic location, showing off one's expertise, a feeling of noblesse oblige, a pat on the back, or an attempt to get young Christians "jazzed about God."

It is easy to see from many post-field "worship services" that STMs often *are already* about the goer-guest but with a twisted focus that can actually be more damaging than helpful. Overselling what the STM can or did accomplish and treating the participants as spiritual heroes may contribute to a fleeting sentiment of well-being, but does very little for their spiritual formation.

Second, by focusing on the spiritual formation of the goer-guest, they will actually be better short-term missionaries. The humble spirit that should flow from a transformation into the likeness of Christ is much more helpful to the national or missionary than the attitude that says, "I'm here to do you a great favor." If the spiritual formation becomes a priority of the pre-field training, on-field debriefing, and post-field processing, many of the problems usually associated with short-term missions will take care of themselves. To put it simply, better disciples are a blessing to all.

### **Maximizing the Short-Term Mission Experience**

#### *Identifying the Task*

It is clear from the research that pre-field training can and does reduce the liabilities of short-term missions,<sup>4</sup> but this project seeks to accomplish more than just damage control. My desire is to help and equip the student to integrate what he or she has learned from the STM experience into their life and so promote a transformation of character. Keeping the project focused on the spiritual formation of the participant will affect all phases of the project. Some questions that need to be asked are:

- 1) Who is going? Should non-Christians be allowed on this trip? Is this an experience for novices or does the site require a higher level of spiritual maturity?
- 2) What exactly do we want to accomplish in the lives of the participants?
- 3) How and why are the funds raised? What should the goers take away from the experience of raising support?
- 4) Which ministry site is chosen? Do those involved in the ongoing ministry understand their role as mentor/teacher and do they welcome it?
- 5) How can the experience be communicated back to the senders in a way that promotes true spiritual formation in the participant?
- 6) What steps can be taken to “increase the odds” that the experience will become a permanent and positive part of the spiritual growth of the goer?

Answering these questions honestly requires a willingness on the part of the leader(s) to decide *not* to go if it means possibly causing more spiritual damage to the student or creates an unnecessary burden for the ministry site. Gone are the days when groups of teenagers could be deployed “to do mission work” with few plans, little preparation, and even less follow-up, and I would add “good riddance”.

### *Identifying the People*

Before designing a program effective enough to achieve our goals, it is important to identify the participants of the STM and the on-field role they will play. I am uncomfortable with using the word “missionary” to describe the short-term participant and the phrase “doing mission work” to describe the event. The

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<sup>4</sup>Tuttle: 124.

responsibilities and expectations of the career missionary and short-termers are so different that the same word cannot be used to describe the two functions without causing some confusion. Also, to call the event “doing mission work” or “doing mission(s)” seems to perpetuate the idea of “doing one’s bit for the kingdom” and creating the mindset of what Edwin Zehner calls a “Delta Force Missional Foray”<sup>5</sup>: missional responsibilities that are limited to a one or two week experience where the “special combat forces ... can expect to engage the people instantly, accomplish their ‘mission’ and pull out.”<sup>6</sup>

Though I am proposing that we should think of STMs more in terms of a pilgrimage, I am also not happy with the word “pilgrim” to describe the goer. The STM participant does travel to minister, not just to meet God; he or she is often a blessing to the host ministry; and they do accomplish kingdom tasks that might not otherwise be done without these hands and feet. “Sojourner” comes closer to the idea, but it brings to my mind a “nomad” or a person constantly on the move. For training and debriefing purposes, I have finally come to rest on the term “stranger” or “student/stranger” to describe the proper attitude of the STM participant.<sup>7</sup> The status of “stranger” gives the student a reference point for:

- Experiencing joy in what he or she is able to bring to the host.
- Feeling the warmth of what he or she receives from the host.
- Gaining a new perspective of the stranger when he or she returns home.
- Enduring the discomfort that comes with being displaced.

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<sup>5</sup>Edwin Zehner, “Short-Term Missions: Toward a More Field-Oriented Model,” *Missiology* 34, no. 4 (2006): 512.

<sup>6</sup>Ibid.

<sup>7</sup>David I. Smith and Barbara Carvill, *The Gift of the Stranger: Faith, Hospitality and Foreign Language Learning* (Grand Rapids, MI: Eerdmans Publishing Company, 2000).

David Smith, whose expertise is in the area of language learning, describes the language student using the categories of the biblical “stranger” and applies the biblical narrative of God’s people to the “practicalities of foreign language education”.<sup>8</sup> Much of what he has to say about the language student can easily be applied to the short-term missionary. According to Smith and Carvill, a person is considered a “stranger” when, “the position of the person in a group is determined essentially by the fact that he (*sic*) has not belonged to it from the beginning, that he (*sic*) imparts qualities to it which do not and cannot stem from the group itself.”<sup>9</sup> The special position of the stranger to the host culture is “simultaneously outside and near.”<sup>10</sup>

Smith proposes that using “stranger” in the biblical sense “lands us in the neighborhood of cultivating humility”<sup>11</sup> making it easy to see how the term is helpful when focusing on spiritual formation. A good theology of “the stranger” can put into perspective what can and cannot be accomplished on a STM, help the student to discern appropriate behavior in his or her new setting, and assist them through difficult times while on the site of his or her mission-pilgrimage. The “stranger” experience should also be helpful in breaking through any ethnocentrism and cultural presumptions the student may have upon arrival. Based on the fact that the Hebrews lived as “strangers” in Egypt, God gave them instructions of how to receive and treat

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<sup>8</sup>Ibid., 17.

<sup>9</sup>Ibid., 58.

<sup>10</sup>Ibid., 59.

<sup>11</sup>Smith, *Learning from the Stranger: Christian Faith and Cultural Diversity*, 116.

the stranger in their midst. Intentional debriefing of the returning short-termers can also encourage her or him in “the Christian practice of hospitality to strangers that integrates respect and care”<sup>12</sup> once they return home.

### *Identifying the goals*

Due to the variety of components found in the STM and the intensity of the experience, the short-term mission trip has the potential to offer a unique opportunity for the participant to grow spiritually. “To grow spiritually”, however, is too general of a goal to pursue with any measurable results. The leader or director of the STM should look at those qualities he or she would like to see developed in the life of the participant and the unique contributions the STM can make to promote the development of those qualities. I suggest that the mandate from Micah 6:8 offers a simple structure for targeting the desired attributes. The three intentional opportunities of “sacrificially serving, respectfully participating, and humbly learning” mentioned in the purpose statement of Chapter 4 are intended to correspond to the three-fold command “to act justly and to love mercy and to walk humbly with your God”.

There are variations on this theme running throughout the biblical narrative and repeated explicitly over and over in the prophetic tradition (Isaiah 1:17; 56:1; Jeremiah 22:3; 21:12; Hosea 2:19; 12:6; Zechariah 7:9). Jesus also summarizes the mandate with the Great Commandment and fleshes it out in the Sermon on the Mount. It is also not too much of a stretch to relate Micah’s three things to Newbigin’s three-fold understanding of mission as faith, love and hope in action

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<sup>12</sup>Ibid., 117.

discussed in Chapter 3. For our purposes we will use Micah's statement because of its simple structure and its familiarity to Northwestern students. My hope is to help the student learn justice by providing an opportunity to sacrificially serve, develop compassionate social connections by respectfully participating in an ongoing ministry, and to pay careful attention to his or her walk with God by humbly learning through hardships, enjoying religious and social celebrations, developing awareness skills, and taking time for quiet reflection.

Our attention now turns to how we may capitalize on the practices naturally present in a short-term mission experience. These suggestions will be discussed in general terms while specific exercises will be included in the two manuals designed for the STM programs at Northwestern College.

### **Humbly Walking with God**

We will start with the last of the Micah's three requirements and work our way backwards. A missional lifestyle flows out of one's worship of God, or as Walter Brueggemann puts it, "We cannot separate mission from doxology."<sup>13</sup> Both compassion and justice emerge from a proper view and profound worship of the Creator God.

In Chapter 2, I introduced the idea that perhaps it may be helpful to think of short-term mission projects more in terms of a pilgrimage than a mission trip. The STM is distinctive from the traditional pilgrimage, and the idea does carry its own set of potential problems, but if communicated properly, it can create an open heart of

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<sup>13</sup>Brueggemann. 17.



humility, open eyes of awareness, and open ears to what God may be saying to the student.

The “humbly walking” phrase of Micah 6:8 carries the idea of a “careful walk”. It is a life of fellowship and partnership with insight of what the God of the covenant has done and is doing for His people.<sup>14</sup> With careful attention, the pilgrimage can develop and strengthen a deeper connectedness with God, others, and world. The unity we are able to develop with God should translate into a connectedness with those around us. Campolo and Darling argue that this approach is not just to produce action, but a real mystical union with God that empowers us to be compassionately connected with those around us, especially to “the least of these”.<sup>15</sup> Thinking of the STM as a pilgrimage can help the student move from an attitude of “it’s all about me” to “it’s all about God and being a part of what He is doing in the world.”

*There is no proclamation without contemplation*

A short-term mission experience often creates space for intimate times with God, but it can also be a substitute for intimacy by filling the space with “God’s work”, creating more stress, or by simply being a distraction. Adopting the mindset of a mission-pilgrimage stresses the importance of maintaining times of quiet and prayerful solitude with God, especially in a new place. Tony Jones writes,

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<sup>14</sup>Leslie C. Allen, *The Books of Joel, Obadiah, Jonah and Micah*, ed. R. K. Harrison, The New International Commentary on the Old Testament (Grand Rapids, MI: Eerdmans Publishing Company, 1983), 374.

<sup>15</sup>Tony Campolo and Mary Albert Darling, *The God of Intimacy and Action: Reconnecting Ancient Spiritual Practices, Evangelism and Justice* (San Francisco: John Wiley & Sons, 2007), 14.

“Everything is given to me in contemplation because he is everything and there is no proclamation without contemplation.”<sup>16</sup>

Teaching the student to prioritize their mystical union with God during the travel will lay the foundation for all other experiences. The exposure to the *Other* will prepare them for what God wants to do with them and through them as they encounter the *others* on the mission-pilgrimage. Learning to walk humbly with God away from home can force the student to examine his or her convictions and transform perspectives. God is able to surprise them by opening their imagination, giving them cause for critical reflection, bringing back a sense of humor, and accentuating issues they thought were long buried. God will do things they did not expect.<sup>17</sup> Creating the space for God to work during the mission-pilgrimage experience allows God to use the experiences to alter the person’s reality and re-image him or her into the image of Christ. Elizondo writes about sacred travel: “It is a time for discovering the closeness within distance, timeliness within timelessness, the unlimited within the limits of place and time, the sacred within the human, the divine within the ordinary, and the eternal in the temporal.”<sup>18</sup>

Often, if there is any pre-field equipping done at all in the area of prayer and meditation, it is usually presented as a way to maintain one’s spiritual life or a way of slowing down and coping with the stress of being away from home. The contemplative disciplines are not just survival skills, however. Encouraging the

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<sup>16</sup>Jones, 93.

<sup>17</sup>Leonard J. Biallas, *Pilgrim: A Spirituality of Travel* (Quincy, IL: Franciscan Press, 2002), 286.

<sup>18</sup>Virgilio P. Elizondo and Seán Freyne, *Pilgrimage* (Maryknoll, NY: SCM Press, 1996), 112.

student to practice them during the entire STM experience is essential if the desired impact is to be realized in the life of the student.

The practice of contemplation is a way of being present to what is happening; it is a gift of awareness. Christine Painter states, “Living in this way leads to a transformation of the self through a new way of seeing, a vision rooted in the ways that God sees the world.”<sup>19</sup> Her description of the resulting condition underscores one of the desired outcomes of the STM experience: “Interior freedom involves letting go of those beliefs and expectations which no longer serve our needs and hinder our ability to expand our vision of the Kingdom of God.”<sup>20</sup>

Practicing the contemplative disciplines enables the person to initially travel inward and return to gain a renewed awareness of what’s around them; this not only leads to personal transformation but to the transformation of entire communities. As one starts to see outside things through the eyes of God, those things take on a sacredness that deserves dignity and respect; it is no longer only personal but social. Paintner sees contemplation itself as an act of justice, “I want to explore this idea of spiritual practice not just as a path to personal piety, but as an act of resistance, witness and liberation which ultimately facilitates the transformation, not just of the individual, but of the wider community as well.”<sup>21</sup>

This does not happen automatically, of course. The student needs to be introduced to these disciplines during the pre-field phase of the training and given

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<sup>19</sup>Christine Valters Paintner, “The Practice of Contemplation as Witness and Resistance,” *The Way* 46, no. 4 (2007): 44.

<sup>20</sup>*Ibid.*: 47.

<sup>21</sup>*Ibid.*: 35-6.

tools to practice them while on site and after they return. Following are some questions to help guide the leader as he or she equips the student/stranger to practice intimacy with God before, during, and after the sacred travel; suggestions for specific challenges and disciplines are included in the manual.

- 1) Who am I? Help the student understand who he or she is in Christ before asking how God may be leading. Finding one's place on the map is the first step to travel.
- 2) Why am I going on a short-term mission trip? This has to do with examining one's motives. "What makes the journey sacred is the longing behind it."<sup>22</sup>
- 3) What physical, emotional, and theological things do I need to let go of? Simplicity and trust are emphasized here.
- 4) How is God leading me?
- 5) How do I communicate with God? Employ the Psalms, food, music, photos, parties, dances, meaningful objects, etc. as tools for prayer and contemplation.
- 6) How do I keep the sense of sacredness with me after I return?
- 7) How do I share my experiences with those at home?

### *Seeing God in the community*

Spiritual learning is a life-long task, but an STM can serve as a laboratory where a student can observe phenomena, develop skills, and take risks that would not be possible in his or her home setting. There are new tasks to perform, language barriers to overcome, new foods to eat, and comfort zones to leave; but the most important element of the laboratory is the people. The relationships formed on a mission-pilgrimage create the most lasting impact on the students and the host/receivers. Writing about traditional pilgrimages, Ted Olsen correctly observes, "The memories we carry the longest are often less about our destinations than about who we meet along the way."<sup>23</sup>

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<sup>22</sup>Sellner, 124.

<sup>23</sup>Ted Olsen, "He Talked to Us on the Road: The Surprising Rewards of Christian Travel." *Christianity Today* 53, no. 4 (2009): 26.

The mission/pilgrimage allows for an increased awareness of our shared humanity, no matter how vast the cultural, religious, and individual differences. There are also perhaps a few moments when the stranger can catch a glimpse of the living power of the Holy Spirit and how He constantly adapts to meet the diverse needs.

*What should the pilgrim look for?*

Chuck Conniry says the Kingdom is all around us; the trick is to recognize it. “Discerning observers will be able to see God’s influence for what it is and invite others to recognize it...”<sup>24</sup> In other words, growth requires paying attention. There are natural times in life when believers do see God’s influence, and there is an overwhelming feeling of gratefulness for families, beauty, and life. After a while, routine sets back in, and we stop seeing. Eugene Peterson writes, “Somewhere along the way this exponential expansion of awareness, this wide-eyed looking around, this sheer untaught delight in what is here, reverses itself: the world contracts; we are reduced to a life of routine through which we sleepwalk.”<sup>25</sup>

John Stevens divides the awareness into three kinds. He identifies, (1) the outside world or the sensory contact with objects and events in the present: what the person can actually see, touch, feel, taste, and hear, (2) the inside world: those things that happen as internal events and exist inside the body, and (3) the awareness of fantasy activities: this includes all the thinking, anticipating, remembering,

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<sup>24</sup>Chuck Conniry, *Soaring in the Spirit: Faith in an Emerging Culture* (Bletchley, UK: Authentic Media, 2007), 88.

<sup>25</sup>Eugene Peterson, *Christ Plays in Ten Thousand Places: A Conversation in Spiritual Theology* (Grand Rapids, MI: Eerdmans Publishing Company, 2005), 51.

interpreting, evaluating, complaining, comparing, etc. that goes on inside the mind.<sup>26</sup> He argues that this third type of awareness, which he refers to as “fantasy”<sup>27</sup>, is unreal and yet Westerners spend most of their time here.<sup>28</sup> The “fantasy” gives the person a false sense of control and a false sense of how things should be. One of the challenges for the leader of a mission-pilgrimage is to help participants experience the present happening: to look for Jesus in the people, detect the blowing of the Spirit in the experience, and listen for the voice of God in both the community and in solitude. Centering on the present experience enables the person to create instead of fabricating fantasies.

The heightened sensory state while on a mission/pilgrimage can be instrumental in teaching the student the skill of awareness. Learning to enjoy the mystery of the moment, the small joys, and humble experiences while on a ministry site is a skill that will serve to enrich the life of the student/stranger long after he or she returns home. Jim Pym writes, “There is nothing so valuable as the experience of the presence and action of God in every aspect of our lives.”<sup>29</sup>

### *How can awareness be taught?*

Exercises and practices in awareness can be introduced to the student in the pre-field phase of the STM in order to assist him or her in acquiring some of the skills

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<sup>26</sup>John O. Stevens, *Awareness: Exploring, Experimenting, Experiencing* (Moab, Utah: Real People Press, 1971), 5-6.

<sup>27</sup> “Fantasy” is, perhaps, an unfortunate word choice. Stevens uses the word to describe activity that continuously rehearses the past and plots the future. I don’t believe he is criticizing the legitimate use of imagination that is so important for artistic, emotional, and spiritual health.

<sup>28</sup>Stevens, 6.

<sup>29</sup>Pym, 158.

necessary for finding the sacred present in the greatness of small actions, or as Leonard Biallas puts it, “the goodness of minute particulars.”<sup>30</sup> Special care should be given to training the student to see and appreciate the diverse persons and backgrounds that he or she will encounter on the STM. This is more than preparation for culture shock. It is learning to concentrate on other people: their architectures, decorations, creative works, celebrations, relationships, music, dance, food, gift exchanges, etc. in order to see the Divine. Below are four general suggestions to help the student/stranger see and connect with the ministry location and, if continued, to see God at work after returning to his or her home culture.

- *Journaling.* Memories use all the senses and often bring truth to our minds and move our hearts. Journaling is a simple way to record these memories and helps to interpolate and interpret the events in order to find the deep truth in them. The student should learn to journal on at least three levels. (1) A daily account of the experiences. These items include people encountered, food, drink, shelter, weather, sleeping, landscape impressions, surprises, and general experiences that are different from home. (2) Interpretive perceptions of the experience. The student attempts to record the fruit of the contemplation on the everyday experiences. Thinking in metaphors can aid in the discovery of the mystery and clearness of the moment. (3) At the final level, the student records any unspoken message as a result of communion with God.
- *Photographs.* Often travelers click away with their cameras and never really see what they are looking at. However, when used carefully, the camera can be a tool to capture moments that might otherwise have been missed. It can make the person more observant when used with internationality. Photographs can become one’s most prized possessions and are able to capture the relationship in a way movies cannot.
- *Souvenirs.* I encourage the students to bring back “sacred souvenirs”. These are items that have a special significance of a holy experience. They do not necessarily have to be bought; in fact, they are usually more significant when they are free. The souvenir may be a gift, something found at the site such as a stone, or a craft made by a child—something that provides the locus of an emotion or evokes a memory or feeling and gives us a sense of involvement with others.
- *The Daily Examination.* The “Daily Examination of Conscience” can be done in several ways, but it is basically a self-examination done at various stops

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<sup>30</sup>Biallas, 39.

during the day or once at night before going to sleep. The person does a personal inventory of the day, looking for manifestations of God's grace and identifying problems that have arisen. Bradley Holt, in his book *Thirsty for God*, suggests using 5 words to examine the day:

- 1) *Insight*: Ask the Holy Spirit for insight about yourself- your actions, motives, desires, feelings, inclinations, strengths, gifts, and sins.
- 2) *Review*: Go over the events of the day hour by hour.
- 3) *Thanks*: Give thanks to God for the gifts of the day.
- 4) *Repent*: Ask forgiveness for the wrong choices, bad attitudes, snap judgments, or unjust criticism. Ask for healing from neurotic guilt and broken relationships.
- 5) *Renewal*: Receive God's forgiveness and strength for the new day and make some practical decisions that will help you avoid the pitfalls tomorrow.

### *Suffering as an Instrument of Growth*

The short-term mission experience is not always a "spiritual high"; discomfort and even acute suffering is often a very real experience for the short-termer. Living as a stranger can and will mean feelings of uselessness, a loss of identity, feelings of displacement, misunderstandings, and profound loneliness. It is when the student is brought to this point that he or she can realize, perhaps for the first time, the abundance of God. The suffering can be redeemed and become a source of blessing for the student. God provides everything that is needed to follow Jesus; He did not promise a long healthy life free of disappointment, frustration, and loneliness or a life that is full of significance, recognition, and clarity. These things may be blessings that we desire, but they are not promised. Wells believes that the normal way of thinking is based on an assumption of scarcity rather than abundance, that there is not enough water, education, health care, etc.<sup>31</sup>, but this experience of being "in Egypt" can also

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<sup>31</sup>Wells, *God's Companions: Reimagining Christian Ethics*, 5.



bring the blessing of “the opportunity to learn in a unique way that they are in God’s special care.”<sup>32</sup>

God’s special care is not the same thing as human wealth or happiness. These things may be welcome blessings and hopes, but they are no substitute for the Gospel and they should not be mistaken for following Jesus. The lesson that one takes away from the STM experience is not “don’t worry, be happy” or “I just realize how lucky I am to live in the U.S.” or “I’m so grateful for what I have.”

We often find the abundance of God while living in a deprived community: it is here that we often recognize the abundant gifts of God as embodied in the Church. Wells paints for us a clear picture of where we actually find the abundance of God, “God’s gifts are etched most starkly in the face of human suffering.”<sup>33</sup> This is not a romanticizing of the poor but rather an opportunity to see real dependence on God’s gifts. The deprived communities amplify the practices of the church that enrich life, they push us to the limitless supply of what God gives us in Jesus, and they critique the things that run against the design of the universe: “Death, starvation and greed is wrong because it is a grotesque affront to God’s character and purpose...Abundance is the current of creation; suffering is a symptom of going against the current.”<sup>34</sup> Newbigin adds, “This suffering is not the passive acceptance of evil; it is the primary

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<sup>32</sup>Smith and Carvill, *The Gift of the Stranger: Faith, Hospitality and Foreign Language Learning*, 61.

<sup>33</sup>Wells, *God's Companions: Reimagining Christian Ethics*, 8.

<sup>34</sup>Ibid.

form of witness against it. It is the way in which we follow Jesus along the way of the cross.”<sup>35</sup>

God’s gifts are the gifts of friendship, hospitality, and the sharing of food; the suffering is redeemed when, in times of scarcity, the person turns his or her attention to these things; these are God’s true gifts. The message that the short-term should take away from the STM experience is not, “I’m so grateful for what I have,” but “I want to be generous with what I have.”

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<sup>35</sup> Newbigin, 107.

## CHAPTER SIX

### FOR THE SAKE OF OTHERS: LOVING MERCY AND ACTING JUSTLY

Acts of compassion...are an authentic part of the victory of the Lamb.

Lesslie Newbigin<sup>1</sup>

#### Loving Mercy by Covenantal Participation in Community

The second part of Micah's ethic summary is to love *hesed* (ds,x,Ê), usually translated "mercy" or "kindness". The word is often connected to God and can have a range of meanings that include "solidarity", "kindness", "grace", or "loyalty".<sup>2</sup> It is often used in relation with covenant, but Harris clearly shows that the *hesed* is the basis for the covenant, not an obligatory response of the covenant, much the same way the love of a bride is the basis for her promise, not the result.<sup>3</sup> He goes on to describe the word as a parallel to love and observes that it often takes verbs of actions such as "do" and "keep" thus implying that it refers to acts of love as well as to the attribute.<sup>4</sup> Leslie Allen describes it as "the love that will not let go."<sup>5</sup> The precise meaning may be difficult to nail down, but it is clearly a relational word oriented toward a compassionate, generous, and forgiving attitude that prompts a covenantal commitment to care for others.

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<sup>1</sup> Ibid., 108.

<sup>2</sup> J. D. Douglas and D. R. W. Wood, *The New Bible Dictionary* (Downers Grove, IL: InterVarsity Press, 1996), 751.

<sup>3</sup> R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke, *Theological Wordbook of the Old Testament*, 2 vols., vol. 1 (Chicago, IL: The Moody Bible Institute, 1980), 700.

<sup>4</sup> Ibid.

<sup>5</sup> Allen, 373.

As we have already seen, it is impossible to separate our horizontal and vertical relationships; it is our intimacy with Christ that is best developed in the context of community. There is interplay between individual spirituality and communal spirituality as the Holy Spirit works in our faith to cause our family instincts to extend to all people. The Holy Spirit works within the individual to transform him or her personally into the image of Christ from the inside out, He then works within us to form a community that functions as the temple of God where His glory and presence is manifested, and finally, He works through community in a prophetic way in order for the world to hear and see the transforming power of the gospel.<sup>6</sup>

*The stranger in a new community*

It is almost a given that students will encounter new people and a new culture on an STM. This exposure to the diversity of the Body of Christ should be maximized as one of the great contributing factors of the STM experience to the student's spiritual formation. It is in the context of these relationships where we find the greatest potential for impact, both for the goer and the receiver. This is the unique contribution of a short-term mission trip and why we don't just "send a check".

Immersion in another culture avoids some of the artificial settings of tourism. When the stranger lives and serves in a new place, there is an awareness of the beauty, dignity, and holiness of the place that brings compassion and promotes *shalom*—that well-being offered by the Savior. It is the engagement within the community that stabilizes the stranger in his or her faith, mobilizes them in the

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<sup>6</sup>Richard E. Averbeck, "A Spirit, Community, and Mission: A Biblical Theology for Spiritual Formation," *Journal of Spiritual Formation and Soul Care* 1, no. 1 (2008): 53.

ministry, and enables the advancement of their spiritual formation. Pre-field STM training in cross-cultural competencies usually stresses the necessity of doing what is needed with a non-judgmental attitude, but we need to go further than that.

### *Three Values to Cherish*

There are three important values<sup>7</sup> that can be clarified and strengthened through participation in community during the STM process. The first of these is grace. The normal definition of grace is “God’s unmerited favor”, but this definition is not particularly helpful because “grace and favor are used as synonyms”.<sup>8</sup> Grace simply means that God intervenes in the lives of people because everyone has beauty and intrinsic worth.<sup>9</sup> Civil rights leader James Lawson teaches that all evils stem from the lie that not everyone is of equal value.<sup>10</sup> The antidote for this is grace. It is more than tolerance, it is more than justice, and it is even more than compassion. It is the life changing truth that says to the student and to each of us, “you are one of six billion who are of equal value”.

Grace requires a healthy theology of both creation and sin. A healthy theology of creation sees all people as precious and as bearers of the image of God: possessors of “the Light Within”.<sup>11</sup> The creation approach to human nature must also be

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<sup>7</sup>Values are those generalized ideas of what is good and desirable for a group or society. The group in this case is the Christian church.

<sup>8</sup>Rick Tobias. “Strategies for Changing Your Community,” in *Urbana 2009* (St. Louis, MO: 2009).

<sup>9</sup>Ibid.

<sup>10</sup>Taylor Branch. *Parting the Waters: America in the King Years 1954-63* (New York, NY: Simon & Schuster, 1988).

<sup>11</sup>Sallie B. King. “A Quaker’s Response to Christian Fundamentalism.” (Quaker Universalist Fellowship, 2009).

balanced by a biblical theology of sin. This is not a pessimistic anthropology that removes all potential and glory from humankind, but a solemn understanding of the damage done, and as a result, generates compassion, encourages humility, and prompts us to offer the Gospel as the solution. Grace operates in the present, not in the hypothetical, and without it, the STM will be limited only to task oriented relief work.

Humility, the second value, flows from the first; it causes the person to reach out to the “other” regardless of feelings, desires, or prejudices. Humility moves the person to live with thankfulness: thankful to God, thankful for communities where the student/stranger has been called to serve, and thankful for the supporters and senders. Liberated from the idea that “the universe revolves around me”, we are able to let go of security and enter into a oneness with community and minister with responsibility. The student/stranger soon realizes that many things he or she depended on for their identity and self-worth are useless in a context where people speak another language, use different ministry techniques, and have a different sense of humor. These destructive feelings of uselessness, however, can be redeemed into a healthy attitude of humility in which the person becomes invisible just enough for God to use.

Generosity, the final value in the list, again flows from grace and humility. God’s people were always to be known as a generous people. The instruction begins with the Sabbath Year in Deuteronomy 15 and continues through to the teachings of the New Testament. We see it modeled in Acts 4 and hear it in Paul instructions to work in order to give (Ephesians 4:28). James is particularly relevant to our discussion. In describing “pure religion”, he uses the word “to visit”

(*evpiske, ptomai*) as he writes of caring for the “orphans and the widows” (James 1:27). It is often easier to get a check than it is to recruit a volunteer. Visiting is a generous activity, and if the processing and debriefing is done carefully, the visitor is more likely to be generous with the purse. One heartwarming example is that of an SOS alumna who requested that in lieu of wedding gifts, her guests send donations to her ministry site in Xalapa, Mexico: a generous act born out of personally visiting “the orphans and the widows”.

### *Three Qualities to Develop*

The STM experience provides a laboratory for the development of a number of qualities such as leadership, conflict resolution, independence, public speaking, problem solving, and other ministry skills. Some of these happen serendipitously while others can be intentionally programmed. Three qualities in particular can be learned and honed in community on an STM: wisdom, hospitality, and empathy.

Most scholars acknowledge that the most common word for wisdom in the Old Testament (*h'm'k.x'*) is morally neutral and carries the idea of a “skill” or “masterful understanding of something”; someone having an expertise, for example, in construction (Exodus 35:35), music (1 Kings 4:31), or military strategy (Jeremiah 9:1) is said to be “wise” or skilled. Biblical “wisdom literature”, however, uses the term and its synonyms with co-referential terms such as prudence, guidance, peace, and honor in order to communicate positive and desirable life virtues that one should esteem and seek to acquire. In other words, Proverbial wisdom is “skillful living” or a “masterful understanding” of life. This is the biblical idea of wisdom, and it begins

with an affectionate reverence of YHWH (Proverbs 1:7 and Deuteronomy 6:2, 5). The person who learns to live “skillfully” lives their life as an expression of humility and a brokenness that obeys the Lord. He or she is the righteous/wise person (Proverbs 9:9) and is contrasted with the god-denying wicked/fool.

This is not a rigid adherence to a standard of inner morality or a list of “shoulds” imposed by a culture, but a competency in relating to God and to others. According to Old Testament scholar Bruce Waltke, the biblical author Agur was thinking of “ethics and social skills, that is, the skill of proper behavior in relationship to God and to one’s neighbor” (Proverbs 30) when discussing wisdom.<sup>12</sup> In other words, wisdom at its foundation is relational, first in the receptive relationship to God and then in the correct treatment of others. Waltke explains, “Righteousness is a *social term* signifying that people do right by each other as defined by God’s covenant with Israel (emphasis mine).”<sup>13</sup>

This competency of behavior is a lifestyle that seeks the advantage for others while the wicked seeks only their own gratification. Quoting the French mystic Simone Weil, Waltke writes,

Moral change comes from an attention to the world whose natural result is a decrease in egoism through an increased sense of the reality of someone or something . . . Change of behaving, *metanoia*, is not brought about by straining and ‘will-power,’ but a long deep process of unselfing.<sup>14</sup>

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<sup>12</sup>Bruce K. Waltke, “Fundamentals for Preaching the Book of Proverbs. Part 3,” *Bibliotheca Sacra* 165, no. 659 (2008): 136.

<sup>13</sup>*Ibid.*: 259-260.

<sup>14</sup>*Ibid.*: 395.



As the revelation of Scripture progresses, we find the fulfillment of biblical wisdom in the person of Jesus Christ and His counterintuitive teachings such as those from the Sermon on the Mount.

Because every experience is different, there is little that can be done to prepare the student for learning wisdom except perhaps the admonitions to pay attention to the world. The debriefing period is a more optimum time for drawing out some of these lessons, especially with a mentor. Some of the things the debriefer can look for are:

- Is there growth in their ability to discern and seek God's will and obey it?
- What did the student learn about trusting God?
- What areas of control have they learned to give up?
- Did his or her communication style build up the community or tear it down? Did they learn anything about building up the community with their speech?
- Is there a willingness to sacrifice attachments for intimacy with God and the well-being of others?
- How has the attitude of the student changed with respect to money?
- What testers or tempters did they run across that could have derailed their spiritual life or affected their ministry? How did they handle it? Would they handle it differently now than before the STM experience?
- What did they learn about themselves during the desert times?
- What did they fear before they left? What do they fear now? What made them defensive while they were on site?
- What stereotypes or ethnocentric attitudes were destroyed or altered after returning from their STM?
- What did those in their STM community do to encourage them on their journey? What did they learn from them? What abilities did the community draw out of them that they did not realize they had?
- Are they bringing something back that could cause chaos to the community at home? What will they need to let go of so as not to judge or alienate those who stayed at home?
- Did they learn some new ways of thinking and behaving?
- How would they describe their reputation before leaving? While on the field? Now that they have returned? Would they describe it as honorable?
- How do they plan to move forward with the issues they faced (spiritual lostness, injustice, poverty, spiritual warfare, etc.)?
- What did they learn about respecting authority? Self control?

- Are they seeking insight from the mature members of their local church to help evaluate any significant spiritual experience they may have had?

Wisdom is a skill that cannot be acquired by knowledge alone; it must be joined by practice. The STM can be very instrumental in learning skillful living by allowing them to practice “unselfing” themselves.

Hospitality is the second skill the student/stranger can learn by observing and practicing. Hospitality is simply about sharing what we have, and the stranger can certainly do that while visiting the sacred location of ministry. Biallas defines hospitality as “... the skill of making someone feel genuinely at home.”<sup>15</sup> Hospitality is all about relationships and creating space where one feels safe, accepted, and dignified. As in all service, hospitality contributes to the spiritual life of the student/stranger. As he or she continues to practice it, regardless of the setting, they begin to habitually recognize the value of others, his or her spirit is renewed, his or her humanness is enhanced, and his or her relationship with God is enriched.

This, of course, involves risk for the student. He or she may learn about hospitality by observing how it is *not* done. Inhospitality may take many forms on the ministry site; for example, those living on location may be accustomed to receiving short-termers; and recognizing that the time is temporary, they may feel that getting to know the stranger is not worth the effort. Others may be confronted with sharp criticism and accusations of paternalism, idealism, or anti-American comments. Still, reconciliation is what the Body of Christ is called to do; and one of the benefits of sending short-termers is to do the work of hospitality and dismantle barriers. Diversity is a nice sounding word, but culture and people often bring conflict; the

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<sup>15</sup>Biallas, 312.

intentional exercise of hospitality and unselfish love, even on the part of the stranger, can overcome cultural boundaries, social differences, and stereotypes.

Finally, STMs are uniquely designed tools to help the student develop the quality of empathy. Empathy and love are closely interconnected; love often flows from a feeling of empathy, and showing love produces a sense of identification with the object of that love. Real empathy serves others by helping them feel valued, esteemed, and cared for; it provokes change and development in others. Quoting Lawrence Kolb in the *Modern Clinical Psychiatry*, James Gill defines empathy as a “healthy form of identification which is limited and temporary but which enables one person to feel for and with another and to understand his experiences and feelings.”<sup>16</sup> The empathetic person is able to assume risk and jeopardize his or her personal reputation or status in order to help others. He or she is somehow able to balance personal needs with a drive to assist, support, or advocate for other people.

According to Gill, most psychologists see degrees of empathy, beginning first with self-focused people who experience no empathy at all, followed by those who are able to extend empathy to some immediate family members. The third degree of empathy is the capability to extend empathy to others, but only to those who share in the same qualities and characteristics of the individual. The fourth level is the highest and least common level of empathy. These people are able to be universally sensitive to the conditions and feelings of all human beings. This is the kind of empathy, according to Gill, that “religion seeks to develop and sustain.”<sup>17</sup>

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<sup>16</sup>James J. Gill, *Empathy Is at the Heart of Love* [Internet article] (Regis University, accessed July 28, 2008 2008); available from <http://www.regis.edu/regis.asp?sctn=abt&p1=pub&p2=hd&p3=sa>.

<sup>17</sup>Ibid.(accessed).

The STM is a wonderful and unique tool that can be employed to help students raise their level of empathy. The STM provides shared experiences with various types of people; and in many ways, a growth in empathy is almost automatic. However, there are also several things the leader can do to facilitate the growth in empathetic capacity, the first of which is modeling. It is important that the leader communicate empathy with the students themselves: listening carefully to what is being said, concentrating on non-verbal communication, watching for what is not said, and consciously attempting to formulate level four responses.<sup>18</sup>

The use of art as sort of a vicarious experience can aid in the growth of empathy; films, music, drama, poetry, drawing, symbolic actions in prayer, and worship services can all be used in the training and the debriefing to raise the level of connection with others. Introducing the students to the Ignatian practice of imagining themselves as present in the biblical narrative has been effective in helping the students connect with the cast of characters in the drama. Exercises in self-reflection and self-awareness can also be used. Teaching the students to be able to notice and identify their own physical sensations, their emotions, their stresses, their day-dreams, their shame, their regrets, their sense of humor etc. can help them become more empathetic with others; knowing what and how they feel seems to help the understanding of how others feel. Not all students will be enthusiastic about these exercises, and the goal of looking outward must be emphasized, but others find the practices helpful and enlightening.

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<sup>18</sup>Ibid.(accessed).

Before concluding this section on community, a word must also be said about the value of teams. There is something spiritual and mystical that happens to a group of people who work, serve, and rest together: there is a bond of friendship that forms when individuals have a common intense experience with God. NWC teams often continue to meet together for worship, prayer, and fellowship months, even years, after they return from their Spring Service Projects. The experience of being, eating, and volunteering side-by-side teaches them how to work together to accomplish a goal, they learn to generously sacrifice for their teammates, and they learn to empathetically support, tolerate, and hold one another up in prayer.

The practice of these skills must be continued once the student/stranger returns home. Teams need to meet together to talk about shared experiences, verbalize how they saw God work, and talk about how God has changed them. Mentors who can ask the difficult questions of the student/stranger after he or she returns and hold them accountable to take more permanent steps in their walk with Christ are invaluable. It is this growth in the capacity to empathize with another human being that will concretize the STM experience in the life of the individual and thus affect the major decisions the student/stranger will be making concerning the direction his or her life may take.

### **Acting Justly Through Service**

“It is high time we realize that it is pointless to praise the light and preach it if nobody can see it.”<sup>19</sup> Years ago John Macmurray warned of the effects of dualism, of emphasizing theory over practice, and of separating faith from action:

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<sup>19</sup>Jung, 19.

It is at least probable that a religion which accepts dualism is logically committed to idealism. . . . An idealist religion, then, is concerned with the spiritual life, and *not* (emphasis his) the material, and the life of the spirit can be achieved only at the expense of the material life.<sup>20</sup>

This contrast between the material and the spiritual often forces us to choose between the two, leading to an imbalance of biblical faith. Macmurray goes on to write, “Jesus came to proclaim, not a way of escape from the world, but the coming of the Kingdom of Heaven within it.”<sup>21</sup> Spiritual formation that is biblical moves the Christian to be involved in history and in the physical creation. As Frost and Hirsch put it, “If we assume that God is involved in the slums of India, then we should be as well.”<sup>22</sup>

Short-term missions can help correct this error. They can give students an experience of the earthiness found in the Jewish and early Christian traditions by allowing them to observe and participate in redemptive activities taking place in the material world. An authentic relationship with God moves the person toward a unity of external and internal, the material and the spiritual. The STM program provides the student with a physical touch to life and seeks to move students from doing a “Kingdom activity” to becoming “Kingdom people”.<sup>23</sup>

*Acting Justly Starts with the Ministry Site*

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<sup>20</sup>John Macmurray, *Search for Reality in Religion* (London: Quaker Home Service, 1965), 58.

<sup>21</sup>*Ibid.*, 59.

<sup>22</sup>Frost and Hirsch, 123.

<sup>23</sup>C'lift and C'lift, 152.

In the modern short-term movement, the voice most often missing in dialogue and planning of STMs is that of the host-receiver.<sup>24</sup> There are ways to overcome this, however. Even though the personnel of the STM may change every year, an ongoing relationship between the institution and the site helps foster communication and builds trust between the two partners. Long-term institutional partnerships enable the “short-term engagement” to become part of the “sub-strategy” of the long-term vision of the ministry.<sup>25</sup>

The formation of a long-term empowering partnerships with the ministry site requires listening, *really listening*, to the host site. Informing the site of the availability of short-term personnel is perfectly acceptable, but the invitation must come from the site. Imposing our charity on the site would violate the principle of self-determination.<sup>26</sup> After the invitation has been extended, an open and honest dialogue follows along with continued evaluation of the ongoing partnership. The western leader must realize that many cultures will acquiesce to a request so as not to offend. It is the leader’s job to determine to the best of his or her ability that the request is genuine and that the arrival of the visitor(s) will not be a burden or at least be worth the investment.

Most short-term projects and trips are designed to offer relief. However, careful attention should be paid to the ministry location to determine if this truly is the appropriate response. Corbett and Fikkert identify three types of assistance: relief,

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<sup>24</sup>Zehner: 510.

<sup>25</sup>Kate Maternowski, “The Unheard Voices,” in *Inside Higher Ed* (2009), 2.

<sup>26</sup>Daniel Rickett, *Building Strategic Relationships: A Practical Guide to Partnering with Non-Western Missions* (Minneapolis, MN: STEM Press, 2008).

rehabilitation, and development. Determining the type of assistance needed can only be done in the context of honest conversation with the ministry on location.<sup>27</sup> To orient one's attitude outward means working with the site to help identify needs together, not imposing our "help" on them and not over promising, but rather, respecting the abilities and assets of the site. Daniel Rickett quotes John Perkins:

Acts of charity can be dangerous because givers can feel good about actions that actually accomplish very little, or even create dependency. Overcoming an attitude of charity is a difficult task because it requires givers to demand more of themselves than good will. The first challenge in meeting needs is to disconnect what and how we give from our need to feel good about ourselves."<sup>28</sup>

Communicating clearly a proper understanding of spiritual formation can have a profound effect on sender-receiver relations. It is the job of the STM program leader to express the desire to fit in to what the ministry is already doing and to express clearly the desired spiritual goals of the partnership.

When the goer and host grasp this idea, everyone understands that the church/ministry is now in the role of the teacher-mentor while the goer is in the role of servant-learner. The STM is no longer defined by the task, and the receiving of strangers becomes an integral part of the host church or ministry. In other words, the visitors arrive on the terms of the receiving church, not with a set agenda of their own. Citing an African example, Zehner describes the relationship an African church has with their American "strangers": "These sojourners were treated as 'family' rather than producers of spiritual value, even though, as family members, they were

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<sup>27</sup> Corbett and Fikkert. 104.

<sup>28</sup> Rickett. 63.



also expected to conform to the church's norms and goals."<sup>29</sup> In order to fulfill this responsibility, the host site must be strong enough to stand on its own and not depend on the visitors in order to maintain the ministry. It also means that the host will welcome the visitors, while the visitors arrive with the full intent to participate fully in the locally-led movement. Before leaving this topic, it must be mentioned that the goer-guests are not the only ones capable of mixed motives. Some ministries have become dependent on foreign income brought by STMs and can exploit visitors in a way that is just as sinful as the youth group that uses the site for their own selfish reasons. Materialism, exploitation, and racism are not American problems; they are human problems.

*What is Justice and How Does Service Fit?*

To promote a sense of service and justice in the student, more is needed than just having a site-driven philosophy. A pastor friend in Texas shared with me about a couple who were injecting anti-Muslim poison into the bloodstream of his church at almost every opportunity; "they all hate America, and we need to collect them all and put them in concentration camps" was the common refrain. I suggested to my friend that encouraging them to go on a short-term mission trip might be helpful. "Oh! They go every year," he told me.

This anecdote illustrates a common problem with STMs: that many North Americans are willing to pay to engage in "mission work" away from home, but for some reason, the learning is not transferred when the visitor returns home. The thought seems to be "over there, they are people who need our help because they are

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<sup>29</sup>Zehner: 516.

solutions” that Powell calls for. Also, service is manifested in so many ways, and it is often through acts of service that God actually “rights wrongs”. Capitalizing on the STM opportunity to sacrificially serve, the leader can help move the participants from offering temporary relief “over there” to a deep awareness of justice issues and Christian responsibility both at home and abroad.

The “if we send them, they will grow”<sup>32</sup> attitude is not sufficient to achieve the desired results. Topics to be explored in the pre-field phase are personal motivations, cultural differences, withholding judgment, and the need to get to know the locals so that they are not objectified or exploited. There should also be time set aside to look at what the Scripture says about service and justice. Spiritual challenges or disciplines should be included in the pre-field preparation so that reflection in Bible study takes place in the context of action. Finally, there should be a discussion on the systemic evils that currently exist and how people transformed into the image of Christ are also committed to the transformation of the world into what it should be: how the light of Christ penetrates the darkness of oppression, hunger, racism, misogyny, slavery, exploitation, and hopelessness. If the students are not prepared or debriefed adequately, the STM experience may accomplish the opposite of what is desired, reinforcing stereotypes and solidifying ethnocentric attitudes that may already exist.

During the on-field phase, the student/stranger brings many gifts to his or her receiving community. When properly applied, these acts of service can bring hope

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<sup>32</sup>Kara Powell, “How Do We Help Students Move from Doing Kingdom Things to Being Kingdom People?,” in *Deep Justice in a Broken World: Helping Your Kids Serve Others and Right the Wrongs around Them*, ed. Chap Clark and Kara Powell (El Cajon, CA: Zondervan, 2007), 103.

to many, improve the lives of others, and make a significant contribution to the broader cause of justice.

Mission teams bring justice to communities by coming alongside the long-term workers and churches to build homes, work in orphanages, provide medical care, evangelize, and incarnate Jesus in a number of other light-sharing activities. These are opportunities for students to engage in the front-line work of justice.

According to International Justice Mission President Gary Haugen, one of the essential tools used by oppressors is isolation, and he sees STMs as God's deployment of witnesses to break down the walls of isolation that surround the vulnerable.<sup>33</sup> Haugen goes on to affirm the work of short-term mission teams, "Both short-term mission teams and long-term fieldworkers can do a great deal to bring real help to victims of violent injustice: they can share what they know with the larger body of Christ."<sup>34</sup> He suggests two ways that short-termers can assist in the cause of justice: (1) develop sensitivity to injustice by learning to see and listen for it, and then (2) tell the story when they return, especially to those who are able to help.

Another gift the student/stranger brings, but is often ignored, is the desire on the part of the stranger to learn the language. Quoting Calvin Seeveld, Smith and Carvill write, "...to learn a different language is an act of love." They go on to say that it is a "joyful gift one gives to oneself and to the other."<sup>35</sup> Attempting to learn the language communicates a desire to know the person and listen to his or her voice.

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<sup>33</sup>Gary A. Haugen, *Good News About Injustice: A Witness of Courage in a Hurting World*, ed. 2009, Second ed. (Downers Grove, IL: InterVarsity Press), 222.

<sup>34</sup>Ibid.

<sup>35</sup>Smith and Carvill, *The Gift of the Stranger: Faith, Hospitality and Foreign Language Learning*, 65.

The student/stranger also brings the service of seeing. The student/stranger usually arrives with eyes wide open to take in all that is new. The practice of observation is a gift to the hosts, helping them see and appreciate what is beautiful and wonderful in his or her own culture.

The stranger's attentive curiosity and loving visual intensity may even inspire the locals to see their own surroundings with new eyes, and to be filled with a sense of gratitude and joy for what they have at home: things great and small to which they have grown indifferent.<sup>36</sup>

The stranger can also help the hosts see aspects of the home culture that may be sad, corrupt, inconsistent, or lamentable.<sup>37</sup> This must be done with great caution and care, however, and without a judgmental attitude.

The student also carries with him or her the service of questions.<sup>38</sup> Questions that arise from differences, mistakes, and confusion can bring depth to the experience of both the stranger and host. Strangers have the "power" to ask the host to clarify and explain things about the host country or culture. To quote Smith and Carvill again, "A new culture does not fully reveal itself without questions. Without questions one does not hear the voice of the other."<sup>39</sup> This can be risky and can come across as condescending or judgmental, especially in the area of service and justice. The teacher or leader should include instructions on how to ask questions with the desire to learn.

<sup>36</sup>Ibid., 67.

<sup>37</sup>Ibid., 68.

<sup>38</sup>Ibid., 69.

<sup>39</sup>Ibid.

Associated with the gift of questions comes the gift of listening and hearing. “The stranger who reaches out with questions must listen attentively for answers. The typical role of the thoughtful stranger in a foreign country is that of listener.”<sup>40</sup> Perfect understanding of the culture is not the goal of the cross-cultural experience; it is the process of the communication that “leads us to experience the other as a subject, a center of consciousness different from our own. In other words, we achieve that goal only when we encounter and cherish the person from a different culture as a responsible, responsive person made in God’s image.”<sup>41</sup> This does not mean that the student/stranger has to lose his or her own identity and culture and go “completely native”; the blessing for the host is there when the stranger seeks to simply listen and understand.

Finally, I would include “being blessed” as another act of justice that the stranger brings to the host. The stranger knows not only how to give but how to receive, and when he or she is blessed by the host, the relationship jumps to a new level of mutuality. When it comes to Kingdom economics, the one with the most choices is not necessarily the one who sees God the clearest. Strangers who arrive from the West often assume that they are bringing God’s word to a place where it is absent. Receiving a blessing gives value and validates the life, ministry, and spiritual contributions of those who receive the stranger.

It is not the role of the student to fix things in one week or in one summer. His or her job is to grow in awareness, put faces on the suffering, and bring the sense of

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<sup>40</sup>Ibid., 71.

<sup>41</sup>Ibid., 73.

responsibility back home. As the pilgrimage experience takes root in the soul of the person, he or she can begin to make decisions as to how best to “come alongside those who are struggling and remove the obstacles that hinder those solutions”<sup>42</sup> that already exist within communities, both at home and abroad.

### **Conclusion**

This chapter has attempted to take the pieces of the short-term mission experience and spiritual formation and put them together in order to produce long-lasting fruit in the life of the participant. I have argued that though short-term missions do often bless the host site, the real beneficiary of a short-term experience is the participant. It is time we admit this but use it for the glory of God and for the sake of his Kingdom.

By intentionally designing the short-term experience for the spiritual formation of the participant, we are able to recognize the synchronicity of the experience between the guest and host and validate the ministry and wisdom of those long-term servants on the field. We have identified the participants, using the biblical term of “the stranger” who arrives on location and who is simultaneously both near and distant in the community. The stranger operates in the arena of humility and, ideally, returns more aware of the stranger in his or her home.

We have attempted to identify the unique contributions an STM makes to the spiritual growth of the person and to capitalize on those contributions. We have used Micah 6:8 to structure the STM in order to teach justice, to facilitate loving participation in the covenantal community, and to encourage a deeper and more

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<sup>42</sup>Powell, “What’s Deep Justice and How Do I Know If I’m Doing It?,” 11.

careful walk with God. The steps may be small or significant, depending on the spiritual maturity of the student and/or the demands of the experience. Regardless of the level of maturity or the intensity of the experience, the goals can best be reached with guided intentional pre-field training, on-field debriefing and reflection, and post-field processing.

## **CHAPTER SEVEN**

### **SUMMARY AND CONCLUSION**

There is no doubt that the short-term mission enterprise has revolutionized the way the North American Church does and thinks about missions. They have become part of the standard programming for most churches and many Christian organizations and institutions. What used to be a recruiting tool for mission agencies is now a major part of their overall outreach strategy. However, the growth has not come without a cost, and many are wondering if the investment of the millions of dollars and the millions of hours has been worth it.

This project has attempted to deal honestly with the purposes, flaws, and benefits of short-term missions in order to design a program that would be consistent with the biblical precedent, helpful to permanent ongoing ministries, and effective in equipping the participants in a very real way. I believe focusing on the spiritual formation of the participant is the best way to accomplish this. Spiritual formation and being a missional person go hand in hand. As one is conformed into the likeness of Christ, he or she will want to participate in the missional presence of God; it is part of the package. By the same token, a Christian who is determined to be “on mission” with God will become highly motivated to invest in his or her spiritual formation.

We looked first at a philosophy of spiritual formation in Chapter 2. I have adopted Robert Mulholland’s definition of spiritual formation as the “process of being conformed to the image of Christ for the sake of others.”<sup>1</sup> Rather than imitating the external actions of Christ or attempting to conform to a set of social standards,

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<sup>1</sup>Mulholland, 12.



this definition recognizes that there is an inside-out transformation: the person actually takes on the nature of Christ. The person engages in various activities, exercises, and disciplines to create the space for the Holy Spirit to do the work of transformation, but at the end of the day, it is God who does the conforming. This definition also makes very clear that the purpose is not in order to obtain a sense of well-being or only to have an encounter with God. The purpose of spiritual formation is for the sake of others. The definition itself is missional.

Chapter 3 sought to explore the short-term mission movement: its biblical basis, the current research, the claims, its criticisms, and how the movement fits into God's overall mission on earth. Using the "MISTM grid"<sup>2</sup>, the three phases of a short-term mission project were identified along with the three groups of participants. This tool clarifies the interdependence of those who have a stake in the project and how they relate to one another through the pre-field, on-field, and post-field process of the STM experience.

We also looked at some biblical precedents for short-term missions. We see Jesus sending out the seventy, we see Paul asking churches to send individuals to help with the work, and we see Peter called to minister temporarily to a Gentile community. We learned from these examples that at least part of the purpose was the development or spiritual formation of the goer. We also see that there were specific tasks to perform while submitting to the authority of those who commissioned them.

There were some disturbing findings discovered in the current research. Clearly, the short-term mission industry is not fulfilling many previous expectations. There seems to be little change in those who go, and the impact on the field appears

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<sup>2</sup>Peterson, Aeschliman, and Sneed, *Maximum Impact Short-Term Mission*.

to be minimal. I do not believe, however, that STMs are a lost cause. The development of The Standards of Excellence and their application is a very positive step. There also has to be a re-thinking of the purpose of short-term missions and an honest assessment of what they can and cannot accomplish.

In Chapter 4, a closer look was taken to examine the context for which this project is designed. Northwestern College in Orange City, Iowa is a Christian liberal arts college associated with the Reformed Church in America. The college has adopted a four-part “Vision for Learning” that includes an emphasis on the student’s spiritual formation and in helping students use their education to respond to God’s call on their life. The Franken Center for Faith, Learning and Living provides service, mission, worship, and discipleship opportunities to help the student integrate academic and spiritual development into her or his life. The Department of Missions and Outreach is part of the Franken Center.

The missions program at Northwestern oversees two flagship programs. The Spring Service Projects facilitates the sending out of fourteen to sixteen teams every spring break. Approximately 250 students participate in this program every year. Most are domestic trips, while four teams are sent to international sites. The Summer of Service program is a more intense program, and the participants are carefully screened and selected. These students are sent, usually by themselves, to ministries who are in partnership with Northwestern College and stay a minimum of six weeks.

Chapter 5 attempted to put the pieces together. The intent of the project was to design a short-term mission program that is consistent with the biblical record and can be of true benefit for all participants involved in the short-term mission

experience. Most recognize that short-term mission trips benefit the goer far more than the hosts who receive them. It is time we recognize this and attempt to assure that the benefits are worthwhile and long-lasting. By designing a short-term mission project with the spiritual formation of the participant in mind, we will not only help make the goer a better short-term missionary, but the focus of the project will be “for the sake of others”. By directing the project outward, the trip is more likely to achieve the desired impact of spiritual formation in the life of the student and be of some real service to the host.

I have concluded that the best word to describe the short-termer for training purposes is “stranger”. It is the biblical stranger who does not belong to the community but is able to bless others while at the same time he or she is receiving from the community. As God instructed the Israelites, when the short-termer returns home, they are to show kindness to the strangers in the home culture because they had once lived as a stranger.

The leader of the STM program should identify the desired Christ-like characteristics and decide how the short-term mission can be optimized to help encourage the growth of those traits and characteristics. This program has adopted Micah 6:8 as the guide for structuring the program. We can capitalize on the elements of the two short-term mission programs to help develop in the life of the student a sense of service and justice, a capacity to love and care for others, and a longing for intimacy with God. The program is designed, through pre-field preparation, on-field debriefing, and post-field processing, to help the student grow in these three areas.

Short-term mission trips change lives. I speak from personal experience, but I also know this from listening to the stories of our Northwestern students once they return from their ministry locations. The time spent with students on the debriefing retreats is the highlight of my year. I am privileged to spend weekends with them, listening to their testimonies of God's faithfulness. They are able to witness God's redemptive work in countless ways and in a variety of cultural contexts. They have become more than observers; they are participants.

The manuals included in this project are designed to walk the team leaders through a process of training the participants for the short-term experience by focusing on their spiritual formation. There is one manual for the Spring Service Projects that the leaders use for the preparation and debriefing of their teams. The Summer of Service manual is designed to be used by the Director of Missions and the student coordinators to prepare and debrief the summer missionary interns. Also included in the appendices are the materials used in the training retreat for the SSP leaders and the two retreats for the Summer of Service participants: the Orientation Retreat in January and the Debriefing Retreat in August.

Assessment and evaluation is vitally important, not only for improvement of the program, but to determine if the spiritual goals of the program are being met. For the Spring Service Projects, we have designed questions to receive feedback from the student leaders and faculty/staff advisors about the program as well as evaluations to be sent to the ministry sites. The leaders are also given tools to guide the debriefing process while the team is on site and after they return home. Included in the project

are two assessment tools designed in conjunction with the psychology department at Northwestern to measure growth in the student leaders and in the general participants.

Research indicates that the longer a short-term missionary stays on site, the greater the potential for positive growth in the areas of satisfaction, motives, helpfulness, and empathy.<sup>3</sup> Therefore, in order to maximize the potential for transformation, the debriefing and the assessment for the SOS program should be more extensive. After the students return from their internships, we host them on a retreat at a nearby campground to do debriefing and walk them through the processing phase of the experience. Included in the appendices are the retreat schedule and program. Time is built into the debriefing retreat schedule for relaxation, reflection, discussion, sharing, listening, and playing together. Also included in the project are debriefing questions, a mentor guide, program evaluations, and assessment tools to examine the growth of the students. The students are encouraged to choose a mentor and are expected to meet with them before leaving and again during the course of the school year after they return.

Each student also meets at least twice with the Director of Missions to encourage long-term impact from the SOS experience. During the debriefing and assessment process, we look at growth in the areas of cultural competency and sensitivity, their place in community, issues they faced, how they saw God working, attitudes of service, skillful living, and their relationship with God. We also focus on, both as a group and in individual interviews, current attitudes toward the home culture and steps for continued transformation. When I talk with them, I want to hear about decisions they may have made and how God may have spoken to them. I want

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<sup>3</sup>Feenstra and others. 14.

them to be able to verbalize the impact the experience may have had on their attitudes about faith, their career, their families, and their ordinary life. I want to hear *why* they think they have changed, not just how.

It's easy to understand how fear can tempt the church to "circle the wagons" and seek protection. This approach, however, seriously underestimates the reconciling power of the cross. Many Northwestern students engage the world and experience firsthand the power of redemption and transformation in some of the most difficult areas of the world. The purpose of short-term mission experiences is not to fix problems in two weeks or even in a summer. The short-term participants arrive primarily as humble learners: people who wish to be conformed to the image of Christ for the sake of others. God may use blissful or ecstatic experiences to accomplish this, or His tools may be loneliness, a loss of identity, anxiety, conflict, culture shock, and plain old hard work. With intentional preparation and processing, we can maximize the experience of a short-term mission trip so that it can be a useful tool for the spiritual formation of the participants and have a long-lasting impact on the continuously unfolding Kingdom of God.

APPENDIX A  
RESULTS OF “STANDARDS OF EXCELLENCE”  
PEER REVIEW

**Name of Organization:** Northwestern College—Orange City, Iowa  
**Date(s) of review:** September 11-12, 2005  
**Reviewee present:** Jill Erickson, Director of Missions  
 Barb Dewald, Associate Dean of Spiritual Formation  
**Reviewee student guests:** Kyle Osborne, Kali Carroll, Amy Vander Holt, Ruth George, Leah Van Eaton  
**Reviewers present:** Matt Runion – Bethel University (MN)  
 Wayne Sneed – Orphanos  
 Jim Levin – STEM Ministries

**Goals of the Peer Review:**

- Overview the mission program Northwestern College.
- Make observations from the written work, verbal explanations and conversations.
- Identify themes that we heard and saw, recognizing that we have a very limited perspective and are only seeing a piece of the whole picture.
- Offer encouragement to Northwestern College personnel in the good work they are doing.
- Offer recommendations based on what we heard and saw for Northwestern College to consider for the future.
- Make a decision regarding approval for SOE membership.

**OVERALL OBSERVATIONS**

**Organization structure.** The Director of Missions' sole responsibility is to carry-out the Missions Program (SSP and SOS). This specialization allows for concentrated and quality work to be done. Gifted people (staff and students) provide a good amount of support to the Director of Missions. However, growth of support staff must accompany any future growth of the program.

**Mission/purpose/values.** The missions program reflects the values of the institution—facilitating experiences which help students to seek their *vocare*—the calling God has placed on their life. Missions experiences are an important piece of that. NOTE: *Almost 20% of the of student body (257 of 1300) participates in Spring Service Projects or Summer of Service mission projects.* This is quite an impressive percentage and reveals the incredible impact the Missions Program is having on NWC as a whole.

**Rich History of Short Term Mission.** The history indicates students at Northwestern have historically had a heart for short term mission. The organizational chart, staff roles, and job responsibilities appear clear and are in written form.

**Depth and Breadth of Training.** The training program at Northwestern is superb. Led by the Director of Missions, this program is a model for other schools with similar short term mission programs. Materials and schedules indicate that NWC's goer-guests are well-prepared for their encounters on the field. Student panelists confirmed this with their descriptions of their experience.

## **RECOMMENDATIONS**

### **Standard #1: God-Centeredness**

Reinforce the goals of the program throughout the experience (pre-, on-, and post-field). Student panelists weren't able to clearly articulate the two goals of the Global Missions Program.

### **Standard #2: Empowering Partnerships**

Find ways to get feedback from the field that the outreach really is focused on the Intended Receptor. Don't assume that the Host Receiver is getting it right for the Intended Receptor.

Test or examine if the teams are creating dependency.

Create a process to be more proactive and pursue disclosure of conflicts of interest or hidden agendas.

Be more proactive in your interaction with the Host Receiver and Sending Entities to examine ways to evaluate each outreach's dependency and "primary focus" issues. (It's possible that there is more dependency and mis-focus that you just don't see because you're not looking for it. You do have a part to play and you seem to have divorced yourself from the responsibility.)

*Background to this recommendation:* The words "assume", "hope", and "trust" have been used several times as it relates to NWC's partnerships in the field. For example, "assuming the STM is going to be beneficial in achieving long-term goals", "assuming what they ask you to do is good for the Intended Receptor", "which we assume are designed mutually", "we trust that the organization has worked that out", etc.

### **Standard #3: Mutual Design**

Confirm between Sending Entity and Host Receiver that the outreach is aligned with long term strategies.

For SOS, examine ways you could ask more of your Host Receiver when it comes to the intentionality of the on-field. With the equipping of your students as such a central purpose, partnership with HRs in this equipping is important.

### **Standard #4: Comprehensive Administration**

Add general financial report to the reporting pieces.

### **Standard #5: Qualified Leadership**

Give more attention to screening of Faculty/Staff Advisors' motivations, flexibility, and worldview/agenda. This is crucial to team's ministry, team dynamics, and field relationships.

### **Standard #6: Appropriate Training**

None.

### **Standard #7: Thorough Follow-up**

SOS: Need more intentional "how are we doing?" conversation with Host Receiver on-field (by goer-guests).



SOS: Need better process with Host Receiver. Also need to be more timely with the follow-up interview. Three months is too long to wait to evaluate the summer's SOS experience.

Keep working hard to get SSP teams back together post-field. Need more follow-up and debriefing.

**COVENANT MEMBERSHIP RECOMMENDATION**  
**27, 2005**

**October**

  **X**   **Approved**

       **Not Approved**

APPENDIX B  
TOOLS FOR PERSONAL ASSESSMENT  
PROGRAM EVALUATION -SSP

**SPRING SERVICE PROJECT EVALUATION MEETINGS  
WITH LEADERS AND ADVISORS**

PROJECT \_\_\_\_\_ NAME OF LEADERS \_\_\_\_\_

***Do you think we should go back to this place for a SSP? If yes, what changes would you make? If no, why not?***

**AREAS TO ASK ABOUT:**

**1. CULTURAL INTERACTION**

**2. RELATIONAL INTERACTION (with the site—not within the team))**

**3. EMPHASIS (how did spirituality fit in...what world issues did you encounter?)**

***\*\*Did you use the devotional/processing guide? Did your group have alone group time while you were down there? Time for reflection and prayer? If not, should you have and why didn't it happen?***

**4. TEAM DYNAMICS (what did your team come away from the experience having learned?)**

**5. TEAM TRAINING (What did you do? What went well? What are suggestions for future teams?)**

6. *PERSONAL LEADERSHIP (what came easy. . .what was more difficult?)*

*\*\*Did you feel prepared to lead? Did our training prepare you well enough? Suggestions for future years' training?*

*\*\*How did everything go with your advisors?*

7. *PREPARATION FOR SITE (What I know now that I wish I knew then. . . Tips? Should anything be done differently?)*

**SPECIFIC LOGISTICS** (Ask about accommodations, food, transportation, money, itinerary, free time, free day, the fundraising process... any problems or suggestions?)



**2010 Spring Service Projects  
Project Evaluation by Student Leader(s) and Advisor(s)**

**LEADERS & ADVISORS – PLEASE FILL THIS OUT TOGETHER!**

**Project**

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**Names**

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**Training/Information received from Campus Ministries prior to Spring Break regarding. . .**

	Needed More Great		Adequate		
<i>The participants on your team</i>	1	2	3	4	5
<i>Info on Finances &amp; Fundraising</i>	1	2	3	4	5
<i>Information on Site Arrangements</i>	1	2	3	4	5
<i>Transportation</i>	1	2	3	4	5
<i>Cultural/spiritual resources</i>	1	2	3	4	5

*Comments regarding training/orientation prior to Spring Break (most helpful aspect, suggestions for the future):*

**Transportation/Travel:**

*Were there any problems picking up or dropping off vehicles, getting to the airport, or other flight problems?*

*Any maintenance problems with the vehicles? If so please specify the problem and the vehicle.*

*Which gas credit cards did you use? Which other gas credit cards did you need?*

*For international projects, any suggestions for in-country travel?*

*Any travel hints for the future? Any travel problems? **(Please attach an updated travel itinerary - include any route and lodging information-contact name, address, and phone)***

**Ministry/Work Site:**

*How was the communication between you and the site staff?*

*(Poor)            1            2            3            4            5 (Great)    Please comment:*

*Suggestions for future teams?*

*What did you do at the site? **(Please attach an updated schedule of what you actually did at the site)***

*Was there enough for you to do (including time for building relationships)?  
Enough variety?*

*How much time off did you have? How did you feel about the amount of time? What did you do? Would you suggest this to future teams?*

**Lodging:**

*Did you understand where you would be staying before you went?*

*Were there any surprises or problems?*

*Describe in detail your accommodations (including any lodging stops on the trip).*

**Food:**

*What were the cooking arrangements/facilities?*

*How did you get your food if you had to buy it?*

*Did you have enough or too much money?*

**Any suggestions for the future?**

**Spiritual/Service Emphasis:**

*Were you exposed to another culture or subculture at the site? Which one(s)?*

*Was there a spiritual emphasis at the site? How did you observe "mission" occurring? (explain)*

*What kind of interaction did you have with the staff?*

*How did you encourage spiritual growth with your team?*

*Did any Bible studies/devotions that were prepared before leaving apply to your experience and/or were they helpful? Suggestions for the future?*

**General Comments:**



## SSP Assessment Survey

NWC ID#: \_\_\_\_\_

Scale: 1—Strongly disagree; 2—Disagree; 3—Neutral; 4—Agree; 5—Strongly agree

1. As a result of my SSP, I have more curiosity about and respect for new ideas. 1 2 3 4 5
2. My student leader(s) and faculty/staff advisor(s) provided opportunities for. . .
  - prayer and devotions 1 2 3 4 5
  - the integration of faith and our mission experience 1 2 3 4 5
3. After my SSP experience, I feel less of a need to have diverse experiences and friends. 1 2 3 4 5
4. This experience challenged me to think about how my faith informs how I view and engage the needs and issues of the world. 1 2 3 4 5
5. My student leader(s) and faculty/staff advisor(s) exhibited strong relational skills by. . .
  - promoting relationship-building within the team 1 2 3 4 5
  - dealing well with conflict 1 2 3 4 5
  - making an effort to get to know individual team members 1 2 3 4 5
  - being intentional to build relationships with the ministry staff at our site. 1 2 3 4 5
6. Because of going on an SSP, I am more deeply committed to an idea, cause or goal. 1 2 3 4 5
7. After my return from my SSP, I have less understanding of the culture or subculture where I served. 1 2 3 4 5
8. The things that I experienced on my SSP have shaped my understanding of the issues I am studying in my classes. 1 2 3 4 5
9. This experience helped me to accept as valid other values and lifestyles. 1 2 3 4 5
10. SSP planning meetings were not helpful in preparing me for my SSP. 1 2 3 4 5
11. This experience did not help me to have a greater awareness of political, economic, and social events occurring in our nation and world. 1 2 3 4 5
12. I view the contributions and prayers of my supporters to be as equally significant in the mission process as my physical presence is at the ministry site. 1 2 3 4 5
13. I believe that my short-term mission experience was beneficial for. . .
  - the goer (i.e. me, my team members, other SSP participants, etc.). 1 2 3 4 5
  - the sender (i.e. my financial and prayer supporters). 1 2 3 4 5
  - the receivers (i.e. individuals at the ministry site and the broader communities they serve). 1 2 3 4 5
14. During my SSP, I was able to gain a greater understanding of the goals of the ministry

- where I served and the needs they are trying to address.    1   2   3   4   5
15. The expected contribution for my SSP was financially feasible  
for me.    1   2   3   4   5
16. Since I have returned from my SSP, I have less of an understanding of who I want  
to be and what I want my life to be about.    1   2   3   4   5
17. I believe that the method or approach used by the ministry where I served is  
appropriate to address the needs present in that community. 1   2   3   4   5
18. My student leader(s) and faculty/staff advisor(s) made fair and appropriate decisions  
for our team.    1   2   3   4   5
19. I do not plan to participate in some sort of mission experience again in  
the future.    1   2   3   4   5
20. This experience made me more aware of opportunities in life that are open  
to me.    1   2   3   4   5
21. Since going on my SSP, I am more confident and assertive when meeting new  
people or facing new situations.    1   2   3   4   5
22. As a result of this experience, I have less ability to empathize with others, that is,  
to put myself in their place when making judgments.    1   2   3   4   5
23. After this experience, I believe that mission is. . .
- evangelism    1   2   3   4   5
  - relief (meeting direct physical needs)    1   2   3   4   5
  - seeking justice through social and economic means    1   2   3   4   5
  - learning about other people and cultures    1   2   3   4   5
  - assisting and encouraging those whom you minister  
Alongside    1   2   3   4   5
24. After this experience, I am more balanced in my judgments, that is, less likely to  
judge things as "good" or "bad," "right" or "wrong" just because they are different  
from my way of doing things.    1   2   3   4   5
25. SSP planning meetings used time appropriately.    1   2   3   4   5
26. After my return from my SSP, my sense of responsibility for other people  
has decreased.    1   2   3   4   5
27. This experience was important in helping me develop a greater dependence on  
God.    1   2   3   4   5
28. My student leader(s) and faculty/staff advisor(s) were organized and  
prepared.    1   2   3   4   5
29. As a result of my SSP, I have gained new insights on what God says in  
the bible.    1   2   3   4   5
30. What I learned in the classroom before this trip shaped my understanding  
of the things I experienced on my SSP.    1   2   3   4   5

31. I have participated in a short-term mission project prior to this SSP. ☐ Yes ☐ No  
If yes, please indicate how many: ☐ 1-2 ☐ 3-5 ☐ 6 or more
32. I have participated in a previous NWC mission experience (SSP or SOS)? ☐ Yes ☐ No  
If yes, please check all that apply: ☐ US SSP ☐ Int'l SSP ☐ SOS
33. Are there any new actions that you are taking as a result of your SSP experience? ☐ Yes ☐ No  
If yes, please explain:
34. Do you have any questions now that you didn't have before going on an SSP? ☐ Yes ☐ No  
If yes, please explain:
35. Since returning from your SSP, has your understanding of what it means to live as a Christian changed or been challenged? Please explain. ☐ Yes ☐ No

## SSP Leader Assessment Survey

NWC ID#: \_\_\_\_\_

Scale: 1—Strongly disagree; 2—Disagree; 3—Neutral; 4—Agree; 5—Strongly agree

1. As a result of my SSP, I have more curiosity about and respect for new ideas. 1 2 3 4 5
2. After this experience, I do not know myself better as a leader. 1 2 3 4 5
3. After my SSP experience, I feel less of a need to have diverse experiences and friends. 1 2 3 4 5
4. This experience challenged me to think about how my faith informs how I view and engage the needs and issues of the world. 1 2 3 4 5
5. I was able to successfully negotiate roles and tasks with the faculty/staff advisor(s) before and during my SSP. 1 2 3 4 5
6. Because of going on an SSP, I am more deeply committed to an idea, cause or goal. 1 2 3 4 5
7. After my return from my SSP, I have less understanding of the culture or Subculture where I served. 1 2 3 4 5
8. The things that I experienced on my SSP have shaped my understanding of the Issues I am studying in my classes. 1 2 3 4 5
9. This experience helped me to accept as valid other values and lifestyles. 1 2 3 4 5
10. This experience did not help me to have a greater awareness of political, economic, and social events occurring in our nation and world. 1 2 3 4 5
11. I view the contributions and prayers of my supporters to be as equally significant in the mission process as my physical presence is at the ministry site. 1 2 3 4 5
12. I believe that my short-term mission experience was beneficial for. . .
  - the goer (i.e. me, my team members, other SSP participants, etc.). 1 2 3 4 5
  - the sender (i.e. my financial and prayer supporters). 1 2 3 4 5
  - the receivers (i.e. individuals at the ministry site and the broader communities they serve). 1 2 3 4 5
13. During my SSP, I was able to gain a greater understanding of the goals of the ministry where I served and the needs they are trying to address. 1 2 3 4 5
14. The expected contribution for my SSP was financially feasible for me. 1 2 3 4 5
15. Since I have returned from my SSP, I have less of an understanding of who I want to be and what I want my life to be about. 1 2 3 4 5
16. I believe that the method or approach used by the ministry where I served is appropriate to address the needs present in that community. 1 2 3 4 5

17. This experience has helped me to have a greater understanding of what God desires in a leader.      | 1 | 2 | 3 | 4 | 5
18. I do not plan to participate in some sort of mission experience again in the future.      | 1 | 2 | 3 | 4 | 5
19. After this experience, I. . .
- am more adept at facilitating group experiences.      | 1 | 2 | 3 | 4 | 5
  - am better able to manage information and details.      | 1 | 2 | 3 | 4 | 5
  - have a better understanding of how to help my peers connect their faith to their experiences.      | 1 | 2 | 3 | 4 | 5
20. This experience made me more aware of opportunities in life that are open to me.      | 1 | 2 | 3 | 4 | 5
21. Since going on my SSP, I am more confident and assertive when meeting new people or facing new situations.      | 1 | 2 | 3 | 4 | 5
22. As a result of this experience, I have less ability to empathize with others, that is, to put myself in their place when making judgments.      | 1 | 2 | 3 | 4 | 5
23. After this experience, I believe that mission is. . .
- evangelism      | 1 | 2 | 3 | 4 | 5
  - relief (meeting direct physical needs)      | 1 | 2 | 3 | 4 | 5
  - seeking justice through social and economic means      | 1 | 2 | 3 | 4 | 5
  - learning about other people and cultures      | 1 | 2 | 3 | 4 | 5
  - assisting and encouraging those whom you minister alongside      | 1 | 2 | 3 | 4 | 5
24. After this experience, I am more balanced in my judgments, that is, less likely to judge things as "good" or "bad," "right" or "wrong" just because they are different from my way of doing things.      | 1 | 2 | 3 | 4 | 5
25. The content provided in training meetings was not beneficial in preparing me to be a student leader.      | 1 | 2 | 3 | 4 | 5
26. After my return from my SSP, my sense of responsibility for other people has decreased.      | 1 | 2 | 3 | 4 | 5
27. This experience was important in helping me develop a greater dependence on God.      | 1 | 2 | 3 | 4 | 5
28. The SSP student leader retreat was beneficial in preparing me to be a student leader.      | 1 | 2 | 3 | 4 | 5
29. As a result of my SSP, I have gained new insights on what God says in the Bible.      | 1 | 2 | 3 | 4 | 5
30. What I learned in the classroom before this trip shaped my understanding of the things I experienced on my SSP.      | 1 | 2 | 3 | 4 | 5
31. I have participated in a short-term mission project prior to this SSP.      Yes      No  
     If yes, please indicate how many:      1-2      3-5      6 or more
32. I have participated in a previous NWC mission experience

(SSP or SOS)?

☐ Yes ☐ No

If yes, please check all that apply:

☐ US SSP ☐ Int'l SSP ☐ SOS

33. Are there any new actions that you are taking as a result of your SSP experience?

☐ Yes ☐ No

If yes, please explain:

34. Do you have any questions now that you didn't have before going on an SSP?

☐ Yes ☐ No

If yes, please explain:

35. Since returning from your SSP, has your understanding of what it means to live as a Christian changed or been challenged? Please explain. ☐ Yes ☐ No

36. As a result as being a leader, what have you learned about leadership?

Data needed for tabulation of survey results:

- ☐ Class
- ☐ Gender
- ☐ Ethnicity
- ☐ Date of Birth
- ☐ Major
- ☐ Previous SOS or SSP experience
- ☐ Previous Summer Study Abroad or Semester Abroad experience

APPENDIX C  
TOOLS FOR PERSONAL ASSESSMENT  
AND PROGRAM EVALUATION – SOS

## SOS Assessment Survey

NWC ID#: \_\_\_\_\_

Thank you for taking the time to complete this survey. Please be as honest as possible. The results of this survey will be used to assess the quality and goals of the Summer of Service program. All individual responses will remain confidential.

Scale: 1—Strongly disagree; 2—Disagree; 3—Neutral; 4—Agree; 5—Strongly agree

1. As a result of my SOS, I have more curiosity about and respect for new ideas. 1 2 3 4 5
2. My missionary/team leader provided opportunities for. . .
  - prayer and devotions 1 2 3 4 5
  - the integration of faith and our mission experience 1 2 3 4 5
3. After my SOS experience, I feel less a need to have diverse experiences and friends. 1 2 3 4 5
4. This experience challenged me to think about how my faith informs how I view and engage the needs and issues of the world. 1 2 3 4 5
5. I was able to successfully negotiate roles and tasks with my missionary/team leader during my SOS. 1 2 3 4 5
6. Because of doing an SOS, I am more deeply committed to an idea, cause or goal. 1 2 3 4 5
7. After my return from my SOS, I have less understanding of the culture or subculture where I served. 1 2 3 4 5
8. The things that I experienced on my SOS have shaped my understanding of the issues I am studying in my classes. 1 2 3 4 5
9. This experience helped me to accept as valid other values and lifestyles. 1 2 3 4 5
10. SOS planning meetings were not helpful in preparing me for my SOS. 1 2 3 4 5
11. This experience did not help me to have a greater awareness of political, economic, and social events occurring in our nation and world. 1 2 3 4 5
12. I view the contributions and prayers of my supporters to be as equally significant in the mission process as my physical presence is at the ministry site. 1 2 3 4 5
13. I believe that my short-term mission experience was beneficial for. . .
  - the goer (i.e. me, my team members, other SOS participants, etc.). 1 2 3 4 5

- the sender (i.e. my financial and prayer supporters).    1   2   3   4   5  
 --the receivers (i.e. individuals at the ministry site and the broader communities they serve).    1   2   3   4   5
14. During my SOS, I was able to gain a greater understanding of the goals of the ministry where I served and the needs they are trying to address.    1   2   3   4   5
15. The expected contribution for my SOS was financially feasible for me.    1   2   3   4   5
16. Since I have returned from my SOS, I have less of an understanding of who I want to be and what I want my life to be about.    1   2   3   4   5
17. I believe that the method or approach used by the ministry where I served is appropriate to address the needs present in that community.    1   2   3   4   5
18. My missionary/team leader made fair and appropriate decisions for me/our team.    1   2   3   4   5
19. I do not plan to participate in some sort of mission experience again in the future.    1   2   3   4   5
20. This experience made me more aware of opportunities in life that are open to me.    1   2   3   4   5
21. Since my SOS experience, I am more confident and assertive when meeting new people or facing new situations.    1   2   3   4   5
22. As a result of this experience, I have less ability to empathize with others, that is, to put myself in their place when making judgments.    1   2   3   4   5
23. After this experience, I believe that mission is. . .  
     --evangelism    1   2   3   4   5  
     --relief (meeting direct physical needs)    1   2   3   4   5  
     --seeking justice through social and economic means    1   2   3   4   5  
     --learning about other people and cultures    1   2   3   4   5  
     --assisting and encouraging those whom you minister alongside    1   2   3   4   5
24. After this experience, I am more balanced in my judgments, that is, less likely to judge things as "good" or "bad," "right" or "wrong" just because they are different from my way of doing things.    1   2   3   4   5
25. SOS planning meetings used time appropriately.    1   2   3   4   5
26. After my return from my SOS, my sense of responsibility for other people has decreased.    1   2   3   4   5
27. This experience was important in helping me develop a greater dependence on God.    1   2   3   4   5
28. My missionary/team leader were organized and prepared.    1   2   3   4   5
29. As a result of my SOS, I have gained new insights on what God says in the Bible.    1   2   3   4   5



30. What I learned in the classroom before this trip shaped my understanding of the things I experienced on my SOS. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5
31. As a result of my SOS, I better understand the importance of showing hospitality to strangers. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5
32. As a result of my SOS, I am better able to empathize with the immigrant in the U.S. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5
33. Dominating another language is easier than I thought. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5
34. I have grown in my love and appreciation for those of different races and ethnicity. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5
35. I struggle more now than ever before trying to love others with diverse political and/or theological perspectives. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5
36. I struggle trying to keep a balance between my biblical principles and loving others with diverse sexual preferences. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5
37. As a result of my SOS, I am much more generous with my money and material possessions. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5
38. I am much more aware of the presence of Christ in my everyday life since I have returned. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5
39. I am a much better student of my own culture since returning from my SOS. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5
40. I have participated in a short-term mission project prior to this SOS. ☐ Yes ☐ No  
If yes, please indicate how many: ☐ 1-2 ☐ 3-5 ☐ 6 or more
41. I have participated in a previous NWC mission experience (SSP)? ☐ Yes ☐ No  
If yes, please check all that apply: ☐ US SSP ☐ Int'l SSP ☐ SOS
42. Are there any new actions that you are taking as a result of your SOS experience? ☐ Yes ☐ No  
If yes, please explain:
43. Do you have any questions now that you didn't have before going on an SOS? ☐ Yes ☐ No  
If yes, please explain:
44. Since returning from your SOS, has your understanding of what it means to live as a Christian changed or been challenged? Please explain. ☐ Yes ☐ No

<p style="text-align: center;"><b>NORTHWESTERN COLLEGE</b> <b>2010 SUMMER OF SERVICE STUDENT EVALUATION</b></p>
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**Please complete this evaluation and return it via email at your earliest convenience. Thank you!**

**NAME OF NWC SUMMER OF SERVICE STUDENT:**

**NAME OF PERSON COMPLETING EVALUATION:**

**YOUR ROLE/RELATIONSHIP WITH THE STUDENT:**

**1. How did the student function as part of the team? (team player, cooperation, etc.)**

**2. How well was the student suited to this type of cross-cultural ministry?**

**3. How well was the student prepared for summer service? (physically, spiritually, emotionally, intellectually)**

**What could Northwestern do to better prepare the students?**

**4. What helpful affirmation would you like the Northwestern staff to pass on to this student to encourage him/her in his/her spiritual growth?**

**5. Do you have any specific suggestions for follow-up on this student?**

**6. Would you/your ministry be interested in working with Northwestern College students in future summer programs?**

**Please use the back of this form for any other comments, ideas, etc. that may be helpful to us. Thanks.**

## NWC SUMMER OF SERVICE 2010 STUDENT EVALUATION

Name \_\_\_\_\_ Ministry Site \_\_\_\_\_

Ministry Organization \_\_\_\_\_

**Name and Address of your missionary host (Pick the person whom you worked with most.)**

Please skim over these sheets before starting so your mind can sort out the thoughts most relevant to each question. Use the back if necessary.

<b>MINISTRY EXPERIENCE AND MISSION ORGANIZATION</b>
---

1. Briefly describe your activities on the field.
  
  
  
  
  
  
  
  
  
  
2. What impact did you have on your field of service? Did you feel welcome and useful? Give specific examples. Be honest but not modest.
  
  
  
  
  
  
  
  
  
  
3. Did your hosts adequately supervise your work? Your travel and business details?
  
  
  
  
  
  
  
  
  
  
4. Did you have any conflict or issues with the missionaries or ministry site, including their approach to missions and ministry?
  
  
  
  
  
  
  
  
  
  
5. Did your hosts encourage and nurture spiritual growth and development? Give specific examples.

6. Comment on your interaction with nationals (circumstances, enough contact, etc.)

7. Comment on your relationship with the missionary family or group you were with. Did you have adequate communication with them prior to your arrival? How could communication have been improved?

8. Did you get sick on the field? If so, with what? How did you handle the problem?

9. What were the biggest challenges you faced? Rank the top three and explain briefly.

_____ Language barrier	_____ Boredom, lack of work
_____ Lack of fellowship	_____ Devotional slackness
_____ Culture shock	_____ Exhaustion
_____ Lack of specific talent/training	
_____ Other _____	

10. How could you have been better prepared to handle these challenges?

11. Should we send students back where you were? Why or why not?

12. Should we send students with this organization? Why or why not?

**13.** What training did the organization provide? Please include copies of any handouts, resources, etc. that would be helpful for NWC to better prepare SOSers.

<b>NWC ORIENTATION AND PREPARATION</b>
--

**1.** Comment on the raising and handling of funds. Do you have any suggestions for improvement? (group fund-raisers, support letters, etc.)

**2.** What parts of the retreat or the regular meetings did you find the most helpful and valuable?

Least valuable?

What suggestions would you make for next year's training?

**3.** Comment on travel arrangements. Give detailed description of any hassles, inconveniences or incompetence you encountered.

APPENDIX D  
SAMPLE PROGRAM FOR TRAINING RETREAT FOR  
LEADERS OF SPRING SERVICE PROJECTS

## SSP Leader Retreat

**Location:**

Lake Okoboji United Methodist Camp & Retreat Center  
214-470-5093  
21413 154<sup>th</sup> St. Place  
Spirit Lake, IA 51360  
1-866-856-9862

Tommy's cell:

**Goals:**

1. To have fun.
2. To encourage bonding and relationship-building among the student leaders
3. To have the student leaders feel excited about being a student leader
4. To provide a framework or the "big picture" regarding SSP:
  - a. What is a student leader? What is the role of a student leader?
  - b. Purposes of SSP; excellence in STM
  - c. Cross-cultural ministry/understanding
  - d. Spiritual preparation/focus
  - e. Overview of the SSP process (timeline)

**Schedule:**

Friday, October 25, 2007

4:30pm	Leave campus
6:00pm	Arrive at camp
6:30pm	Welcome, Introductions & Supper
7:00pm	Introduction to the weekend; Get-to-know you games
7:40pm	Session I
9:15pm	Session II
10:00pm	Bonfire, snacks, etc.

Saturday, October 26, 2007

8:00am	Breakfast
8:30am	Session III
10:15am	Break
10:30am	Session IV
12:00pm	Lunch
12:45pm	Session V
2:15pm	Session VI
3:00pm	Session VII
3:45pm	Closing, Clean up and leave
6:00pm	Arrive back on campus

## **Friday, October 25, 2006**

6:30pm (Tommy)

- Introductions
  - Introductions (name, where you are going, what you are excited about)
  - Introductions of who the leadership team are and what we do ( "Noodle" game)
- Supper—pizza and pop  
Pizza Ranch; 2003 18<sup>th</sup> St., Spirit Lake, IA 51360; 712-336-1419

7:00pm

**Brief** overview of the weekend (Mirae)

- Our goals for the weekend and hand out binders (explain the structure of the binder and how it will be used)
- Commitment to being engaged in the discussions and activities
- Introduce theme of "Let your light shine before men . . . cuz everyone needs a nightlight"
- Mixer – "To Tell the Truth"

7:40pm

### **Session I—Purpose of SSP's & Excellence in STM**

#### **A. God's Work in the World & Our Role in It** (Tommy)

- Cover the short-term missions movement
- During each of your meetings, you will want to spend some time in the Scriptures, preparing the hearts of your team members. For the first meeting, it is helpful to provide your team members with a "big picture" of mission and how God is reconciling the world to him through Christ, but has called for each of us to be participants with him in this work. This understanding will provide a *framework for the entire short-term mission process*. It is important to think about what Christ has done and therefore what our response to that should be.
- Go over SOE
- Binders

8:10pm

#### **B. Purpose of Spring Service Projects** Meeting #2 (Michael)

As you meet with your team for the first time, you will most likely see that your team is made up of people with a variety of different experiences regarding mission. Some will have gone on many mission trips previously, but for others this will be their first experience doing a short-term mission. Part of your job as a leader is to help provide a perspective for all of your team members about short-term mission, what SSP's are and what SSP's are not. It is especially important for them to understand the two specific purposes of Northwestern's Spring Service Project program.



### Large Group Discussion:

1. Why do you think other students go on service projects? (Some possible answers. . .)
  - Personal fulfillment—makes me feel good about myself
  - Identity as a Christian
  - Relief from stress—escaping something
  - Meaning and morality—it's the right thing to do
  - Relationship and community—time with a great group of people
  - Inherent spiritual need present; a craving or hunger for "something"
  - Adventure—it's sounds like lots of fun

People come to participate through a variety of means. . .but our job as leaders is to help them acknowledge and identify their motives and try to draw them into the bigger picture in terms of motivation.

*Q: What are some ways to do this?*

2. What are some of your expectations for your SSP in the following areas? (Relationships, ministry tasks, "down time," transportation, food & lodging, personal growth, "results")
 

*Q: We all have expectations. . .what is good and/or bad about them?  
What are some ways to help our team to acknowledge and surrender their expectations if needed?*

*Q: What might result if you don't talk to your team about their expectations?*
3. Discuss the following statements—what is the difference between them?

*"The God of mission has a church in the world" vs. "The church has a mission in the world"*

*Q: What should our purposes be? What should they not be?*

### C. Philosophy of Missions at NWC: Meeting #1 (Tommy)

After some discussion, share the two main purposes of the SSP program:

1. To **equip** students to be more effective Christian servants in the world
2. To **assist and encourage** those engaged in ongoing Christian mission

*Q: As leaders, how can you help accomplish these goals?*

*Q: In what ways are students equipped?*

*Q: What does it look like to "assist and encourage"? How might this purpose shape where we go and what we do for SSP?*

*Q: Is it helpful for your team to understand these purposes? Why or why not?*

#### **D. Excellence in Short-term Missions—Meeting #2 (Mirae)**

Thousands and thousands of people are doing short-term missions these days, but are short-term missions a good thing? When are they helpful and when are they not? These are important questions that you need to discuss with your team. It is important to us at NWC that when we do short-term mission that we recognize both its value and its limitations. Short-term missions can be done well, but they can also be done poorly—your job as a leader is to prepare your team to do short-term mission with excellence!

- a. STM Articles
  - i. Pass around copies of *"The Volunteers Have Arrived."* (back of Session #3)
- b. Divide into small groups and have them read the *"The Volunteers Have Arrived."* Provide the following questions for the groups to discuss (can refer to the questions listed in their training binder):
  - i. What are your thoughts/reactions? How do you feel after reading this?
  - ii. What are some things that the group did that were positive?
  - iii. Was there anything in this story that you had not thought about before?
  - iv. How might the group have been better prepared?
  - v. What are some things that the site did that were positive?
  - vi. How could the site have been better prepared?
  - vii. What would you do to try to prevent some of the negative feelings that were expressed in this article?
  - viii. What is it that is wished for at the end of the article? If we attempted that, what might that look like? (Use first sentence of "Wishful Thinking" section)
  - ix. How do we reconcile the things discussed in this article with our call to participate in God's mission in the world?

#### Debriefing:

- *Why would you want to use one of these articles with your team?*
- *What is helpful?*
- *How can you take what you team learned and incorporate it into your training and service?*
- *Discuss the concept of mutual mission.*
- *Any additional ideas about how to address some of these issues?*

#### **E. Overview of the MISTM grid—Who are the participants in a short-term mission? Meeting #2 (Michael)**

Sometimes it is easy to think that those who "go" are the only participants in a short-term mission, but that is actually not true. Those who "go" would be unable to assist and serve if there were not "receivers" to partner with. Those who "go" also rely on the prayer and financial support of those who

"send" them. We become less "self-focused," when we realize that mission is really about partnership in the kingdom.

- a. Use the MISTM grid to explain about:
  - i. Partnership between ALL participants in the STM process
  - ii. Senders, Goers and Receivers
  - iii. The three phases of the STM process: Pre-field (training), on-field (serving), post-field (debriefing).
- b. Using a whiteboard or piece of poster board, draw out the gridlines for the MISTM grid (should look like a tic-tac-toe board).
- c. On the top write "phases" of the short-term mission process.
- d. On the left-hand side write "participants" in the short-term mission process.
- e. Ask your team to brainstorm what the "phases" are and who the "participants" are. As they guess them, write them into the grid (you may need to ask some questions to help prompt them).
- f. Once the grid is filled with all of the phases and all of the participants, use the following questions to create some discussion:
  - i. Why are senders, goers and receivers each important and necessary?
  - ii. What is the role of senders? Goers? Receivers?
  - iii. How important is it that we are addressing all people involved in the short-term mission, in each phase of process?
  - iv. What happens if we leave out one group?
  - v. What does the grid represent/say about partnership in mission?

#### Debriefing:

*Q: What are some specific things that you can do as leaders to actively involve all of the participants before you leave?*

*Q: What are some specific things that you can do as leaders to actively involve all of the participants while you are at your site?*

*Q: What are some specific things that you can do as leaders to actively involve all of the participants when you return to campus?*

9:15pm

#### **Session II—Spiritual Formation** Meeting #2 (Tommy)

- A. Read the Great Commission: Have you ever participated in a program or plan where you were taught to "do everything Christ has commanded"? What are the biggest obstacles to spiritual growth?
- B. Read two statements from Dallas Willard; which is more scandalous?
  - I have determined to never sin again and follow Christ completely
  - I have determined to continue to sin and stop trying to

- C. My premise for Spiritual Formation: Salvation is a life, not just the way to get to heaven. Discipleship is part of the "salvation package."
- D. What is the "spiritual life" and how are we formed spiritually?
- E. How does an SSP help? How does it hurt?
- F. Discuss John 7:37-39
- G. Mention spiritual formation ideas in "Tool Box".

10:00pm Bonfire, snacks, and games  
 --Introduce the idea of fellowship and worship as part of spiritual formation for them as leaders.

- o Get coat hangers and pliers
- o Bring along newspaper and matches
- o Praise and Worship

### **Saturday, October 21, 2006**

8:00am Breakfast (Staff cooks for leaders)

### **8:30am Session III—Cross-Cultural Ministry**

#### **A. Introduction (Mirae)**

We will all be entering into a different setting and culture. . .some of these will feel somewhat similar to what we are used to and others that will feel radically different. . .we want to explore what some of the challenges might be to doing ministry in a cross-cultural setting.

#### **B. Stereotyping/Categorizing Exercise**

On your SSP, your team will be entering into a different setting and culture...there will be things that feel somewhat similar to what we are used to and others that will feel radically different. We want to explore what some of the challenges might be to doing ministry in a cross-cultural setting. Think carefully through this exercise before you begin. In order for this exercises to be useful it has to feel real to your team members. However because it may feel real, it is critical that you are intentional about doing a good job of debriefing at the end of the simulation.

#### **Instructions:**

1. Choose a "get-to-know-you" game, either from the "Tool Box" or bring one of your own. The game is not the point; it's what we do with it that creates the teaching moment.
2. Play a couple of rounds of the game then ask those who belong to a certain stereotype to please leave and step outside the circle. You can use one of the groups listed below or make up your own. When you ask them to leave, offer a generalization

about that group. You may want to use questions in the game that reveal a certain stereotype so you can group them together.

3. Some possible stereotypes you may want to use to exclude others are:
  - Blondes *because they are too ditzy.*
  - Those wearing their hat backwards *because it demonstrates a bad attitude and disrupts the group.*
  - Introverts *because they are unsociable* or extroverts *because they are too domineering.*
  - Irish *because we cannot encourage drinking on this trip.*
  - Dutch *because they are too stingy and tight-fisted.*
  - Those who speak with an accent *because they too dumb.*
  - Only children *because they tend to be selfish.*
  - Steggy girls *because they are stuck-up; West – too perfect*
  - Those who own guns *because they tend to be violent.*
  - Southerners *because they are racists.*

#### Debriefing the simulation:

1. How does it feel to be categorized? How did it feel when your individual characteristics were completely overlooked?
2. Were any of the stereotypes justified?
3. Why do we categorize people?
4. What are some of the stereotypes of the people or place where you will be going for your SSP?
5. How could your stereotypes affect your relationships with those we will be going to serve?
6. Why is it valuable to take the time to learn and understand the culture, values and customs of the place we are going to serve?
7. Most of us know what hospitality “feels” like. Can any of you try to put it into words? How can we practice on our SSP even though we will be guests?
8. How can focusing too much on the needs of others keep us from practicing real acceptance and hospitality?
9. When you think of your own culture (home, family, friends, school, etc.); do you come from a culture of rejection or acceptance? How does this affect your view of others?

**\*Some things for leaders to think about when using this exercise:**

- You are trying to emphasize the effects of stereotyping. If possible, ask questions that will show actual stereotypes; especially choose questions that are relevant to the stereotypes of your group. This may be offensive to people, but we are trying to create a real-life scenario of the harmful effects of stereotypes.
- On your SSP, your team will be entering into a different setting and culture. . .there will be things that feel somewhat similar to what we are used to and others that will feel radically different. . .we want to explore what some of the challenges might be to doing ministry in a cross-cultural setting. Think carefully through this exercise before you begin—in order for this exercise to be useful. . .it has to feel real to your team members. However, because it may feel real, it is critical that you are intentional about doing a good job of debriefing at the end of the simulation.

9:30am Continued Discussion on Race Issues (All)

- A. Show clips from "Crash"
- B. Discussion questions:

10:30am Break

10:45am **Session IV— Working with our host partners** (Michael)

- A. Divide into four groups and come up with a skit:
  - Showing up with poor preparation
  - Showing up with your own agenda
  - Inappropriate motives (i.e. relationships with those on site or within team)
  - Unintentionally condescending to people on site

Questions:

- a. What are your expectations for your host site? What do you think you can offer to your host site and vice versa?
- b. What does these skits suggest that true partnership should look like? What would true partnership look like for your SSP? How do you make it happen?
- c. Have you seen any examples of "bad/harmful" partnership in previous short-term mission experiences?
- d. What makes a successful short-term mission trip?
- e. What are the right kinds of "results" to work towards?
- f. How can "not forget them" when we leave?

C. Pray together for your hosts and host sites.

D. Share thoughts in a large group.

Debriefing:

*Q: It is really important to talk about partnership for short-term mission trips? Why or why not?*

*Q: How are some ways that you can creatively help your team think about putting the host site first?*

*Q: Besides this article, what are some other ways to talk about partnership (refer to Bonhoeffer excerpt)?*

11:30am **Universality and evangelism of Christ—Spiritual Reflection**  
Time (Tommy)

- A look at the Uniqueness of Christ through Colossians chapters 1 and 2.

12:00pm Lunch

- Have leaders pack up before afternoon session.

12:45pm **Session VI—Personal Leadership**

- A. Leadership Compass Activity (ALL)
  - a. Have leaders select the “direction” that best describes them and get into groups per direction (handout located in the back of meeting #10)
  - b. Facilitate discussion about the “directions” in small groups
    - i. What do you like about your “direction”?
    - ii. What is hard for you about working with some of the other “directions”?
  - c. Share in large group some of their thoughts.
  - d. What steps do you need to take if your co-leader and advisors leadership styles are different than yours?
- B. Adapting to leading a unique team
  - a. Divide leaders into small groups to discuss adaptation scenarios. . “what do you do if?”
    - i. Team doesn’t like ice-breakers
    - ii. Team has a lot of strong leaders
    - iii. Team of procrastinators
    - iv. Hard time communicating with site—have little information
    - v. Team doesn’t like to focus or get serious
    - vi. Your team is really quiet and doesn’t like to talk
    - vii. Team having a hard time finding a time to meet when everyone can be there
    - viii. Other scenarios from previous experiences?

2:15pm **Session V—Role of the Student Leader**

- Large Group
 

Have one of the leaders record the group’s answers to the following questions:

  - What do you think a student leader is?
  - Who should you be?
  - What do you see as your responsibilities?
  - How do you see each other working together
  - How do you imagine your role with the staff advisors

--What is hard about being a leader?

--What is rewarding?

- Review leader job description
- Be sure to mention the leader's "pastoral role" and member care.
- Describe several scenarios for discussion
- Timeline Overview (located in the back of meeting #1)
- Discuss roles of leaders and advisors; recruiting participants and advisors, etc.

3:00pm

**Session VII—Personal Commitment** (Tommy)

A. Introduce the concept of covenant. Read from Genesis 15:12-21.

--A covenant needs to be taken seriously—for your benefit and for the glory of God.

--Discuss a set of values that you expect from one another, etc.

B. Make a covenant for the leaders. You may want to use the MISTM grid or come up with a list of personal values based on their thoughts about the role of the leader from the night before. Have one/two of the SSP leaders volunteer to facilitate the covenant process.

C. Reinforce the theme.

3:45pm

**Closing (communion)** (Tommy)

1. Have someone present the covenant.

2. Break into groups of three people—share a prayer request and have the group prayer for one another.

3. Come together into the large group to pray. Close with the following benediction:

"May God bless you the discomfort of easy answers, half-truths, and superficial relationships, so that you will live deep in your heart.

May God bless you with anger at injustice, oppression, and exploitation of people and the earth so that you will work for justice, equity, and peace.

May God bless you with tears to shed for those who suffer so you will reach out your hand to comfort them and change their pain into joy.

May God bless you with the foolishness to think you can make a difference in the world so you will do the things which others say cannot be done. Amen."

Group meeting times for October/November:

Monday, Nov 2: 8:30-10:00pm (Red Room)

Monday, Nov 30: 7:30-9:00pm (Red Room- with advisors)



4:15pm          Leave for Campus  
6:00pm          Arrive back on campus

List of things to bring:

Griddle  
Noodle  
Post-it notes  
Hangers, roasting sticks  
Markers  
Matches  
Lighter fluid  
Newspaper

APPENDIX E  
SAMPLE PROGRAMS FOR ORIENTATION AND DEBRIEFING  
RETREATS FOR MISSIONARY INTERNS PARTICIPATING  
IN THE SUMMER OF SERVICE PROGRAM

## **2010 SOS RETREAT**

### **JANUARY 22-24**

#### PLACE/PHONE #'s

Westwood Community Church  
13056 Atwood Avenue, Omaha, NE  
402-333-6120  
Connie's home #: 402-330-2096 cell: 402-670-2275  
Custodian (John): 402-333-7498 cell: 402-659-2492  
YMCA 402-334-8487 (open Friday until 10:00pm, Sat. 7:00am-5:00pm)  
Panera Bread 402-333-3633  
Hindu Temple 402-697-8546  
Taj Kabob and Curry 402-933-1445  
Tommy's Cell—712-360-0769

#### TRANSPORTATION

- Number of people attending: 21 (15 SOSers + Tommy, Andrew, Katie, Amanda, Tim, Sara)
- # of vans needed: 2 (take out the back seats)
  - Acct #: 2040-2246
- Drivers for vans: Tommy, Kelsey, Katlyn

#### *GOALS (What is it that we want to do?)*

1. Focus on team-building and community
2. Understanding short-term missions and role of student
3. Emphasize prayer and journaling
4. Development of ideas on cross-cultural mission

## ***FRIDAY, JANUARY 23***

- 2:15 pm: Pick up vans at maintenance & bring to CSFV parking lot – (T, S & L)  
2:30 pm: Pick up food at Food Service (L&S)  
3:00 pm: Load at Franken Center
- Check off who is here
  - Help pack stuff

4:00 pm: Leave NWC

6:30 pm: Arrive in Omaha (Directions – Luanne)

- Code for back door: 1 & 2 (together); 5, 4
- Each van driver or leader gives unloading directions – take everything out of vans and carry inside the doors – take food to the kitchen.
- Andrew and Katie give instructions about where to sleep and put stuff
- Everybody puts stuff away and comes back together in the youth room
- Introduce old SOSers
- Amanda, Time and Sara start meal and set up tables in the fellowship hall if needed
- Tommy starts with SOS team

### **OVERVIEW** (6:45-7:00pm)

- **Overview of the weekend** – Tommy, Katie, Andrew
  - Purpose of the retreat (Tommy)
  - Schedule (need to know basis. . .take watches and clock off wall, cell phones for the evening)

### **TEAM GAMES** (7:00-7:45pm) – in Fellowship Hall—L&S

1. BARNGA<sup>1</sup> – Cards; Game, Instructions & Debriefing
2. Debrief BARNGA

**DINNER** (7:45pm) – Fellowship Hall (\*tables and chairs must be set up or asked to be set up ahead of time!)

- Mystery Meal (coordinated by old SOSers) – key to mystery meal and order menus are on the k-drive (Tommy)
  - Prayer (Katie)
  - SOSers line up by home zip code without talking with one another, then number off by 4's silently for seating order
  - Explain the "rules" of the meal
    - must eat everything on plate from one course before serving the next; they'll not be eating anything unfamiliar tonight; act as though they are our honored guests and therefore must not make faces or complain about the food offered to them; no trading with the other people at your table; all items from one course (silverware, drinks, etc.) must be taken back before the next course will be served
  - Serve meal (everyone)
  - Conversation/meal activity (give a topic to talk about for each course)
    - scar stories, most embarrassing moments, personal strengths/gifts, passions, SOS placement options/thoughts
  - Debrief meal – All (A, K & T )
    - Eat what you are given; be gracious; expect things to be different on site; pay attention to your facial expressions- the natives are watching you closely; don't snub—they are probably offering you

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<sup>1</sup> Sivasailam Thiagarajan and Raja Thiagarajan, *Barnga: A Simulation Game on Cultural Clashes* (Boston, MA: Intercultural Press, 2006).

their best; what's really important—you were hungry, now you are full

- Dinner clean up by old SOSers

**Foreign to Familiar Discussion** – (8:45pm) – in Youth Room – Tommy

- Foreign to Familiar Activities (make sure SOSers have read this)
  - Continuum – Tommy (print out instructions for facilitating)
  - Scenarios and Questions – Katie and Andrew

Provide instructions for the morning: wake up time, sleeping arrangements, packing a sack lunch, signup sheet for cell phone #'s

**Free time** (10:15pm) – Youth Room (Old SOSers)

## ***SATURDAY, JANUARY 24***

6:45am	Leadership team prayer
7:00am	Old SOSers set out breakfast, and sack lunch food and give a wakeup call to the
	Old SOSers may go shower at the YMCA
7:15-8am	Breakfast available – individuals eat on their own
7:15-8am	Pack a sack lunch
8:05am	Put breakfast food away – pack up the sack lunches to take with us in the vans for lunch at Creighton

**PRAYER** (8:15 am) (Katie)

- Emphasis on prayer
- Announce prayer partners (print out lists)
- Break up into groups for prayer – provide some questions to go through and/or things to pray for.

**CULTURAL/MINISTRY ~ THE SOS GREAT RACE**

9:00-11:00	Research countries at Barnes and Noble <ul style="list-style-type: none"> <li>○ SOSers need to spend time researching information on their countries (Andrew – give instructions and make sure they bring their sheet from their binders; bring some extra copies)</li> <li>○ Prizes: 1)Book—\$20, 2)Book--\$10, 3)drink—Tommy Quiz</li> </ul>
11:00-3:00	Public Transportation Exercise/"Great Race" (Katie and Andrew) <ul style="list-style-type: none"> <li>**make sure each group has a cell phone</li> <li>○ Divide up according to prayer partners (3 groups of 4 with 1 group of 3)</li> <li>○ Remind SOSers to dress warmly</li> <li>○ 4 groups w/cell phones – record which group has which phone! (list)</li> </ul>
4:30pm	Begin back at church Downtime

- Personal Reflections/Hindu reading/Free time

**DINNER** (5:30pm) Taj Indian Restaurant—Call ahead—402-933-1445

- Bring food back to church and teach SOSers how to eat with their hand

**HINDU TEMPLE** (7:00pm) visit the temple with tour

- The Temple is open until 1pm and then opens again from 5:30-8:30pm
- Call Nina Mote and ask for talk about Hinduism. Phone Number: 402-445-0876

**LARGE GROUP DISCUSSION** (9:00pm) Back at Church

Debrief Hindu temple, interfaith dialogue, and/or "great race" (A, K, & T)

9:30-9:50pm Who is the Short-Term Missionary?

9:50-10:00 Sign up for going to churches Sunday morning

9:45-10:00pm End/free time

- \*\*Remind SOSers to bring games and cards

- Tear down round tables and chairs in the fellowship hall and return to their storage unit just to the right of the sanctuary\* (old SOSers)

11:00pm Sleep

## SUNDAY, JANUARY 25

6:15am Wake up calls

6:30am Everyone should be dressed

- Sandwich prep (for lunch) – Old SOSers set out stuff for sack lunches while people are getting ready
- Kitchen clean up/pack food
- Pack the van
- Clean up church
  - Vacuums are located in the storage closet with other cleaning supplies

7:00am Leave for breakfast

7:05am Panera Bread – call ahead of time to let them know we're coming

8:00am Leave for church at various times

10:30am Meet at Creighton Univ. Student Center again

11:15am Distribute sack lunches and leave for home

2:00pm Home

- Clean out vans and unload food

### THINGS TO BRING:

Prizes

Handouts  
Cash Advance  
Scavenger Hunt packets

## **Debrief Barnaga**

- **Instant Replay: Remember what you were thinking when . . .**
  - I introduced BARNAGA
  - You first began to learn the game
  - When the rules were taken away and words banned
  - When the player in your group first had to move
  - When you began to play with other teams
- **Descriptions:**
  - What were you thinking and feeling when you changed play?
  - What were your greatest frustrations/successes?
- **Analysis:**
  - Everyone tried to play but each group was operating with a different set of rules
  - Many suspected the rules were different but didn't know how they were different
  - Even if you knew the rules were different, you didn't know how to bridge the difference.
  - Small differences can make things hard
- **Questions:**
  - Have you ever been in a situation that you realize the rules were different or notice that someone else didn't know the rules? How did you handle it?
  - When someone violates a rule, what do you reason is the cause?
  - How do your expectations of the rules influence your enjoyment of the game?
  - How do you decide who or what to follow?
  - How does this relate to an short-term mission?
  - What can you take away from this game?

## **Foreign to Familiar**

### **Activity:**

Have people line up along a continuum according to where they think they are based on the following characteristics:

1. Relationship vs. Task Oriented
2. Direct vs. Indirect
3. Individualism vs. Group Identity
4. Inclusion vs. Privacy
5. Touchy-feely vs. Large personal "bubble"
6. High-Context vs. Low-Context
7. Type A vs. Type B
8. Punctual vs. Late
9. Warm Climate vs. Cold Climate
10. Dominate vs. Follower

**Discussion:** *(break up into small groups)*

1. Discuss aspects of warm climates and cold climates.
  - What are unique characteristics?
  - Was there anything that surprised you?
  - Any new revelations?
2. Give each community group one of the following questions/scenarios to discuss:

## Foreign to Familiar Scenarios

You have been given an assignment by your Peruvian missionary to go door-to-door to collect information for a health survey and to ask them to participate in a new program that your missionary is starting. What approach would you use and how would you attempt to get accurate information?

You are serving in Thailand for the summer and staying in the upstairs apartment of a national Thai missionary family. You notice that the missionary family is always encouraging you to go upstairs. . .you are lonely and wonder if they do not want you around. What do you think might be happening and how would you approach the situation?

You are serving in India and you disagree with a decision or policy that your leader has made. You question the integrity of a decision, as well as how finances are being utilized. How do you deal with it?

You are serving in Ghana as part of a co-ed team. Your group accompanies the doctor into a village. You notice that your missionary always asks the men in your group help with the examinations and introduces them to the village leadership. Meanwhile, the doctor asks the women to go play with the children. How do you handle the situation (put yourself in the shoes of both a male and female team member)?

You are serving in Cambodia as part of an international team. As you are debriefing your day after a visit to the slums, you are disagreeing about how to respond to a situation you encountered. The western members of your team want to use funding to help a particular infant who needed medical attention and the non-western team members disagree. You are a team. . .how do you come to a resolution together? What are the issues?

You are serving in the Netherlands at a Christian youth hostel as part of an international staff. One day one of the Dutch staff members is talking with a friend and introduces you to his friend. You smile brightly and reply "It's really nice to meet you!" When the friend turns to talk to someone else, the Dutch staff member turns to you and says "Why did you say that? Did you really mean what you said? Americans are 'fluffy'!" What do you think just happened and how might you handle the situation differently?

You are in India for your SOS. One day after attending a church service, you are walking back to your host family's house for lunch. Another adult of the same sex grabs your hand as you walk down the street. What do you do?

You are serving in Japan for the summer. Your missionary takes you to the home of a local church member. What might you need to keep in mind for this visit?

You're a member of a team of four serving at a refugee ministry in Austria for the summer. Each day you and your teammates have to catch a train to another town to get to the actual ministry site. What things should you keep in mind as you make your commute?

You are in Malawi training Sunday school teachers for the summer. You are planning some training meetings for the teachers. What things will you need to take into consideration as you plan your meeting?



You are in Egypt for the summer and are invited over to someone's house. They offer you something to drink. What do you say?

You are in Nicaragua staying at a host family's house. During the dry season there is no running water. All water has to be drawn from a well. The air is very hot and humid and you have been outside playing soccer with some children. Then you helped the missionary with hauling some rock for a new floor in a medical clinic that they were building. This is a pretty typical day for you. Each day when you come home to your host family's house, you are dying to take a bucket shower and clean up. What do you do?

Have each group discuss their scenario and come up with some suggestions. Then, have a person from each group share their scenario and the conclusions they can take with the large group.

1. How does a warm climate person adapt to a cold climate culture and vice versa?
2. Talk about US culture: Are there any warm climate characteristics in our American culture?
3. Are there exceptions to these warm/cold characteristics?
4. How are these characteristics helpful? How can they be harmful in influencing how we relate to a different culture?

## **2010 SOS FALL DEBRIEFING RETREAT**

### ***August 27-29, 2010***

**LOCATION:** Okoboji Lutheran Bible Camp—Retreat Center  
 1203 Inwan St.  
 Milford, IA 51351  
 1.800.656.2654 Tommy Moon cell #: 712-360-0769

**Reservations:** Upper Alta; Fire pit & wood (Fri & Sat evening)

**FRIDAY, AUGUST 28**

Afternoon	Get vans	Driver possibilities: Tommy, Kelsey, Jon P
3:30pm	Tommy and Kelsey pick up food	
4:00pm	Load vans by CSFV	
4:30pm	Vans leave	
6:00pm	Arrive at camp and get settled in	
6:40pm	Intro & Supper	
8:15pm	SESSION I (2 parts)	
9:30pm	Fire/Sleep/socialize/snack	

### ***SATURDAY, AUGUST 29***

9:00am	Breakfast
9:30am	SESSION II
10:20am	Break
10:35am	SESSION III (3 parts)
12:30pm	Lunch
1:30pm	SESSION IV
2:30pm	Break/Free Time
5:30pm	Supper
7:00pm	SESSION V (a few parts)
8:15pm	Thanksgiving and Worship
9:00pm	Evening Activities

### ***SUNDAY, AUGUST 30***

8:15am	Breakfast
9:00am	Prayer Walk
10:00am	Clean up & Load vans
10:30am	Leave for campus
12:00pm	Arrive back on campus

### **FRIDAY, AUGUST 29**

**6:00pm** Arrive, unload and get settled

#### **6:30pm—INTRODUCTION (Tommy)**

- Overview of what will happen at retreat
  - Worship, prayer
  - Time for sharing---small groups/large groups
  - Sharing honestly about our summers—both the good and the difficult
  - Time for solitude and relaxation
- Guidelines
  - Participate fully
  - Everyone's experience is valid—rejoice, understand, and don't compare
  - Use good judgment about sharing what you hear outside of the retreat—this is a place to share things that maybe couldn't or shouldn't be shared in other contexts

- Acknowledge that many have already participated in debriefing activities—use this time to listen and help others, as well as continue in your own processing
- Laugh, share, pray, and play

### **6:40pm—Pray & Eat Supper**

*\*\* Godfather's delivery pizza or Pizza Ranch (ask Luanne to order pizza)*

## **7:30pm—Session I “Opening devotion and introduction to Reflection**

### **DEVOTION**

- Devotion; 10-15 minutes
- SOSers Journal on these themes (30 minutes) *\*\*Make copies of outline*

### **INTRODUCTION TO REFLECTION TIME**

- Importance of re-entry and debriefing
  - Goal: “Toward a Growthful Re-entry” *(included in re-entry packet)*
    - **Assimilators—**
      - slide back into home culture easily and appear to have forgotten experience
      - adjust well, but miss out on opportunity to grow by integrating their experience into a new view of life and the world
    - **Alienators—**
      - reject home culture; pessimistic and critical
      - struggle to know how to adjust their life according to new values gained; can often just give in and succumb to their home culture
    - **Integrators—**
      - expect dissonance, but desire to see ST have a lasting impact on their life
      - willing to grapple with how to integrate and do not demand immediate closure
      - able to come up with creative and alternative choices
  - Old SOSers share some of their thoughts and suggestions on the re-entry process (Steve and Laura)
    - Process that will last a lifetime---begin now
    - Many transitions---important to embrace these as you encounter them
    - Other?

### **8:30pm—COMMON RE-ENTRY STRESS SYMPTOMS**

- Each of you is experiencing something different. . .
  - You went to different places
  - You met different people
  - Most of you probably had a combination of both good and bad experiences
  - You came back at different times
- But just as going to another culture causes a certain amount of stress, so does returning to your home culture.

- Common Re-Entry Stress Symptoms exercise *\*\*Have packets for each SOSer*
  - Hand out individual envelopes to each SOSer containing common re-entry stresses—have them rank the descriptions from most stressful to least stressful
    - *Feeling that nobody understands your experience or cares*
    - *Pain/unrest over major issue—economic injustice, why some have not heard of Christ, etc.*
    - *Unrest/confusion regarding what God is doing within you—inwardly conflicting attitudes and responses*
    - *Critical attitude toward home country—waste, extravagance, etc.*
    - *Desire to forget or not talk about SOS experience*
    - *Restlessness—a desire to “get away” or return as soon as possible to the SOS site*
    - *Family not interested or wanting to hear all the details of your SOS experience*
    - *Disorientation—feeling out of place or that you don’t fit*
    - *Feelings of loneliness or isolation*
    - *Inability to communicate new ideas and insights adequately*
    - *Physical tiredness or sickness*
    - *Out of ordinary emotional responses (defensiveness, anger, frustration)*
    - *Retreat, withdrawal, lack of concern, apathy*
    - *Feeling of superiority*
    - *Other*
  - Take a poll of the group—what is everyone’s top “stressor” (*bring along large post-it notes and markers*)
  - Have SOSers get into small groups with others who are experiencing similar stresses—share top one or two with group
  - Have a spokesperson from each group share with the large group some of things that they talked about
- We will spend the rest of the weekend helping to unpack these.

**9:30pm—Fire and Conversation (S’mores—big pits: grab kindling, lighter, and sticks)**

**10:45pm—Bedtime if choose... OR STAY UP LATE!!! ☺**

## ***SATURDAY, AUGUST 29***

**9:00am—Breakfast**

**9:30am—SESSION II “Disorientation”**

Location: Outside?

## TRANSITIONS and DISORIENTATION

- Transitions---This summer was full of transitions for all of you. You may have experienced transitions in going to a different place, taking on a new/different role than you were used to, experiencing new situations, living and observing different lifestyles, adapting to different customs, and forming new relationships. Every transition consists of going from one place to another, so we want to start this morning with remembering some of things of what it was like to be “there” and not “here.”
  - Do “I Remember” Exercise so they can reflect & remember people, scripture, experiences, etc.

### “I Remember. . .” Exercise

Have SOSers divide up equally and form 2 lines facing each other so that each person in one line is matched up with a person from the other line. Ask a question and have each SOSer share his/her answer with the person across from him/her. After each question, have the lines shift so that different people are paired up together (don't need to ask all of the questions). Asterisked items will be ones the whole group shares.

THE THING I LIKED BEST ABOUT MY SUMMER WAS . . .  
 THE THING THAT MADE MY SUMMER MOST UNPLEASANT . . .  
 THE BEST FOOD I ATE . . .  
 THE WORST FOOD I ATE AT MY SITE . . .  
 A TIME I FELT I FAILED WAS...  
 \*\*I LAUGHED THE HARDEST WHEN. . .  
 THE ITEM OF CLOTHING THAT I WORE THE MOST THIS SUMMER . . .  
 I SAW GOD THIS SUMMER WHEN . . .  
 SAY SOMETHING ABOUT THE LANGUAGE BARRIER, FUNNY PHRASES, WEIRD WORDS—WHATEVER COMES TO MIND  
 I WAS GLAD TO LEAVE BEHIND...  
 SOMETHING IMPORTANT I LEARNED ABOUT GOD WAS...  
 I WAS THE MOST SERIOUS THIS SUMMER WHEN . . .  
 \*\*A BIBLE VERSE THAT MEANT A LOT TO ME THIS SUMMER WAS. . .  
 IT WAS HARDEST FOR ME TO LOVE... (PERSON OR CIRCUMSTANCE)  
 THE QUESTION I'VE BEEN ASKED MOST FREQUENTLY SINCE I RETURNED HOME . . .  
 A PERSON I MET THIS SUMMER WHOM I GREW TO LOVE . . .  
 WHEN I NEEDED REFUGE I...  
 A TIME WHEN I WAS CLUELESS THIS SUMMER . . .  
 WHAT I MISSED THE MOST THIS SUMMER WAS. . .  
 A SHORT STORY YOU FEEL LIKE YOU NEED TO SHARE (ANYTHING)  
 A SPIRITUAL MENTOR OR ROLE MODEL THIS SUMMER FOR ME WAS...  
 \*\*THE QUESTION THAT I MOST ASKED GOD THIS SUMMER . . .

### 10:20am—Break

### 10:35am—SESSION III Culture Shock

What happened? What was your experience of culture shock? How was it expressed? How did you deal with it? What impact did it have on your summer? (Discuss in groups of 4—2 groups of prayer partners) Mention red-lining and green-lining and review the cycle of culture shock (and bring copy of article for own reference).

- Break into groups from Omaha Scavenger Hunt
- \*\*Bring copies of culture-shock cycle as visual aids.

## 11:05 am—TRANSITION, DISORIENTATION and TRANSFORMATION

*\*\*Hand out outline for students to follow and/or take notes*

1. Have SOSers get just with their prayer partner and complete the following:  
 This summer, in terms of my \_\_\_\_\_ I went from \_\_\_\_\_ in the spring to \_\_\_\_\_ in the summer to, now, \_\_\_\_\_.  
 Fill in the first blank with each of these words:
  - my lifestyle (slow-paced/hectic, luxurious/simple)
  - my role (significant/insignificant)
  - my relationships (strained/supportive, tense/comfortable)
  - my skills and gifts (do there vs. do here)
  - my comfort zone...? (bold/timid now, etc)
2. Four rules of Transitions:
  - a. You find yourself coming back to the old activities, but in new ways.
  - b. Every transition begins with an ending.
  - c. We should try to understand our own style of ending, even if we fiercely resist it.
  - d. First there is an ending, then a new beginning, but there is also an empty in-between time separating the two. That is the natural order of things.
3. Endings – this summer you may feel you have been forcibly evicted from childhood.
  - ✓ Disengagement
  - ✓ Dismantling
  - ✓ Disidentification
  - ✓ Disenchantment
  - ✓ Disorientation
4. Disorientation
5. Reorientation
6. Common Re-entry coping responses
  - Alienators—pulling away, having negative attitudes towards home culture, sense of guilt about home's affluence and materialism, daydreaming about STM, immobilization,
  - Assimilators—quickly reverting back to the ways of the home country, resuming life as if your summer never happened, inability to translate the impact of your experience onto the rest of your life, fearing the reaction of others to your changes
  - Integrators—accepting the reality of your transition between cultures, relate to home culture in a way that doesn't compromise, recognize changes in yourself, continuing to learn—incorporating things from old and new lifestyles...
7. Positive responses also include:
  - Forgiving
    - For those of you who had some difficult experiences over the summer—relationships that were tense, people who misunderstood, people who hurt you. It is important that you recognize this and seek to make your way through a process of forgiving them—holding onto any pain or bitterness only hurts you and allows Satan to gain a foothold in your life.
  - Pray for one another about the transitions that you are facing.
  - Space for Reflection & Solitude
    - Disappointments
    - Unmet expectations (look back in their binders for the expectations sheet)

## 11:20am— “Personal Exploration”

Have students take time to do some personal exploration . . . encourage them to journal about these issues and transitions. Hand out the following questions to guide their time alone. (Bring extra paper, envelopes, and copies of the questions). They can also write a letter to themselves in this time.

1. Reflect, not only on how you changed, but *why* you changed.
2. Reflect upon your expectations for the summer: which ones were met, not met, any surprises?
3. What was the biggest challenge that you faced and what did God teach you through it?
4. How has your view of God changed since your summer?
5. What is your attitude towards life and God since your summer?
6. What have you learned? How have you changed? (Refer to the "What Have I Gained" exercise from your re-entry packet).
7. Whom did you meet? Make a list of names, characteristics and/or what you remember about the people you met this summer.
8. What things, or people, etc. . . do you miss?
9. Reflect upon any relationships or situations that need reconciliation.
  - How can you start doing that?
  - What first steps are needed?
10. How will this experience change how you live your life. . .
  - On campus?
  - In the classroom?
  - In your relationships?
  - Regarding your personal resources?
  - Regarding your calling/plans for the future?

## **12:30pm—LUNCH**

## **1:30pm—SESSION IV "Thinking theologically about the summer"**

There are two stated purposes of the SOS program:

- To equip students to be effective Christian servants in the world
- To assist those engaged in ongoing Christian mission

The first purpose talks about "equipping," and we believe that part of that equipping process is encouraging all of us to think critically about how mission is carried out around the world so that we will hopefully be able to be good stewards, effective in our work, and faithful in our call to participate in God's reconciling work in this world. Thus, we want to take a little time to talk about what you observed, experienced, and learned about missions this summer and where do we go from here?

Have students get into groups of three and respond to the following questions that are asked:

1. *What was the perceived need, situation, or problem that was the primary focus of your ministry and what response or solution was offered? Did you agree?*
2. *What were the strengths of your ministry? Weaknesses?*
3. *Describe the style of leadership in your ministry? Was it effective?*
4. *How were finances and other resources handled? Was good stewardship exhibited?*
5. *How were women able to minister in your culture and/or ministry?*
6. *Describe the most distinctive and/or unique characteristic of your ministry?*

Gather everyone together into the large group for the last two questions:

7. *After your summer experience, what is your view of short-term mission (purposes, significance)?*

8. *Do you have any questions now that you didn't have before?*
9. *In general, how do you feel about missions?*
10. *What personal sense of calling do you have now regarding mission and ministry?*

Continue to ponder this question? Give example of my experience of SOS and calling

**2:30pm**—When SOSers finish, they have the rest of the afternoon free to sleep, study, go canoeing, hang out on the beach, talk, etc.

### **5:30pm—SUPPER**

### **7:00pm—SESSION V “Where to from here?” “How do I continue to integrate?”**

Touch once more on integration and hand out the bookmark with our suggestions and the “eight great questions.” (Adapted from “Short-Term Missions Workbook” by Tim Dearborn)

1. Who am I and what have I learned about myself?
2. Who is God? How has my understanding of God changed?
3. Who are we? What have I learned about community?
4. What is the impact of culture on faith? How do I see life and the gospel differently because of what I’ve experienced?
5. What’s wrong with the world?
6. What does it mean to follow Jesus?
7. What’s really important to me? How should my experience affect my lifestyle?
8. How has this experience helped me to listen to God? Is God using this experience to call me to do or be something in the future?

Have SOSers brainstorm how to integrate, what that looks like on campus (in groups of 4-5). Share with large group afterwards

Also give SOSers a list of possible “next steps”. Don’t go over each one; they can look when they’re ready. ☺ *\*\*Make copies. . .*

### **NEXT STEPS**

- Continue to read through your journal and remind yourself of the people you met and things you experienced.
- Recall the successes and accomplishments of your SOS experience and develop a list of gifts and strengths that God gave and affirmed in you—what might these indicate for your specific calling?
- Become a story-teller. Learn to share short stories from your short-term that will speak quickly, yet significantly, to those with whom you want to share.
- Pray daily for specific mission concerns—and the concerns of our world as you experienced them this summer.
- Actively address questions (new & old) as they come up.
- Read one or more books about world missions or on another topic/issue that you encountered (poverty, political corruption, national history, another religion, etc.).
- Join/start a missions study/action group, become involved in the International Justice Mission chapter on campus, or Hunger Homeless or take a class to further explore a particular topic.
- Develop a friendship with an international student.
- Begin to financially and prayerfully support a missionary/national worker.
- Make plans to further participate in a mission experience, but also consider how you can participate in God’s work right around you in a more intentional and concrete way.
- Develop skills learned over the summer missions related or not.



- Begin corresponding with mission agencies, graduate schools, other organizations, etc. about opportunities for your future.
- Seek further training—in missions or another area in which you are interested or feel called.
- Identify the similarities in the issues and lessons you faced over the summer and the issues around here.
- Start/continue to integrate your field of interest with the issues God has been putting on your heart. Talk to professors and other people to continue to learn about issues and opportunities.
- Explore options of an internship or study abroad.
- Talk to the career development center or your advisor
- BE PATIENT WITH THE PROCESS

Overview of STM process—pre, on, post. . .who else is part of the “post-field” stage that we need to give attention to?

- Touch on MISTM grid again in case they didn’t catch it the first ten times we went over it.

### Telling your story

**\*\*Remember that some people may not know how to ask questions, even those who care deeply about you and your experience. What can we do to help convey our experience?**

- Say something meaningful and truthful
- Be blunt if necessary and safe
- Help others ask us questions
- It’s okay to start surface-level and then go deep
- Give grace to others who ask questions, etc.
- If people ask the big open ended question “How was your summer?”, maybe ask a question back like “What are you most curious about?”

- One sentence—Begin with an opening sentence that has a real “hook” in it. This opening sentence may be all that your listener has time or thinks he/she has time to hear. If the hook is good they will probably want to learn more, and will then begin to ask you questions. “It was great” is not a good hook—it’s a full stop and doesn’t necessarily promote furthering questions.
- Paragraph—Paint one verbal picture that people can feel, smell, and see. You should think of several different stories—focusing your story on people. Remember that missions is sending people to reach people. Include humor and consider challenging them to some future involvement.
- Presentation—refer to “Retelling Your SOS Experience” handout in your re-entry packet.

### Where?

- Telling your story on campus
  - Chapel—the SOS chapel is on Oct 6
    - Three to four volunteers are needed to help plan the chapel. All SOSers are expected to be involved in some capacity.

- Other presentations as asked on campus in the community (Announce the opportunity on Sept. 10 at Trinity Reform and "multicultural Mondays")
- I will also be meeting with each of you individually throughout the fall semester to see pictures and hear more about your summer.
- Telling your story to other senders
  - Team report—get questions and pictures to Tamara Fynaardt by this coming MONDAY if you have not already done this (refer to sheet in re-entry packet) (*Beforehand get a list from Tamara of who hasn't turned their questions in*)
    - An SOS report will be sent to every person who donated to SOS.
  - Follow up letter—instructions of what to include *\*\*bring copies of instructions*
    - Hand out final donor lists
    - CM can provide envelopes, make copies, and mail them for you.
    - Sign your letters individually and write a personal note to each of your supporters.
    - Please send Luanne a copy of your letter by September 7 before you send it out.
- Other details
  - Finances & Fundraising
    - Raised \$ \_\_\_\_\_
    - Expenses not all in yet
      - Cash advances & expense reports turned into Luanne ASAP
      - Reimbursements—immunizations, etc.? ASAP as well.
  - Forms to turn in:
    - SOS Evaluation
    - Comments for Future SOSers
  - Assessment Survey—will be coming out the end of September.
  - SOS team 2008
    - Help recruit—formally and informally
    - Participate in fundraising events this fall, just like last year's team did for you.
    - Old SOS help list—volunteer to help with 2010 team
    - Social times and parties

### **8:15pm—Thanksgiving and worship around campfire (Kelsey and Tommy)**

Worship & Singing

Thanksgiving

- Sing a few songs to open
- Opportunity for SOSers to share about other prayer requests that were answered over the course of the summer—have everyone share one thing
- Can depart... keep singing for those who want to...

### **9:00pm—EVENING ACTIVITIES**

- Have a fire; make s'mores
- Bring cards, games
- Stuff to make s'mores, roasting sticks, kindling, matches/lighter

## **SUNDAY, AUGUST 30**

**8:15am—BREAKFAST**

**9:00am—Prayer Walk (bring extra paper and writing utensils)**

**9:30am—Communion**

Give a piece of paper for them to write a blurb, draw something(s) that represent(s) what they're surrendering, what they are grateful for, and what they struggled with... They come back and lay it down and we all pray over these issues. We mail each sheet back to the SOSer along with the letter (if they made one) later in the year.

Sing Take My Life. *\*\*Copies of "Take My Life"*

**10:00 am—Clean up and leave for the OC**

# Stress Symptoms Exercise

Cut the following "stress symptoms" apart and have individual students arrangement them in the order that most describes how they are feeling to the least upon re-entry. Use this exercise to help students to identify and process their re-entry experiences.

PHYSICAL TIREDNESS OR  
SICKNESS

FEELINGS OF LONELINESS OR  
ISOLATION

RESTLESSNESS --a desire to "get  
away" or return as soon as possible  
to the SOS site

FEELING THAT NOBODY UNDERSTANDS  
YOUR EXPERIENCE  
OR CARES

CRITICAL ATTITUDE TOWARD  
HOME COUNTRY --- waste,  
extravagance, etc.

INABILITY TO COMMUNICATE  
NEW IDEAS AND INSIGHTS ADEQUATELY

DESIRE TO FORGET OR NOT  
TALK ABOUT SOS EXPERIENCE

FAMILY NOT INTERESTED OR WANTING  
TO HEAR ALL THE DETAILS OF SOS  
EXPERIENCE

UNREST/CONFUSION REGARDING  
WHAT GOD IS DOING WITHIN YOU

DISORIENTATION--a feeling that  
you are out of place or do not fit in here

PAIN/UNREST OVER MAJOR ISSUE  
– economic injustice, why some  
have not heard of Christ, etc.

OTHER. . .



and the other is to be able to describe the timelessness of living. There is a great deal of wisdom in the Chinese proverb, "A simple life is full of simple joys and easy answers." There is a great deal of wisdom in the Chinese proverb, "There is almost a spiritual organ in the nose and sense of smell. It is more powerful than the eyes." There is almost a spiritual organ in the nose and sense of smell. It is more powerful than the eyes.

**Disengagement** – Not uncommon among “international messengers” The may be a literal physical leaving complete with a dislocation and relocation.

- The older order has collapsed
- There is distrust of the new reality
- Life is not longer orderly
- God is not longer predictable (Psalm 60.10)
- God is no longer discernable (Psalm 89.47)
- You have memories of better times (Psalm 42.4)
- Basically, things are no longer good (Psalm 77.1-9)
- There is a questioning of the very character of God (Psalm 77)

### *Disenchantment/Disillusion*

layers of the old man was sufficient then, but it's not now. The disenchanted person moves on, the disenchanted person says: frozen. Don't lose the burden, but try to lose the cynicism, the hopelessness and the survivor's guilt". "Leave shallow things to shallow people" (Thomas a Kempis)

- Songs that used to reassure us now bring on anger
- Chapel services that are designed to encourage us not cause frustration
- Sometimes there is rebellion against the status quo accompanied by rage and disillusionment
- There are questions about the faith, you may even defy the normal "social conventions" or even live counter to the morality of the church.
- A desire to strip away the pretense and performance based Christianity (Psalm 40)

There is a loss of the old sense of meaning, which is lost. You're living in a new world, but you're not enjoying it. The Psalms of lamentation are a cry for help.

### **Disorientation your SOS**

Symptoms of "sojourner adjustment" look very similar to spiritual disorientation. Some of these symptoms may include:

- Anger, rejection and isolation
- Negative view of home culture
- Pulling away alone or with other SOSers
- You still identify with the U.S. culture, but with negative attitudes and reactions.
- Often a strong judgmental posture toward the values and lifestyles of the home culture.
- Strong guilt or anger over materialism and affluence.
- Feeling that things are out of control

## **REORIENTATION**

The Psalms of disorientation often come around to an attitude of reorientation and newness. David almost seems surprised. They are softer, less arrogant; they are more about God and less about him. Something had been fundamentally reoriented in his life. The student entering reorientation finds:

- A thankfulness for the grace
- There is a quieting of the soul
- Surrender to the mystery of God
- A giving up of clichés
- A recognition of the sovereign mystery at work in his life
- A voice for the hurting and desperate (he cannot be silent about the cruelty of the world)

- More patience with other Christians who are disoriented
- Comfort in the community
- A testimony to God's faithfulness (sometimes in spite of the evidence)

### **What do I do while I'm in the "disoriented phase"?**

**Count your lament as a form of praise.** We can praise God with Psalm 100 and

**Make a proper use of solitude.** Solitude is helpful but not solitude that is  
 centered on shame, fear, pride, or unrealistic image of self.

**Be restored within the community.** Remember we are social creatures. If  
 you are in a community, ask questions and listen. You may even find  
 someone with whom you can meet to verbalize some of these things.

4. **Know that your identity is permanently altered.** Be intentional about this process  
 of self-discovery and self-awareness. You come back to life. This new identity develops  
 from both elements of the old. "After enlightenment, the laundry."
5. **You are not alone, but then again, you are alone!** Realize that this experience  
 is not unique to you, yet on another level realize you are alone in this. The  
 "junior meltdown" is common, but the SOS experience can be the catalyst or  
 agency that precipitates the disorientation experience. This may be your first  
 time of disorientation and the SOS is what brought it on. There is a great deal  
 of help in disorientation. The desert is dry and disagreeable but it not bad and  
 if you stop complaining and whining will not pull you out of it. This is a gift of  
 God whose intent is to surprise you and crush you with a new realization of  
 His power.

### **The Heart of the Matter**

Look over the list of questions below. Mark with a star the number of the question  
 you would most like to ask your team members. Mark with an *X* the question you  
 would most like others to ask you.

- 1) How is your soul? What is the condition of your inner world right now? What  
 words would describe your spiritual state?
- 2) Are you aware of what your soul desires right now? Rest? Comfort?  
 Forgiveness? Hope? Assurance?
- 3) While you were out of the U.S., what sorts of things nurtured you spiritually?  
 What sorts of things bruised you?
- 4) Is there anyone you need to speak with and forgive? How has this impacted  
 your spiritual condition?



- 5) What have you been praying about? Do you hear anything from God in these things? Is the Lord silent, or does he feel distant?
- 6) What new realizations have you grasped as a result of your SOS (about God, about yourself, your family, or parents, or past)?
- 7) How do you think this experience has change the way you view the spiritual life and the way God is at work within your life? Can you sense that He is doing something in your soul?
- 8) When was the last time you had a solo day to spend in solitude? Do you need to schedule this? How might I support you in this?
- 9) What disappointments did you face in your SOS? Were you disappointed with God? Have you honestly expressed those feelings to God? If so, how did He respond?
- 10) Do you have a community to return to who will love you and with whom you can be honest?

Brueggemann, W. "Psalms of Disorientation." In *The Message of the Psalms: A Theological Commentary*, 50-121. Minneapolis, MN: Fortress Press, 1984.

## **RE-ENTRY QUESTIONS**

Have the SOSers face each other in pairs. Give each person a chance to talk about the question with the person in front of them. Have students shift after each question.

**THE THING I LIKED BEST ABOUT MY SUMMER WAS . . .**

**THE THING THAT MADE MY SUMMER MOST UNPLEASANT . . .**

**THE MOST SIGNIFICANT LESSON GOD TAUGHT ME . . .**

**THE AREA IN MY LIFE WHERE I SAW THE GREATEST CHANGE . . .**

**THE TIME I FELT THE MOST USED BY GOD WAS . . .**

**THE QUESTION I HAVE BEEN ASKED MOST FREQUENTLY SINCE I RETURNED HOME . . .**

**THE BIGGEST CHALLENGE I FACED WHEN I WAS AT MY SUMMER SITE...**

**THE "DUMBEST" QUESTION I'VE BEEN ASKED SINCE RETURNING HOME:**

**A PERSON WHO I MET THIS SUMMER WHO I GREW TO LOVE . . .**

**THE BEST FOOD I ATE AT MY SITE . . .**

**THE WORST FOOD I ATE AT MY SITE . . .**

**THE QUESTION I MOST ASKED GOD THIS SUMMER . . .**

**THE ITEM OF CLOTHING I WORE THE MOST THIS SUMMER...**

**A TIME WHEN I WAS CLUELESS THIS SUMMER . . .**

**I SAW GOD THIS SUMMER WHEN . . .**

**I WAS THE MOST SERIOUS THIS SUMMER WHEN . . .**

APPENDIX F  
A TRAINING MANUAL FOR  
LEADERS OF SPRING SERVICE PROJECTS

# LIGHT

"let your light shine before men" - matthew 5:16

SPRING SERVICE PROJECTS  
march 6-14

CEP Leader's Manual

# How to Use This Manual

On behalf of the SSP coordinators and all who work with the SSP program at Northwestern College, I would like to welcome you as an SSP Team Leader. This manual is designed to help you prepare your team physically, emotional, culturally and spiritually for your Spring Service Project. It is recommended that you meet at least five times for preparation before leaving, everyday while you are on the trip for prayer and debriefing, and at least twice after you return to campus to process the experience and continued fellowship.

Research has shown that when a team spends time in preparation and debriefing, the short-term mission experience is more likely to have a long term impact on the participant. Each section will guide you through the meeting with a basic outline on a specific topic. Also included is a "Tool Box" that contains ideas for fundraising, Bible study, spiritual formation, devotionals, and team building. Each session begins with time to do an activity or a game that will help teams grow together. This is followed by a discussion on a spiritual or cultural topic. The final section has to do with administrative details you will need to go over with your team so that the trip runs smoothly. Also included is a statement of the "Big Idea" - this is the main point we want to get across for each particular session. Please do not skip over the "spiritual stuff" to get to the "important" things of logistics. In order to accomplish our goals, the spiritual preparation is the most important part of the preparation and debriefing process.

Thank you again, for your willingness to lead this team. We know that your decision to lead a team comes with a sacrifice, but I believe the sacrifice is well worth it. Northwestern College has a wonderful reputation with our ministry partners; they literally beg us to come back every year. That reputation is due primarily to the quality of student leaders we have year after year. God bless you and may He give you strength (and multiply your sleep!) as you take on this responsibility.

Tommy Moon  
Director of Mission  
Northwestern College

# Northwestern College

## 2010 Spring Service Projects

### Student Leader Responsibilities

The Spring Serve Projects Student Leaders are accountable to the Campus Ministry Team, Spring Service Coordinators and to the Director of Missions. Leaders must be in good academic standing. They are responsible for the following:

#### **ACADEMIC REQUIREMENT:**

Applicants must be in good academic standing and have a minimum cumulative GPA of 2.25.

#### **TRAINING AND MEETINGS:**

Attending all leader-training meetings, including the initial overnight retreat October 23-24, 2009. Conducting training/support meetings with their team before and after spring break.

#### **TIME COMMITMENT:**

Student leaders can anticipate that a minimum of three hours per week will need to be spent on SSP-related activities, beginning in October and going through March. This will include training meetings, team meetings, logistical details and other preparation.

#### **FINANCIAL OBLIGATIONS:**

Student leaders will need to raise the total amount of their individual expected contribution, just like their team members. Because of the substantial time commitment relating to leader responsibilities, leaders will receive a donation towards their total expected contribution. Leaders for U.S. projects will receive a \$150 donation. Leaders for international projects will receive a \$250 donation.

#### **COMMUNICATION WITH SERVICE SITE:**

Communicating (in cooperation with the advisor) with their site to determine logistical details for the project (e.g. travel, directions, what to bring, ministry preparations, schedules, day off activities, etc.).

#### **COMMUNICATION WITH NWC SSP TEAM AND ADVISOR:**

Communicating all information to their team (e.g. site, travel, cross-cultural).

Communicating and cooperating with the faculty/staff advisor for the project.

Overseeing the fundraising process for each project's total team contribution.

## **PARTICIPATION ON THE STUDENT LEADER TEAM:**

Helping in the recruitment process for their individual projects.

## **OVERSIGHT OF THE SERVICE PROJECT:**

Facilitating team-building efforts.

Sufficiently delegating duties to the team members on the trip.

Ensuring that time for prayer, devotions, worship and solitude take place during the project and that spiritual needs of members are given attention.

Managing the financial affairs of the project (e.g. collecting receipts for any money spent during break).

Making any necessary decisions while on the project (in consultation with faculty/staff advisor).

Ensuring that cross-cultural education and preparation occurs.

## **FOLLOW-UP AFTER THE TRIP:**

Leading their team in debriefing activities.

Participating, along with the team members, in the chapel presentation as needed.

Completing and collecting evaluation forms upon returning to campus.

Participating in an evaluation process with the Spring Service Coordinators and the Director of Missions.

## **PERSONAL DISCIPLINES:**

Praying regularly for the service project and the team members.

Setting an example of Christ-like attitudes and actions on the service project and in daily life.

**\*\*\*\*\*STUDENT TEAM LEADERS, ALONG WITH THE FACULTY/STAFF ADVISORS,  
ARE RESPONSIBLE FOR ANY DUTIES RELATING TO THE SERVICE PROJECT.**

\*\*\*\*\*





# Session One: Why Go On An SSP?

SSP Pre-Field Training

2010 SSP  
"Let your light shine  
before men". . .  
. . . cuz everyone  
needs a nightlight.

## Objectives:

- \* To understand the purpose of Spring Service Projects
- \* To learn about the "stakeholders" in your SSP.
- \* To learn about your site.
- \* To learn how to interact with new people by getting to know the team.

## Philosophy of Missions at NWC:

To equip students to be more effective Christian servants in the world

To assist and encourage those engaged in ongoing Christian mission

(Refer to *Philosophy of Global Missions* document in the back of this session if needed)

## Team Builder (15 minutes)

### Welcome

The building of relationships is always at the heart of Christian service. At your first meeting, it is important to have your team begin to get to know one another. There is a list of activities in the "Tool Box" that will help your team initiate conversations – a skill they will need to build unity in the team and to minister to others at the site. There are a variety of activities that can be used as ice-breakers as well as activities to help you move the team to a deep level of community.



## Focusing on Growth (40 minutes)

### What's the Big Idea?

*Spring Service Projects help students grow as followers of Jesus Christ by giving them the opportunity to sacrificially serve, respectfully participate and humbly learn in a community that is culturally different from their own.*

## Purpose of Spring Service Project

**LEADERS:** As you meet with your team for the first time, you will most likely see that your team is made up of people with a variety of different experiences regarding mission. Some will have gone on many mission trips previously, but for others this will be their first experience doing a short-term mission. Part of your job as a leader is to help provide a perspective for all of your team members about short-term mission, what SSP's are and what SSP's are not. It is especially important for them to understand the two specific purposes of Northwestern's Spring Service Project program (printed in the left column).

## Talking about it

### LEADERS:

Lead your team in the following discussion. You may want to divide the team into smaller groups and provide copies of the questions.

1. What motivates students to sign up for an SSP?
2. Regardless of how much we try to deny it, we all have expectations when we sign up for a mission trip. I'm going to mention a few components of an SSP experience and I would like for you to share with the group a few of the expectations (good and bad) you may have in each area:
  - Relationships/friendships
  - Ministry tasks
  - Free time
  - Transportation
  - Food and lodging conditions
  - Personal growth
  - Results—what you hope the group accomplishes
  - Personal benefits

### LEADERS:

Read or have someone read the "Big Idea" copied here and discuss questions 3 & 4.

*Spring Service Projects help students grow as followers of Jesus Christ by giving them the opportunity to sacrificially serve, respectfully participate and humbly learn in a community that is culturally different from their own.*

3. Do you agree with the statement? What does it mean to "sacrificially serve"? Respectfully participate? Humbly learn? Would you consider your site a "community that is culturally different"? How so?
4. Do you see your SSP as fulfilling this purpose? How? (Stress that the fulfilling of the purposes does not occur only when you are on site!)

### LEADERS:

Introduce the MISTM Grid to your team. You can start by reading this or saying something similar. You may want to hand out copies of the grid or draw it on a poster board or white board. Use the following questions to prompt discussion.

## Who Are The Stakeholders in your SSP?

Sometimes it is easy to think that those who "go" are the only participants in a short-term mission project, but that is not true. Those who "go" would be unable to assist and serve if there were not "receivers" to partner with. Those who "go" also rely on the prayer and the financial and administrative support of those who "send". A short-term mission project is all about partnerships. The MISTM grid is a helpful tool for gaining a broader perspective on the short-term missions; it helps us see the partnerships of all participants and it helps us understand the three phases of the short-term mission process.

- Think about your SSP: Who are the senders? Receivers? Goers? And what are their roles?
- How can we minister to each group of participants during each of the phases of the SSP? What happens if we leave one group out?
- What does the grid say about partnership in mission?

# Details And Logistics (20 minutes)



## Getting to Know Your Site: Introduction to your Ministry Location

**LEADERS:** At this first meeting, you will want to introduce your site and ministry to your team. Each of you should have received a sheet that summarizes what your team will be doing at your ministry site, as well as provides more information about the ministry and the culture. Make enough copies ahead of time to hand out to your team. It is helpful to also provide a folder of some sort for team members to put information they receive about their SSP.

Discuss the handout with the team and address any questions that your team has. Emphasize to the team the importance of understanding as much as you can about your site because it will enable your team to serve more effectively. Continue to refer to this handout as you train your team

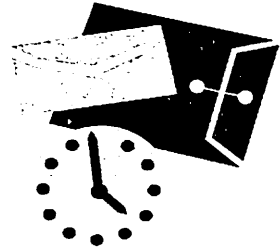
1. **Team roster:** Every team member will get a team roster that will contain the name, email, ext. and box# for each person on the team.
2. **SSP timeline:** This will contain a brief outline of what to expect over the next several months, including training, fundraising, site preparation activities, on-site ministry, and debriefing meetings after spring break. There have been blocks of time of an hour and half set aside on Monday evenings. Theoretically, there should be nothing on campus that conflicts with this time slot. You are free to meet at other times if the team is in agreement, but this time slot is guaranteed to be reserved for SSP team meetings.
3. **Financial/Fundraising Information:** Discuss the importance/expectations of fundraising and remind each person on your team to attend one of the fundraising sessions. These sessions are only about 20 minutes long, but they are **mandatory**. We will have a list of all who attended and the leader will be responsible for contacting those members who do not attend and explain the content to him or her. It is in your best interest that all attend!
4. **Information/Form Packets:** Each member will receive a set of forms at the ALL SSP meeting. We will be asking them to fill them out at that moment and pick them back up. Please make sure your members bring with them: a pen, insurance information (company, policy number and name of insured) emergency contact information for 2 people, name and number of family doctor and list of medications and/or medical issues. International team members should bring their passport, if available. The only form they will not turn in at that moment is the parental release form. We will encourage them to take them home at Christmas and have them signed then.

### Domestic SSP packets will contain:

- Waivers and releases
- Letter to parents
- Checklist
- Commitment form (if the team is flying to the SSP site) -indicates that if they decide to not go on their SSP after airline tickets have been purchased, they will be financially responsible for the cost of the flight.

In addition to the above items, International SSP packets will also contain:

- Passport instructions
- Immunization form
- Country specific immunizations
- CDC information sheets
- Embassy forms
  - Consular information sheets – for team members and their parents to read over
- Travel insurance brochure- for parents.
- Commitment form – indicates that if they decide to not go on their SSP after flight tickets have been purchased, they will be financially responsible for the cost of the flight.



**5. Travel Rosters:** If you are flying to your site, you will need to fill out a travel roster with the *exact* full name of each member.

**6. Drivers:** Having a sufficient number of drivers is essential for the safety of your team members. It would be good to mention this to your team so they start thinking about taking the training on January 19 or 20.

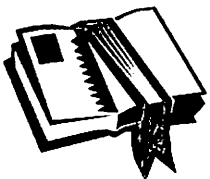
## International Projects Information



This information is included in the forms packet.

Information for the international projects can be a little overwhelming. Take time to explain each of the items and allow for questions.

- Passports
  - \* Begin the process NOW!!!—be very firm with this.
  - \* Each person needs to have **2 extra** passport pictures to take along during spring break. So, people applying for passports will need to get 4 pictures taken. People who already have passports may need to get 2 extra pictures taken.
- Immunizations
  - \* General immunization form
  - \* Country specific immunizations
  - \* CDC information sheets
- Consular information sheets—for team members and their parents to read over
- Travel insurance brochure—for parents



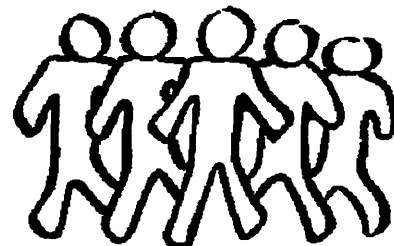
## Prayer (15 minutes)

Prayer is a vital part of the SSP process. Nothing spiritually significant will happen without prayer, so make sure you spend part of your meeting time in prayer. Check the “Tool Box” for prayer ideas.



## Session Two: Humble Learner or Saving Hero?

SSP Pre-Field Training  
Session Two



2010 SSP  
"Let your light shine  
before men". . .  
. . . *cuz everyone  
needs a nightlight.*

### Team Builder (15 minutes)

After Christmas break, you will probably need to re-learn names with your team. US teams may have had some additions since before Christmas. It would probably be a good idea to do a brief activity to help re-connect with one another.

#### Objectives:

- To focus on humility
- To discuss how to do short-term mission well.

### Focusing on Growth (40 minutes)



#### Pride Disguised as Virtue

Many missionaries (both short and long-term) have difficulty when it comes to serving in another culture. We have good intentions but we can also be naïve and this can sabotage even the best efforts to serve others. Pride is usually the culprit here. Sometimes it can be camouflaged with virtues. Here are some "virtues" that may be hiding a prideful agenda (adapted from *Cross Cultural Servanthood* by Duane Elmer)

- We want to teach lessons that are Biblical. . . *because we have superior knowledge; a corner on truth.*
- My education has equipped me to come and offer my expertise . . . *so let me do most of the talking while you do most of the listening (and changing!)*
- I am here to help you . . . *because you can't help yourself.*
- It would be an honor to be your spiritual mentor . . . *so I must be your role model!*
- Let me disciple you, equip you, train you . . . *and make you into a clone of myself.*

#### LEADERS:

*Read or explain this section. Explain how pride can be disguised as a virtue. Here are some virtues that sound good, but may actually be disguising pride.*

Andrew Murray said, "The holiest is always the humblest." Ironically, the best way to develop humility is to focus in on yourself – but not your comfort or your prestige but your spiritual formation. We define Spiritual formation as: **"The process of being conformed to the image of**

# MISTM GRID

	Pre-Field	On-Field	Post-Field
Senders			
Goers-Guests			
Host-Receivers			

# Contacting Your Site. .



## What to do BEFORE you contact your site. . .

Read through your *Site Information Sheet* and *Site binder* to familiarize yourself with information about your site.

If your site has a website, check it out ahead of time to learn more about your ministry site.

Create a list of questions with your co-leader and advisors that you want to ask.

## Things to talk about with your site. . .

Introduce yourself (we will email them your names and contact information ahead of time).

Go over and verify details from your site information site—occasionally some things change. . .make note of any changes or additions.

Arrival and departure times

Housing arrangements

Food arrangements

Basic schedule

Forms/waivers you need to complete/bring with you

Ask the following questions:

### **Long-term Vision:**

*How does having a team of students from Northwestern College serve at your site assist you in achieving your long-term goals and vision for your ministry?*

### **Pre-trip:**

*What are your expectations for our team as we prepare? What things would you like to see occur during this training time?*

*Are there any specific preparations that we can make or anything that we can bring to facilitate your ministry or the project(s) we will do (e.g. paint, clothing, games, Bible lessons, skits, music, articles to read, videos to watch, issues to discuss, etc.)?*

*How can we pray for you, your staff, and your ministry?*

**On-site:**

*What are your expectations for our team or how can we be most helpful to you while serving and volunteering at your site?*

*Are there any specific guidelines/policies that we should know about ahead of time?*

**Post-trip:**

*How can our team continue to encourage and be helpful to you and your site after we have left?*



# COMMITTEE IDEAS FOR SSP TEAMS

Dividing your group into committees and sharing responsibilities is an important part of making your group a "team." Learn to delegate and your team will begin to feel like it's not "YOUR project" but "OUR project." Specific committees for each project will obviously depend upon the specific needs of the particular project.

## 1. FOOD COMMITTEE

- Determine menu
- Buy groceries
- Make Prep & Clean-up job lists

## 2. TRAVEL COMMITTEE

- Determine places to stay along the way and make arrangements
- Determine and secure the route, directions, and maps
- Provide travel tips for the group (trash in van, shotgun, driver times, etc.)

## 3. DEVOTIONAL / SPIRITUAL COMMITTEE

- Plan daily schedule for group devotions and lead group discussions
- Prepare and coordinate spiritual group activities—prayer partners, team journals, worship times, etc.

## 4. CULTURAL COMMITTEE

- Research the culture to which you will be going and share info with the team
- Prepare group discussions on site-related issues
- Find resources (videos, articles, books, etc.) and activities (simulations, games, etc.) to help prepare your team for the culture of the site to which you will be going

## 5. "DAY-OFF" COMMITTEE

- Research options and bring ideas back to the group
- Make arrangements if needed

## 6. WORK COORDINATION COMMITTEE

- Make a list of material / tools needed for daily tasks and assignments
- Organize group into work teams for specific jobs (be the liaison at the site)

## 7. TEAM JOURNALIST

- Help prepare the fund-raising letter for the team with assistance from Public Relations Office and Campus Ministries
- Be responsible for team camera and taking pictures of group, site, and activities and giving pictures to Public Relations Office for the SSP Team Report.
- Be responsible to write a short article about your particular project for the SSP Team Report, which will be given to all financial and prayer supporters. Specific instructions are located in the leader and advisor training manual and also through the Public Relations Office.

## 8. SPECIAL ACTIVITIES COORDINATOR

- Plan and coordinate any events, skits, programs, VBS, music, etc. that your team needs to prepare for on-site.

## 9. FUNDRAISING COORDINATOR

- Oversee the team fundraising effort, including organizing and coordinating individual fundraising events

## 10. OTHER

**LEADERS:**

*After presenting the introduction, have the students read, or read as a group, the chapter on humility from Elmer's Cross Cultural Servanthood included at the back of this session and discuss the following questions. Don't feel like the group has to answer every question. Feel free to pick and choose as time allows.*

**Christ for the sake of others.” (Robert Mulholland)** This process of being conformed will most likely require a painful death pride and ego, but apparently there is no way of avoiding that.

- **Andrew Murray defines humility this way: “Humility is nothing but the disappearance of self in the vision that God is all.” Can you describe what that might look like? How would define humility? Think of a humble person who you know; can you describe that person to the group?**
- **Have you ever had an experience when someone was trying to serve you but ended up being like the “monkey” in the story? Have you ever been the “monkey” to someone else?**
- **How do Christians acquire humility? Can an SSP help you develop humility or does it cause just the opposite?**
- **Elmer says that humility is mandated but its expression is culturally defined. What do you think he means by that? What does this have to do with our SSP?**
- **SSPs generally focus on the “needs” of the community we are visiting. Unfortunately this can perpetuate a feeling of paternalism that undermines local assets and abilities. Is there anyway we can avoid this on our SSP?**

### **Read 1 Corinthians 2:1-5**

**LEADERS:**

*After reading together 1 Cor. 2:1-5, discuss Paul's attitude concerning his visit to the Corinth. Use the following questions if helpful.*

1. **God used “failure” (the cross; vs.2) to conquer the powers that be. How did that affect Paul's attitude toward his mission to Corinth? What would it look like on our SSP if we adopted the same attitude described in vs. 3?**
2. **Obviously, all of us in this room are in favor of education; but according to Paul, what does faith bring that education cannot? What are some deeper truths that are available to all people regardless of their level of education?**
3. **What could the “demonstration of the Spirit and power” (vs. 4) look like on our SSP?**
4. **How can faith, hope and love make us truly wise?**

## **The Team Covenant: Humbly Submitting to the Community**

**LEADERS:** *The last session dealt with the purpose of SSPs and all those who have a stake in it. This session deals with the importance of maintaining a humble attitude while doing a short-term mission project. One way to make this idea more tangible is to write a “Team Covenant”. Team Covenants only function if they are regularly reviewed. This section will walk you through the writing of a “Team Covenant” Our suggestion is to keep it concise and read it at the beginning of every meeting. You might also want to read it before or after devotionals while on site. Begin by reading the introduction or saying something similar to the team, then follow the suggestions. You are not tied to this method—if something else works for you, use it!*

### **What is a Team Covenant?**

In the sessions, we have talked about the purpose of an SSP and all who have a stake in it. This week we studied the need for humility when doing short-term missions. It is easy to talk about these things and forget about doing them. One of the ways to practice and develop humility is to write a “Team Covenant”: a commitment that the entire team makes to their senders, their receivers and to one another. The “Team Covenant” is a document that will help keep these principles in the forefront of our training and to hold us accountable to each other.

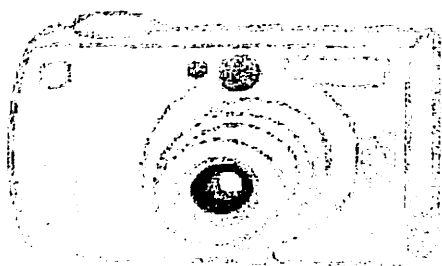
1. **We are going to write this covenant together, so divide into 3 groups (there should be 4-5 in each group).**
2. **Appoint a secretary for each group. Divide the following covenant elements, one for each group; the secretary should read the questions and have the group come up with a concise statement or statements for each element. Each statement should begin with something like: “We covenant to . . .” or “We promise to . . .” or “We commit ourselves to . . .” Remember these questions are just suggestions. Feel free to write what fits your team best.**
  - **Sacrificially Serving:** What should be our attitude toward the work that needs to be done before and after the trip? What should be our attitude toward what needs to be done while on site? How can we serve those who are sending us? How can we serve one another?
  - **Respectfully participating:** What should be our attitude toward our leaders and advisors? What should be our attitude toward the hosts on our site? What are some potentially offensive behaviors that we should avoid? How can our relationships within the team glorify God?
  - **Humbly learning:** What can we do to affirm and encourage the host on our site? How can we go “in weakness and in fear and in much trembling” (1 Cor. 2.3)? How can we practice flexibility? How can we see and learn about God from the people on site, recognizing that He has been working long before our trip and will continue working after we leave?
3. **Bring the group back together and have each team read their statements. Ask for limited feedback. Gather the statements and ask for a volunteer to put them together to form a smooth document for the next meeting.**
4. **You may want to choose a team verse to attach to the covenant.**
5. **After it is written, have each member sign it at the next meeting and read it together at each meeting (pre/on/post field).**



2010 SSP

"Let your light shine  
before men". . .

. . . cuz everyone  
needs a nightlight.



Don't forget to check  
the "Tool Box" for  
more debriefing  
ideas!

# Re-Entry

SSP Pre-Field Training  
Session Eight

## Team Builder



After you return from spring break, find a time within the first couple of weeks and gather your team back together. These meetings after spring break are so important in helping your team to process the things that they have learned and experienced. The end of the school year is busy, so it is even more important to be intentional about taking time to process with your team. Your first meeting back after spring break should focus on the following things:

- Sharing pictures
- Reminiscing & story-telling
- Talking about what it's like to be back
- Staying connected with your ministry (letters, email, prayer, etc.)

## Sharing Pictures

Encourage team members to bring their photos (on a thumb drive or CD) to this first session. Think of a creative way to share each other's pictures with one

another. (You may need access to a laptop or computer). The purpose of the picture-sharing time is to take everyone back to spring break.

*Who did you meet?*

*What did you do?*  
*What was hard?*  
*What was funny?*  
*What did you learn?*  
*How did you see God at work?*

~ Idea ~

Consider making a DVD with pictures from your trip for each team member.

Campus Ministry wants to have copies of your favorite photos (*not all 511, just up to 10 of your best ones*). Please encourage each team member to post their Top Ten Pics on the Gideon server. Here is the address (access from My

Network Places on My Computer):

\\Gideon\stuimages\SSP10.

You will find a folder with the name of your trip. Questions about accessing Gideon? Ask Luanne (luannek) or x. 7207.

## Reminiscing and Storytelling

After the picture time, transition into a more focused sharing time with the purpose of helping your group reflect on some of the specific memories and events from spring break. Begin by talking about the transitions that your team experienced over break—going to a different place, taking on a new/different role than you were used to,

experiencing new situations, living and observing different lifestyles, adapting to different customs, and forming new relationships. Every transition consists of going from one place to another, so continue to help your team remember some of the things of what it was like to be “there” and not “here.”

Use some of these questions as a guide—or come up with your own. You might want to do this in small groups or one-on-one. Consider having people share the (\*\*) questions with the large group. (You can also use some of the questions from Session 7 if you did not get through them earlier.)

- \* The thing I liked best about spring break was . . .
- \* The thing that made my SSP the most unpleasant was . . .
- \* The thing that I appreciated most about my team was . . .
- \* One thing I learned was . . .
- \* The best food I ate was . . .
- \* The worst food I ate at my site was . . .
- \* \*\* The question that I most asked God was . . .
- \* I saw God during spring break when . . .
- \* \*\* I laughed the hardest when . . .
- \* I was the most serious when . . .
- \* The question I've been asked most frequently since I returned home was . . .
- \* \*\* A time when I was clueless on my SSP was . . .
- \* \*\* A Bible verse that meant a lot to me during my SSP was . . .
- \* Someone I met who really impacted me was . . .
- \* One thing I learned over spring break was . . .
- \* What are five things that you really liked about the culture/ministry/area where you were for SSP?
- \* What are five things that you really did not like about the culture/ministry/area where you were for SSP?

## Re-Entry

Now transition your group to focus on what it is like to be back on campus. It is likely that your team members will be feeling a variety of things after coming back. This is normal—make sure to assure your team that it's OK for each person to feel differently. Have team members complete some of the following questions:

- \* Now that I am back on campus, I feel . . .
- \* After my SSP, I find it easy to . . .
- \* After my SSP, I find it hard to . . .
- \* The people who I feel understand me are . . .
- \* Since I have returned, people have responded to me . . .
- \* Since my SSP, I am . . .
- \* Talking about my SSP experience is . . .

*It is important when your team returns home to figure out how they have changed and what difference that makes in their lives. Walk through the following options of responding to being back on campus. . . have each student identify which description fits him/her the best. Encourage them to become integrators. Perhaps brainstorm some ways as a group to move towards integration, as opposed to assimilation and alienation.*

### Assimilators

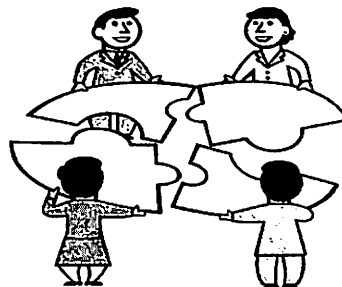
- slide back into home culture easily and appear to have forgotten the experience
- adjust well, but miss out on opportunity to grow by integrating their experience into a new view of life and the world

### Alienators

- reject home culture; pessimistic and critical
- struggle to know how to adjust their life according to new values gained; can often just give in and succumb to their home culture

### Integrators

- expect dissonance, but desire to see the SSP have a lasting impact on their life
- willing to grapple with how to integrate and do not demand immediate closure
- able to come up with creative and alternative choices





## Administrative Details

### SSP Chapel

Remind your team about the SSP chapel that will take place in April. Pass along any instructions for them.

### SSP Reports

Let your team know that they will each be receiving two SSP team reports and a report will be mailed to each of their donors. These reports include stories and photographs provided by the publicists from each of the teams. The SSP report provides a glimpse of where each SSP team went, what they did, what they experienced and learned. More reports will be available at Campus Ministry.

### Following up with donors and prayer supporters

Let your team know that they will be receiving a final list of all their donors. Stress the importance of following up personally with supporters. Here are some suggestions to share with your team:

- Speak in your local church.
- Send a personal thank you note to each supporter.
- Write a letter and include pictures that describe in more detail what you experienced and learned during your SSP so that your supporters can understand how God used their money and prayers.
- Go out for coffee or dinner with your supporters and share pictures and stories with them.

## Staying Connected

- To wrap up your meeting time, spend some time together talking about ways to stay connected with the ministry and/or the issues that the particular ministry deals with.
- Spend some time together praying for one another and for your ministry site.

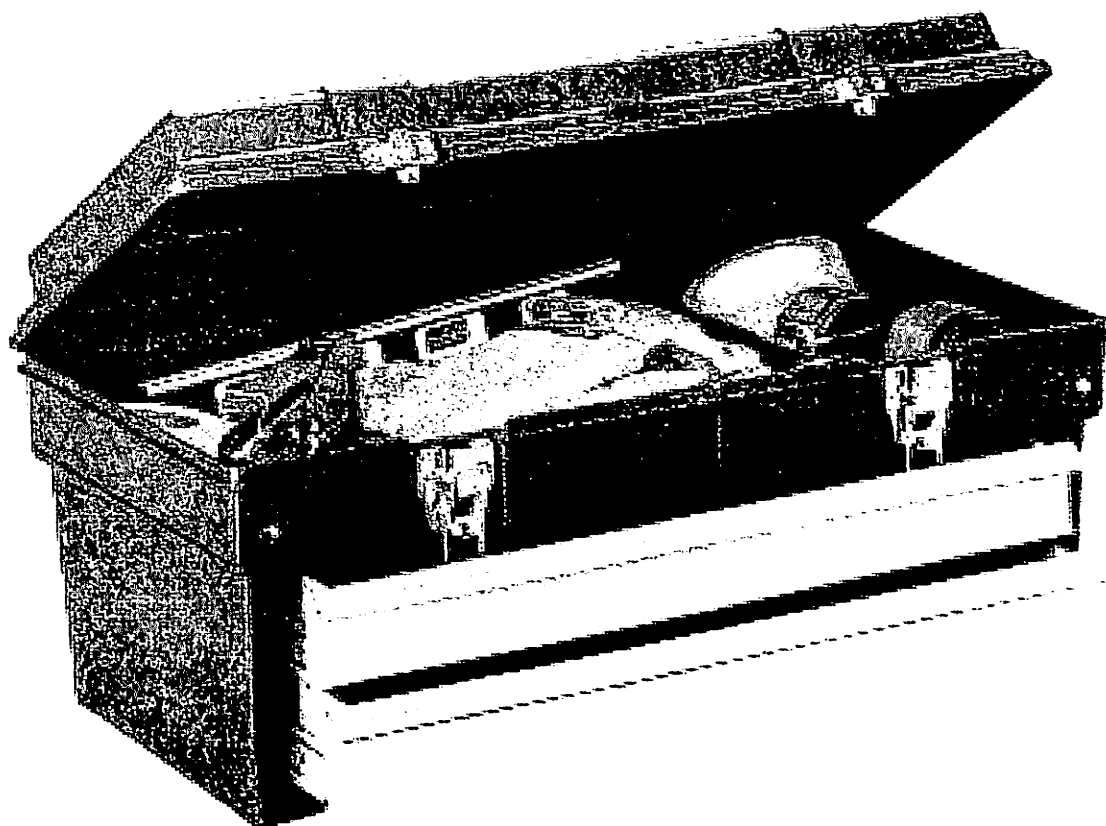
*"I will remember the deeds of the LORD; yes, I will remember your miracles of long ago.*

*I will meditate on all your works  
and consider all your mighty deeds."*

Psalm 77:11-12 (NIV)

APPENDIX G  
TEAM LEADER'S "TOOL BOX"

# SSP Team Leaders' Toolbox





This part of the SSP Leader's binder contains some practical ideas for building up your group, forming them into a team, and jump starting some creative ideas. You will find ice breakers, trust builders, discussion guides, follow-up ideas and some spiritual disciplines. This is a resource for you; feel free to change them, adapt them or use them in any way you see fit. Hopefully you find something helpful.

## Group and Team Building Exercises

### *Role the Dice*

This is a simple concept: Make a list of six questions (or twelve - if you are using two di). Each person rolls the dice and has to answer the question that corresponds to the number he or she roled. Some sample questions may include:

- What was the best advice you ever received?
- Share a time when you were offended.
- Which emotion is most difficult for you to express?
- Describe a time when you got really angry.
- If you could have any book (other than the Bible) instantly memorized cover to cover, which book would y ou choose?
- If you could have 50 pounds of anything other than money (or gold, etc.), what would you want?
- What is the greatest lesson in life you have ever learned?
- If you lived (or live) on a farm, which chore above all others would you definitely not want to do?
- If you could bring back any deceased superstar for one final performance in their respective field, who would you choose?
- If all drinking fountains could dispense another liquid in addition to water, what would you want it to be?
- What was your favorite thing to pretend as a child?
- How would you describe heaven?
- Describe a time when you felt God's presence.
- What does it mean to be created "in the image of God"?

- If snow could fall in any flavor, what flavor would you choose?

### ***M&M Questions***

Pass around a bowl of M&Ms and ask each member to take some but not eat them. They then have to answer questions that coorespond to the colors. If they have more than one of the same color, it means they have to list that number of things. For example if green = pet peaves and they three greens, then they must give three pet peaves. Some sample questions include:

- Pet peaves
- Most embarassing moments
- Life changing events
- Things you do well
- Things that frighten you
- Thing that creep you out
- Places you would like to visit
- What you would want with you if stranded on a desert island
- Your favorite places
- Favorite books, movies, bands, etc.
- Something about you that very few people know about

### ***Language without Words***

The members are to group together in twos or threes and each one is to introduce him or herself to the others without using words. You may choose for them to answer one of the above questions, tell who are they, where they are from, how many siblings they have, sports they enjoy, movies they like, etc. Allow a 3 minutes for each person to "talk". They can draw pictures, use gestures, charades, etc. Not only do they get to know each other in a different way, you can use the activity to explain how we can communicate without using words.

### ***The Best***

Time:15 minutes

Materials: none

Group size: entire group

Have the group form a circle. Go around the circle and ask the first person the first questions, the second person the second question. Feel free to repeat the questions and go around more than once.

1. What was the best vacation you ever had?
2. What was the best birthday you ever had?
3. What was the best Christmas you ever had?
4. What was the best photo you have in your photo album?
5. What is the best present you ever received?
6. What is the best movie you've ever seen on the wide screen?
7. What is the best amusement park ride you've ever been on?
8. What is your best time of "amazement"?
9. What do you consider to be the best movie scene of all time?
10. What is the best thing you can do to help yourself cheer up on a bad day?

### ***Forced Choice***

Ask all the members to stand in the center of the room. Tell them that they will describe themselves by deciding which of the two opposite words best describes them. Designate one side of the room for the people to stand who agree with the first option and the other side for those who agree with the second option. Do not allow them to remain neutral. After each choice, have the members reunite in the center of the room. During the process you can ask a couple of members to describe their responses or have them get with one other person from the other end to explain their choices. Some of the choices can include:

Lion/Lamb  
Pillow/Rock  
Day/Night  
Active/Passive  
Intense/Mild  
Wisdom/Luck  
Group/Individual  
Direct/Indirect  
Inclusion/Private  
Emo/Action

Thinking/Asking  
Winter/Summer  
Journey/Home  
Competitive/Cooperative  
Steak/Hamburger  
Social/Spiritual  
Relationship/Task  
Individual/Group  
Punctual/Late  
Dominate/Conciliatory

### ***Draw-Back***

Divide the group into two teams. Have them sit down in two rows, everyone facing the same direction like a train. Show the person at the back of the line a drawing. It should be fairly simple - perhaps just some geometric shapes on a sheet of paper. That person draws the object(s) on the back of the person in front of him or her with his or her finger. It then moves up the line until the person in front draws the figure on a sheet a paper. Compare the drawing to the original. You may want to discuss the importance of communication with this exercise.

### ***Drop the Blanket***

After everyone has been introduced, you can use this game to "cement" everyone's name in their minds. Divide the team into two groups. Take a large blanket or beadsread and hold it up between the two teams. Each team picks a representative to step up to the blanket. The leaders drop the blanket and each of the two representatives has to shout out the other person's name. The person who loses then has to go to the other side. You can play until one team runs out of members or until all the names are learned.

### ***Travel Report***

Ask the members of your group to introduce themselves and tell the group where in there travels they have encontered one or two of the following categories. You can also use this activity during a debriefing meeting referencing your SSP.

Worst food	Best sunset	Noisiest hotel room
Best junk food	Most reckless driver	Biggest crowd
Best rest stop	Most unusual restaurant	Most memorable stranger
Worst restroom	Friendliest people	Hottest weather

### ***Interrogation***

Divide your group into two teams. Each team is to assigned one person to be interrogated. You then tell the teams that you have in your pocket a list of 20 questions (these questions are totally random questions). They have 10 minutes to drill their subjects and get as much information out of them as possible. You will then ask the 20 random questions and the team who can answer the most of your questions is, of course, the winner.

***Spy Hunter*** (Chris Knight; [cknight@ethics-ed.org](mailto:cknight@ethics-ed.org))

Have everyone stand in a circle, facing each other. Announce that from now on the only sounds you can make are laughs. Have everyone silently choose someone in the group to be their "enemy". Next have everyone silently choose someone in the group to be their "bodyguard". When the facilitator says "GO!" the object is to be "safe". The only way you can be safe is if your body guard is between you and your enemy. Remember that neither your bodyguard nor your enemy know that they play that role for you, and in fact, they will have their own bodyguards and enemies. What results is a chaotic stacking of people against walls, continually shuffling and rearranging.

**Talk about it:** You can talk about personal space issues, what it felt like to have "enemies" and "bodyguards" and how life would feel if you always had to have both enemies and bodyguards. You might ask them if they people in their lives who serve as "bodyguards" - it's probably best not ask if they have enemies, though; that could get a little too personal at this stage.

***Hot Categories***

You will need a nerf ball or beanie baby for this activity. Start by tossing the nerf ball around the room. Then you tell them that the ball has become very hot and if they hold it in their hands for too long, they will get burned. Then yell out a category. They need to fill in the category before they can toss the ball. Some categories might include; NFL teams (the person would have to answer Cowboys, Vikings, Packers, etc. before tossing the ball; or magazines, fruit, NWC professors, etc.). If it takes too long or they say something that someone else has already said, they are out.

### ***Bombs Away*** (Jen Jacobi; [JenJacobi@aol.com](mailto:JenJacobi@aol.com))

Make a bunch of rolled up socks or some other soft substitute. Divide the group into pairs and blindfold one member of each pair. The other person will be the guide. When the leader says "GO!", The blindfolded person is to find the "bombs" and throw them at the other blindfolded people (they are guided by their partner in any way they see fit.) When the person is hit 3 times by a "bomb", they are out.

### ***I Have Never...***

Have your team sit in a circle and give each person ten matches (or toothpicks or pennies, etc.). One person starts by saying something he or she has never done. For example, "I've never been to Disneyland". All those who have done that activity (i.e. gone to Disneyland) has to get rid of one match. Keep going around the circle and when a member runs out of matches, that person is out of the game. The last person with any matches wins the game.

### ***Overcoming Adversity***

You can use this activity if the group is faced with some conflict or difficult circumstances. Distribute a pencil and a handout with the following questions to each person.

**Describe the problem as you see it:**

**Who are the people or what is the situation I blame for causing this problem?**

**How am I contributing to the cause this problem?**

**What I could do which would make the situation worse?**

**What I can do to make the situation better?**

It is important that they write it out. You may or may not want to share the answers out loud. Use common sense to determine the extent to

which you feel that is appropriate. You may have them expand their answers in order to probe for some clarification. You may also want to destroy the pages after the exercise or you may want them to write the answer to the last one in their journals.

### *Handcuffed*

For an exercise in problem-solving and communication, pair off the members giving each pair two pieces of string about three feet long. One person should tie the ends of the strings around their wrists. The second should pass his/her string behind the partners string and then tie the two ends to his/her wrists so they are linked together. Now see how long it takes for each couple to disconnect themselves without breaking or untying the strings. (SOLUTION: Pass the center of one partner's string through the wrist loop and over the hand of the other partner.)

### *Alphabet Ping Pong* adapted from "Ideas" by Youth Specialties

Divide your team into groups of 6-8. Give each group a ball of aluminum foil and have them form a circle. Have the groups compete against each other to see which group can hit the ball with their hands going through the alphabet. The team calls out a letter for each hit until the ball hits the floor. No member can hit the ball two consecutive times. In order to learn about his or her team, the leader should be very observant during the exercise.

#### **Observe:**

- Who are the competitive members?
- Who gets frustrated
- Who takes charge?
- Who is easy going?
- Who offers ideas?
- Do they get in there and "just do it" or do the plan first?

#### **Questions to ask the team:**

- How did you feel about this exercise?
- Are you too competitive?

- Did you listen to others suggestions?
- Who did you feel when you missed the ball? When others missed the ball?
- Did you hog the ball from others?

### ***Round the Clock Thanksgiving***

This is a good activity to use in your debriefing time while on the field. Take several sheets of paper and write several blocks of time on them. For example; 8:00-10:00; 10:00-12:00; etc. Lay the sheets out (or you can use large butcher paper or large post-it notes and hang them on a wall if you have the space) and have everyone move around the room writing what they were doing during that particular time of the day - they do not have to do this in chronological order! They can include an activity, a person that met, someone they talked to on the team, riding in the van, what they had for lunch, a discipline problem with a child. Almost any detail about that time could be included. Then have the members wander through the room thanking God for the things these activities brought to mind. It might something like a safe arrival or seeing the acceptance of God in the love of the children - whatever the Holy Spirit may bring to the person's mind by that particular activity. You may want to discuss this afterward as a way of debriefing. You probably will not want to spend more than 30 minutes doing this.

### ***Prayer Walk (on-field)***

Have the team members walk together in the area of your ministry. Stop at various locations and pray for that particular family, church, institution, doctor's office, etc. and it's impact on the community.

You can also do this with a map using inkpads and have the members put their fingerprints on the different areas of the map as they pray.

### ***Sacred Souvenirs***

Before you leave or once you arrive, ask your team members to be on the look-out for "sacred souvenirs". Sacred souvenirs are objects brought back from the site that remind the person to pray and/or rejoice because of some incident or person they met while on their SSP. It



should have some symbolic value to the person to remind them how they saw God at work. These can be bought or they can be picked up “free” from the site (such as a rock, a small gift someone gave them, a prop used in a skit, a note someone signed, etc.) You might want to use Joshua 4:1-9 as a Bible study and have the members share how they have seen God at work during the week.

### ***Centering Prayer***

Centering prayer is a time of silence. It's difficult to explain why, but a group praying in silence becomes closer spiritually and more unified emotionally. There are several exercises the group can do to practice centering prayer together. If you would like to practice centering or contemplative prayer with your group, you may want to look at some tools by Richard Foster and Anthony De Mello and Thomas Merton. Feel free to come by the Franken Center and check out the resources. (See also the section on spiritual exercises)

### ***Paper Doily Exercise*** adapted from Cindy Chraver, Missions Minister

Give every member a sheet of paper and a pair of scissors (you can find these things in the Franken Center). Each member is to take their paper and scissors and sit in a way so they cannot observe other members but can still hear the instructions of the leader. The leader will then read some instructions and each member is to follow the instructions as closely as possible. The leader can repeat the instructions but cannot answer any questions:

1. Fold the paper in half horizontally.
2. Fold the half again diagonally.
3. Fold in half again vertically.
4. Fold the top right corner so that the point is at the center of the folded sheet.
5. Fold the longest point to the corner farthest away from it.
6. Fold in half again or as close to two halves as possible.
7. Cut off 1 inch of the sharpest corner with a straight cut.

8. Cut off  $\frac{1}{2}$  inch of the opposite or farthest corner to the above corner with a curved cut.
9. Cut a  $\frac{1}{2}$  inch sharp 'V' two thirds into the shortest edge.

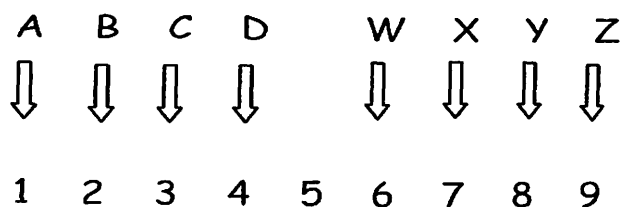
At this point gather the team bck together and have them open up their creations and let everyone see them. All designs will be different.

**Talk about it:**

- Communication is key while we are on our SSP
- Give clear instructions is important- verbal instructions are often not enough
- Everyone heard the same directions but interpreted them differently
- Be sure to allow the team to question and dialogue

### ***Traffic Jam***

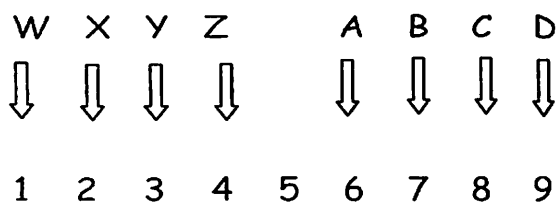
Obtain 9 squares (these can be paper, carpet squares, bandanas, etc.) and lay them out in a line. Select 8 people and have them each stand on one of the squares leaving the middle square open. The object is to get the group of four on one side to trade places with the group of four on the other side (see diagram).



Letters = people

Numbers = Squares with #5 left "empty"

Disired result:



Rules to be followed:

1. Only one person moves forward one square at a time.
2. Move only forward into an empty square in front of you or around someone going in the opposite direction to an empty square behind that person.

The group must start over when:

1. Anyone moves around a person going in the same direction.
2. You can no longer move forward legally and have not completed exchanging places.
3. Anyone on your team moves backward.

### *Who are you?*

Make up the following handout and give to each person.

In the blanks, please rate how true each of the following statements is for you.

1 = always; 2= typically; 3= sometimes; 4 = seldom; 5 = rarely 6= never

\_\_\_\_\_ like being mellow

\_\_\_\_\_ want to be with people all the time

- \_\_\_\_\_let other people decide what we do
- \_\_\_\_\_want to have close, personal relationships with others
- \_\_\_\_\_want to be included in everything the group does
- \_\_\_\_\_let other people do the initiating in relationships
- \_\_\_\_\_try to control other people
- \_\_\_\_\_am sought out by others
- \_\_\_\_\_like being vulnerable with others
- \_\_\_\_\_want others to be honest with me
- \_\_\_\_\_need to be by myself once in a while
- \_\_\_\_\_like being questioned about how I'm doing
- \_\_\_\_\_like to listen more than talk
- \_\_\_\_\_interrupt others
- \_\_\_\_\_am easy to get to know and understand
- \_\_\_\_\_don't trust others until I've tested them
- \_\_\_\_\_listen well to people's problems
- \_\_\_\_\_try to impress others
- \_\_\_\_\_feel uncomfortable with those I don't know
- \_\_\_\_\_have a sarcastic, teasing sense of humor
- \_\_\_\_\_don't let other people know how much I care about them
- \_\_\_\_\_give of my time and money to others
- \_\_\_\_\_get annoyed easily at others

- \_\_\_\_\_often feel rejected by others
- \_\_\_\_\_expect the best from others
- \_\_\_\_\_like to give my opinion on everything
- \_\_\_\_\_give compliments to others frequently

Clear an area in the room and designate a contingency line going from 1 to 6. Read each question aloud and have the participants place themselves on the line according to their answers.

**Talk about it:**

1. What did you enjoy about this exercise?
2. What made this exercise difficult?
3. What did you learn about yourself by doing this exercise?
4. What is one thing about yourself you would like to improve?
5. What is one thing about yourself you would like to stay the same?

***Nitro Crossing\****

**Materials:** A rope hanging from a tree to swing on and "pit" marked off under the rope. You will ne about 20-25 minutes for this activity.

**Objective:** Problem solving and use of resources.

**Procedure:** Each group is to transport themselves and  $\frac{3}{4}$  glass of nitro (water) as swiftly and carefully as they can across the desginated area, using the rope.

- 1) Participants must first attempt to obtain the swing rope hangin over the center of the pit from a tree without stepping into the pit.
- 2) They may only use items that they have with them to assist in getting the rope.

- 3) Once they have the rope they must transport each member on it safely to the "free land".
- 4) Two ghost spotter may be used for safety on the "free land", but once two members have swung over, the ghost spotters must return to the group.
- 5) If a participant touches the ground during the attempt to get across or any member steps into the pit, the whole group will begin the obstacle course over from the beginning.
- 6) The group must figure out how to transport the nitro (water) to the "free land" without losing any. If some is lost, the facilitator can determine if they must refill and begin completely over or just continue.

**Variations:** You may want to handicap them in some way; make the mute, etc. If the group might have trouble, give them on "free person" who can walk to "free land".

**Discussion questions:** what steps were needed to work towards the goal? How did you choose who would take certain roles? Why were these people chosen? Were you satisfied with your role or the role of others? What ideas were shared with the group? Did you feel comfortable sharing ideas? What did others do to make you feel comfortable? What resources did you use?

\*see the RCI Manual in Teams/LR section; Outdoor Course book designed by Irons Oaks; pg. 104 in Karl Rohnke's Cowtails and Cobras II; Pg. 135 in Laurei Frank's The Caring Classroom.

### ***Circle of Unity***

**Materials and set up:** One hula hoop for every 8-10 participants.

**Objectives:** Communication and unity

**Procedure:** The group is to stand around the hula hoop and hold it with their index and middle fingers. They are to then attempt to lower the hula hoop to the ground. All fingers must be touching it at all times. Try having them attempt it first without talking.

**Questions:** What did the group need to progress through this task? What problems did you face during this initiative? Were these problems caused intentionally by any members of your group? Did members get blamed for doing something wrong? Why? What did you "communicate" to them by blaming them?

### ***Blind Maze***

**Materials and set up:** Rope set up around trees and blindfolds.

**Objective:** Creative thinking and problems solving.

**Procedure:** Each group member must attempt to make his/her way blindfolded out of a maze fabricated from a small rope.

- Each person must maintain contact with the rope at all times.
- Maneuvering under the rope is not allowed, unless the rope is overhead.
- Participants should not lead with their head and move slowly.
- When a participant finds the exit, a facilitator will tap him/her on the shoulder. At this time, the participant can remove the blindfold and quietly wait for the remainder of the group to find the exit.
- You can be creative and change the rules; for example, have the first one to find the exit talk the rest of the team through the maze. Or they can re-enter the maze to help the teammates while still blindfolded.

**Questions:** What tipped the individuals off to finding the exit? What was the difficulty in finding the exit? How can we be more creative in our work? Where do we miss solutions because we think we know the way?

### ***Human Knot***

**Objective:** Communication; decision making

**Procedure:** Have your group stand facing one another in a tight cluster. Have them hold out their hands (right hands first and then left hands) and grab the hand of someone on the other side of the cluster, so that each person is holding two different hands. Now, without letting go of any hands, the group must untangle themselves to form a circle. If you

start running out of time, or the frustration levels seems to be increasing, break one grip and ask the group to form a single line instead.

**Questions:** How are we connected to each other? How are we connected to the world around us? What happens when we are not connected to others? Why is sometimes being connected difficult? In what ways did your actions affect those around you?



## Some Spiritual Challenges

**To the Leader:** You may want to give your team some "fun" challenges to prepare them for their mission trip; such as not showering for a week or having someone else go through the cafeteria line for them and they have to eat whatever is brought on their plate. You may also give them some spiritual challenges. We have included in your "Toolbox" some spiritual exercises that might help prepare your team spiritually. Some of the activities can be used in a group setting or you can challenge the individual members to practice them during the pre-field phase or while you are on site. The point is to practice something that is needed and relevant, hold each other accountable and allow them to share about the experience in a group. The two key questions when you return together are: What did you learn about God last week and what did you learn about yourself? You may want to photocopy this section for your "spiritual life" or "devotional" committee. Use these exercises if they are helpful; there is complete freedom here. (Many of these exercises are adapted from A Spiritual Formation Workbook by James Smith and Lynda Graybeal) Let's first define "Spiritual Formation"

**Spiritual formation:** *Being conformed to the image of Christ (from the inside out) for the sake of others* (Robert Mulholland; Invitation to a Journey: A Road Map for Spiritual Formation) SSPs have a two-pronged purpose; they are to assist those in ministry as well as help in the formation of the student. Being intentional about our spiritual formation not only helps us in our own spiritual walk and discipleship, I am convinced that it will make us better short-term missionaries.

### Contemplative Exercises

- Contemplation: *Communication with God that makes a minimal use of words, images, and concepts or dispenses with words, images and concepts altogether.*

#### 1. *Pray the Psalms.*

A. How do I begin praying the Psalms?

- It's simple. Begin with Psalm 1 and pray through them.
- The Jews pray one Psalm in the morning and one in the evening. That is probably a good place to start.

B. Here are some suggestions:

- Paraphrase them
  - Pray them inserting the name of a person you want to pray for
  - Pray them inserting what you know about your site
  - Pray them using your name or the 1st person pronoun.
  - Identify a verse or section that speaks to a need of your SSP site or personal life; repeat it and expand on it.
  - Pray them out loud several times. Ask the team members to listen for a phrase, figure, proclamation or metaphor that "jumps out". Encourage them to take this phrase as a prayer with them for the rest of the day.
2. ***Read selections from a devotional book.*** It could be a spiritual classic like St. Augustine's *Confessions* or *The Imitation of Christ* by Thomas a Kempis or Oswald Chamber's *My Utmost for His Highest*. You may also use a current booklet such as *Daily Bread* or *The Upper Room* or another denomination devotional guide. Read it with God and try to discover him in the reading.
  3. ***Pray the same prayer for ten minutes each Day.*** This is a tradition from the Eastern Church call "hesychasm". Repeat a simple prayer over and over. Focus your thoughts on God so that He can enter your heart. You may use the "Jesus prayer" (*Lord Jesus, Son of God, have mercy on me*) or a verse from a Psalm such as: *Create in me a clean heart, O God.*
  4. ***Write an original prayer.*** Take time to write a prayer as if it were a "letter to God". Tell Him of your hopes, dreams, worries and needs; especially for this SSP. Keep the prayer confidential.
  5. ***Commit to spending 10 minutes in prayer every day for your SSP and/or the members of your team.***
  6. ***Deepening your relationship with God in prayer.*** After spending time in prayer (either public or private) answer this question: "How did God seem to me during prayer?" Fluency with this questions will develop over time.
  7. ***Journaling.*** Learn how to journal so that you keep a record of what God is doing in your life. This is the place to be honest and prayerful; so write whatever is on your heart. There is not a right/wrong way to journal. Some include prayers, songs, poems, observations, and quotations. You may even want to include

drawings and photographs. The important thing is be yourself. If you get stuck, begin the entry with the word, "yesterday", then go from there. Try not to just record events, but include feelings, interpretations of events, opinions, confessions, etc.

**a. *Journaling and Reflection Questions***

Use some of the journaling questions to help your members think through some issues. You may want to use the first questions soon after your arrival on the field and use the last group as you prepare to come back to campus (questions adapted from *The Next Mile*, by Brian Heerwagen; p. 41)

**Upon arrival on site:**

- What fears did I exaggerate before my arrival? How have these fears changed?
- What are my initial impressions of my team and ministry?
- What am I enjoying the most? What are the elements that are making this a positive experience?
- What am I enjoying the least? What factors have made my mission experience difficult?
- What are some negative value judgments and cultural biases I have caught myself thinking?
- Is there anything I need to do to make the rest of this ministry better for others and myself?

**Team reflections while preparing to return home:**

- What I appreciated about my team was . . .
- What I found difficult about my team was . . .
- What I learned the most from my team was . . .
- Do I have any unresolved conflict with anyone? What can I do about it now?
- What I will really miss about my team is . . .
- What I think of my team I am thankful for is . . .
- When I think of my teammates, I want to remember . . .

**b. *Levels of journaling and prayer*** - some people like to follow these steps when journaling:

- 1) Reporting a daily account of the experiences during your SOS. This is sort of a script and includes things like responding, observations, encounters, eating, drinking, shelter, weather, sleeping, impression of the landscape, emphasis on surprises. You are the principal character of the play so you may want to include ways of how the character grew and how the discovery is different from the experiences at home.
- 2) Include a contemplative pieces of your day. These are the thoughts that frame the daily account and your perceptions of your experiences on your SSP. Attempt to discover the mystery of the moment. This requires you to be conscious of the moment - to be where you are. "Lay everyday ordinary life before God as an offering (Romans 12:1 from *The Message*). This is the time to record the "aha moments".
- 3) The unspoken message of communion with God. Write nothing here, say nothing here. Enjoy the communion with God for a few moments while going over the moments of mystery you may have observed.

**Pitfalls to avoid when doing contemplative exercises:**

*Passivity.* These exercises are to prepare you for action - not an excuse to avoid it!

*Naval gazing.* The purpose of these exercises is not to "get in touch with yourself", it is to get beyond yourself; to be prepared to see God in your surroundings and to understand others so you can minister more effectively.

## **Holiness Exercises**

1. ***Pray for the Holy Spirit to purify your heart and mind; then listen.*** Set aside a substantial amount of time in the next week (one hour?) for a deep and heartfelt prayer. During the time, ask God to purify your heart and mind through the power of the Holy Spirit. Ask God to search your heart to see if there is

- something hidden in your life or an activity that God wants you to quit. Then listen. Pray that the Holy Spirit will purge you of this.
2. **Try a 24 hour fast.** Lately there has been much written about fasting. It is not something we use to manipulate God for something we want. Fasting has a tendency to reveal areas in our lives where we are not trusting God. Try a 24 hour fast with your group (lunch to lunch, for example); taking only water and fruit juices. If you have trouble with a complete food fast, try eating only fruits during your fast. Use the time to feast on God and ask God to reveal areas of your life that need changing (anger, selfishness, laziness, resentment, etc.)
  3. **Practice a discipline of "taming the tongue".** What we say often reveals what is in our hearts. This could be a good discipline to practice for the entire team. It could certainly go a long way toward team harmony!
    - Go a day without saying anything negative. Be ruthless about this! Don't let even the slightest hint of criticism, judgment or condemnation come from your mouth.
    - Go a day without saying anything dishonest. Try not to manipulate others with your words; let your "yes" be "yes" and your "no" be "no".
  4. **Nurture the fruit of the Spirit.** Look at the list in Galatians 5.22 and their contrasts, "the works of the flesh". Set aside some time (15 minutes?) to meditate on the fruit and ask God to show you which virtue needs to be more evident in your life and ask Him to begin working on your heart.
  5. **Study the spiritual gifts.** The SSP may be a good time to begin to discover your spiritual gifts. There will be ample opportunities to serve on your SSP. Before leaving on your SSP; do a thorough study of the spiritual gifts mentioned in the Scriptures (Rom. 12.6-8; 1 Co. 12.1-14.25; Eph. 4.11-13). Pay attention to what you enjoy and what energizes you. This may be the Holy Spirit working in your life to help you see where you are gifted.

## Exercises in Compassion

1. **Write an encouraging letter.** This may seem small, but telling someone how important he/she is to you is a tremendous act of

compassion and will take some courage. It could be someone on your team, someone who has "sent" you or the host who received you.

2. ***Volunteer individually or as a team to serve in the area before leaving for your SSP.*** There are food banks, mercy ministries and homeless shelters in the area that are looking for volunteers to serve.
3. ***Guard the reputation of another person.*** The reputation of a person is very valuable and you can practice compassion by protecting it. Refuse to "speak evil" of that person and refuse to take part in a conversation of criticism. It may be someone in authority, a roommate, your team leader, staff advisor, or professor.
4. ***Take a stand.*** When you see injustice, take a stand and address it. It may be justice issue on the community, state or political level or it may be an issue on campus. In a calm, tactful and non-accusatory manner; stand up against injustice. The goal is not to hurt others but to protect them.

## Exercises in Bible Study

1. ***Memorize Scripture.*** Try memorizing a few meaningful verses or perhaps begin memorizing an entire book (start with a small one!). You may want to do this as a team.
2. ***Take some time to read a book of the Bible out loud.*** This is the way they were meant to be read. Reading them out loud sounds different and it's easier to catch the argument of the book. You might want to read some of the New Testament "postcards" (2, 3 John, Jude, etc) out loud at a team meeting or debriefing time.
3. ***Meditate on a brief passage about Jesus Christ.*** This is a method of meditation taught and popularized by St. Ignatius. Ignatius suggested trying to enter into the stories of the Gospel; not just as an observer but as a participant. You may want to imagine yourself as one of Jesus' brothers or some other person who would be involved in the story.

**Exercises in Incarnational Living** (incarnational living is not just being Jesus to those around us, it is also seeing Jesus manifested in the people and the creation around us).

1. ***Proclaim the gospel with your actions.*** Over the next week, let your actions declare that you are a follower of Christ. Let people see the qualities of your life that make you different. Pay attention to your actions and what they are conveying.
2. ***Look for the opportunity to tell someone about your faith.*** You might decide to take a trip or join up with a church that is doing some evangelistic activity to practice sharing your faith; especially if you will be involved in evangelism on your SSP.
3. ***Bring the presence of God to your activities.*** Take an inventory of your life, listing all of your activities (writing a paper, leading a group, taking a test, working in the caf, playing a sport, etc.). Grade yourself (on a scale of 1 to 10) as to how well you bring the presence of Christ to those activities. Don't be discouraged at the results - nobody, except Jesus, does this perfectly.
4. ***Do your work to honor God.*** Choose one day this week and decide that everything you do you will do in honor of God. Do everything as if God were visibly present.
5. ***Receive communion.*** Prepare to receive the sacrament by taking a mental inventory of ways God has help you bring his presence into your family, classroom, dorm room, social activities and meetings. Receive the Eucharist joyfully, knowing that Jesus is truly present to you and longs to strengthen you and teach you daily. Think about how this is a moment when God's dimension or realm touches our dimension or realm. Thank him for his presence in your life.

## Community Ideas

### ***Intercession for the site***

Setup: Come up with 4-5 things about your SSP site that you want your group to be praying about and print them on poster or large post-it notes. Have the students go around the room and write on the large sheets specific needs under that topic. The specific needs can be personal or they can be hopes and expectation about the SSP. There are a couple of ways of praying for these things:

- Next, spend time allowing the students to wonder around the room praying for the needs on the poster board.
- Line up like spokes of a wheel with an object in the center (a cross?) and a line leading out to each poster. Allow those in the "spoke" to pray for the items listed on "their poster".
- Assign small groups to each topic and allow them to pray of the topic in their groups.

### ***Confession exercise***

This can be done silently or verbally; be sensitive to how your group relates to one another. You may also want to use this if there is a conflict within the group. Setup: Fill a pot of warm water and place it in the center of the group and give each member a sugar cube.

If there is a specific conflict, have the students confess their "contribution" to the conflict and then drop the sugar cube in the warm water, symbolizing the dissolving of guilt and the acceptance back into the group. You may also want to do this silently to prepare spiritual for your SSP.

### ***Team prayer partner***

Recruit someone on campus who is not going on an SSP and ask him or her to commit to praying for your team during that week. You might want to invite her or him to your meetings and include them on your activities to make them feel just as important a part of that group as the goers,

### ***Prayer by candles***

Place a large candle in the center of the room to represent The Light (Christ). Hand out small tea candles to each person and they can light them from the center candle offering a specific prayer for the SSP site. You can also use this as a "prayer walk" by laying a map of the area out on



the table and place the candles on the specific area needing prayer (remember safety issues when dealing with candles).

### ***Passover elements***

Setup: Place a bowl of saltwater and bowl of chocolates in the center of the group. Give each person a sprig of parsley.

The Jews use elements during the Passover feast to remember certain events and offer prayers to God. You can adapt this in various ways. To pray for people's burdens and to remember their tears; offer prayers on their behalf and have each person dip the parsley in the salt water and eat it. (The Jews do this to remember the tears of Egypt and the crossing of the Red Sea). You can then do the same thing with chocolate, but not to remember tears, but to remember the sweet things (The Jews eat apples, walnuts and honey to remember the sweetness of the presence of God during their time in Egypt). This is probably a good exercise to do during one of the post-field meetings as a way of remembering your time on your SSP.

### ***Goal-Setting***

Help your team members form some personal goals after their short-term experience. These can be spiritual goals, professional goals or missional goals. You may want to do this as team. Encourage the team to develop goals that Specific, Measurable, Attainable, Realistic and Target-dated (S.M.A.R.T.) and help them form tangible action steps to achieve these goals. You might want to think in the following areas:

- Spending habits
- Relationships that need forming or reconciling
- Rearranging your commitments and priorities to more accurately reflect missional priorities.
- What you should tell others about.
- Your relationship with God and spiritual formation
- What you learned about yourself and what you may need to change
- Your advocacy for issues and parts of the world
- Is there anything that happened that you never want to forget?  
How can that be transferred into a goal?

### ***Pitfalls***

It would probably be helpful to discuss possible pitfalls with your team before arriving home. Ask them for some ideas or discuss and describe the following traps your team could fall into and how to avoid them.

- Self-righteous attitudes
  - Rules don't apply to me
  - Super spirituality
  - Know-it-all
  - Been there, done that
- Too me-centered; constant "I" talk and anger that no one else seems to care
- Depression; leaving all your "special friends" back in Mexico
- Constantly talking about your experience
- Anger or critical spirit of your home church and/or culture

### ***God's Plan***

You might want to discuss with your team members about what God has for them after the SSP is over. You may want to do a Bible Study using Philippians 2 focusing in on verse 1-13. Discuss some ideas of how to keep the vision alive. You can hand out commitment cards that they can sign such as the example below.

### ***Observe the Joy***

Christian short-term mission should have a time for reflection, prayer, repentance, insight, transformation and contemplation. However, it should not be dull and laughless. Seriousness is not opposed to work. Enjoy the parties, the laughter, the events, the birthdays, the cultural mistakes.

### ***See the Sights***

Look and appreciate the terrain, whatever that might be: Mountains, beaches, dessert, architecture, art, decorations, creative crafts, diverse people, etc.

### ***Write a liturgy***

Try writing a liturgy or responsive reading that expresses your group's experiences of worship, burden, joy, sadness, work, frustration, or celebration.

### ***Capitalize on Communion***

Plan times to be with others on your site. This is an opportunity to eat, work, rest, play and contemplate with others different than you. It is time for hearing God through a myriad of forms, experiences and persons. Have the group share these perspectives.

### ***Build Memories***

Build memories using all your senses. A memory keeps the feeling of insignificance away and helps to see old things in a new way. Here are two ways to bring back significant memories:

- See through the eyes of a camera. Cameras help us be more observant and photos can be powerful stimuli for reawakening forgotten moments. We often see things differently through the lens of a camera and it can help us capture some of the sacred moments.
- Sacred souvenirs. These are souvenirs with meaning. They can be a strong encouragement that marks a connection to a place. They don't explain but they celebrate and give a locus to an emotion and evoke memories and feelings. They give us a sense of involvement and involve others in our memory. They do not have to be bought souvenirs, in fact they are usually better if they are not!

### ***God's Will for My Life: Whatever/Whenever/Wherever***

This is a small commitment card that you can use as part of a devotional while on site or after you return to help cement some of the decisions your team members may have made as a result of their SSP.

#### **Philippians 2:13**

*It is God who, for his own generous purpose, gives you the intention and the powers to act.*

#### **My Decision**

I declare today that Christ is Lord and Master of my life.

I therefore will seek to discover God's plan for my life.

By His power, I will be obedient to that plan, starting planning now

#### **Whatever Whenever Wherever**

Signed \_\_\_\_\_

Date \_\_\_\_\_ Place \_\_\_\_\_

A resource from WorldVenture  
www.WorldVenture.com

## *Personal Strategies*

Reflect on how you may have changed as a result of you SSP. Ask yourself some of the following questions:

- How have I changed? How am I the same? (physically, relationally, emotionally, attitudes, spiritually, other ways)
- What do I anticipate others' response to be to my changes?
- What difficulties do I anticipate I may go through as I return?
- What am I most looking forward to about returning home?
- Who can I look to for support as I go through the adjustments of returning home?

May strategy for returning home:

- The first three days on campus I want to make sure I . . .
- The first week on campus I want to make sure I . . .
- The first time I visit my parents and my home church I want to be able to . . .
- The first month on campus I want to make sure I . . .
- The first three months after returning to campus, I want to . . .

## Fundraising Ideas

1. SUPPORT LETTERS!!
2. Selling flowers (Contact The Flower Cart in Orange City)
3. Selling chocolates
4. Face painting at School events
5. Taking out students' trash for their spare change
6. Pizza Ranch tip night and coupon cards
7. Pizza Hut coupons
8. Selling sweets around the dorms/bake sales
9. Baby-sitting/date-night
10. Car or dog wash
11. Shoveling snow/raking leaves
12. Movie night (selling concessions, have themes, perhaps a chick flick night in Hospers lounge on a big screen, be creative)
13. Use the gifts/talents of your team members (whatever they may be, perhaps they know other languages, perhaps they can take

pictures really well, artists can make greeting cards, musicians can do sing-a-grams, be creative)

14. Rent-a-student (ask local churches or perhaps advertise in the newspaper)
15. Catering for events that the Sodexo hosts
16. Basketball tournament
17. Guitar Hero tournament
18. Battle of the bands
19. Play on a street with an open guitar case
20. Collect change around the dorms
21. Bake Birthday cakes
22. Crush for your Crush
23. Garage Sale
24. Selling suckers
25. Selling jars of Christmas Cookie mix

\*\*\*Remember to fill out the fundraising form and give it to Tommy at least a week before the activity to allow time for processing (i.e. getting a signature from the VP for Advancement).

## Evangelism Ideas

Included in this section are two versions of "The Bridge Diagram". It is simple visual tool for sharing the Gospel. The Navigator version uses just one verse, Romans 6:23, but both are very helpful. There are also two chapters by Brian McLaren from his book *More Ready Than You Realize*. In these chapters he explains the process of following Christ and takes off some of the pressure we sometimes feel to "close the deal". He also has some helpful suggestions for guiding conversations toward spiritual things.

Other resources we can suggest are:

- *Out of the Saltshaker* by Rebecca Pippert (we have numerous copies in the Mission Office, feel free to come by and pick one up)
- *Evangelism Outside the Box* by Rick Rachardon
- *A Case for Christ* by Lee Strobel
- Two videos I think are excellent are "The Big Story" and "The Big Story; Part II" by James Choung. Each video is 3 minutes long; here are URLs; <http://www.youtube.com/watch?v=kCVcSiUUMhY> and <http://www.youtube.com/watch?v=p4V60n6KiB8&feature=related>; you can use "KEEPVID" to save them on your computer and show them to your team.

- I also like Choung's book; *True Story: A Christianity Worth Believing In*

## 25 Questions To Use in Debriefing Your Team

1. As a follower of Christ, what have you learned about disciplenship?
2. How do we live in light of what you have seen and experienced?
3. Do you feel like God is calling you do something in light of your experience on an SSP?
4. How has your understanding of God changed?
5. What have you learned about community? Team work?
6. What are your thoughts about the injustice and suffering in the world?
7. How do you think your culture has influenced your faith?
8. How did the experience on the site differ from the hearing about it at the meetings?
9. What are the major challenges people face in the area where we worked?
10. What strengths, gifts and assests in the people there did you observe.
11. How did you see God working there?
12. What is the church like there? Is it strong? Irrelevant?
13. How do you think the people you visited view you and your culture?
14. What have you learned about God through the experience?
15. What responsibilities do you think you have now that your back?
16. How do you plan to take the experience and integrate it into you life, career, marriage, etc.
17. What is one personal story that made an impact on you?
18. Do you see your lifestyle changing at all? How?
19. What were your general impressions of the culture?
20. What did you like about it? What did you not like?
21. Was there one special person you met? Tell us about her or him.
22. What are some things you learned about yourself.

23. Did you discover some strengths you did not know you had? What about some area you need to work on that caught you by surprise.
24. Did you see God answer prayers over the week? Did you experience the power of the Holy Spirit in any way?
25. What was the most exciting thing you saw or did?

### **ON-SITE PROCESSING SUGGESTIONS**

#### **GENERAL QUESTIONS:**

1. What did you experience today that was significant? How did that feel?
2. How did you see/experience God today? (any scriptures to go with that?)
3. What cultural observations did you make today? What did you think and feel about these observations?
4. Who did you meet today? Tell something about them.
5. So what? What difference do these experiences make to you (or to others)? How do you see this affecting your life or how will you take this home with you?
6. What did you learn about mission/ministry today?
7. Where did you see God's "ministry of reconciliation" evident today (2 Cor. 5:11-6:1-2)?
8. Was there anything that challenged you today or that you are struggling with?

#### **CONFLICT:**

If your group is experiencing any conflict, these questions could be helpful for working through it together.

1. What are the facts?
2. What are the feelings?
3. What are some possible solutions?
4. Any Biblical principles we should consider?
5. How do you want to resolve this?

#### **CRISIS/INCIDENT DEBRIEFING:**

Each person in a crisis has a unique perspective and every experience and feeling is legitimate. Keep reminding those involved of this fact.

1. What did you experience? What happened to you? What did you see and hear? Where were you?
2. How did you feel?

#### **SOLICITING COMMENTS/GROUP PROCESSING:**

How are we doing as a team?

- Strengths of the team? (What are we doing well?)
- Areas of concern?
- Suggestions for improvement?

## WHAT HAVE I GAINED FROM MY EXPERIENCE ON SSP?

There are many changes that occur to a person having a significant experience in intercultural living. Some of these changes you may have felt, others you may not have considered. This list may be helpful in making you more fully aware of what has happened to you. Read through the list and place a check mark by each change that you believe has occurred in you. Add any other changes or growth under the "Other" sections.

- \_\_\_\_\_ I have improved my ability to speak a foreign language.
- \_\_\_\_\_ I am more knowledgeable about another culture and lifestyle.
- \_\_\_\_\_ I have a greater ability to empathize with others, that is, to put myself in their place when making judgments.
- \_\_\_\_\_ I can accept failure and shortcomings in myself more easily.
- \_\_\_\_\_ I understand more fully my own strengths and weaknesses.
- \_\_\_\_\_ I am more confident and positive when meeting new people.
- \_\_\_\_\_ I am more confident and assertive when facing new situations.
- \_\_\_\_\_ I am more able to share my thoughts and feelings with others and to be open when others wish to share theirs with me.
- \_\_\_\_\_ I have more curiosity about and respect for new ideas.
- \_\_\_\_\_ I have a clearer notion of what I will do with my life.
- \_\_\_\_\_ I am more flexible and able to adjust to changes in others.
- \_\_\_\_\_ I am more tolerant of ambiguous situations, that is, situations that are confusing and am open to differing interpretations.
- \_\_\_\_\_ I have more ability to see myself objectively, that is, to see my own day-to-day problems in a broader, more realistic context.
- \_\_\_\_\_ I am more deeply committed to an idea, cause or goal.
- \_\_\_\_\_ I have increased my perseverance and self-discipline.



- \_\_\_\_\_ I have a greater sense of responsibility for other people.
- \_\_\_\_\_ I am more able to express deep emotions freely.
- \_\_\_\_\_ I am more able to ask for and receive help from others.
- \_\_\_\_\_ I have greater willingness to take on roles and tasks to which I am unaccustomed.
- \_\_\_\_\_ I am more able to accept as valid other values and lifestyles.
- \_\_\_\_\_ I am more aware of the opportunities in life that are open to me.
- \_\_\_\_\_ I am more independent in my relations with family and friends.
- \_\_\_\_\_ I feel that I need fewer friends, but deeper (more intimate and more trusting) friendships.
- \_\_\_\_\_ I am more aware of the way I use and structure time.

APPENDIX G  
TRAINING MANUAL FOR  
SUMMER OF SERVICE INTERNS  
AND MENTOR GUIDE

# SOS Training Manual

*"Be patterns, be examples in all countries, places, islands, nations wherever you come; that your carriage and life may preach among all sorts of people, and to them; then you will come to walk cheerfully over the world, answering that of God in everyone; whereby in them you may be a blessing, and make the witness of God in them to bless you."*

George Fox

## **Calendar events for SOS 2009-2010**

### **September**

- 15 SOS Poster Sale
- 21 Applications available

### **October**

- 6 SOS Chapel
- 12 SOS Informational meeting
- 22 SOS applications due

### **November**

- 3-5 SOS Interviews
- 16 Announce team
- 17-19 Mission Fair (RSC)
- 23 SOS Meeting 8:00-9:30 PM (Student Meeting Room)
- 30 Deadline for SOS Survival Kit orders

### **December**

- 1-4 SOS Placement Meetings
- 11 Get SOS Survival Kit supplies at Sam's Club
- 12 Assemble and distribute Survival Kits

### **January 2010**

- 12 SOS Addresses Due to Luanne
- 18 SOS Meeting 8:00-9:30 PM (Student Meeting Room)
- 19 Support letter first drafts due to Luanne
- 22 Fundraising brochure information to Tamara
- 22-24 SOS Retreat
- 26 Final draft support letter due

### **February**

- 1 SOS Meeting 8:00-9:30 PM (Student Meeting Room)
- 15 SOS Meeting 8:00-9:30 PM (Student Meeting Room)
- 22 SOS prayer card info to Tamara
- 23 SOS support letters mailed

## **March**

- 1** SOS Meeting 8:00-9:30 PM (Student Meeting Room)
- 6-15** Spring Break
- 22** SOS Meeting 8:00-9:30 PM (Student Meeting Room)
- 29** SOS Meeting 8:00-9:30 PM (Student Meeting Room)

## **April**

- 3-5** Easter Break
- 6** SOS Survival Kit letters mailed
- 12** SOS Meeting 8:00-9:30 PM (Student Meeting Room)
- 19** SOS Meeting 8:00-9:30 PM (Student Meeting Room)
  
- 25** Commissioning Luncheon 12:00 PM (Vermeer South)  
Prayer Service and Reception 2:00 PM (Chapel)
- 26** SOS Meeting 8:00-9:30 PM (Student Meeting Room)
- 30** Get Survival Kit supplies at Sam's Club

## **May**

- 1** Assemble and deliver SOS Survival Kits
- 3** SOS Prayer night
- 13** SOS Fundraising deadline



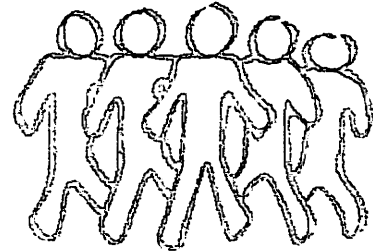
# While You Are On The Field

SOS Pre-Field Training  
Orientation Retreat

*"... and the life  
was the light of all  
people."*

John 1:4

## Debriefing the Day



- Snack Time
- What were your reactions to the Hindu Temple?
- What were your reactions to the "SOS Great Race"?  
To the people you met?

*"Give me six hours to  
chop down a tree, and I  
will spend the first four  
sharpening the axe."*

Abraham Lincoln

## 1. Sharpening the Axe



The primary purpose of this weekend is to begin preparing ourselves for living and ministering in a new culture. We're going to watch a couple of video segments from "Round Trip" and discuss some questions.

### Objectives:

- Gain an idea of some challenges of cross-cultural ministry.
- Obtain a healthy perspective of one's own culture.
- Preparing to cross over to another culture.
- Understand the motivations and purposes of going on an SOS.
- David Smith writes, "Cultural diversity is blessed by God and marred by evil." What do you think he means by that? How does that affect missions?
- What kind of baggage do we bring from our culture?
- How do you handle anti-American comments?
- Is there a balance between affirming our own culture and "going native"?
- Dave Livermore stated, "How we respond to our mistake is more important than the mistake itself." Is that going to be difficult? How do we do that?

## Christ and Culture

Read the following quote from African theologian Emmanuel Katongole:

*The challenge that Christianity faces in our time is the challenge of tribalism. . . Instead of living out the story*

*of a journey toward a new creation, we tend to live out the stories of nationality. And then we forget what it means to journey. It's not difficult to see why we settle, because our nations or tribes or races try to convince us*

*that life can't get any better than this. This is not just something that happens in a superpower like America. Even small nations like Rwanda, even small tribes, have an America-sized imagination of themselves!*

## 2. Small Group Discussion

**Divide into small groups and do the following activities:**

- Do you think we, as Americans, have created a "tribal deity?" Why or why not? What does that tribal deity look like?
- Take about five minutes and come up with a list within your group of the things that make life meaningful to them (church, school, friends, family,

pet, sports, learning, creating, etc.) We'll come back together and make a list for the entire group.

- Which of these items do you think you will have to give up on your SOS?
- How do you think you will react to this?
- How do you usually process things? How do you think you will do without the items on this list?

Some people have a more difficult time than others when trying to fit into another culture. Some think they are very prepared and are surprised by their reactions. Some "go native" and renounce their background, others are schizophrenic and develop two (or more) separate identities and others just freak out and retreat to their I-pods all summer. Take a look at the possible challenges on the next page and rank yourself on a scale of 1-5 on how you think you will do (1 = be traumatized; 5= go with the flow).

How do you think you will handle . . .

- Sleeping on the floor with a straw mat \_\_\_\_\_
- Bathing with a bucket once a week behind a tarp \_\_\_\_\_
- Being Unable to communicate which leads to a lot of silence and awkward moments \_\_\_\_\_
- Embarrassing yourself by committing cultural mistakes \_\_\_\_\_
- Being asked to preach or share at the last minute \_\_\_\_\_
- Not having a flush toilet or toilet paper \_\_\_\_\_
- Wearing the same clothes for a week \_\_\_\_\_
- Feelings uselessness and boredom \_\_\_\_\_
- Having no alone time except when you go to bed \_\_\_\_\_
- Your host family insisting you stay in your room to rest \_\_\_\_\_
- Having something disgusting placed in front of you to eat \_\_\_\_\_
- Eating the same thing everyday \_\_\_\_\_
- People staring at you wherever you go and/or trying to touch you or stroke your hair \_\_\_\_\_
- Having children constantly beg for money \_\_\_\_\_
- No one gives you a straight answer; they may even lie to you rather than say "I don't know" \_\_\_\_\_
- Nothing starting on time \_\_\_\_\_

### 3. Prayer and Accountability

Challenge for next meeting: Read the handout, "Why Mission Trips are a Waste of Time (And how to make sure yours isn't)"





# MISTM GRID

	Pre-Field	On-Field	Post-Field
Senders			
Goers-Guests			
Host-Receivers			



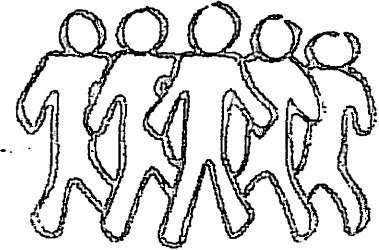
# While You Are On The Field

SOS Pre-Field Training  
Session Two

*"... and the life  
was the light of all  
people."*

John 1:4

## Consume & Connect



Grab some snacks

Global Awareness and Site Awareness Quiz

How did the challenges go?

*"Give me six hours to  
chop down a tree, and I  
will spend the first four  
sharpening the axe."*

Abraham Lincoln

### Objectives:

- To discuss how STMs fit into God's mission
- To examine the purpose and motivations for going on an SOS
- Start to understand the role of a "stranger"

## 1. Sharpening the Axe

### Short-Term Missions and Spiritual Formation



The next page contains a list of common motivations for going on an SOS. We all have a mixture of motives, so it's good to be honest. Which items in the list have motivated you to go on an SOS? Check the ones that apply to you.

It is perfectly okay to expect a positive experience or we wouldn't do it! In fact, that's the whole purpose for these sessions—to facilitate a positive outcome.

Next take a look at the fears. Check the ones that apply to you.

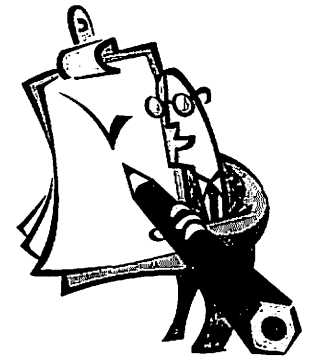
Compare these short-term missionary excursions and the effect on the "go-ers".

Luke 10:1-19

Acts chapter 10

## What are my motivations?

1. I want God to do something exciting in my life?
2. I would love to see God do some miraculous things like He did in the book of Acts.
3. I just really love traveling.
4. I'm looking for an adventure.
5. I want to see and experience poverty first-hand.
6. I want to serve people.
7. I want to see others come to Jesus Christ.
8. I want to have some purpose in my life.
9. It will look good on my resume.
10. It will help in my professional development.
11. My friends told me how great it was.
12. I need a change.
13. I just need to get away from my circumstances.
14. I want to gain new insights about the world and other cultures.
15. I enjoy being with other cultures and learning a new language.
16. I want to grow in my relationship with God.
17. I want God to show me what to do with my life.
18. I am interested in long-term missionary service.



## What are my fears?

- |   |   |   |
|---|---|---|
| 1. Getting lost in the airport.                       | 7. Dying  | 11. Feeling out of it or not fitting in when I get back home. |
| 2. Not fitting in                                     | 8. Conflict with teammates or with missionaries                 | 12. That God will call me to the mission field full-time.     |
| 3. Looking foolish                                    | 9. Loneliness   | 13. Losing my Faith   |
| 4. Getting sick and who will take care of me if I do. | 10. Not raising enough support or other financial difficulties. | 14. Not being able to handle human suffering                  |
| 5. Failing in my ministry                             |   |   |
| 6. Homesickness                                       |   |   |

- What do you think God wants to do with you or say to you during your SOS? Why do you think God wants you to go on an SOS?
- What do you think will be your primary role or job while you are on the field?
- What sort of things move you? Make you passionate?
- What kind of things makes you anxious—just in normal everyday life?
- How do you usually overcome feelings of anxiousness?
- What do you think will help you overcome your fears for the summer?
- How can your teammates help?

## Why Does Northwestern College Even Have an Summer of Service Program?

The SOS is designed primarily for the spiritual formation of the student. You may be thinking, "Isn't that backwards? Aren't we supposed to be doing this for others?" Let's look first at a definition.

**Spiritual Formation:** *To be transformed into the image of Christ for the sake of others.*

In other words, the SOS offers unique opportunities to help transform you into the image of Christ for the sake of others. So when I say it is for your spiritual formation, that means it is **NOT**:

- About your ego
- About your comfort
- About getting you "jazzed about God"
- An obligation as a privileged American
- To give you a pat on the back
- About traveling to an exotic location

*"True godliness does not turn men out of the world, but enables them to live better in it, and excites their endeavors to mend it."*

William Penn

It **IS** about you becoming more like Jesus for the sake of others.

This creates a double paradox:

- 1- In order to make the SOS about your spiritual formation, it cannot be about you!
- 2- By focusing on your spiritual formation- you will be a better short-term missionary!

In other words; **A BETTER DISCIPLE IS A BLESSING TO ALL.**

Take a look at the two diagrams that illustrate models of spiritual formation. Where does your wheel go "thump" or what tools does the soil of your spiritual life need?

Let's break these definitions down a little. It helps to clarify: What does each element mean? What do we hope to accomplish? Who does what? How do we go about it? and What difference does it make?

## What is a 'short-term mission' and who is a 'short-term missionary'?

**Definition of "missions":** *God's mission is his dynamic rule that is making all things new through the incarnation, death and resurrection of Jesus of Nazareth and the sending of the Divine Spirit. God has ordained the Church (the People of God) to bear witness to his kingdom by acts of faith, inviting others to share in the life of Jesus, and offering the hope of universal restoration.*

**Definition of a "missionary":** *A person sent to live in solidarity with a culture or people group different than his or her own in order to proclaim with word and deed the Good News of God's rule. She or he calls all people to participate in God's re-creative work by inviting them to receive healing and forgiveness through Jesus Christ and encouraging them to declare their allegiance to him as the true Lord of heaven and earth.*

**Purpose of the NWC's SOS Program:** *The Department of Global Ministries at Northwestern College seeks to create and facilitate short-term cross-cultural experiences that provide students with opportunities to sacrificially serve, respectfully participate and humbly learn in order to help them become transformed into the image of Christ.*

So who is the SOSer? A missionary? A tourist? A pilgrim? A sojourner? A spiritual 'Delta Force' combat member?

I propose the use of "Stranger" or "Student-Stranger"

**Definition of a "Stranger":** *The position of the person in a group is determined essentially by the fact that he has not belonged to it from the beginning, that he imparts qualities to it which do not and cannot stem from the group itself. He or she is simultaneously outside and near. (David Smith & Barbara Carvill)*

**What can we learn from the Bible about “the stranger”?**

Deuteronomy 10:17-19

Deuteronomy 16:10-14

Genesis 42:7

Psalms 105:1-12

Psalms 146:9

Matthew 25:31-46

Romans 12:13

Ephesians 2:11-12, 19

Hebrews 13:2

3 John 1:1-8

**Why is it helpful to think of ourselves as “strangers”?**

1. It gives us a healthy Perspective of what can be accomplished.
  2. It can help breakdown pride and ethnocentrism.
  3. Helps us experience joy in what we are able to bring.
  4. Helps us experience Warmth for what we are able to receive.
  5. Helps endure the suffering from feeling displaced.
  6. Gives us a different attitude toward the “stranger” when we return home.
- (we will deal with the “gifts of the stranger” in a later session)

**Structuring the program around the “Micah Mandate”**

He has told you, O mortal, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God? Micah 6:8 (RSV)

## 2. Getting There

1. Fundraising review—writing your support letter
2. Read the "The Spirituality of Fundraising"; notes taken from a lecture by Henri Nouwen; September, 1992.
3. Go over the guidelines for the Pop-Can Collection fundraiser.
4. Global Awareness— Know your neighbor: Quizzes will be given at each meeting from world events and topics relating to your site. Topic for next meeting: Your country's religion.
5. Placement update
6. Personal Verse—you will need to come up with a personal verse to use on your prayer cards and support letters.
7. Passport update



## 3. Prayer and Accountability

**Personal challenge:** Go three days without showering

**Cultural challenge:** Continue to read BBC updates; learn about your country's politics.

**Spiritual challenge:** Check the list of possible disciplines to practice.

Discuss these in your small group:

What has God shown you about Himself? What has He shown you about you?

Use this space to jot down prayer requests and which spiritual disciplines your group members are planning to practice.

## Some Spiritual Disciplines for "The Stranger"

1. **The Morning Papers:** Take time to write, as soon as you get up, 3 pages long-hand. Write anything that comes to mind; there is no wrong way to do this. There is nothing too petty, too silly, too stupid or too weird. They can be fragmented, self-pitying, repetitive, stilted, babyish, angry, bland, or whiny—just keep your hand moving across the page. This is a "brain drain" and a preparation for journaling. No one is to read these; not even you (at least not yet). One day Jesus will stroll onto the pages in ways that will surprise you.
2. **A date with a stranger.** Take your "stranger" attitude on a date. Open yourself up to things you might not have seen before; new insight, inspiration, guidance, or care that comes from God. Do this once a week, learning to look for symbols and metaphors. Think mystery not mastery. It can be anywhere you enjoy going or anything you enjoy doing—follow your senses. Make it at least an hour if you can. This a precursor to awareness exercises. Survival lies in sanity—and sanity lies in the ability to pay attention!
3. **Practice "synchronicity".** We usually call these coincidences, but try to look for the hand of God and what He is trying to tell you. We fear answered prayers more than the unanswered ones—answered prayers imply responsibility! If God is responsible for the state we're in, then we can be as cynical or apathetic as we want. What's the use? Why try change anything? If we are praying, then we must take action and begin joining in with what God is doing. Spend the week praying for what God has for you, watch for his footprints, take steps toward what He has for you, and watch the synchronous doors start to open.

(Adapted from *The Artist's Way* by Julia Cameron)



## SUMMER OF SERVICE IMMUNIZATION GUIDELINES

1. **REQUIRED IMMUNIZATIONS:** Each Summer of Service Team member must determine which immunizations are required and/or recommended. This can be done by calling the Center for Disease Control at 1-888-232-3228 or checking the website at [www.cdc.gov/travel/](http://www.cdc.gov/travel/). SOS coordinators can also help you with this if there are questions.
2. **NWC NURSE SUGGESTIONS:** The college nurse suggests that students who may be working with or near blood or blood products should get the Hepatitis B series of three shots. These take six months to administer. Having the first two shots (administered one-month apart) gives partial immunity with the third shot given after return from the project.
3. **INSURANCE:** Check to see if your insurance will cover the immunizations you receive. Many will cover at least a percentage or up to a particular amount—usually under the “routine care” section. SOS will cover the rest. However, we do urge you to be cost conscious, as there are large variations in cost depending upon the place. To get reimbursed, bring the receipts and your insurance Explanation of Benefits (showing how much your insurance company paid) to the Franken Center and give Luanne Keith. Be sure to let her know whom the check should be made out to (you, parent, clinic, etc.).
4. **PLACES TO GET IMMUNIZATIONS:**
  - If your insurance doesn't cover the expenses (these places are usually less expensive, but don't work with insurance):
    - Your home county health department
    - Community Health Partners (211 Central Ave SE, Orange City 712-737-2971)
  - If your insurance does cover:
    - The Siouxland District Health Dept. (1014 Nebraska St. in Sioux City, phone: 712-279-6119). You have to send in the papers yourself for insurance. They are generally less expensive than regular clinics.
      - Your own physician (most physicians do not administer all immunizations, so don't assume yours does -- check first).
      - The Orange City Medical Clinic PH: 737-2000.
      - You may want to call more than one place to compare the rates charged.
5. **IMMUNIZATION CARD:** You will need a specific, yellow immunization card for international travel to accompany your passport. The person who administers the immunization should record each immunization that you receive in the booklet. Even if you are not traveling internationally, it is wise to record everything in your booklet. To obtain an immunization card, as the clinic where you are receiving your immunizations (cost \$5) or get one at the Sioux County Recorder's office, Sioux County Courthouse (cost \$1).
6. **TIMING:** Start early, as many immunizations need specific time lapses to function at maximum effectiveness.

# PASSPORTS/VISAS

## PASSPORT INFORMATION FOR THOSE BORN IN THE US:

If you will be leaving the United States, **YOU WILL NEED A PASSPORT**. Many countries also require that your passport be valid for at least 6 months after the date that you plan to return to the U.S.

If you do not already have one (or your passport is expired), plan to apply long before your departure date. . . passports usually take more than 4-6 weeks to arrive following application. **IT IS YOUR RESPONSIBILITY TO HAVE THIS TAKEN CARE OF BEFORE YOU LEAVE FOR YOUR PROJECT.**

Before applying for a passport, you must:

1. know your parents' full name, birth dates, and place of birth
2. have your certified birth certificate (certified by your home county with a raised seal),
3. have a form of photo I.D. with a signature (driver's license), and
4. have four passport-sized photographs of yourself. Passport photos must meet the following guidelines:
  - 2x2 inches in size
  - Identical
  - Taken within the past 6 months, showing current appearance
  - Color
  - Full face, front view with a plain white or off-white background
  - Between 1 inch and 1 3/8 inches from the bottom of the chin to the top of the head
  - Taken in normal street attire
    - Uniforms should not be worn in photographs except religious attire that is worn daily.
    - Do ***not*** wear a hat or headgear.
    - If you normally wear prescription glasses, a hearing device, wig or similar articles, they should be worn for your picture.
    - Dark glasses or nonprescription glasses with tinted lenses are not acceptable unless you need them for medical reasons. A medical certificate may be required.
    - Retouched photos are not acceptable.
  - If you choose to submit digitized photos, they must meet the same requirements of all passport photographs. In addition, digitized photographs are always produced on digital printers. Some printers will produce a photograph in which the dots are seen. Visible dots distort the image by making it look grainy. Acceptable photos have a continuous tone image that looks very photo-like.

**If you would like to fill out the passport application (except for the signature!) prior to applying, you can print one out at [http://www.travel.state.gov/passport/forms/ds11/ds11\\_842.html](http://www.travel.state.gov/passport/forms/ds11/ds11_842.html).**

***Important: Application must be signed in the presence of an authorized passport acceptance agent.***

**Although you may apply for a passport wherever you wish, you can apply for one at the courthouse on Central Avenue in Orange City (the Recorder's Office is on the 2<sup>nd</sup> floor in the NE corner). You are responsible for the application fee: \$100.00 for 10-year passport**

**\$75.00 for the Application Fee. This can be paid by:**

- Personal checks, money orders and bank drafts at all locations, payable to "Department of State"
- Exact cash at some locations (verify with the Acceptance Facility)

**\$25.00 for the Execution Fee paid separately by:**

- Money orders and bank drafts at all locations, payable as instructed by the Acceptance Facility
- Personal checks and exact cash at some locations (verify with the Acceptance Facility)
- Credit cards at U.S. Postal Facilities and some other locations (verify with the Acceptance Facility)

**WE REQUIRE THAT YOU HAVE FOUR PHOTOS TAKEN SO YOU CAN TAKE TWO WITH YOU IN THE EVENT THAT YOU LOSE YOUR PASSPORT (see below). IF YOU NEED A VISA, YOU WILL NEED TWO ADDITIONAL PHOTOS.**

You may get passport photos taken at a variety of places: local print shops, local photo studios, mall photo shops, city print shops, etc. Local options include:

Pluim Publishing                737-4266  
Centrum Arts and Photo   707-9876

**If you have other questions about the process, you can call the Sioux County Recorder's Office in Orange City at 737-2229.**

**LOST/STOLEN PASSPORTS:**

**Applicants should present documents that prove U.S. citizenship (birth certificate, naturalization certificate, old passports) and identity, such as drivers' license, and two (2) identical photos 2x2 inches (5x5 cm). A police report is required to obtain a new passport and depart the country.**

**VISA INFORMATION:**

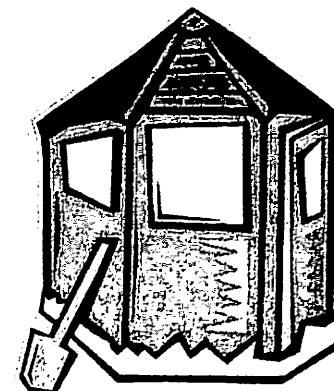
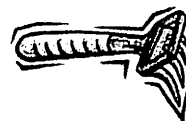
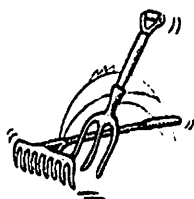
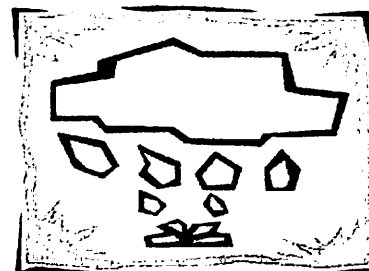
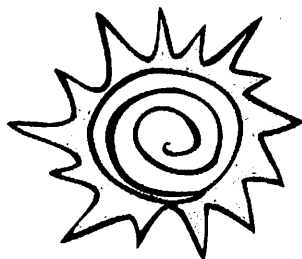
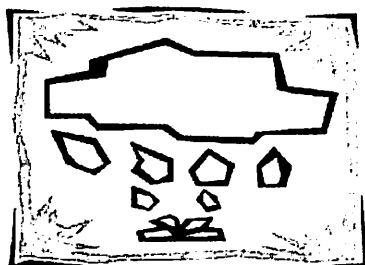
**Regarding visas if you are a U.S. citizen:**

- Check the entry and exit requirements for your specific country at this website:  
[http://travel.state.gov/travel/cis\\_pa\\_tw/cis/cis\\_1765.html](http://travel.state.gov/travel/cis_pa_tw/cis/cis_1765.html)
- Choose your specific country and then choose the link for their entry/exit requirements.  
Before you purchase a visa, visit with Luanne for payment options.

**Regarding visas if you are not a U.S. citizen:**

- You will need to check out the visa situation. Kevin McMahan, Director of International and Intercultural Affairs, can assist you with this process.

## The Kerygmatic Word of God

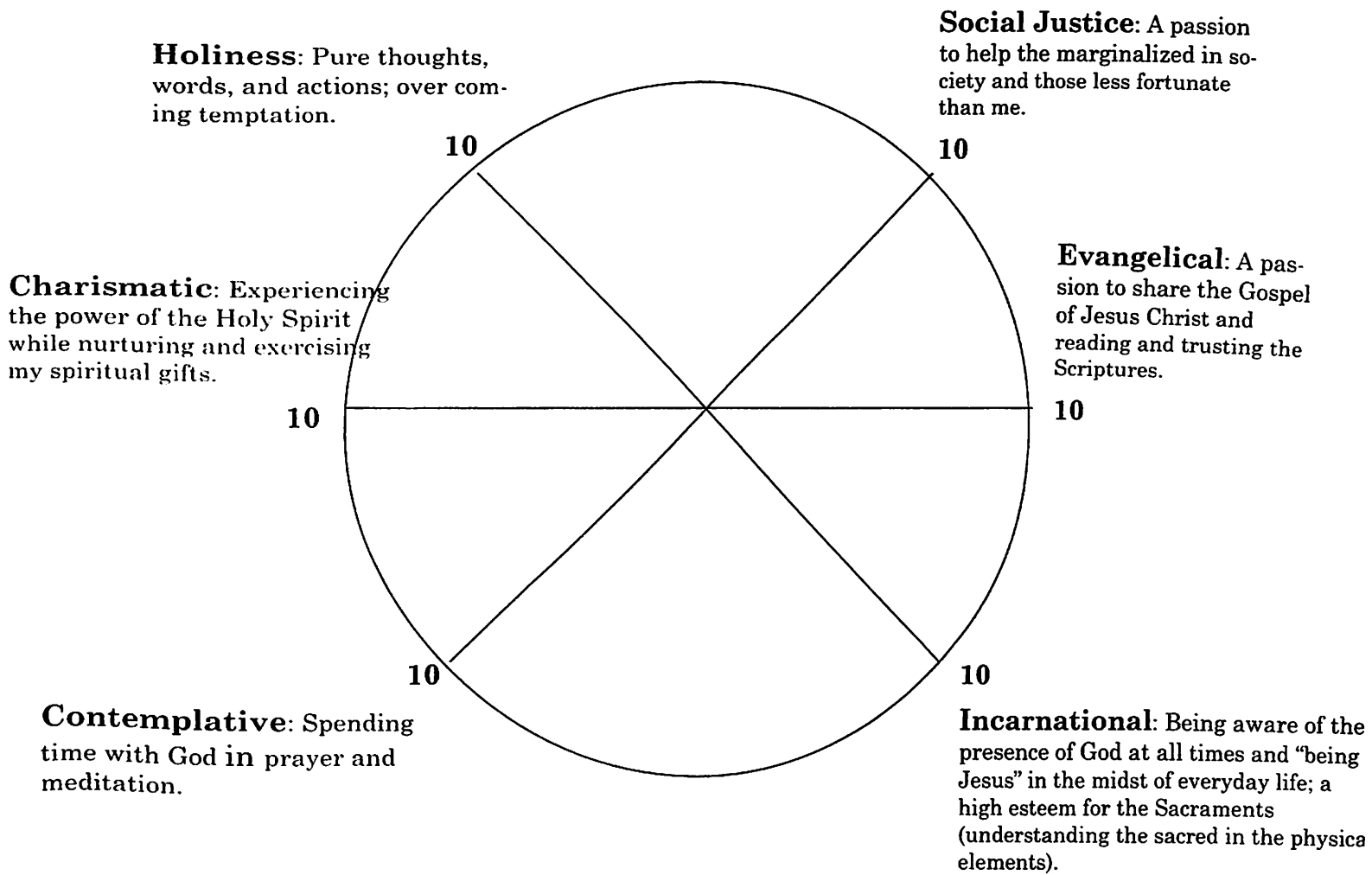


A toolshed well stocked with the spiritu-  
al disciplines to be used when needed,  
left alone when not needed.



Common Worship ↔ Daily Psalms ↔ Recollected Prayer

# Spiritual Formation: *Renovaré Model*\*



\*Smith, James Bryan, and Graybeal. *A Spiritual Formation Workbook: Small-Group Resources for Nurturing Christian Growth*. Revised ed, *Renovaré Resource for Spiritual Renewal*. San Francisco, CA: HarperSanFrancisco, 1999.



# While You Are On The Field

SOS Pre-Field Training  
Session Three

*"... and the life  
was the light of all  
people."*

John 1:4

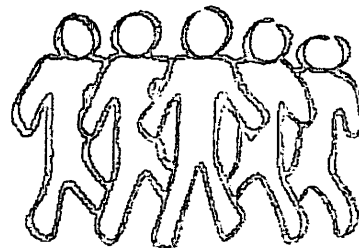
## Objectives:

- To understand the true source for ministry
- To start nourishing our relationship with God

*He who attempts to act  
and do things for oth-  
ers and for the world  
without deepening his  
own self-  
understanding, free-  
dom, integrity and ca-  
pacity to love, will not  
have anything to give  
others. He will com-  
municate to them  
nothing but the conta-  
gion of his own obses-  
sion, his aggressive-  
ness, his ego-centered  
ambitions, his delu-  
sions about ends and  
means, his doctrinal  
prejudices and ideas.*

Thomas Merton

## Consume & Connect



Grab some food

Quiz—Global Awareness and Know Your Neighbor



### 1. Sharpening the Axe

**Missions: A result of spiritual for-  
mation or spiritual cheerleading?**

**Let's look at John 7:37-38**

***My three assumptions:***

1. Missions is linked inseparably to our spiritual formation.
2. If you have been born from above, then you already has a heart for missions. It's part of the package.
3. If you have been born from above, then you will not experience all God has for you until you open your heart and let the living water flow out.

## What does the Feast of Tabernacle have to do with Missions?

We must go to the right source	We must make the right response	We can expect the right results
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### *2. Small Group Discussion:*

**Have somebody read this paragraph:**

Understanding the SOS in terms of a pilgrimage as well as a mission/ service trip will open your eyes to seeing the place as a sacred site and deepen your connection with God, with others and the world. The mystical union with God actually empowers you to be compassionately connected with those around you—especially “the least of these”. This is more than just “spiritual survival” - it is enabling you to act.

Why is practicing silence and solitude so important on an SOS?

- Opens our imagination
- God will do things we did not expect
- This is the time uses what we have experienced to re-image us.
- Creates space for the intimacy we need, especially away from home.
- God will use our experience to give us a new way of seeing

- Contemplation is an act of justice; it facilitates transformation, not just for the individual, but for the community as well.
- It allows us to gain a new awareness of what's around us, and things take on a sacredness.



*There is no proclamation without contemplation. Tony Jones*

- Can you share with the group a time when you felt especially close to God? What was the setting, what were you doing, what did you experience?
- What are some possible obstacles on your SOS that may interfere with your time with God?
- Have you tried to practice contemplation and meditation before? How has it worked out for you? What have been your frustrations? Your joys?
- What do you think it will take for your SOS to create a lasting impact on your life? On the lives of those you visit?
- In what ways has God prepared you for this SOS already? What would you like to see Him do from now until the summer?

### *3. Prayer and Accountability*

**Personal Challenge:** Go on an electronic fast for at least one week. Abstain from using anything electronic (TV, stereo, radio, cell phone, I-pod, etc.). Use your computer/internet only for school related business.

**Cultural Challenge:** Learn (from books) about the ways your country celebrates.

**Spiritual Challenge:** Choose one or two of the disciplines from the contemplative traditions and share them with your group.

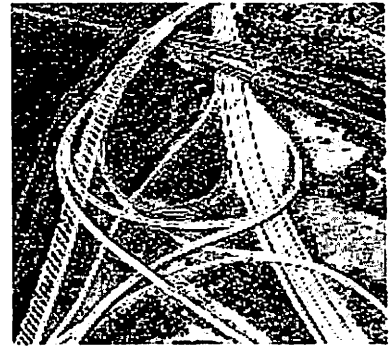
Discuss these with your small group:

What has God shown you about Himself? What has He shown you about you?

Use this space to jot down any prayer requests and which disciplines your group members are planning to practice.



## 4. *Getting There*



1. Make sure your forms are filled out and handed in
2. Progress on Passport?
3. Finish up address labels
4. Begin to get immunizations if needed
5. Decide on a Mentor and bring his or her name next week.
6. Writing a journal—See handout



## Practicing the Contemplative Tradition

**Contemplation:** Communication with God that makes minimal use of words, images, and concepts; or dispenses with them altogether.

1. Pray the Psalms: Begin with Psalm 1 and pray through them each day. The Jews pray one Psalm in the morning and one at night. This is probably a good place to start. Here are some suggestions:
  - Paraphrase them
  - Pray them inserting a name of a person you want to pray for
  - Pray them inserting what you know about your site
  - Pray them using your name or 1st person pronouns
  - Identify a verse or section that speaks to a need of your site, personal life, friend or family member and repeat it throughout the day when you think of that place or person.
  - Pray them out loud several times. Sometimes a phrase, figure, or metaphor jumps out and speaks to you.
2. Read selections from a devotional book. It can be a contemporary book like "Daily Bread" or a classic like Augustine's *Confessions* or *The Imitation of Christ* by Thomas a Kempis.
3. Pray the same prayer for ten minutes each day. This is a tradition of the Eastern Church called "Hesychasm". Repeat a simple prayer over and over and focus your thoughts on God so that He can enter your heart. You may use a verse from a Psalm such as *Create in me a clean heart, O God*,; or the "Jesus Prayer", *Lord Jesus, Son of God, have mercy on me*.
4. Spend 10 minutes in prayer every day for your SOS site and team members.
5. "Center down" and try to remain in silence for 10 minutes.
  - Adopt a posture that is comfortable
  - Spend a few minutes letting go of anxieties and worries. Use gestures if you like, such as palms down to symbolize the release of worries and concerns; palms up to symbolize your readiness to receive God's blessing. You can also do the same thing with your breathing—letting out/taking in.
  - Sit and enjoy the presence of God, feel His love wash over you.
  - Adopt a word or short prayer to come back to the presence when the "monkey mind" starts operating. Keep your planner handy so you can write down things to do that pop in your head, so you can go back to being quiet.

# KEEPING A JOURNAL

Journaling is keeping a record of your life experiences, feelings and thoughts while on this journey we call life. They may never be published or even read by anyone but us. A journal can serve to help us sort through what is happening now as well as to provide a record for the future.

## WHERE?

You will only write in it if you carry with you everywhere, so find something that is small and easy to carry.

## WHAT DO I WRITE?

- Anything and everything – Start with the “Morning Pages” from Session 1.
- Chronicle and describe events and places.
- Record a scripture that is meaningful.
- Take notes on a sermon or on something you have read.
- Write about how you feel.
- Write down a significant quote or concept that you read or heard.
- Write a prayer to God.
- Take notes from your time alone with God.

Possible questions to ask:

What do I see?

How do I feel?

How will I respond?

What can I give praise for?

Where did I see God today?

Who did I meet today?

What is the best thing that happened today?

What scriptures come to mind today?

What spiritual or emotional questions or issues am I wrestling with?

- When stuck, begin with the word “yesterday . . .”

## **Approach A: Journaling The Experience**

Observation – record, as objectively as possible, what you actually saw and heard. Begin by reducing the event, person, activity, etc. to its smallest possible “picture frame” and describe that.

Response – note particularly your reactions – what you thought and what you felt. From these reactions, learn about yourself and your place in ministry.

Evaluation – based on your observations, give a brief evaluation statement/s noting your strengths and weaknesses and why. It is through evaluation that we learn and grow.

Questions/Problems – any issues you have questions about or problems with and what you did/will do to help solve them. Learning to observe problems and ask questions is an essential in ministry.

Reflection – Reflect on readings and discussions of your own, classes you’ve had, or **SOS training**.

### ***TO WHOM DO I WRITE?***

To no one, to God, to a person--may vary with the day.

### ***WHAT FORMAT SHOULD I USE?***

- Whatever works for you
- Complete sentences, phrases, poems, words, pictures, etc.

### ***HOW OFTEN SHOULD I WRITE?***

- “Regularly” works best.
- Daily is helpful when a lot is happening---but if you miss a day or two, just pick up from there

Journal prior to going, while on site, after you return home.

## Approach B: Journaling The Experience

In his book, *Sacred Listening*, James Wakefield proposes a type of “spiritual journeying” based on the exercises of Ignatius of Loyola. He defines the spiritual journal as the process of “recording your spiritual experiences in such a way that they can be appropriated and used in lasting growth” (p. 35). Below is a summary of how to keep a “spiritual journal”.

Section 1: Note the time and location of your sacred listening. Write down the time, where you are and a brief description of the circumstances.

Section 2: Review what God is teach you. This is a practical and ongoing conversation with God. If you are looking at a theme, fruit of the Spirit, lesson, etc. write down in this section what you have learned from the day before. Review your day and look for metaphors. How has God used events or people to teach you these lessons. This is the most important part of your journal and as you form this habit you will find yourself being more aware and more able to listen to what God has been doing in this particular area of your life.

Section 3: Briefly summarize your meditation.

- Listen: Read the assigned passage at least three times. Pause for several minutes of silence between each reading. Use your ears to listen for something that might jump off the page.
- See: Become a witness of what you are reading. Use your eyes to see and imagine what is happening in the passage.
- Pray: Respond spontaneously in prayer, keeping your heart and mind open to God. Use your heart to engage and respond.

Section 4: Speak about your feelings. Summarize your prayer focusing in on your emotions—it is our emotions that provoke our responses. Answer the questions, what do I feel in my meditations or what do I feel because of my meditation? This is a non-verbal response of paying attention to what you are saying with your body and feeling your emotional response.

- Am I more peaceful?
- Am I more agitated?
- Am I more trustful?
- Am I more anxious?

Section 5: Summarize the experience. Summarize your feelings and experience or the lack of. You can answer the question “where is God’s grace in all this? or “how have you experience the gift of God that you have asked for?” This last section prepares you for “section two” for the next day.

Take some time each week to review your journal from the last week. This is how we use the practice to grow.

*\*See the following page has some examples of each section.*