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Andrews University
Seventh-day Adventist Theological Seminary

A PROGRAM FOR CONGREGATION-BASED SHORT-TERM
INTERNATIONAL EVANGELISTIC CAMPAIGNS

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by

Lary E. Brown

December 2003

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A PROGRAM FOR CONGREGATION-BASED SHORT-TERM
EVANGELISM IN THE 10/40 WINDOW

A dissertation
presented in partial fulfillment
of the requirements for the degree
Doctor of Ministry

by

Lary E. Brown

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ABSTRACT

A PROGRAM FOR CONGREGATION-BASED SHORT-TERM
INTERNATIONAL EVANGELISTIC CAMPAIGNS

by

Lary E. Brown

Adviser: Bruce L. Bauer

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: A PROGRAM FOR CONGREGATION-BASED SHORT-TERM
INTERNATIONAL EVANGELISTIC CAMPAIGNS

Name of researcher: Lary E. Brown

Name and degree of faculty adviser: Bruce L. Bauer, D.Miss.

Date completed: December 2003

The Problem

The purpose of this research was to develop and evaluate a program to facilitate short-term mission trips originating in North American Division congregations and conducted in cooperation with local members in international settings, especially outside North America.

The Method

A short-term mission trip conducted in 1999 by the Florence and Reedsport, Oregon, Seventh-day Adventist churches and an ongoing short-term mission program being conducted by members of the Medford, Oregon, church, all to locations in India, were selected for evaluation. Selection was based on similarity to the program developed

for the research and convenience of access to the congregations by the researcher. A subjective questionnaire designed by the researcher and personal interviews were used in soliciting feedback from North American participants. Telephone interviews were used in soliciting feedback from church workers in India affected by the respective campaigns. Feedback from both groups was compared and contrasted for a subjective evaluation of the effectiveness of the program.

The Results

The components of the proposed program were affirmed by the responses of the Indian interviewees and the comparison of their responses with those of the North American participants.

Conclusions

The research affirmed the value of training for prospective short-term missionaries, including opportunity for examination of cultural preconceptions. Subjects' responses seemed to support the recommendation of the program that members be assigned duties on the basis of their demonstrated spiritual gifts. The need for North American groups preparing for mission travel to make concerted efforts at clear communication and coordination with believers in the target area is supported by the research. The propriety of considering the ambient culture in determining the technology to be used in evangelism is affirmed by the program evaluation. The inclusion of funding for local evangelistic workers and church buildings in the campaign budget is supported by the research. The research supports the concept and practice of wholistic mission when applied in harmony with other mission principles.

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To God be the glory.

CHAPTER I

INTRODUCTION

Statement of the Problem

Potential receptivity to public evangelism in some areas of the world is greater than capacity of the Seventh-day Adventist organizations in the area to conduct such activity. Some Seventh-day Adventist congregations in North America possess sufficient resources to travel to distant locations and conduct public evangelism. The effectiveness of efforts to match the resources with the need in a practical and tactful manner can be decreased by logistical and cultural obstacles. A program is needed to enhance effective preparation and teamwork by all parties in this process.

Statement of the Task

The task of this project is to design and evaluate a strategy whereby one or more Seventh-day Adventist congregations in the North American Division may plan, prepare for, and conduct a short-term evangelistic campaign in partnership with local members in an international setting.

Definition of Terms

Except where the context clearly modifies the sense of the term, in this text *mission* (in the singular) should be taken in the general sense—referring to the concept of sending or being sent, the overall duty of the church, or the fundamental task of one or more individuals due to their identity as believers. *Missions* (in the plural) should be

taken in a more specific sense, as instances or categories of instances of individuals or groups sending or being sent. Some overlap of meaning is of course inevitable. *Short-term* in reference to missions in this text generally refers to a stay—at the mission site by mission trip participants—of two to four weeks' duration. The *10/40 Window* describes that region including the nations entirely or mostly situated between ten and forty degrees north latitude in the eastern hemisphere. The term *Wholism* is used to designate an approach to mission work recognizing and including the various aspects of the human being, such as spiritual, physical, mental, emotional, and social characteristics.

Limitations of This Dissertation

The field research associated with this dissertation was qualitative in nature, and as such the conclusions drawn are not objectively verifiable. The program proposed was not field tested as a component of the research by volunteer congregations, therefore no before-and-after comparisons of congregational characteristics could be conducted for a more objective evaluation of the program in practice. The two existing programs examined as a means of program evaluation were chosen based upon convenience, due to physical proximity and an initial perception of similarity with the proposed program. One of the programs examined was conducted by myself and members of my congregations. Evaluation of feedback from that program must acknowledge the personal association. The training package prepared as a means of arriving at the goals of the program was designed within the time and resource constraints of the researcher in a D.Min. program, without systematic investigation of the principles or theories of learning or consideration of alternative possibilities for a training program. The primary focus of the development of the program was evangelistic activity in the 10/40 Window, and the

dissertation content reflects that fact. The scope of the program, however, does not include explicit training in the specific problems and religious traditions often encountered in the 10/40 Window, focusing rather on raising participants' awareness of the need to be sensitive to such issues wherever they may go. The dissertation therefore is presented simply as a program for short-term evangelism in an international setting.

Content of the Dissertation

The present chapter consists of introductory material. Chapter 2 examines material relevant to the principles and conduct of short-term missions in the Bible, the writings of Ellen White, and various contemporary authors. The chapter is divided into a section on applicable general principles of mission work, and a section establishing the harmony of the principles of short-term missions set forth in this research with the above-mentioned sources. Chapter 3 consists of the text of two handbooks, one for short-term mission team members and one for team leaders. The handbooks are designed to guide congregations through the process of preparation, planning, conduct, and follow-up for a short-term mission trip. In chapter 4 two short-term mission programs are examined. Their similarity to the program described in the preceding chapter is established. The proposed program is then evaluated through a qualitative review of the two existing programs. Chapter 5 includes a summary of the research, conclusions drawn from the research process and program evaluation, and recommendations for future research and policy considerations suggested by the present research.

Methodology

The Bible, the writings of Ellen White, and current literature relevant to short-term missions were reviewed. Chapter 2 was prepared, reflecting the principles

discovered during the literature review pertaining to the topic of mission in general terms and to the specific components of the present research on the conduct of short-term missions. The content of Chapter 2 and several short-term mission manuals and my experiences in conducting a short-term mission in 1999 were drawn together to prepare chapter 3. According to the original research plan, the two handbooks comprising chapter 3 were to serve as the guidelines followed by two volunteer congregations participating in a field test of the program. The congregations were to be selected in as nearly a random fashion as possible from among those interested in a mission trip and expressing an interest in the research. The congregations were to be oriented to the research, subjected to an initial evaluation using Natural Church Development materials, and observed as they followed the guidelines in the handbooks. I was to accompany them on their mission trips to observe and to interview national workers at the host site. Approximately three months later a follow-up evaluation of the congregations was to be conducted, using the same tool, for comparison. Evaluation of the field test and preparation of the remaining chapters was to follow.

Contacts with administrators across North America soliciting assistance locating prospective volunteer congregations began March 24, 2003, and continued through June 10, 2003. During this period over 190 contacts were made, by means of e-mails and telephone calls. Contacts included administrators and ministerial department directors in every union conference in the North American Division. When referred by workers at the union conferences, contacts were made with administrators and ministerial directors at various conferences. Some conferences also referred the question to subordinate leaders within the conference structure or to individual pastors. Some individuals at each

level declined to participate without further involvement. Some at each level referred me to a small number of pastors potentially interested in the research. A minority at each level e-mailed the research synopsis to a list of pastors in their organization. In each case where individual pastors were recommended to me, the congregations were previously involved in some kind of short-term mission and either planning a new trip already or for some other reason unwilling to participate in the research. In the cases where the synopsis was distributed, a small number of pastors responded with an initial interest. A handful of congregations considered the proposal formally. None proceeded as far as a visit from the researcher and an orientation to the research. No volunteer congregations were found.

Three types of responses encountered at various levels of the church organization during this search for volunteer congregations deserve comment. First, there were those who were simply not interested. It is easy to understand individual congregations being presently engaged in some other ministry and not having the time or resources to dedicate either to research or overseas ministry. It is more difficult to understand why a conference or union conference administrator would state categorically that nobody in their region would be interested in participating in this research, and decline to assist in contacting them. Either short-term missions or research in missions is apparently viewed as being of limited importance. Second, the fact that most referrals such individuals made to specific pastors were to those who had previous experience with mission trips. This pattern would seem to indicate an assumption that no new congregations are likely to be interested in short-term missions. Third, the statement made at various levels that those who are already involved in short-term missions would not likely benefit from or be

interested in short-term mission training must be challenged. If the principle of this statement were true, seminary training would be inappropriate for pastors who have already interned, and continuing education for pastors already in the field would be unnecessary. Finally it deserves mention that the leader of the one denominational organization in North America which the present research was able to identify as actively involved at present in coordinating short-term mission trips, when contacted about assistance locating congregations to participate in the research, declined to assist. The grounds stated were that this program would not require participants to use the sermon outlines prepared by that leader in their evangelistic presentations. Taken together, these discoveries early in the research process introduced a sense of general unawareness of the issues involved even in short-term cross-cultural ministry, and of the potential benefit of providing training for those involved. Recommendations are offered in the concluding chapter to begin to address that lack of awareness.

In consultation with the D.Min. adviser I determined to proceed with the research, evaluating the proposed program through a review of the experience of another congregation noted during the previously described process to be conducting a program similar to that associated with the research. I elected for the sake of credibility of results to include a review of the campaign conducted by the congregations of my own district in 1999 as well. A questionnaire was prepared and administered to team members from both programs. A group interview was conducted among members of the former program. An interview was conducted with the retired union conference administrator central to the development of the former program. Interviews were conducted with a visiting official of the Southern Asia Division and (by telephone) with five ministers and

administrators in the three Indian sections hosting the visits of the two programs reviewed.

Chapter 4 was prepared as a reflection of the evaluation process described, relating the similarity of the programs reviewed to the proposed program and the patterns and characteristics of the responses obtained. Chapter 5 and the present chapter were then prepared.

CHAPTER II

THEOLOGICAL FOUNDATIONS

Foundational Mission Principles

There are principles governing missions which must be articulated for an understanding of the assumptions underlying this project. Certain principles of mission activity not specific to this program are included in this section because the program is designed for the use of many who do not have a basic foundation in mission study.

Mandate

Issues are presented in this section which concern the connection of the mission of the church with the purpose and authority of God. This includes His role as sender, His operational involvement, the reach of His commission, and expectations deriving from these phenomena.

Authority for Missions

Among the last recorded words of Jesus is the command to His followers to engage in worldwide missions.¹ In Matthew's recording of this command the only imperative verb is "teach" (μαθητεύσατε), followed by two participles (βαπτίζοντες and

¹Matt 28:19-20; Mark 16:15; Luke 24:47-48; Acts 1:8.

διδάσκοντες) with “modal force,”¹ and preceded by the participle “going” (πορεύθεντες). Going is a necessary part of the fulfillment of the work mandated by Christ—in fact the context in which that work may take place and a normal state for believers.² Therefore even absent any other considerations, mission activity is obligatory for believers simply because of the command of Christ.

One of the most widely known passages of Scripture portrays God in the act of mission: the term mission derives from the Latin *missio*, “a sending”;³ and God “sent”⁴ His Son into this world. The focus of the New Testament on the mission of Christ is self-evident, and the writers of the New Testament affirmed the presence of the same topic in the Old Testament.⁵ Therefore the message of Scripture as a whole cannot be separated from mission. The existence of the Bible itself, with such a message, testifies that God is mission-minded.⁶ On a fundamental level, “missions begins in the heart of God.”¹ Believers are obligated to regard mission activity with an interest appropriate to a subject near God’s heart.

¹ Robert Garrett, “The Gospel and Acts: Jesus the Missionary and His Missionary Followers,” in *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions*, ed. Justice Anderson, Ebbie Smith, and John Mark Terry (Nashville, TN: Broadman & Holman Publishers, 1998); 73.

² Garrett, 71-74. Garrett characterizes πορεύθεντες as being in the “emphatic position.” In Mark’s version it is in the same initial position, though followed by only one verb, κηρύξατε, adding to the evidence that the element of going is foundational to the mission of the church.

³ *Webster’s New World Dictionary* (1980), s.v. “mission.”

⁴ John 3:17.

⁵ John 5:39; Acts 8:32-35.

⁶ Robert Kurka, “God’s Purpose and Plan: The Bible—A Missionary Revelation,” in *Completing the Task: Reaching the World for Christ*, ed. Edgar J. Elliston and Stephen E. Burris (Joplin, MO: College Press Pub. Co., 1995), 29.

The narratives of both the Old and the New Testament abound with accounts of God sending human agents on specific assignments. Moses, Isaiah, and Jonah serve as three examples—among many—of God’s employment of humans in mission prior to the incarnation of Christ. Jesus sent His disciples on targeted evangelistic missions during His own ministry. After the ascension the experiences of Peter with the household of Cornelius and Philip with the Ethiopian eunuch—as well as the travels of Paul and his associates—testify in practice that the use of human agents in the accomplishment of the divine purpose on earth was to be a continuing part of God’s strategy in the Christian era. Paul articulated a sequence of steps leading to saving faith in Rom 10:13-15. The prime element of the sequence and the key to mission is that someone was “sent” (vs. 15).² The existence of the same strategic mandate in the present is attested in the writings of Ellen White: God desires that those who have received the truth pass it along to others.³ This takes the form of a positive obligation,⁴ with a particular emphasis upon foreign missions.⁵ Mission activity is obligatory upon believers because it is the strategy God has chosen for the completion of the work of the gospel.

¹Michael A. Grisanti, “The Missing Mandate: Missions in the Old Testament,” in *Missions in a New Millennium: Change and Challenges in World Missions*, ed. W. Edward Glenny and William H. Smallman (Grand Rapids, MI: Kregel Publications, 2000), 44.

²J. Ronald Blue, “Go, Missions,” in *Vital Missions Issues: Examining Challenges and Changes in World Evangelism*, ed. Roy B. Zuck, (Grand Rapids, MI: Kregel Resources, 1998), 243-249.

³Ellen G. White, *Testimonies for the Church*, 9 vols. (Boise, ID: Pacific Press, 1948), 6:16.

⁴*Ibid.*, 22.

⁵Ellen G. White, *Manuscript Releases*, vol. 14 [Legacy of Light CD-ROM] (Silver Spring, MD: Ellen G. White Estate, 1993), 164.

Christians are responsible to engage in missions in personal allegiance to Jesus.¹ Christians are called to be inspired by Christ's example and to imitate Him in dedication to mission.² Yet each of these activities may be taken as external processes. Arguably the most important mandate for mission activity is an internal phenomenon. In John 20:21 Jesus indicates that His sending of the believers is like the Father's sending of His Son. That normative mission was based not only upon the task assigned or the strategy employed but also upon the identity of the One sent. After Jesus freed the Gadarene demoniac, that individual expressed a desire to continue in the presence of Jesus, presumably to learn more from Him and enjoy the blessing of proximity to Him. Jesus, in apparent refusal of his request, sent him instead to relate to his friends the account of his deliverance.³ Jesus' response, far from being a refusal, was in fact a profound granting of the man's desire to be His follower. The task of telling his friends of his experience with Jesus was a share in the mission of Jesus for the salvation of lost humans, and the surest way to be in His presence. Believers are sent in continuation of the mission of Christ.⁴ Christ's presence with His followers in this activity is guaranteed.⁵ When humans are engaged in the fulfillment of God's will it is with the

¹J. Mack Stiles and Leeann Stiles, *Mack & Leeann's Guide to Short-Term Missions* (Downers Grove, IL: InterVarsity Press, 2000), 30-33.

²Garrett, 63.

³Mark 5:18-20; Luke 8:38-39.

⁴W. Edward Glenny, "The Great Commission: A Multidimensional Perspective," in *Missions in a New Millennium: Change and Challenges in World Missions*, ed. W. Edward Glenny and William H. Smallman (Grand Rapids, MI: Kregel Publications, 2000), 110.

⁵Matt 28:20.

assurance that God Himself is present, providing the motivation and the ability to do so.¹ Since Christ is sent, and every believer has the Spirit of Christ dwelling within,² every believer is sent. “You cannot be a Christian and not be a missionary”;³ it is a matter of identity. Believers are engaged in mission by the fact of the presence of Christ within them.

Mission activity by believers therefore is mandated by God’s command, by the knowledge that it is of elemental importance to God, by the testimony that it continues to be God’s strategy, and by the Spirit of a mission-minded Christ living within believers and motivating and informing their service. The consideration of involvement in missions or of specific mission strategies must be carried out in constant awareness of these facts. Likewise it is to be expected that missions well conducted will show evidence of such an awareness—for example, in an increasing sense of the worth of missions in God’s eyes and in the experience of the Spirit-filled believer.

Scope of Mission

Jesus commanded His followers to continue His mission in universal terms: “all nations.”⁴ He expressed this mandate in spatial terms just prior to His ascension.⁵ John

¹Phil 2:13.

²Rom 8:9.

³Ellen G. White, “The Conference in Sweden,” *Review and Herald* [Legacy of Light CD-ROM] (October 5, 1886), par. 16.

⁴Matt 24:14, 28:19; Mark 13:10; Luke 24:47.

⁵Acts 1:8: “unto the uttermost part of the earth.”

restated it in terms of universality of “nation, kindred, tongue, and people.”¹ The continuing worldwide scope of the gospel in the present is evident in the comments of Ellen White: “God's people are not to cease their labors until they shall encircle the world.”² “The gospel is not to be restricted to any time, or confined to any place. The world is the field for the gospel minister, and the whole human family is his congregation.”³

Consideration of mission strategy should be characterized by an awareness of the need to convey the gospel to the entire world. Likewise when missions are being conducted appropriately, evidence to that effect should be present in the vitality of established congregations: “Nothing so strengthens the churches as to see the work progressing in other portions of the vineyard.”⁴

Management of Missions

Given that mission originates with God and comes to mankind at God’s direction, it would seem reasonable to look for God’s involvement in the operational management of missions as well. Hesselgrave identifies three normative sources for the study of missiological issues: scriptures, creeds, and theological systems; social and behavioral sciences for understanding peoples and cultures; and “past and present missionary

¹Rev 14:6. Without an attempt to distinguish between the nuances of ἔθνος, φυλῆ, and λαός, the intent seems to be to include any segment of humanity imaginable including, at least, racial, political, cultural and linguistic groupings.

²Ellen G. White, “Testimonies to the Church Regarding the Strengthening of Our Institutions and Training Centers,” Pamphlet no. 8, in *Special Testimonies, Series B* [Legacy of Light CD-ROM] (Sanitarium, CA: The Author, 1907), 11.

³Ellen G. White, “Preach in Regions Beyond,” *Review and Herald* [Legacy of Light CD-ROM] (March 11, 1902), par. 6.

⁴Ellen G. White, *Medical Ministry* (Mountain View, CA: Pacific Press, 1963), 317.

experience.”¹ While each of these is an appropriate resource, they are best understood and applied not as original sources but as avenues by which the direction of God for His work may be communicated to the human workers.

Scripture claims for itself the role of comprehensive guide to the Christian life.² Creeds and theological systems are valid sources only to the extent of their harmony with scripture as the authoritative standard.³ Jesus stated, “As my Father has sent me, even so send I you.”⁴ This statement “indicate[s] that the mission of Jesus is a model for the mission of His followers.”⁵ Jesus’ responses to Satan’s temptation with “it is written”⁶ and His proclamation of the themes of His mission in the synagogue at Nazareth⁷ are clear indication that Jesus relied upon scripture as God’s means of governing the daily choices in the conduct of His mission.⁸ The management of mission operations by His

¹David J. Hesselgrave, Preface to *Missiology and the Social Sciences: Contributions, Cautions, and Conclusions*, ed. Edward Rommen and Gary Corwin (Pasadena, CA: William Carey Library, 1996), 1.

²Tim 3:16-17.

³I would understand Hesselgrave’s inclusion of creeds here to serve as a source of reference in formulating the message of missions, rather than in operational management; and doubtless from the perspective of credalism as a legitimate form of affirmation of theological truths. Because management is the issue here, and especially because creeds cannot substitute for the authority of scripture, creeds are discounted as a sound source in this research. Theological formulations may in many cases be useful for a discussion of management of mission operations, but again only to the extent that they are based upon the text and the themes of scripture as the primary tool in God’s hands. One particular issue of the involvement of theological formulations will be taken up in the discussion of the great controversy paradigm in the context of the message of missions.

⁴John 20:21.

⁵Glenny, 108-109.

⁶Matt 4:4, 7, 10; Luke 4:4, 8.

⁷Luke 4:16-21.

⁸Jacques Matthey appropriately characterizes the descent of the Spirit upon Jesus as “his empowering for mission,” and the temptation as picturing “the missionary methods and tasks Jesus refused to use and accomplish.” Jacques Matthey, “Luke 4:16-30: The Spirit’s Mission Manifesto—Jesus’ Hermeneutics—and Luke’s Editorial,” *International Review of Mission* 89, no. 352 (January 2000), 3.

followers must be governed by scripture as well. Ellen White called on believers to study God's instructions to Israel to determine how best to arrange their efforts in the present to rightly represent Him.¹ She also pointed to the methods of Jesus in His work as an example for our work.² Scripture also offers the record of the work of Paul and the other apostles as patterns to study.³ Mission activities should show evidence of being based upon the principles of the methodology recorded in Scripture.⁴

Social and behavioral sciences can be invaluable to the management of mission activities. They can reveal much about the populations believers work to reach,⁵ and about the preconceptions and prejudices of the mission force.⁶ Conclusions drawn by the sciences, however, must still be held subordinate to the normative authority of scripture in mission methodology. Science-based approaches having neither the words of Jesus nor other biblical support are merely human wisdom and inappropriate for our work.⁷

¹Ellen G. White, *Gospel Workers* [1892] [Legacy of Light CD-ROM] (Battle Creek, MI: Review and Herald, 1901), 308.

²White, *Testimonies for the Church*, 9:121.

³Borge Schantz, *A Path Straight to the Hedges: Evangelism in Developing Areas* (Nampa, ID: Pacific Press, 2000), 37.

⁴This research did not reveal explicit claims by Ellen White to a normative role in the management of missions, therefore this subject is not treated separately here. Nevertheless the abundance of statements she made offering instruction in this field is evidence of her intent for her writings to be taken as an authoritative source in missions. For purposes of this research the Bible is taken as normative, and Ellen White's writings are taken as authoritative applications of the biblical norms.

⁵Anthony Bellagamba, *Mission and Ministry in the Global Church* (Maryknoll, NY: Orbis Books, 1992), 2-9, enumerates ten megatrends affecting global mission.

⁶For a summary of ways in which missionaries have carried the characteristics of their home cultures unawares into the mission field and their relationships with indigenous people, see Charles R. Taber, *The World Is Too Much With Us: "Culture" in Modern Protestant Missions* (Macon, GA: Mercer University Press, 1991), 160.

⁷Ellen G. White, *Gospel Workers* (Washington, DC: Review and Herald, 1915), 309-310.

“Methods that are congruent with biblical teachings and which produce a biblically approved result are acceptable. Biblical congruency does not demand that the method be directly mentioned in Scripture but does demand that biblical values not be compromised by the method.”¹ It is appropriate therefore to use scientific findings in management of mission activities to the extent that they are not in dissonance with scriptural principles.

Paul’s instructions in his letters to Timothy and Titus serve as biblical evidence of the propriety of consulting the experiences of other missionaries in the daily operational management of missions. The collective experience and wisdom of councils,² and by extension organizational structures under the authority of scripture, may also well be consulted as legitimate sources in missions management.

Paul’s vision of the “man of Macedonia”³ reveals another avenue by which God provides management input for the conduct of missions: directly to the missionary, through the work of the Holy Spirit or angels. Ellen White states that our work “can be accomplished only in the power of, and through, the Spirit, and under the direction and guidance of Christ.”⁴ In the last days of earth’s history, increasingly, God will intervene in the work of His people in a manner which far supersedes their capacity to plan.⁵

Mission planners and missionaries must exercise the greatest possible wisdom in mission

¹Ebbie Smith, “Introduction to the Strategy and Methods of Missions,” in *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions*, ed. Justice Anderson, Ebbie Smith, and John Mark Terry (Nashville, TN: Broadman & Holman Publishers, 1998), 444.

²Ellen G. White, *Testimonies to Ministers and Gospel Workers* (Mountain View, CA: Pacific Press, 1962), 216.

³Acts 16:9-10.

⁴Ellen G. White, “For a Witness Unto All Nations,” *Review and Herald* [Legacy of Light CD-ROM] (November 14, 1912), par. 17.

⁵White, *Testimonies to Ministers and Gospel Workers*, 299.

operations, but leave room for, and indeed anticipate, the intervention of God to move the work in directions only He can foresee.

In the choices involved in management of missions, therefore, it is necessary to take scripture as normative, and appropriate to consult the findings of behavioral and social sciences and the experience of missionaries for guidance, always under the authority of scripture. Denominational organizations and structures might serve as means by which such experience may be accessed. Each of these sources—as well as direct intervention by God—should be understood as avenues for the missionary to gain guidance from God as the ultimate authority for the work at hand. Mission activities, well managed, should show evidence of harmony with each of these forms of guidance as they may be manifested.

Message

Divine authorship determines the message of missions. Competing claims as to its nature make necessary a statement of parameters for the message carried by the program.

Content

Jesus told His disciples before His ascension that they were to preach “the gospel” (Mark 16:15) throughout the world. They were to be “witnesses unto me” (Acts 1:8) in all the world. The commission in Matthew’s gospel was associated with baptism and discipleship, and charges believers to “teach them to observe all things whatsoever I have commanded you” (Matt 28:19-20). The content of the message then is to bring a positive change, to center on Christ, and to include practical instruction which shapes the life of the believer. John states the purpose of his gospel to be that the reader “might believe

that Jesus is the Christ, the Son of God, and that believing [he/she] might have life through his name” (John 20:31).¹ By extension, faith and salvation might be understood to be a legitimate goal in choosing a message for missions as well. In Luke, Jesus states that the disciples are to be “witnesses of these things” (24:48). His reference includes repentance and forgiveness in Christ and the suffering and resurrection of Christ, but also includes the observation that each of these events was foretold in scripture, and that scripture contains even the promise that this would all be preached to all nations.² John affirms that the message to be proclaimed in the present time includes the gospel, appeals to worship God as Judge and Creator, warnings of the corrupt state of the church on earth, warnings of the certainty of judgment for those who allow themselves to be deceived, and description of the characteristics of those who will walk with God.³ All of the words and thoughts of scripture are the message of missions, but based on these passages that message might be summarized as being that which will focus hope on Jesus as mankind’s only hope for eternal life in freedom from sin,⁴ teach believers how to walk in that hope, and prepare believers to stand uncondemned before God in the judgment. Missions conducted well are those which show evidence of leading hearers in this direction.

¹Glenny, 107.

²Ibid., 106.

³Rev 14:7-12.

⁴White, *Testimonies*, . 6:19-20.

Paradigm

The statements of Jesus that His disciples are to be “witnesses” of Him,¹ and of the truths He taught and events of His life,² introduce an important aspect of the perspective from which His message is to be proclaimed.³ The message was intended to be applied in the recipients’ lives, and therefore to be proclaimed by those in whose lives it had been applied. Mission activity must expect and affirm a sound personal experience in the Christian walk on the part of those involved in the work.

Those involved in Seventh-day Adventist mission activity must present a message which is consistent with the unique paradigm of biblical present truth specific to the time of the end.⁴ The three angels’ messages of Rev 14:6-12 may be taken as a summary of that paradigm, presenting the gospel which has been true since the beginning, but in the context of the onset of judgment and the impending resolution of the challenge to the character of God in the conflict between Christ and Satan. Christians today are increasingly viewing mission through ecumenical eyes rather than denominationally.⁵ This leads some, when confronted by the idea of a message unique among Christian groups being presented as by the mandate of God, to suspect either an extra-biblical

¹Acts 1:8.

²Luke 24:48.

³Glenny, 106.

⁴Schantz calls for clear presentation of our unique message; also for contextualization and wholism (100), each of which will be discussed in subsequent sections.

⁵Paul E. Pierson, “Local Churches in Mission: What’s Behind the Impatience with Traditional Mission Agencies?” *International Bulletin of Missionary Research* 22 (October 1998): 146-150.

message or simply outdated sectarian jargon for the common message.¹ Yet in the presence of increasing calls to conform with the popular Christian paradigm, Adventist believers are urged to abandon no part of the biblical view which has shaped Adventist beliefs.² In the context of the Seventh-day Adventist movement, mission must present the gospel through the paradigm of the cosmic conflict revealed in biblical prophecy. Mission activity is well conducted which cultivates believers grounded in an understanding of the issues in that conflict and growing in the practice of the cause of God in the present life.

Contextualization

While the gospel is a universally applicable message, the communication patterns of any human culture will be to some extent foreign to members of any other human culture. To be most effective in missions, then, those carrying the message cross-culturally must attempt to contextualize the gospel message—to “tell the truth of the gospel by making it culturally relevant without having it become culturally relative.”³ In order to accomplish this in any cross-cultural context, it is helpful to understand the relationship between the gospel and human culture.

¹Martin Goldsmith, “Evangelism Among Muslims and Evangelical Perspectives,” in *The Three Angels and the Crescent, a Reader: Adventist Approaches to Islamic People*, ed. Jonquil Hole and Borge Schantz (Bracknell, Berkshire, England: SDA Global Centre for Islamic Studies, 1993), 188.

²White, *Testimonies*, 6:17.

³Bruce Bradshaw, *Bridging the Gap: Evangelism, Development and Shalom*, Innovations in Mission Series, ed. Bryant L. Myers (Monrovia, CA: MARC, 1993), 50.

The Gospel as critic of culture

Culture involves at least three fundamental aspects of the life of a group of people: the technological, or interaction with the physical world; the sociological, or interaction between individuals or groups; and the ideological, or patterns of belief, perspective, and values of a people. In each of these areas cross-cultural workers may expect to find differences.¹ When the gospel comes in contact with any culture, the gospel is always in tension with some portion of that culture. There is no culture from which the gospel is indistinguishable, or which defines the terms of the gospel to be communicated to any other culture. Therefore the mission worker must realize that in communicating the gospel its interaction with at least three cultures must be taken into account: the culture of the Bible writer (and that of his intended audience, if different from his own), the culture of the missionary, and the culture of those with whom the worker intends to communicate.² The gospel stands above and critiques all cultures.³ “The gospel must . . . remain prophetic. It must stand in judgment of all that is evil in all cultures as well as in all persons.”⁴ Missions well conducted should avoid cultural relativity by showing evidence that the gospel is held as authoritative over any culture with which it comes in contact.

¹David J. Hesselgrave, *Communicating Christ Cross-Culturally* (Grand Rapids, MI: Zondervan, 1991), 101.

²Ibid., 107-113.

³The decision of the Jerusalem Council (Acts 15:23-29) stands as evidence that the culture of believers of one race was not to be imposed on believers of other races. This makes it possible for converts to remain within their own culture rather than abandoning it for another. See Darrell L. Whiteman, “Contextualizing the Gospel [editorial],” *Missiology* 25 (January 1997): 3.

⁴Jerald Whitehouse, “Critical Contextualization and Beyond: How Shall We Move in a Pluralistic World?” in *Effective Muslim Relations Resource Materials*, ed. Global Center for Adventist Muslim Relations (Loma Linda, CA: The Author, 1997), 7.1 – 7.2.

The Gospel as fulfillment of culture

Paul points out¹ that God in some manner is at work in all cultures. Mission workers would do well to recognize the presence of God's message among members of the culture they seek to impact.² Rather than representing themselves as bringing God to the culture in question, they might lead members of that culture to realize that God has already been at work among them.³ Less effort would be required to build on what God is presently doing, on the foundation already laid, than to attempt to build it over again as though God has had no influence there.⁴ The gospel must be seen to affirm and add to and guide in the development of whatever good may already be present in a culture rather than giving people the idea that everything about their way of life must be thrown out.⁵

¹Rom 1:19-20.

²Kurka, 25.

³Bradshaw, 53.

⁴By way of example Whitehouse, speaking to issues of Muslim mission activity, suggests that "If we perceive Islam as having spiritual roots in the line of truth that God was preserving in the Eastern peoples . . . , it allows us to relate to Islam in a much more respectful manner." Jerald Whitehouse, "A Summary of Principles of Effective Muslim Relations We Have Learned Thus Far," in *Effective Muslim Relations Resource Materials*, ed. Global Center for Adventist Muslim Relations (Loma Linda, CA: The Author, 1997), 1.1 – 1.2.

⁵This perspective must not be confused with the idea that a Muslim, for example, can become a Christian and still be even a more fulfilled Muslim. Too many tenets and practices of Islam are antithetical to biblical teachings. See Winfried Corduan, *Neighboring Faiths: A Christian Introduction to World Religions* (Downers Grove, IL: InterVarsity Press, 1998), 111. See also Denis J. Green, "Guidelines from Hebrews for Contextualization," in *Muslims & Christians on the Emmaus Road*, ed. J. Dudley Woodberry (Monrovia, CA: MARC, 1989), 246. Neither may it be taken to mean that Christ fulfills any and all religions in quite the same way as He did that of the Old Testament (Matt 5:17), as posited in IMBISA Secretariat, *Inculturation: The Faith That Takes Root in African Cultures* (Gweru, Zimbabwe: Mambo Press, 1993).

The Gospel in the context of culture

Proclaiming the gospel is a process of communication, and “the measure of communication is not what is intended but what is understood.”¹ The task of cross-cultural missions is to express the gospel message in ways which are understandable within the thought forms of the target culture.² Culture’s values and presuppositions shape the perceptions of needs by members of a given culture, and therefore determine the factors which will be the most effective sources of motivation to action within that culture.³ A comparison of Jesus’ conversations with Nicodemus⁴ and the woman at the well⁵ reveals that His presentation of the gospel varied with the background of the hearers. Thus the intended audience of mission activity determines both the vocabulary to be used and the method of presentation.⁶ Mission activity should be conducted in a culturally relevant manner, consonant with the thought patterns of the intended recipients.⁷

¹Paul Muench, “The Role of the Expatriate Missionary in the Twenty-first Century,” *Missio Apostolica* 7 (May 1999): 22.

²Darrell L. Guder, *The Incarnation and the Church's Witness* (Harrisburg, PA: Trinity Press International, 1999), 47-55.

³Marguerite G. Kraft, *Understanding Spiritual Power: A Forgotten Dimension of Cross-Cultural Mission and Ministry* (Maryknoll, NY: Orbis Books, 1995), 13-18.

⁴John 3:1-21.

⁵John 4:7-26.

⁶Arturo Schmidt, “Approach to Moslems,” in *Study Guide for Mission to Moslems*, ed. Kenneth Oster (Colfax, CA: Kenneth Oster, n.d.), 14. See also White, *Gospel Workers*, 468.

⁷This principle should extend to all aspects of the interaction between individuals of differing cultures in the process of missions, including the arrangement and theme of communication, its level of assumed common background understanding, its emphases, the circumstances and structures of the public activities, and the patterns of interaction of those involved toward one another and toward guests.

This principle must not be interpreted as an elevation of the culture within which the missionary works above the sending culture. Ellen White identifies the latter as equally an extreme to be avoided as

Wholism

Issues concerning the interaction between the spiritual, physical, and other aspects of the human being in the presentation of the gospel message by missionaries are discussed in this section.

Inclusion of the Holy Spirit

Westerners presenting the gospel in a culture with a non-Western world view must avoid associating the gospel with the dualistic idea of a separation between the physical or secular and the spiritual—an idea which may be entirely unfamiliar to the recipients.¹ Scripture associates salvation with healing, justice, and social relationships as well as the spiritual.² Even teaching of the Bible, which Western Christians would take as an activity in the spiritual realm, may as likely be conducted largely by means of proclaiming propositional truths with little consciousness of the involvement of the Holy Spirit in the communication and learning processes. Yet Christ referred to the Holy Spirit as the Spirit of truth, and declared that His role was to lead Christ's followers into all truth.³ Mission activity must be conducted in the constant realization that it is by the direction and power of the Holy Spirit alone that any such activity can be effective. He

elevating the sending culture above the receiving culture, and one which would cost the mission workers their influence among the receiving culture. See Ellen G. White, *Manuscript Releases*, vol. 3 [Legacy of Light CD-ROM] (Silver Spring, MD: Ellen G. White Estate, 1993), 106. The principle advocated here is thus in harmony with the perspective that the gospel is in a position equally to critique all cultures, and affirms that humans who are in fact unable to fully remove themselves from their native culture may legitimately do the work of missions in cultures to which they were not born. See also Corduan, 41; and Anthony J. Gittins, *Ministry at the Margins: Strategy and Spirituality for Mission* (Maryknoll, NY: Orbis Books, 2002), 14.

¹For a detailed discussion, see Bradshaw, 28-32 and 54-58.

²Ronald J. Sider, *Good News and Good Works: A Theology for the Whole Gospel* (Grand Rapids, MI: Baker Books, 1993), 85-88.

³John 16:13.

will apply biblical truths to the lives of the recipients, both to their beliefs and to every aspect of their daily experience. Missions rightly conducted will show evidence of His involvement in all parts of the message and work of the participants.

Manifestation of the gifts of the Spirit

When the Holy Spirit chooses to build up the church, He does so by means of providing workers with any of a variety of gifts—including prophecy, apostleship, evangelism, pastoring, teaching, healing, and government or administration.¹ These gifts clearly have an application in the work of missions, and they clearly may be brought to bear on areas of the daily lives of the recipients of the gospel which some cultures may see as secular or physical rather than spiritual. An emphasis on either the so-called spiritual or physical in missions, to the neglect of the other, is unbiblical and inappropriate.² Effective mission strategies may include health-care activities,³ prayer for

¹ 1 Cor 12:28; Eph 4:11-12.

²Sider, *Good News and Good Works*, 17. Thus passages such as Jas 1:27 (in the context of a discussion of faith and works in the believer's life) and Matt 25:31-46 (indicating the role of good works as evidence in the judgment) should not be so interpreted as to proscribe the exercise of gifts of preaching and teaching; likewise Matt 28:19-20 (on the presence of teaching and training in the missionary task of the church) and Rom 10:14-15 (highlighting the role of preaching) should not be taken to deny the validity or value of such gifts as healing, helping or administration. In a similar light Ellen White criticized preaching practices not in harmony with Christ, and excessively long sermons. See, for example, Ellen G. White, "Spiritual Benefit the Object of Camp-Meetings," *Review and Herald* [Legacy of Light CD-ROM] June 23, 1891, par. 6-7; and idem, "Consecration and Diligence in Christian Workers," *Review and Herald* [Legacy of Light CD-ROM] June 24, 1884, par. 12. She also warned against the practice of evangelism or ministry by means of preaching without personal study and care for the immediate needs of the people, and explicitly in regard to areas where the work is relatively new. See, for example, idem, "Preaching Not Sufficient: Personal Work of Utmost Importance," in *An Appeal and Suggestions to Conference Officers* [Legacy of Light CD-ROM] [pamphlet] (Melbourne, Australia: The Author, 1893), 17-18. Ellen White consistently attested to a view combining public proclamation with private demonstration.

³G. Gordon Hadley, "The Medical Work in Relation to Islam," in *The Three Angels and the Crescent, a Reader: Adventist Approaches to Islamic People*, ed. Jonquil Hole and Borge Schantz (Bracknell, Berkshire, England: SDA Global Centre for Islamic Studies, 1993), 197-207; see also Ellen G. White, *The Ministry of Healing* (Mountain View, CA: Pacific Press, 1937), 145.

healing of the sick,¹ and instruction in healthful principles of living.² They may address social and community relationships³ and economic concerns.⁴ The primary purpose to be kept in mind, however, is the proclamation of the gospel, and the various component parts must be kept in balance and not permitted to eclipse the message as a whole.⁵ Mission activities well conducted will show evidence of the guidance of the Holy Spirit in the granting of His gifts, and a balance in the exercise of those gifts which addresses the various aspects of the lives of the recipients.

Principles Specific to Short-Term Missions

Certain mission principles apply directly to the conduct of short-term activities within the scope of this program. These are the subject matter of this section.

Duration of Contact

Issues are discussed here which relate to the short duration of public activity in this program.

¹Schantz, 88.

²Ellen G. White, *Counsels on Health* (Mountain View, CA: Pacific Press, 1957), 434.

³Valerie Bernard-Channer, "Women in Islam," in *The Three Angels and the Crescent, a Reader: Adventist Approaches to Islamic People*, ed. Jonquil Hole and Borge Schantz, (Bracknell, Berkshire, England: SDA Global Centre for Islamic Studies, 1993), 79.

⁴Sider, *Good News and Good Works*, 77-80.

⁵In the context of a discussion of the relationship between medical missionary work and the preaching of the gospel, Mrs. White wrote: "He has not directed that any one feature of the message should be carried on independently or become all-absorbing. In all His labors He united the medical missionary work with the ministry of the word. . . . Thus should the Lord's messengers enter his work today. . . . In our work for the poor and unfortunate, we shall need to be guarded, lest we gather responsibilities which we shall not be able to carry. . . . God does not sanction the pushing forward of one line of work without regard to other lines. He designs that the medical missionary work shall prepare the way for the presentation of the saving truth for this time, the proclamation of the third angel's message. If this design is met, the message will not be eclipsed nor its progress hindered." White, *Testimonies*, 6:292-293.

Shorter Contact

Mission activity at the present time may be viewed as moving in two channels: mission as process – characteristically long-term, more traditional activity; and mission as project – that activity focused in more recently-developed directions including attempts to identify and approach people groups systematically, formation of new mission organizations with specific interests, and widespread lay involvement in mission work. It is in the latter channel that shorter-term mission activities might be included.¹

While some may see short-term missions as anything involving less than a lifetime, the average duration of work in a cross-cultural setting is far shorter—as short as six and one-half years.² Short-term work should be understood as that which is designed

¹E. David Dougherty, “What’s Happening to Missions Mobilization,” *Evangelical Missions Quarterly* 34 (July 1998), 276-280. Within the official structure of the Seventh-day Adventist denomination mission as process is represented by the division organization of the world church and the employment of interdivision workers as described in Chapters M, N, O, P and Q of the church’s Working Policy, and by the work of ADRA (Chapter HA of the same document) and the other permanent structures of the church. See General Conference of Seventh-day Adventists, *General Conference Working Policy 2002-2003* [Internet]; available online at <http://www.adventist.org/gc/secretariat/WPolicy.htm>; accessed March 2, 2003. Mission as project is not readily evident in the *Working Policy*, but is widespread in the denomination in the form of the activities mentioned in the text above—particularly the involvement of lay members and congregations in projects such as short-term missions. One author categorizes missions as long-term, cross-cultural traditional missionaries and “double-identity” or “bi-vocational”—but makes no mention of short-term missionaries. See William H. Smallman, “Missions—Personnel With Purpose: A Survey of Contemporary Missions Principles,” in *Missions in a New Millennium: Change and Challenges in World Missions*, ed. W. Edward Glenny and William H. Smallman (Grand Rapids, MI: Kregel Publications, 2000), 33-36. Another notes the criticism that those who are only engaged in mission activities for a short period are not really missionaries at all, but observes that the label is really irrelevant. Seth Barnes, “The Changing Face of the Missionary Force,” *Evangelical Mission Quarterly* 28, no. 4 (October 1992): 380-381.

²John Reed Crawford, “Reflections from a ‘Fly-in Missionary,’” *Missiology* 25 (July 1997): 341. The standard initial term for Seventh-day Adventist interdivision employees is presently from two to six years, with two-year extensions and the understanding that renewals are anticipated. General Conference of Seventh-day Adventists, *General Conference Working Policy 2002-2003, Chapter P—Terms of Interdivision Service, Furloughs, and Optional Annual Leaves, section P 10 05* [Internet]; available online at <http://www.adventist.org/gc/secretariat/RTFFiles/WorkingPolicy/Gcwp-p.rtf>; accessed March 2, 2003.

to last for a matter of weeks or, at the most, months, not years, and which has a specific, limited purpose.¹

The apostle Paul spent a year or more (not counting imprisonment) in only three places: Antioch, Corinth, and Ephesus. More often he preached for a matter of days or weeks, then moved on.² On his first mission trip his work on the island of Cyprus occupied eight weeks, he worked in Pamphylia for two weeks, at Iconium for four or five months, and in Lystra and Derbe for fourteen weeks. On his second trip he averaged three months per city. Jonah is an Old Testament example of a prophetic mission lasting a matter of days. Peter's mission to Caesarea lasted a week or less.³ Short-term mission activities enjoy a clear precedent in scripture.⁴

Applications

Several tasks are seen as practical functions for short-term missionaries. Barnes groups their usefulness in two general areas: facilitation of the work of established missions, and promotion of longer-term missions.⁵ Cheesman sees them as useful in a limited way in encouraging Christians in their area of work, doing literature evangelism,

¹Daniel Patrick McDonough, "The Role of Short-Term Missions in the Great Commission: A Study of the Effects of STEM Ministries' Short-Term Mission Program on the Participants," Microform (M.A. Thesis), (Calvin Theological Seminary, 1996), 29.

²Ibid., 338.

³Stiles and Stiles, 39-40.

⁴The ministry of Ellen White involved stays of several years in a few locations, during which countless visits and convocations of a shorter duration were conducted. Transportation capabilities of the period precluded short-term visits to other continents as a whole, but she was certainly no stranger to short-term public speaking activities within her reach.

⁵Barnes, 377.

and performing supportive tasks such as building construction.¹ Crawford lists short-term activities as including medical missions (for specialists), mechanical or technical missions (in support of institutions), specialized teaching tasks (such as for missionaries' children), teaching (previous contact or familiarity with the culture is very helpful here), and short-term preaching.²

Cautions and benefits

Crawford describes short preaching missions as the most difficult role because there may be revival or conversion in the presence of high emotion but little or no integration: there is likely to be "more confusion than real conversion."³ In this assessment, however, he makes the assumption that there is no preparatory or follow-up work going on in cooperation with the preaching visit, and no participation by workers of the same (or similar) culture as that of the recipients. Inclusion of these may enhance the integration of new believers and strengthen the conversions.

Occasionally short-term work is criticized because of the perceived higher expense. The financing of short-term missions, however, is often covered by funds separate from existing missions budgets, and which would not likely have been raised for longer-term missions. In addition, short-term missions expose believers first-hand to the

¹Graham Cheesman, *Mission Today: An Introduction to Mission Studies* (Belfast: Qua Iboe Fellowship, 1989), 64.

²Crawford, 340. Applications within the Seventh-day Adventist denomination include each of these types of activity.

³Ibid.

needs of those living in other parts of the world,¹ which may increase the commitment of participants and sending congregations to future support of the missions with which they were involved. The reasonable concern for the efficient use of resources for the spread of the gospel must also be balanced by the difficulty of calculating the long-term benefits of any mission activity to the recipients, to the participating missionary personnel in terms of spiritual advancement, or to the cause as a whole in terms of the inspiration or development of a new generation of missionaries.² The experience of sending and supporting short-term mission personnel may also have the effect of inspiring and encouraging the sending church and broadening the horizons of its members.³

Short-term mission workers have been criticized as an additional load on overworked long-term missionaries, requiring an investment in time and effort to be shown around, lodged, fed, and translated for.⁴ They are seen by some as bearing little fruit in the mission field. These criticisms have been justifiable at some times and in some places, but with appropriate models of missions and effective preparation of participants the benefits to all involved may be expected to outweigh the expense.⁵

Some have criticized (especially younger) participants in short-term missions for an apparent lack of commitment to mission service or to Christ. Yet so-called Generation

¹Greg Livingstone, "Does It Work? Why Short-Terms Cause More Good Than Harm," in *Stepping Out: A Guide to Short Term Missions*. ed. Tim Gibson, Steve Hawthorne, Richard Krekel, and Kn Moy (Seattle, WA: YWAM Publishing, 1992), 23-24.

²Barnes, 379-380.

³Livingstone, 23-24. See also Cheesman, 64.

⁴Crawford, 339.

⁵Barnes, 377-378.

Xers may be fully committed to Christ and not experience loyalty to any one mission activity or field. Their stance may simply reflect an honest flexibility and openness to God in the rapidly changing circumstances surrounding their lives.¹

It is to be expected that some will be attracted to involvement in a short-term mission from some degree of desire for travel or adventure or other motivation not in keeping with a simple desire to serve. This is not a reason to discourage short-term missions as much as it is an argument in favor of providing a sound screening process with congregational accountability and a practical and spiritual training package for those who choose to be participants in short-term missions.²

Perhaps the simplest and most practical reasoning supportive of short-term missions is that such activity is a response to the call of God: He commissioned missions, and “a short-term missions trip is a practical and quick way” to respond.³ Short-term activity gives many an opportunity for missions involvement that most would not otherwise have.⁴ Short-term missions may function as a biblically grounded and appropriate means of carrying out the gospel commission.

¹Richard Tiplady, “Let X = X: Generation X and World Mission,” in *Global Missiology for the 21st Century: the Iguassu Dialogue*, ed. William D. Taylor (Grand Rapids, MI: Baker Academic, 2000), 472.

²See chapter 3 of this paper for further discussion of screening and training processes.

³David C. Forward, *The Essential Guide to the Short Term Mission Trip* (Chicago: Moody Press, 1998), 31.

⁴Forward, 36-37.

Longer Contact

One of the most fundamental features of the mission of Christ is that “the word was made flesh, and dwelt among us”(John 1:14). The long-term element in His mission is unmistakable.¹ Short-term missions taken alone lack that element. The risk involved is oversimplification: “an over-emphasis on short-term missions that minimizes longer-term service, and an inadequate biblical theology of vocation.”²

[Short-term mission trips] can yield wonderful results. They can give people a much deeper understanding of the task remaining among unreached peoples. They can fire vision, quicken prayer and catalyze commitment to more permanent engagement. But any short-term activity finds its greatest value when it exists, not for its own benefit, but as an integral part of a long-term process. This allows the fruits of the short-term mission to be evaluated, and the good to be preserved and channeled.³

The comparative stability and depth of a long-term perspective in connection with short-term activities may provide the incarnational element which would otherwise be lacking.⁴ Short-term missions must be used “to complement—not to compete with—[the work] of career missionaries and long-term support programs.”⁵

While the missions of Paul were largely what might today be called short-term, they were conducted within a longer-term perspective. He left subordinates to strengthen

¹Garrett, 64.

²William D. Taylor, “From Iguassu to the Reflective Practitioners of the Global Family of Christ,” in *Global Missiology for the 21st Century: the Iguassu Dialogue*, ed. William D. Taylor (Grand Rapids, MI: Baker Academic, 2000), 5.

³George Miley, “The Awesome Potential for Mission Found in Local Churches,” in *Perspectives on the World Christian Movement*, ed. Ralph D. Winter and Steven C. Hawthorne (Pasadena, CA: William Carey Library, 1999), 731.

⁴For the balance of benefits offered by both types of missions, see Barnes, 381.

⁵Forward, 189.

the churches.¹ His initial visits were followed by additional visits, by letters, and by emissaries. The fact that he established churches rather than mission stations serves as evidence of his intent for indigenous workers to continue the work of the gospel in the areas of his activities.² Short-term mission activities should be conducted in the context of long-term mission strategies for greatest benefit.³

Sending Organization

Issues are discussed here which relate to the use of North American Division congregations as sending entities for public activity in this program.

North America as Resource

Paul was sent out on his mission work from the church at Antioch.⁴ This was a congregation manifesting the gifts of the Holy Spirit and a sincere desire to do His will. Thus is demonstrated the precedent of a well-established church searching for ways to

¹1 Tim 1:3-5; Titus 1:5-9.

²Cheesman, 36-37.

³The presence of a long-term context should provide continuity in preparation and follow-through for the establishment of a relationship between local believers and those who respond to the reaping activity of a short-term mission. It should also provide greater opportunity for interested persons to benefit from the exercise of gifts and ministries other than those conducted by itinerant team members in their relatively short visit.

⁴Acts 13:1-4. *Ἀπέλυσαν* is used in vs. 3 of the act of the church, and *ἐκπεμφθέντες* in vs. 4 of the act of the Holy Spirit. In a similar relationship Luke uses *πέμψαι* in Acts 15:22 and *ἀπολυθέντες* in Acts 15:30 to describe an act of the Jerusalem council in sending a delegation to Antioch. In Luke 8:38 *ἀπέλυσεν* is used of the act of Jesus in sending the restored demoniac to his own home after he had begged to remain with Christ personally. *Ἀπολύω* in Luke may clearly be taken as a positive act of sending as well as an act of dismissal or release, and it may be taken as synonymous with *πέμπω* in these passages. Therefore in Acts 13 the Holy Spirit sent Paul and Barnabas, and the church at Antioch commissioned them and sent them also, as a manifestation of His sending. This joint sending is further supported by the enumeration of spiritual gifts among the congregation (vs. 1) and by instructions of the Holy Spirit to men "in the church" (vs. 1) to carry out His intention of commissioning the two missionaries (vs. 2). Antioch at this point in the present work, however, is presented as representative of the characteristics of the North American area of the church in general; further discussion of the sending role of the congregation is presented in the section of this text entitled "Sending Organization," subsection "Congregational Initiative."

participate in the Lord's work, and of such a church sending missionaries to work in areas where the faith is less established. Antioch itself was a large city, with a population of over 500,000. As a provincial capital it was a prestigious political center. It was architecturally sophisticated and cosmopolitan; it was morally debauched, luxurious, and hedonistic.¹ In the time of Paul the trend in the eastern regions of the empire was to greater Roman control and growth in wealth and influence. The inference might be made that an established church in such a stable and prosperous area was well suited to serve as a sending entity for missions—and that such a description might fit the church in North America in the present, as well.

Ellen White wrote of the need for believers in America to support mission activities in new areas of the work, and specifically newly opened work in other countries.² Often she contrasted the resources available to the work of the church in America with the relative poverty of the work in mission fields as an exhortation to support the latter so that resources would be distributed more proportionately.³

¹Douglas R. McLachlan, "Antioch: A Missional Model," in *Missions in a New Millennium: Change and Challenges in World Missions*, ed. W. Edward Glenny and William H. Smallman (Grand Rapids, MI: Kregel Publications, 2000).

²See, for example, Ellen G. White, *General Conference Daily Bulletin* [Legacy of Light CD-ROM] (March 2, 1899), par. 61; and Ellen G. White, *An Appeal for Missions* [Legacy of Light CD-ROM] (pamphlet) (Cooranbong, NSW, Australia: The Author, 1898), 1. The former reference speaks of support of missions in general, both in America and foreign countries, and the latter of support for medical missions in Australia.

³Instances include White, *Manuscript Releases*, vol. 3, 5; idem, *Manuscript Releases*, vol. 21 [Legacy of Light CD-ROM] (Silver Spring, MD: Ellen G. White Estate, 1993), 44-45; idem, *Manuscript Releases*, vol. 21, 77; idem, *General Conference Daily Bulletin* [Legacy of Light CD-ROM] (March 2, 1899), par. 62; and idem, *Sermons and Talks*, vol. 2 (Silver Spring, MD: Ellen G. White Estate, 1994), 205. Short-term missions are not an issue in these references, but the principle of support of new work by more established areas of the church is demonstrated.

While some report indifference toward mission among many North American congregations, it may be due to a lack of global perspective.¹ But short-term mission projects often enjoy a ready volunteer response from churches.² Such projects influence participants to consider further involvement in, and support of, mission activity. Benefits of this sort must be considered in evaluating the desirability of conducting mission activities from a North American base, and not the expense of the project alone.³ It is appropriate and in harmony with biblical principles to consider North America as a legitimate source of personnel and resources for short-term mission projects.

Congregational Initiative

Paul's words to the church at Philippi⁴ demonstrate the value he placed on a congregation which supported his mission work.⁵ To the church at Rome⁶ he described the act of sending as a part of God's plan of evangelization. John characterizes those who support gospel workers as being fellow workers as well.⁷ The commissioning process by the church at Antioch at the outset of Paul's first missionary journey⁸ stands

¹Jonathan J. Bonk, "Thinking Small: Global Missions and American Churches," *Missiology* 28, no. 2 (April 2000): 155.

²Andrew Atkins, "Work Teams? No, 'Taste and See' Teams," *Evangelical Mission Quarterly* 27, no. 4 (October 1991): 384-387 [Internet]; available online at <http://www.gospelcom.net/bgc/emis/1991/workteams.htm>, accessed October 11, 2002.

³Forward, 45.

⁴Phil 4:10-19.

⁵Cheesman, 37.

⁶Rom 10:15.

⁷Steven C. Hawthorne, "Senders," in *Perspectives on the World Christian Movement*, ed. Ralph D. Winter and Steven C. Hawthorne (Pasadena, CA: William Carey Library, 1999), 709.

⁸Acts 13:1-4.

as a model of a sending congregation's partnership in missions¹ even when quick communication and rapid travel were not viable options.

While Ellen White did not deal directly with the practice of short-term missions as formulated in this project, the principles of congregational involvement are clearly supported in her writings. Every member of the church is to be concerned with mission outreach, not only close to the home congregation but on a worldwide scale.² All who believe are commissioned as missionaries and responsible for the proclamation of the gospel, explicitly including those who are not ordained as ministers.³ Congregations are advised to do all within their power to carry on the work in their immediate area so that the ministers will be free to train and prepare those who will carry the gospel into new areas. Congregations are to care for the needs of other less capable congregations near them, to the same end; and they are to support those who enter new fields with their "means and earnest prayers."⁴

¹Gerald K. Webber, "The Well-Equipped Sending Church," in *Missions in a New Millennium: Change and Challenges in World Missions*, ed. W. Edward Glenny and William H. Smallman (Grand Rapids, MI: Kregel Publications, 2000), 330-340. Webber lists the principles of congregational involvement in sending missionaries as follows: the congregation (1) "is where God's servants are developed" (rather than in mission agencies or institutions); (2) "is where spiritual gifts are discovered and implemented" (Eph 4:11-16; 1 Cor 12:18, 28; 1 Pet 4:10-11; Acts 13:1); (3) "is where ministry is shared" (Acts 13:2); (4) "must sense the Spirit's direction" (vs. 2); (5) "must release its members to serve beyond its boundaries" (vs. 2); (6) "must recognize God's callings" after missionaries are sent; (7) "treats the sending of missionaries seriously" as evidenced by fasting and prayer (vs. 3); (8) "identifies with and authorizes its missionaries" as evidenced by laying on of hands; (9) "enables and underwrites ministry" (vs. 3, which the author equates to empowering and sustaining); (10) "entrusts the missionary to the Holy Spirit" (vs. 3).

²White, *Testimonies*, 6:29.

³Ellen G. White, "There Is Work for All," *The Home Missionary* [Legacy of Light CD-ROM] (August 1, 1896), par. 6.

⁴Ellen G. White, "An Appeal," *Review and Herald* [Legacy of Light CD-ROM] (October 12, 1886), par. 9.

Many Protestant churches are increasingly using a congregational base for short-term missions as opposed to more traditional mission structures or agencies.¹ They reflect a paradigm shift away from leaving mission work in the hands of the professionals, and toward an approach more inclusive of lay members.² The opportunity for personal involvement is seen as both a reason for and a benefit of congregational sending. "People want to see and experience mission, and if a significant group from a church can do so, it will probably build loyalty and giving, both to individual missionaries and to sending agencies."³

Congregational support of missions may be categorized in two ways. The first describes the level of direct involvement with persons conducting cross-cultural missions. Congregations may interact by means of any activity directly addressing the immediate needs of the one going;⁴ or by contribution to the global cause of missions (without direct

¹Pierson, 146-148. In the Seventh-day Adventist employment structure interdivision personnel are employed by the denominational structure, not sponsoring congregations. See General Conference of Seventh-day Adventists, *General Conference Working Policy 2002-2003, Chapter C—Division Administration, section C 55* [Internet]; available online at <http://www.adventist.org/gc/secretariat/RTFFiles/WorkingPolicy/Gcwp-c.rtf>; accessed March 2, 2003. Independent mission organizations such as Adventist Frontier Missions often solicit funds in congregational settings, but sponsorship of AFM employees is by private donations processed through the organization. See Adventist Frontier Missions, *Partner with Adventist Frontier Missions* [web page], available online at <https://secure.afmonline.org/partner2.asp>; accessed March 3, 2003.

²Forward, 44-45.

³Pierson, 149. Correspondingly the trends in organizational structure today are moving toward mobility, market research intensiveness, teamwork (as opposed to hierarchical structure), flexibility in work rules, and a decentralization of structure characterized by a coordinated association of "independent companies." See Stanley H. Skreslet, "Impending Transformation: Mission Structures for a New Century," *International Bulletin of Missionary Research* 23 (January 1999): 3.

⁴This is practiced among Seventh-day Adventists in the form of short-term missions of various types of ministry, organized privately or by independent ministry organizations or media entities. The North Pacific Union Conference and the Carolina Conference are two denominational organizations active at present in coordinating short-term mission activities by North American lay members and church employees. See North Pacific Union Conference, *Global Vision: A Short Term Mission Manual* (Portland, OR: The Author, n.d.); and Carolina Conference of Seventh-day Adventists, "Missions," in Carolina

support of a missionary in the field) through such means as training, administration, or research.¹ The second describes the level of responsibility taken by the congregation for the support and ministry of missionaries for whom they are concerned. Congregations may take a relatively low level of personal participation and leave direct responsibility in others' hands, simply sending financial support to missions or mission organizations. They may function as sending entities directly, taking responsibility for the ministry of people they send and programs they sponsor. Or they may take a partnership stance toward individuals or groups of missionaries, sharing an interest in prayer, planning, and participation.² Any position in either of these categorizations—or combinations thereof³—might legitimately be considered to be in harmony with biblical principles and an approach to congregational involvement in missions worthy of investigation.

Teamwork Dynamic

Issues are discussed here which relate to the element of cooperation between individuals and groups in this program.

Conference of Seventh-day Adventists [web page]; available online at http://www.carolinasda.com/dep_missions.asp, accessed March 3, 2003.

¹Hawthorne, "Senders," 709. This is the traditional method of mission finance in the Seventh-day Adventist Church.

²Paul McAlister, "Teamwork to Finish the Task," in *Completing the Task: Reaching the World for Christ*, ed. Edgar J. Elliston and Stephen E. Burris (Joplin, MO: College Press Pub. Co., 1995), 284-285. The first of these three options characterizes the general denominational structure of missions among Seventh-day Adventists; the second is found to the greatest extent in the congregational mission activities coordinated by the North Pacific Union Conference—with the Carolina Conference's program operating somewhat more along the lines of a mission agency for individuals. The third option is less evident among Adventists.

³See, for example, Ralph D. Winter, "Join the World Christian Movement," in *Perspectives on the World Christian Movement*, ed. Ralph D. Winter and Steven C. Hawthorne (Pasadena, CA: William Carey Library, 1999), 720. Winter recommends that congregations sending mission teams—who in effect form their own new mission structures—align their efforts with larger mission structures already in place for best effect.

The Itinerant Team

Early in His own ministry Jesus began to call disciples to accompany Him and learn from His mission. When He sent the twelve out on a preaching mission,¹ and later the seventy,² He sent them in teams of two.³ When Peter was sent to Cornelius, he was accompanied by other believers.⁴ Paul set out on his first mission trip in partnership with Barnabas and assisted by John Mark,⁵ and was so consistently surrounded by a team of workers that late in his ministry when only one other was present he considered it noteworthy—and called for more help.⁶

Ellen White unequivocally supported the principle of team ministry in mission work: “I am instructed to say that where an effort is made to open the gospel work in a new field, there should be not less than two speakers to labor together in the ministry. . . . This is the Lord’s plan.”⁷ All contemporary short-term missions sources consulted for this project support either implicitly or explicitly the biblical principle of team mission activity. The team approach must be considered essential to short-term missions.

¹Mark 6:8-11.

²Luke 10:1.

³McDonough, 29-34.

⁴Acts 10:23.

⁵Acts 13:1-5.

⁶2 Tim 4 11.

⁷Ellen G. White, *Manuscript Releases*, vol. 15 [Legacy of Light CD-ROM] (Silver Spring, MD: Ellen G. White Estate, 1993), 59.

Itinerants and Hosts as Team

When Paul was sent to an area, and the residents of that area were the beneficiaries of his mission, as believers they were co-laborers in the same mission. Paul's ministry often was joined by the presence and effort of believers in the areas in which he labored—as attested by the record of his ministry¹ and his own writings.² Mission is a feature of the life of each Christian. God calls all believers to engage in mission.³ Therefore in areas in which mission activities are conducted, each believer is to share in the process and the responsibility of those activities. Ellen White held European believers accountable for any degree of support they were able to provide in the work of J. N. Andrews,⁴ which serves as evidence of the validity of the same principle.

Contemporary authors point to a changing paradigm in missions, moving in the direction of a partnership between mission-sending entities and national church organizations in areas to which missions are sent. The dynamics of the partnership recommended vary with the perspective—often denominational—of the author, but the need for increased cooperation and mutual trust and respect between organizations

¹See George W. Murray, "Paul's Corporate Evangelism in the Book of Acts," in *Vital Missions Issues: Examining Challenges and Changes in World Evangelism*, ed. Roy B. Zuck, Vital Issues Series (Grand Rapids, MI: Kregel Resources, 1998), 81-82, for a discussion of the reasons for corporate ministry discernible in Acts.

²George W. Murray, "Paul's Corporate Witness in Philippians," in *Vital Missions Issues: Examining Challenges and Changes in World Evangelism*, ed. Roy B. Zuck, Vital Issues Series (Grand Rapids, MI: Kregel Resources, 1998), 89.

³See discussion above, pages 8-12.

⁴Ellen G. White, *Manuscript Releases*, vol. 16 [Legacy of Light CD-ROM] (Silver Spring, MD: Ellen G. White Estate, 1993), 323.

involved in missions is a common theme.¹ Teamwork well conceived and conducted between sending and receiving entities makes effective use of the relative strengths and gifts of each group.²

A visible cooperation in the presentation of the gospel may convey to recipients a sense of the nature of the gospel as supra-cultural in a far more effective way than a presentation by either a national or a foreign team alone.³ Persons in both hemispheres have learned to think of missions as a process by which Westerners work for the benefit of indigenous peoples. The involvement of local believers in mission activities may

¹G. Ralph Thompson, "The Role of the New Missionary: From Pioneer and Parent to Partner and Participant," in *Adventist Missions Facing the 21st Century: A Reader*, ed. Hugh I. Dunton, Baldur Ed Pfeiffer, and Borge Schantz, Archives of International Adventist History, no. 3 (New York: Lang, 1990), 68-75, sees a step beyond authority-sharing partnerships in the form of expatriates employed and supervised by national church organizations. John F. Carter, "The Indigenous Principle Revisited: Towards a Coactive Model of Missionary Ministry," *Asian Journal of Pentecostal Studies* 1, no. 1 (January 1998): 73-82, accessed on-line at <http://www.aps.edu/ajps/98-1/98-1-carter-frame.htm> on October 14, 2002, sees the desirable sequence going from dependence to independence, then to mature, complementary interdependence with cooperative interaction based on respective giftedness. Forward applies the discussion to short-term missions by recommending that participants see themselves as members of a worldwide body of believers, rather than from a regional perspective, and be prepared to learn from one another and work with one another in mutual humility (12-14).

²Luis Bush and Lorry Lutz. *Partnering in Ministry: The Direction of World Evangelism* (Downers Grove, IL: InterVarsity Press, 1990), 63-65. Bush and Lutz there enumerate the strengths of western cultures as: (1) longer experience in the faith; (2) a history in the development and practice of missions; (3) connection to the "mission vision" of the 19th and 20th centuries; (4) an established leadership training structure; (5) administrative skills and structures; (6) technology and related training; (7) sources of funding; (8) the vast majority of Christian literature; and (9) "thousands of quality young people." Their assessment of the relative strengths of non-western cultures is as follows: (1) a more wholistic world view; (2) a sense of expectancy of the miraculous; (3) a sense of community and family (vs. individualism); (4) knowledge of, and ability to share in, the indigenous "culture, world view, language and customs;" (5) fresh insights and experiences; (6) knowledge of a simpler lifestyle; (7) a growing number of available personnel; and (8) an exemplary prayer life. Jon Dybdahl, *Missions: A Two-Way Street* (Boise, ID: Pacific Press Publishing Association, 1986), 19, affirms this perspective. Samuel Melo, "What I Wish Every Team Knew Before Coming: A Field Representative's Perspective," in *The Short-Term Missions Boom: A Guide to International and Domestic Involvement*, ed. Michael J. Anthony (Grand Rapids, MI: Baker Books, 1994), 119-121, adds to the list of strengths of local believers that they know the history of the interaction of the gospel with the local culture, that they already have a network among churches or the community locally, and that they will likely be staying behind and continuing the ministry begun or bolstered by the visitors.

³Bush and Lutz, 88-89.

serve to challenge those individuals to come to the biblical perspective that all alike are sent to do the work of the gospel.¹ Placing responsibility for the success of mission activities in the hands of local believers challenges them to form relationships with those who respond to mission efforts,² which is “key to incorporating new converts successfully into the church.”³ Even the dynamic of English preaching and teaching being translated into the local language may serve a beneficial purpose. Translation allows for a depth of vocabulary and expression far beyond the reach of any not fluent in the local language. It acknowledges the English speaker’s weakness;⁴ it increases the opportunity for reception of the message by non-English-speakers; and it attracts people who may want to hear native English spoken, providing a pretext for those who would not be caught attending a local-language Bible study.⁵ Involvement of local believers in a cooperative relationship with an itinerant mission team is in harmony with biblical principles and a legitimate approach to mission activity.

¹Musimbi Kanyoro, “Thinking Mission in Africa,” *International Review of Mission* 87 (April 1998): 221-224.

²The Quiet Hour, *The Quiet Hour Handbook for New Way of Life Evangelistic Campaigns* (Redlands, CA: The Author, n.d.), 6.

³Gordon L. Everett, “Relationships: The Missing Link in Evangelistic Follow-Up,” in *Vital Missions Issues: Examining Challenges and Changes in World Evangelism*, ed. Roy B. Zuck, Vital Issues Series (Grand Rapids, MI: Kregel Resources, 1998), 228.

⁴Terry L. Todd, “Incarnational Learners,” *Evangelical Missions Quarterly* 35, no. 4 (October 1999): 446-452. Todd sees language learning as normally happening to members of a less-advantaged culture seeking to gain the advantage of access to a more affluent or powerful culture—the only exception being Christian incarnationalism. The use of translation in short-term missions therefore arguably demonstrates a corporate incarnationalism, with the local believers demonstrating an indispensable role in the body.

⁵Roger Chapman, “Using an Interpreter: Less Than Ideal, But Not All Bad,” *Evangelical Missions Quarterly* 34 (January 1998): 54-57.

Site Selection

Issues are discussed here which relate to the choice of host sites for this program.

Priority of the 10/40 Window

The final words of Jesus recorded in the gospel of Luke¹ associate two themes both with Old Testament scripture and with His mission. The first is the redemptive message of the mission of Christ, especially in its fulfillment in His earthly life. The second is His intent for that message to spread throughout the world according to His plan. Thus the global focus of the gospel throughout scripture is highlighted.² Jesus' words regarding the reach of the ministry of the sanctuary³ reinforce this conclusion.⁴ Immediately prior to His ascension Jesus reiterated the commission, but with greater detail: the mission of the believers was to include "Jerusalem, . . . all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1:8). These four references to arenas of mission have been interpreted as progressively further in geographical and cultural distance from the believers.⁵ The same progression may be seen in Jesus' parable of the banquet,⁶ with the movement from those in the city to those in the hedges corresponding with the movement from Jerusalem to the ends of the earth.⁷ Even earlier in His ministry,

¹Luke 24:44-48.

²Kurka, 17-18.

³Mark 11:17.

⁴Stiles and Stiles, 29-30.

⁵B. Steve Hughey, "Witnesses . . . Where? The Four Arenas of Mission Involvement," *Missio Apostolica* 7 (May 1999): 49-53.

⁶Luke 14:16-24.

⁷Schantz, 27-32.

in His interaction with the people of Sychar,¹ Jesus had exposed His disciples to a cross-cultural ministry training experience.²

One author has said of Paul that he “did not have an overall strategy”³ which might indicate his stance toward the site of mission activities—then later determines that Paul in his missions “went out and the Spirit directed him.”⁴ Another finds in the ministry of Paul a two-point paradigm: first, the passion of Christ as a theme, and second, cross-cultural witness as a mode of conveying that theme.⁵ The cross-cultural witness and the going out correspond and comprise an overlap between these paradigms. The witnessing is founded upon and preceded by the motivation of the passion of Christ.⁶

Ellen White clearly promoted a worldwide spread of the gospel.⁷ She taught that resources and effort were to be expended in a manner balanced between needs close to home and in distant mission arenas.⁸ As the second coming of Christ draws nearer, she

¹John 4:4-42.

²Steven C. Hawthorne, “Not Thirsty, Still Hungry,” in *Stepping Out: A Guide to Short Term Missions*, ed. Tim Gibson, Steve Hawthorne, Richard Krekel, and Kn Moy (Seattle, WA: YWAM Publishing, 1992), 27-30.

³Cheesman, 34.

⁴Ibid., 35.

⁵Kurka, 19-20; see Acts 26:19-23.

⁶The principle of the leading of the Spirit is best addressed in the following section of this chapter.

⁷See above, page 13.

⁸Ellen G. White, *General Conference Daily Bulletin* [Legacy of Light CD-ROM] (July 1, 1900), par. 24. For examples of appeals for more involvement in foreign missions, see idem, *Testimonies*, 6:22; and idem, “Sowing Beside All Waters,” *Review and Herald* [Legacy of Light CD-ROM] (December 11, 1913), par. 2.

saw activity increasing in foreign and home missions alike.¹ The advancement of foreign mission work was to be the responsibility of every believer and inseparable from the presence of the Holy Spirit.²

A sense of priority in mission siting is discernible in Ellen White's writings. Whether in reference to North America or other parts of the world, she urged believers to concentrate on areas where the message of the gospel had not yet been proclaimed.³ Believers are to do all within their power to convey the gospel to "the dark corners of the earth."⁴ Special emphasis was placed upon the needs of mission activities in areas in which the financial resources of those engaged in missions were the most severely limited.⁵ Yet even if such destitute fields should be nearer and more promising, more distant and more difficult areas of work are to continue to receive mission effort.⁶

Neither the Bible writers nor Ellen White addressed instructions specifically to work in the nations included in the 10/40 Window,⁷ because of the obvious differences in

¹Ellen G. White, "Preach in Regions Beyond," *Review and Herald* [Legacy of Light CD-ROM] (March 11, 1902), par. 6.

²Ellen G. White, "Our Missions in Europe," *Review and Herald* [Legacy of Light CD-ROM] (December 6, 1887), par. 11; idem, *Historical Sketches of the Foreign Missions of the Seventh-day Adventists* [Legacy of Light CD-ROM] (Basle: Imprimerie Polyglotte, 1886), 290; and idem, "Laborers Together with God," *The Medical Missionary* [Legacy of Light CD-ROM] (May 1, 1892), par. 2.

³Ellen G. White, in *The Kress Collection* [Legacy of Light CD-ROM] (Payson, AZ: Leaves-Of-Autumn Books, 1985), 119; idem, *Evangelism* (Washington, D.C.: Review and Herald, 1970), 381.

⁴White, *Historical Sketches*, 287.

⁵Ellen G. White, *Special Instruction Regarding Royalties* [Legacy of Light CD-ROM] (pamphlet) (Cooranbong, NSW, Australia: The Author 1899), 19; idem, *Historical Sketches*, 290.

⁶White, *Testimonies*, 6:27.

⁷For a view of the application of texts in Genesis, Psalms and Isaiah to certain Islamic nations in the 10/40 Window, see Luka T. Daniel, "Islam in Africa and Common Grounds for Outreach," in *The Three Angels and the Crescent, a Reader: Adventist Approaches to Islamic People*, ed. Jonquil Hole and Borge Schantz (Bracknell, Berkshire, England: SDA Global Centre for Islamic Studies, 1993), 59-60.

the world and the believers' situation at the time of writing. Each, however, held believers responsible for a worldwide effort, and the principle of focus upon the areas most distant and most in need of reinforcement for the work of the gospel to advance is in harmony with each.

The Seventh-day Adventist Church has adopted the position that the exchange of employees between different divisions benefits the employees and the church. Stated advantages include a sense of unity, vision, efficiency, international/universal perspective of the church, broadened experience for employees, and assistance for the fields concerned.¹ The mandate of Global Missions is to establish Seventh-day Adventist churches in areas where there are none. This shows an awareness on the part of denominational leaders that a concentration of effort in areas with the greatest need is appropriate. Much of Global Mission's work takes place in the 10/40 Window.²

One contemporary writer describes the criteria for selection of a mission area as follows:³ the primary considerations are the presence of unreached peoples and receptivity of the target population; secondary considerations are the personal preference of the prospective missionaries and the presence of urban expansion (as an indicator of the likelihood of ready spread of the work once established).⁴ Based on the foregoing

¹See Sections C 50 10 and C 55 in General Conference of Seventh-day Adventists, *General Conference Working Policy 2002-2003, Chapter C—Division Administration* [Internet]; available on-line at <http://www.adventist.org/gc/secretariat/RTFFiles/WorkingPolicy/Gcwp-c.rtf>, accessed March 2, 2003.

²General Conference of Seventh-day Adventists Office of Global Mission, *Global Mission Facts* [Web page]; Available from <http://www.global-mission.org/htdocs/html/welcome.html#anchor90659>; accessed March 5, 2003.

³The author has primarily long-term missions in mind.

⁴Gailyn Van Rhee, *Missions: Biblical Foundations & Contemporary Strategies* (Grand Rapids, MI: Zondervan Pub. House, 1996), 207-228.

discussion, the relative financial need of believers in the areas under consideration should be added to the primary criteria. On the grounds of unreached populations and financial need,¹ the 10/40 Window is firmly established as a prime area for mission activities.²

Working for Christ at the outer edges of comfort, of experience, of personal ability—crossing borders of territories, of familiarity, of cultures, or of nations—is part and parcel of much of missionary experience.³ One reason for choosing a site for mission activity which involves travel is that such travel removes participants from the familiar home-area environment and its common distractions (work, family, telephone, appointments, entertainment) and frees them to concentrate on the work of ministry.⁴

Mission activity strengthens participants as it benefits recipients. Mission activity close to home is a responsibility of North American believers. Mission activity in the 10/40 Window is equally a responsibility of North American believers.⁵ Work in the

¹Luis Bush, "What Is the 10/40 Window?" in *Praying Through the 100 Gateway Cities of the 10/40 Window*, ed. Stephen Peters, C. Peter Wagner, and Mark Wilson (Seattle, WA: YWAM Pub., 1995), 11, reports that two thirds of the world's unevangelized people live there, and more than 80 percent of those earning less than \$500 per year live there. Rondal Smith, "Finishing the Task," in *Completing the Task: Reaching the World for Christ*, ed. Edgar J. Elliston and Stephen E. Burris (Joplin, MO: College Press Pub. Co., 1995), 125-130, describes the situation as 97 percent of the people living in the least evangelized counties of the world, living in the 10/40 Window—with less than 30 percent of the missionaries. Patrick Johnstone, "Covering the Globe," in *Perspectives on the World Christian Movement*, ed. Ralph D. Winter and Steven C. Hawthorne (Pasadena, CA: William Carey Library, 1999), 543, describes the poverty and illness present in the area, as well as the antagonistic political, religious, and social factors complicating any effort at communication of the gospel.

²Receptivity of the target population is included in the subject matter of the following section of this paper.

³Gittins, xi.

⁴Forward, 37.

⁵Bruce Johnston, "Here or Overseas: Where Should We Put Our Funds?" interview by Edwin A. Schwisow, *North Pacific Union Conference Gleaner* 96, no. 12 (December 2001), 9.

10/40 Window must not eliminate effort in any other area, but is a legitimate, a profitable, and a necessary field of mission activity.

Responsiveness to Circumstance

The experience leading to Paul's initial crossing into Europe¹ serves as evidence of the need to be responsive to the guidance of the Holy Spirit while in the conduct of mission—in this case specifically concerning the choice of an area of work. In a less enviable way the circumstances leading to the termination of Paul's ministry in Rome vetoed his expressed intention of conducting mission activities in Spain.² Ellen White urges believers to be responsive to the opportunities provided by the work of the Holy Spirit in determining both the aggressiveness and the locale of mission efforts.³

Since the advent of relatively accessible transoceanic travel with the introduction of the jumbo jet in 1970, “a generation has grown up with the earth within its grasp, while an older generation now has direct experience of peoples and places that formerly existed only in the pages of *National Geographic*.”⁴ Relatively suddenly vast populations of those described as prime for the gospel—disadvantaged, marginalized, displaced, impoverished⁵—are within the reach of North Americans who are not called to be career missionaries. In some areas experienced gospel workers are already in place

¹Acts 16:6-12.

²Rom 15:24, 28.

³See, for example, White, *Testimonies*, 6:22, 24; idem, *Historical Sketches*, 292; and idem, *Manuscript Releases*, vol. 5 [Legacy of Light CD-ROM] (Silver Spring, MD: Ellen G. White Estate, 1993), 75.

⁴Gittins, 2.

⁵Schantz, 31-35.

who enjoy the advantages Paul exercised in his mission work,¹ and through teamwork the opportunity exists to combine North American resources with local strengths as never before.

Clearly the opportunities are not consistent across the nations and cultures of the 10/40 Window. China² and several Islamic nations³ show examples of resistance strikingly contrasting with the present receptivity in areas of India. Where political or social circumstances permit, and the Holy Spirit does not prevent, opportunities to conduct short-term missions in the 10/40 Window should be improved upon aggressively.

¹Crawford, 339, reviews Paul's areas of familiarity with the culture of, and avenues to communication with, his target audiences. See also above, pages 40-43.

²See Mans Ramstad (pseud.): "Ministry in China: Focusing on What We Can Do, Not What We Can't," *Evangelical Missions Quarterly* 36, no. 2 (April 2000): 170, for a discussion of limitations on missionary activity in China.

³Borge Schantz, "Introduction," in *The Three Angels and the Crescent, a Reader: Adventist Approaches to Islamic People*, ed. Jonquil Hole and Borge Schantz (Bracknell, Berkshire, England: SDA Global Centre for Islamic Studies, 1993), 12, summarizes the difficulties in progress among Islamic nations.

CHAPTER III

DESCRIPTION OF THE PROJECT

Preface

This research project is a response to Christ's command to evangelize the world. The vision of worldwide evangelism is addressed by means of the general mission of promoting and facilitating evangelistic activity in the areas of the world where such activity is in the greatest need. The specific mission of this research is to develop a program which may be used to enhance the role, within the mission of the global church, of short-term evangelistic efforts by North American volunteers in cooperation with believers in the 10/40 Window or other such areas. The role of such evangelistic activity may be extended by acting to increase the effectiveness of the efforts of individuals and groups participating in it. The components of the program presented in this research are intended to raise awareness of needs and means of addressing them, challenge limiting preconceptions, stimulate behavior, and sharpen skills among interested North American Division members which will both encourage their involvement in evangelism in the 10/40 Window and make that involvement more effective.

These goals are addressed in the present research by means of the following steps:

- (1) guiding the pastor or team leader in an interested congregation through the process of preparing a congregation to support and sponsor a short-term mission activity;
- (2) guiding the team leader in interaction with workers at the intended mission site;

(3) encouraging the use of sources of support and assistance for the planning and conduct of the mission; (4) offering a training program for team members; (5) recommending procedures for cooperation and communication by all parties involved during the mission, and (6) suggesting follow-up activities intended to incorporate the experience into the life of the sending congregation.

This chapter includes material which in application will compose two distinct handbooks: one for team leaders, and one for team members. Italics and footnotes are used throughout the chapter in an effort to distinguish text which will be included only in one of the handbooks from that which will appear in both. Introductory comments for the handbooks differ, and are included here separately.

The handbooks will be used, to the greatest extent possible, without additional input to the pilot congregations selected for this research project. An initial explanation of the research project and conditions will need to be made for prospective pilot congregations, and interviewing, observation, and evaluation activities will be conducted periodically.

Introduction to Leader's Handbook

If you are planning to lead members of your congregation on a short-term mission trip, this handbook is a tool for you. It will help you prepare for your trip, guide you during your trip, and help with the follow-through after you return home.

You may have heard the stories of others who have taken a mission trip with exciting results. Your church is considering a trip, but now that the discussion is getting serious it may look like a very large task to take a trip to a strange location to do evangelism. Take courage! Many have done it, with little or no experience. This

handbook is intended to break a big job down into a manageable process for you. Read the entire handbook first, for an overview of the process. Then use it a section at a time as a guide for specific parts of the process.

Of course in the work of missions only the unexpected is a sure thing, but some simple preparation can help you meet the challenges with good cheer. Read on, be constant in prayer, and may God be the wind in your sails!

Introduction to Member's Handbook¹

If you are planning on volunteering as a team member on your congregation's short-term mission trip, this handbook is for you. It includes lessons for your team to use in preparation for your mission, timetables, and checklists. Sample programs are included for you to use as they appear, or as a starting point in developing your own programs. The handbook is designed to be useful before, during, and after a short-term mission trip.

No training program can forecast all of the situations that will confront you on a mission to an unfamiliar culture. What can be done is prayerful planning and preparation so that you will be able to make wise decisions and work together with one another and with the Holy Spirit. As you get ready, and as you go on your mission, may God abundantly fulfill His purpose through you.

¹Both handbooks.

Deciding to Go: A Primer for the Congregation¹

Introduction

It is essential that your congregation have a sense of ownership of their short-term mission project from start to finish. Therefore you must involve them in the decision-making and the planning and preparation right from the beginning. This section of your handbook presents an orientation for your congregation which is designed to help them make an informed decision to support such a project.

A congregation may consider a mission trip because one of the members has heard of someone else who has gone on one and had a positive experience. Or maybe a pastor or other church leader has heard a promotion of mission trips or been invited to take part in one, and shares that information with the church. Either way, most members begin with sketchy knowledge of what a mission trip is all about. The orientation included here is intended to provide a basic understanding of the reasons for a short-term mission effort as presented in this handbook.

When the possibility of a mission trip for your congregation becomes a serious consideration, you should bring the matter to the entire congregation at the earliest possible opportunity. This may be done at a worship service, an informal meeting called for this purpose, or a church business meeting with a mission trip as the primary agenda item. Whatever the time and place, remember these three important points: 1. Your congregation collectively needs to hear all the information available that might inform their decision (See the presentation outlined below). Be transparent! 2. They need time

¹Leader's handbook only.

to consider and discuss their options, and unhurried opportunity to present the matter to the Lord in prayer. 3. The decision to proceed must be made by the congregation, under God's guidance, in a manner they can recognize and affirm.

The congregational orientation should happen one to two months before the team training is to begin. This allows time for the congregation to carefully consider their decision to send a mission team. It also allows time for careful selection of a mission team.

If the senior pastor is to be the team leader, he/she should conduct the initial presentation. If another member is to be the team leader, the leader may conduct this presentation—but for the success of the project it is essential that the senior pastor provide emphatic and explicit support from the beginning.

The Orientation Presentation

The mission trip presented in this handbook is a *short-term, congregation-based* activity conducted in the *10/40 Window* by a *team* from *North America*. Here is an overview of the basic reasons for each of these characteristics. Use it to outline your own presentation, in your own words, explaining the mission trip to your congregation. Add your own texts or experiences if you prefer; these are the main points.

Why a Short-term Mission Trip?

Short-term missions are one effective way to bring people to Christ. In the Bible, short-term mission activities were not unusual. (Not counting imprisonment, during three mission tours Paul spent a year or more in only three places: Antioch, Ephesus, and Corinth.) Most of us have grown up with a mental image of a missionary setting out to a

distant land with the assumption he or she would spend a lifetime in service there. This picture has developed since the time of the apostles, as missionaries have traveled to locations too far from home to allow casual return trips. But since the coming of regular, commercial, transoceanic passenger-jet air service in recent years, relatively convenient, affordable, and safe travel is available to a large number of ordinary people for the first time.

Jesus commanded His followers to take the gospel message to the entire world. This gospel commission is recorded, in different ways, in Matt 28:18-20, Mark 16:15, Luke 24:46-49, and Acts 1:7-9. Short-term mission trips provide the best opportunity many will ever find to be directly involved in carrying the gospel to a foreign land. Exposure to mission work through short-term trips may also serve as a means of attracting some to longer service in missions.

What Is the 10/40 Window?

The 10/40 Window (see Figure 1) is an imaginary box drawn on a map of the

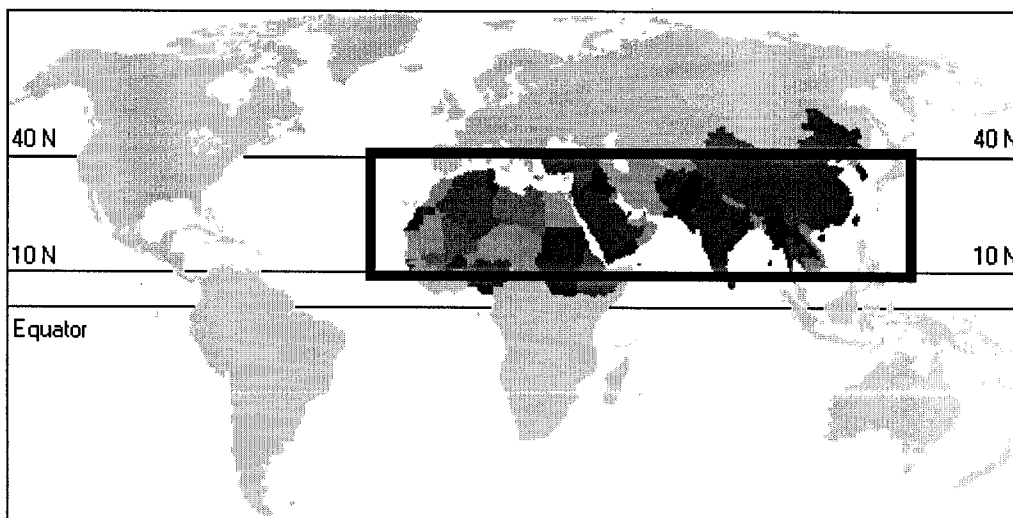


Figure 1. The 10/40 Window.

Eastern Hemisphere. The top of the box is drawn east and west on 40 degrees north latitude (above the equator), and the bottom is on 10 degrees, also north of the equator. The left side is a line in the Atlantic west of the coast of Africa, and the right side is a line in the western Pacific, east of the Philippine Islands. Everything within the box is in the 10/40 Window.

Why a Mission Trip to the 10/40 Window?

The 10/40 Window holds over half of the world's population and the world's most grinding poverty (see Figure 2). The 10/40 Window is the part of the world with the

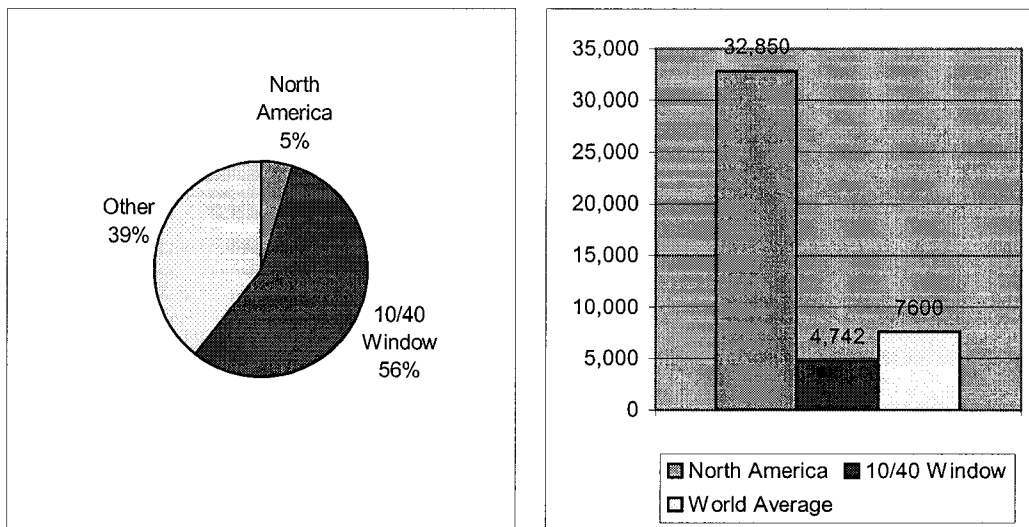


Figure 2. Percentages of world population by region (pie chart), and comparison of individual annual earning power in U. S. dollars (calculated from gross domestic product), bar graph.

most people—and with the most ethnic, linguistic, or other cultural groups of people—who have not yet heard the good news of Jesus Christ. It is also the place where proportionately the fewest missionaries and the least financial support have historically been sent to proclaim that good news. (The comparative numerical strength of the

Seventh-day Adventist denomination in the 10/40 Window is represented in Figure 3.) This part of the world is home to Buddhism, Hinduism, Judaism, Islam, Jainism, Sikhism, and a host of animistic beliefs and practices (see Figure 4), each of which offers unique challenges to the acceptance of the Christian faith.

It is appropriate to focus attention and effort on areas where the Holy Spirit has prepared a group of people for the presentation of the good news. (The first introduction of the Christian message—Acts 16:6-10—into Europe is an example of this principle at work.) There are heavily populated areas in the 10/40 Window where this is true today.

Why Should a Congregation Conduct a Trip?

Since New Testament times congregations have been at the heart of missions. The Christian church at the time of Paul's mission activity looked to the leadership in Jerusalem to resolve questions of practical Christianity in the lives of believers (see Acts 15). But when it came time to send Paul and Barnabas on their first missionary journey, it was not the world leadership but a local church, the congregation at Antioch, that the Holy Spirit directed in the act of sending. They fasted and prayed, then gathered around the missionaries to lay hands on them in consecration and send them on their way (Acts 13:1-4).

Congregations are the fundamental organizations of the church. They are knit together by broader organizations, but the real life of the church takes place at the congregational level most of the time. The congregation is where God nurtures and heals His people, and where training and mutual support most often happen. Spiritual gifts are

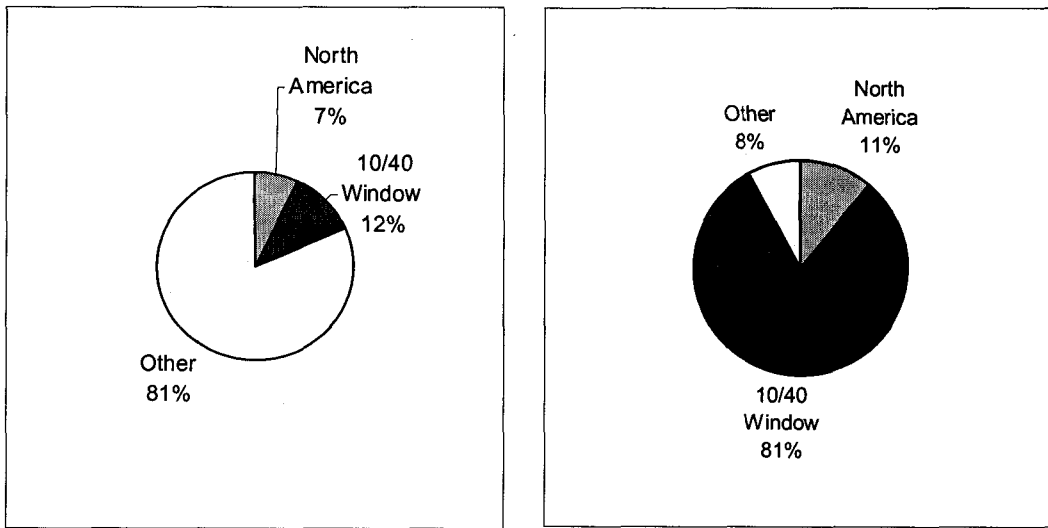


Figure 3. Seventh-day Adventist 2003 membership percentages by region (left), and number of non-Adventists per Adventist member by region (right).

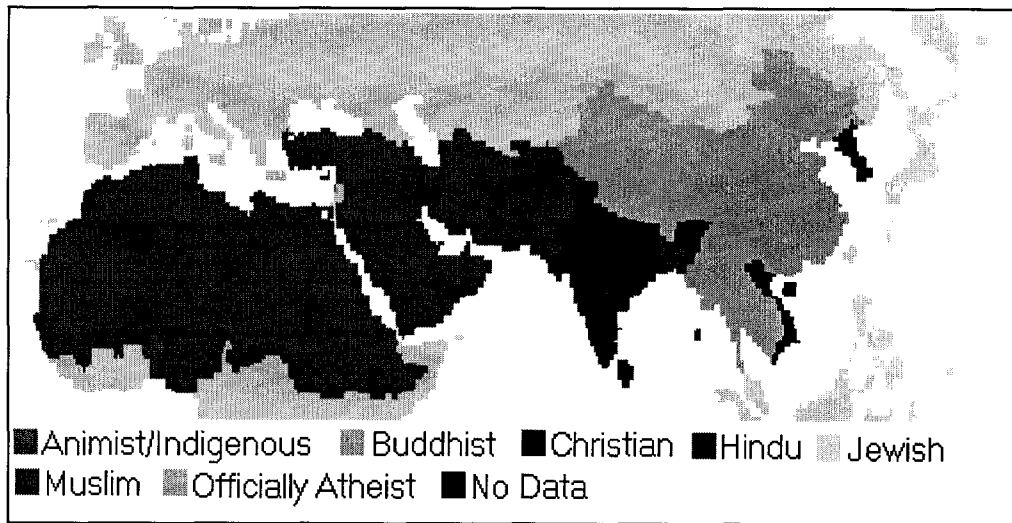


Figure 4. Predominant religions.

given and developed among members of congregations. What more appropriate place could there be than a congregation for mission activity to originate?

Because congregations are where the members are, they are also where the financial resources are. It is natural that the financial support for short-term missions should be generated at the congregational level.

The congregation as the basic corporate unit of the church is the body most in need of God's blessing on an ongoing basis. Mission activity brings the blessings of greater experience and wider vision, of revitalized faith and deeper commitment—to those who go and to those who support them from home base as well.

Why—and How—as a Team?

Teamwork functions on several levels in a short-term mission. The primary players are: the “*team*” itself (those members traveling on the mission trip); the *sending congregation*; the members at the *host site* in the 10/40 Window; and the larger *church organizations* involved in bringing them all together and overseeing the work of missions on a global scale.

Here is a brief outline of how they interact. The church organization communicates the need for mission teams in various locations in the 10/40 Window to congregations in North America. The sending congregation chooses to send a team, and chooses a time and a location from those available. The sending congregation determines the size of the team, the primary ministries it will conduct, and the individuals who will be a part of the team. The sending congregation provides for training for the team members prior to the trip. The sending congregation chooses and implements a plan for financing the team's activities. The sending congregation determines the extent to which

it will provide funding for construction of a church structure (if needed) in the host location.

The team meets regularly for preparation and completes the training program outlined in this handbook. The team determines which team members will be responsible for coordinating each primary ministry of the trip, and those members oversee the preparation for their respective ministries. They plan their programs, obtain any needed materials, determine which other team members might assist them in their programs, and help those individuals with their preparation. The team regularly updates the sending congregation on the process of training and preparation. The team obtains the necessary travel documents and tickets and immunizations.

The host site provides requested information to the team in advance to assist them in preparation, on such matters as meeting and team budgets, lodging, food, on-site transportation, clothing, and meeting arrangements. The host site arranges for lodging, local transportation and meals for the team; and for a meeting site, any necessary permits and advertising. The host site prepares the local population through a combination of advertising, personal invitation and Bible study over a period of weeks or months preceding the arrival of the team. When the team arrives at the host site, local leaders orient the team members to the conditions of the local culture.

The team and host site review together the programs prepared, to ensure propriety of the team's ministry from the perspective of the local culture. The team responds to the greatest degree possible to the experience and preferences of the host site in the presentation of the programs. The team involves members from the host site to the greatest degree possible in the presentation of their respective parts of the programs.

While at the host site, the team communicates as is possible with the sending congregation on the progress of the mission and special prayer needs. Possible avenues of communication include telephone (consider purchasing prepaid phone cards to facilitate calling from abroad), e-mail (depending on availability of computers and e-mail service at your host site) and the Internet (by means of a web page that may be updated regularly by team members). The sending congregation establishes and conducts a program to systematically uplift the mission in prayer.

The team follows the recommendations of the host site in their level and manner of involvement with visiting and personal work with the attendees at the public meetings. The team complies to the greatest degree possible with the invitations of the host site to visit and speak to congregations and gatherings outside the context of the scheduled meetings, to greet and encourage local believers and affirm in them a sense of connectedness with the worldwide body of believers. The host site conducts final preparation of candidates for baptism, and conducts baptisms. The host site takes responsibility for assimilation of new baptisms into the body. The host site conducts follow-up Bible classes and personal studies to meet the needs of individuals not yet ready for baptism at the conclusion of the public meetings.

The team makes a presentation of their experience for the sending congregation. The sending congregation and the team determine an appropriate means by which the experience of the team may be used in an ongoing manner for the uplifting of the congregation. The team members remain available for participation in the training of future teams generated by the sending congregation.

The First Decisions

After you have presented the initial orientation described above to your congregation, they should have sufficient information to make a decision to proceed with planning and preparation for a mission trip. This preliminary decision need not involve issues of when, where, how, or who will participate. It simply concerns whether or not your church is willing to conduct a short-term congregation-based mission to the 10/40 Window.¹ This decision should be made by either a church business meeting or your church board. Again, from the very beginning as much of the congregation as possible should be encouraged to be part of the decision-making and planning process.

The next step is to refine the decision. You will need to gather information about the various possibilities available to you. Based on that information, your congregation will be able to make the choices that will determine the shape of your unique short-term mission.

Where Should We Go?

Several issues enter into this choice. The intersection of the greatest need and the least attention in the past is one significant factor—that is why you are focusing on the 10/40 Window in particular. The additional time and expense involved in travel to this region are drawbacks. The culture to be encountered there will also often be more alien

¹Of course the principles involved in missions to the 10/40 Window will often be applicable in short-term cross-cultural missions to other parts of the world as well, but for the reasons outlined in the orientation presentation above the focus of this handbook is to encourage attention to mission activity in the 10/40 Window. The training and planning presented in this handbook may also be useful in short-term mission activities which are not specifically congregation-based, but for the sake of the benefit to the sponsoring congregation, this handbook recommends a congregational approach.

to most North Americans than that of many closer areas, but the need for attention is proportionately greater.

A second factor is the desire of believers in the area under consideration to host a short-term mission team from North America, combined with the level of accessibility afforded by the culture and the government in question. You may wish to contact denominational leadership for the countries that sound interesting to your congregation, and ask whether they are inviting or accepting short-term volunteer missions at the present time. They will also be able to inform you as to the local cultural and political climate: Is proselytizing prohibited, are public meetings allowed, are foreign evangelistic workers accepted? Some countries will be open to your visit, while some will make it clear that they are not. This will begin to narrow down your choices to specific countries within the 10/40 Window. In simple terms, they must want you there before you may wisely plan to go.

The predominant religion in a given area figures prominently in the receptiveness of a culture to evangelistic work. This must be taken into account both in choosing a site and in preparing a program and a message for your mission. In Islamic areas, you will likely deal with the perception that Christians are pork-eating, immoral, and generally unfaithful people out to promote a Western worldview. Belief in the divinity of Jesus and the Holy Spirit will likely be seen as polytheism. And yet in other nominally Islamic areas, further from the geographical and idealistic center of the faith, you may find a culture more closely resembling traditional animism than the teachings of Mohammed. In Hindu cultures you may find ready acceptance of the divinity of Christ, but resistance to His supremacy over other gods—and again many regional variations, heavily influenced

by tradition. Buddhists may be glad to consider your teachings of principles of a good life, but unwilling to connect them to the idea of a personal God or to personal accountability to Him for sin. To the extent that you encounter animistic believers, you will be watched less for your explanation of theological truths than for your demonstration of the power of your God in your daily life. It is highly recommended that you familiarize yourself with the basic characteristics of the religions of the areas you are considering for a mission trip. It is beyond the scope of this handbook to provide you with a full understanding of the various major religions, but you should determine early in the preparation process to take advantage of the books available on the subject.¹

At the time of this writing, religious and political boundaries bear heavily on the choice of a mission site. The areas most open to foreign mission activity are India, parts of Southeast Asia, and in a limited manner, parts of the southernmost extent of the 10/40 Window in Africa. The closer to the center of Islam, the less access has been granted. Likewise, political considerations in mainland China make foreign mission involvement there presently an unreasonable prospect for the purposes of this manual. In the providence of God, as time continues, the situation must evolve, but your congregation must work responsibly within the religious, cultural, and political environment as it unfolds.

¹Some suggested resources are: Winfried Corduan, *Neighboring Faiths: A Christian Introduction to World Religions* (Downers Grove, IL: InterVarsity Press, 1998); Jonquil Hole and Borge Schantz, eds., *The Three Angels and the Crescent, a Reader: Adventist Approaches to Islamic People* (Bracknell, Berkshire, England: SDA Global Centre for Islamic Studies, 1993); J. Dudley Woodberry, ed, *Muslims & Christians on the Emmaus Road* (Monrovia, CA: MARC, 1989); and Gailyn Van Rheenen, *Communicating Christ in Animistic Contexts* (Pasadena, CA: William Carey Library, 1991).

The third significant factor in choosing a location is your congregation's preference. They may be willing to support a trip to wherever there is a current need, or one or more members may have a connection to a certain location or an interest in a specific group of people. If mission teams are welcome in the area your congregation prefers, the congregation's involvement is likely to be greater there and the benefits more pronounced than in an area randomly chosen.

So, to summarize, your congregation might ask: Where is the area of greatest need? Within that area, where are we welcome? Within those areas, is there a location of particular interest to us?

Where Can We Get Help?

Several resources are available to help you find a site for your short-term mission. Members of your congregation may have contacts with church workers in 10/40 Window countries. Several Adventist media ministries and independent ministries periodically organize campaigns. A limited number of North American conferences and unions maintain lists of short-term sites available and provide coordination and various other services. By this time, you are probably aware of the various services offered by one or more of these groups.

If you choose to take advantage of the experience and assistance of others in conducting your mission, be aware that different groups or programs have different benefits to offer. Most have helpful contacts with church leadership in your intended mission area, to help with the selection of sites. Some assist with trip insurance arrangements and recommend travel agents for group discounts. Some offer

recommended program outlines, lecture outlines, or even lecture manuscripts and graphics presentations. Some do virtually all of the arranging for you, and interested volunteers simply sign on and raise the money for travel—and meet their teammates as their trip begins.

The sources of assistance you choose will often play a major role in determining the characteristics of your mission trip, not only the time and location but the types of programs you present, the services you provide, the technology you use and sometimes even the content of the message you proclaim. Before choosing a source of assistance, your congregation should carefully outline the major features of the program they want to conduct, then choose help accordingly. For example, some prepared messages may focus on theological instruction and ignore the need of listeners from a culture with a traditional animistic influence to hear of the presence and power of the true God in their daily lives. Some may consist entirely of public lectures and pay no attention to addressing other real needs of the people as a practical demonstration of the mission of Christ. Some messages may briefly present the truths of the Trinity and the deity of Christ, as is often the case with audiences in Western cultures, as though these teachings are easily accepted and not controversial to the listeners. This approach would of course meet with an entirely different response from an audience accustomed to Islamic teachings. Some prepared series of messages are cleansed (to varying degrees) of overt references to Western entertainment, infrastructure, and traditions, which is a positive step. Some employ visual aids which illustrate through the use of those faces and scenes that might appear in the culture of your audience, rather than in North America. This also can be good. It will take more careful evaluation on your part to establish that the prepared materials

available for consideration actually speak clearly to the worldview of the people you hope to reach.

The guidelines in this handbook are intended to complement the assistance offered by others, not to duplicate or reinvent what already exists. The handbook will not tell you which sites are available for mission activities or meet you at the airport to provide on-site orientation. In this handbook you will not find an exhaustive study of the beliefs of every major religion, or the text of the lectures or programs you should present to each specific group. You will find suggestions for emphases on contextualization and an integrated whole-gospel approach, including suggested lecture topics for you to develop in your own style, which are not a part of every short-term mission plan. You will find recommended an approach to ownership by your entire congregation that is beyond the scope of most short-term programs. You will find preparation and training material, on-site recommendations, and follow-up activities designed to maximize the effectiveness of your mission and the long-term benefit to your home congregation. Use the handbook in a way that takes advantage of what it has to offer, and interact with other sources of assistance for what they can best provide.

Remember that the North American sources of assistance in preparing and conducting your short-term mission are all at least one step removed from your potential mission site. Those individuals who are nearest, both geographically and culturally, to the culture of your intended mission site will most often have the most insight into that culture. Those who are more removed from that culture will often be more likely to design a program that they believe should work—relying, of course, on their own cultural perspective—and view the results more positively than they might be seen by the

recipients of their efforts. Each group's level and categories of assistance may evolve over a period of time with changes of personnel, differing focus, or fluctuations in financial support. You may instead consider directly contacting the church leadership where you would like to work. They will know firsthand what the current situation is in their region and the need for short-term mission activity. Some Divisions may have large-scale programs for coordination of foreign volunteer mission trips. In those cases contact with Unions or Conferences should be preceded by contact with the Divisions. In other areas the local Union or Conference (some areas use different titles for these organizations such as Union Mission, Section, or Field) may be more informed locally and better able to help you plan and arrange your mission effort. Many 10/40 Window Divisions and Unions and Conferences have web pages and e-mail addresses readily available on the Internet. (If needed, your Conference office staff will also be able to tell you how to get in touch.) They will direct you to the workers most directly involved in coordinating short-term missions in their territory.

When dealing directly in advance of your trip with workers from other Divisions, you will occasionally get a foretaste of the adventure of working in a culture unfamiliar to you. Differing cultures often have entirely different perspectives concerning such things as time, communication, and attention to detail. It is strongly recommended that you establish contact early and communicate as clearly as possible what the needs of your program will be. It is equally strongly recommended that you work from the outset with the determination to listen and adapt to their setting and their circumstances and as far as possible meet their cultural framework rather than assuming that they should adapt to your program in a way that will make the gospel seem foreign to your listeners. You

must always remember that your thoughts and your habits are shaped by your own culture. Your culture is very different—not morally superior, just different—from that of the local believers and your intended audience. You speak a different language, therefore you think differently. You are familiar with different sights and sounds in daily life, therefore you think differently. You likely have different financial and material resources, therefore you think differently. You have been raised in a different religious and ethical and political and educational environment, therefore you think differently. Local workers already understand the mind-set of the local churches and communities far better than any training program can possibly equip you to do, and you must learn from their perspective and rely on their experience to the greatest extent possible.

When Should We Go?

There are three primary issues to consider in selecting a date for your mission trip: climate, preparation, and finance (work and school schedules of your volunteers and their families may also affect your choice).

Listen carefully to the recommendations of Division workers at your host site regarding the suitability of different seasons for public meetings, especially if you might hold outdoor meetings. Turnout may be predictably low during the rainy season or harvest time, for example. You may find that particularly hot or humid seasons may be very difficult for some members of your team. The Centers for Disease Control¹ or a travel medicine clinic near you may be able to give you information on health risks that may be higher in certain seasons in some areas. A quick Internet search for world

¹<http://www.cdc.gov/travel/> or 877-FYI-TRIP.

weather sites¹ will provide you with current weather information for locations at or near your mission site. You may keep a log of the weather conditions at the warmest and coolest part of the day over a period of several days or weeks, to help you choose a site or a season or to prepare for conditions at a site you have chosen.

Your congregation and your team will need time to prepare for your trip.

Materials and supplies must be collected, a team selected, lectures and programs planned and written. You will need to tend to passports, visas, vaccinations and airline tickets. Contact must be established with leaders at your host site, and they will need time to arrange for workers to prepare the community for your mission. They should have time to personally contact families in the area of your meetings, to provide services as appropriate to address the immediate needs of the people in a tangible way, and to conduct personal and group Bible studies. They will need time to arrange for a meeting site and advertising suitable to the setting, and to procure Bibles and any other printed materials for your mission.

You will most likely need to think in terms of months, not weeks, of preparation time. Balance your mission timeline between being too short to accomplish the needed preparation on both the sending and receiving end, and being too long to hold the interest and enthusiasm of everybody involved. A year of preparation should probably be the upper limit for consideration in most cases. Sample schedules based on three-month and six-month training periods for your team will be presented here as planning options for your congregation.

¹Sites include www.intellicast.com/LocalWeather/World, www.cnn.com/WEATHER, www.wunderground.com, www.weather.com, and www.weatherimages.org/weathercams.html.

One additional consideration will heavily influence how far in advance you will want to schedule your mission trip: the time needed by your congregation to raise the needed funds. This of course can be determined only after the estimated cost of the mission is known, and will vary with the financial resources of the congregation.

Sample Preparation Schedule

Here is a suggested timeline for preparation for your short-term mission. **The headings are the times prior to departure for each activity on a 6-month preparation schedule.** Your congregation may require more than six months to raise funds or to prepare. You may lengthen the preparation time if desired by scheduling the training sessions every other week instead of weekly, and moving the initial activities back to nine months or one year ahead of departure.

6 months

Conduct an initial orientation for your congregation. Determine your congregation's preferences for time and site. In consultation with Division leadership in your preferred sites, select available meeting site and dates. Confirm your plans with your home Conference leadership. Ask the host Division to initiate an Interdivision Service Request with the General Conference Inter-division Travel Office. Request host Division leadership to arrange for local workers to prepare the community with advance personal Bible studies and service activities (preferably approximately 3 months prior to your arrival).

Identify the ministry areas (youth meetings, children's meetings, nutrition lectures, health lectures, health screening, family life lectures, etc.) your congregation

would like to include in your mission. Determine the number of simultaneous sites (if more than one is desired) at which you wish to conduct meetings. Determine the number of team members your congregation would like to sponsor. Make contact with the leaders at your host site. In consultation with host site and Division leadership, establish a preliminary budget for on-site campaign expenses and on-site team expenses. Prepare an overall preliminary mission budget. Initiate a fund-raising program.

5 months

Solicit applications for team membership and select a team. In consultation with a physician (or your county health service or other governmental health agencies, or a travel medicine clinic) determine the vaccinations and other health preparations necessary for your mission site. Establish the vaccination timetable (some require a series over a period of months) and ensure that each team member knows to make the needed preparations.

4 months

Team members acquire passports valid throughout mission period. Ask host country consulate for deadlines and turnaround times for visa applications, if needed, and apply for visas for team members. Forward money as needed to host Division for purchase or printing of local-language Bibles and other literature.

3 months

Begin weekly team training. Local workers at host site begin preparatory evangelistic work.

2 months

Purchase airline tickets and trip insurance.¹ Request local leaders to obtain government permission as needed if your team has chosen to conduct health screening. Solicit local health professional volunteers to participate in health services, as appropriate. Request local leaders to arrange for team housing, meals, ground transportation, and advertising.

1 month

Confirm all on-site preparations, meeting schedules, and advertisement programs with local leaders. Send your team's itinerary to local leaders, host Division, and your home Conference leadership. Contact your air carrier(s) and determine specific luggage count and weight limits for team packing guidelines. Inquire about airline taxes, entry and exit taxes and other fees, for each country entered, which might not appear on your tickets. Finalize your mission budget. Obtain any remaining needed materials and supplies for your mission.

1 week

Complete team training. Conduct a congregational commissioning and prayer service.

¹Applications may be obtained from Adventist Risk Management, Inc., Field Services, 12501 Old Columbia Pike, Silver Spring, MD 20904, or calling (301) 680-6863 or (301) 680-6850.

Who Should Go?

For a congregation-based mission trip, the congregation should be actively involved in choosing the size and membership of the mission team. You might ask a business meeting to make these decisions, or for efficiency's sake a church board meeting. Before you can select a team, you need to know how many simultaneous meetings you intend to conduct (many teams choose to run campaigns at several urban sites or small communities in close proximity, to bring the meetings within reach of residents and maximize the impact on the area). You also need to know what ministries will be present at each site.

Those interested in participating as team members should be asked to complete a short application for use in team selection. (Be sure to treat applications in a confidential manner.) Your application should mention the areas of ministry you have chosen to include in the mission, and ask for a description of the experience each applicant has had in any of those areas. It should ask for special areas of interest, and for a personal statement of the reasons for the applicant's interest in the mission. It might also include a question about any previous short-term mission experience. Those whom you wish to specifically invite should understand that they will need to proceed by means of the same application process as any other team member.

Ask your board to review the applications and choose team members based upon the material provided and their knowledge of the applicants. If a multiple-church district is conducting the mission, you might count the votes from the members of all boards collectively, with the same information before them, as though they were members of one district board to ensure fairness. With a list of the selected ministries before them, and

the number of team members desired (whether previously determined by the congregation or decided at this meeting), they may compare needs with applicants' gifts and interests and select team members.

Selections should be made with versatility and flexibility in mind. To the greatest extent possible, each applicant selected should either be able to coordinate one ministry and help in one or more others, or to help the coordinators in as many individual ministries as needed. Some ministries will naturally take up most or all of a team member's time. Others require less time on-site and lend themselves to time-sharing with other ministries.

A mission trip is a great opportunity for a team member's Christian experience to be strengthened. Long membership in the church should not be a prerequisite; neither should the lack of extensive experience in a given ministry be given disproportionate weight in the selection process. Likewise an arbitrary minimum age should not be used. Younger believers may be able to carry out many of the duties of the mission, and serve as an encouragement to younger individuals in the host community. In addition their participation in a short-term mission will broaden their experience, strengthen their faith, and give them a firsthand introduction to mission activity. Those selecting team members must, however, avoid the temptation to try to use the mission trip as a conversion tool for the uncommitted. Confer carefully and prayerfully before you take someone who does not show the fruits of the Spirit on a mission to demonstrate the nature of Christ to others.

In a congregation-based, spiritual gifts-oriented approach such as presented here, team members are selected in the belief that the Lord has called them to the ministry with

which they will be entrusted. They may each make use of appropriate presentations prepared by others as they see fit. They may modify those presentations or write their own materials as necessary, but the finished product must be their own. They must not be entirely dependent on others' thoughts or program materials to conduct their ministry. The Lord either has prepared them or will prepare them to carry out the work He assigns. With this in mind, this handbook presents a unifying theme for the entire mission—that of health for the whole person—and recommended outlines of varying detail for ministries within the mission which harmonize with that unifying theme. Team members chosen to coordinate specific ministries—for example the adult or youth Bible lectures, the children's program, the health screening or lectures, the family life lectures—should be capable of either preparing material or adapting borrowed material to responsibly reflect their own interaction with the principles of physical, spiritual, emotional and relational health.

The person responsible for the entire team should be a pastor, or a responsible member who has been on at least one other short-term mission, and who has the trust of the congregation. If a children's program is planned, the coordinator of that program should usually be free of other responsibilities. This is easily the most labor-intensive part of the meetings, and should use both team members and local believers as extensively as possible. If a health screening program is planned, it should be under the coordination of a health professional capable of interacting with health-care workers in the host site as available and with volunteers from the team. Health lectures may be conducted by lay members with a competent knowledge of the health message if members with more formal training are not available. It is helpful for family life

presentations to be made by a husband-and-wife team, or possibly a parent and a teenager from the same family, one or both of whom may also have other responsibilities. One team member (with other responsibilities) may be designated to maintain contact with the home church, to provide news of the mission and input for the work of a prayer support team. Use local musical styles and talent when appropriate, but one team member may be chosen with the role of coordinating musical elements of the program. This person may also help with other ministries.

If your congregation chooses to select one or two alternates to fill in if team members should be unable to make the trip, choose them by the same process and according to the same criteria as the other team members. They would be wise to attend all training sessions and be prepared to become team members at any point up to departure.

For a mission that truly proclaims the whole gospel through word and action, a minimum team size of four individuals per meeting site is recommended. With help from local members, this could be adequate for adult Bible lectures, a children's program, a physical health presentation, and a family life presentation. More team members would be an advantage, but the addition of expense for airfare is a decision for the congregation to make.

Remember that your team members will be called upon to work closely with people with a perspective on the world which they have never encountered before. There may be no way to effectively prepare volunteers for the experience of working in an unfamiliar culture. Those who are honest with themselves will be forced to confront the limitations of their own perspective, and the impact their own culture has had on their

understanding and expectations. They will need to be ready to make painful choices, and set their own preferences aside, to responsibly carry out the work of the mission.

Volunteers and those responsible to select team members alike must bear this in mind throughout the selection process.

Choose team members who are willing to be team players, to be faithful in the training program, and to truly learn to cooperate and rely on one another throughout the mission. It is upon these individuals that most of the work of preparation lies. They will be responsible to carry the message of the gospel to your mission site in word and deed. They should be able, regardless of their age, to work hard, be accountable to the rest of the team, and be sensitive to the impressions made on individuals of another culture. Choose them with much prayer.

How Should We Arrange the Finances?

Establishing a budget

There are three distinct activities to consider in preparing a budget for your mission. First, the expense of conducting the campaign itself. This will be similar in many ways to evangelistic meetings conducted in North America. Denominational leaders at or near your mission site will be able to estimate for you the overall campaign cost, including hall rental, chair or other equipment rental, Bibles, any additional literature you request, and the expense of advertising suitable for your meeting site (this may be similar to North American advertising in some areas, or as simple as word-of-mouth and handbills posted around town in other areas).

The expense of any local church employees doing preparatory and follow-up work may be absorbed by the church organization at your host site. In many areas,

though, this expense may prove to be beyond the capability of the national organization. In these cases your congregation may choose to raise funds for a Bible worker, such as a Global Mission Pioneer or a Gospel Outreach worker, to work in the area for several months prior to your arrival to prepare the community for your campaign, and to remain for up to five years afterwards to provide guidance for any new congregations. In some rapidly growing regions or less financially strong regions of the church, pastors may already be responsible for many congregations. New congregations without close spiritual guidance are vulnerable, and workers committed for a period of several years may provide the needed oversight. Likewise new congregations are often unable to provide the financial resources to avoid being an undue drain on the budget of the regional church organization. Providing the salary of a worker for a period of up to five years gives that congregation time to establish a more stable tithe base and become less dependent on other believers. The cost of such a donation for a site in the 10/40 Window will often be well within the reach of a North American congregation.

Campaign funds often need to be advanced prior to your departure date; consult with the local Division office to establish the best place to send a bank wire transfer for security of transfer and proper record keeping. They may recommend that funds be sent directly to a local Union or Conference instead of the Division office, to avoid the time of in-country transfer. Let their recommendations direct the steps you take. Be aware that mail in some areas is routinely opened. Team members and church members alike should be made to understand that sending funds through the mail in any form should be considered unsafe.

In some areas, the construction of a simple church structure is a great evangelistic tool. Beware of offering a building before you know if it is needed! A call or a letter to the Division or the local field will determine whether there are adequate worship buildings in your area. National workers will also be able to tell you a reasonable cost of construction for a simple church, and in most areas you can expect it to be a lot less than it would cost in North America. Building funds, if donated based upon this information, should also be wired according to the preferences of the Division. In some areas Maranatha Volunteers International coordinates and conducts building projects for new or expanding congregations. It may be that your congregation wishes to send an expanded team (a minimum of twelve volunteers is recommended) to assist with construction of a church structure in connection with your mission. Or you may simply contact Maranatha to determine whether you might conduct meetings in a community where they already have a building project scheduled.¹ With this information, your congregation will be able to decide whether they would like to raise a love offering separate from the campaign budget, to provide new believers with a place to worship.

Finally, there is the expense of getting your team to and from the mission site and of sustaining them while they are there. Airfare is the largest single expense; a good travel agent experienced in mission group travel may be a wise choice. (Check into hidden costs such as airport taxes and fees.) Get an estimate of the cost of local ground transportation for your team and the local workers who will be present—buses, taxis,

¹In India in particular, Maranatha is building in many areas where Global Mission Pioneers have already been at work raising up a company of believers. If coordinated with denominational leadership, such a setting may provide much of the preparatory groundwork essential to a successful short-term mission.

trains, or fuel for local workers' cars—from your host site leaders. They will also be able to provide you with meal expense and lodging expense estimates. Sometimes a night or two of lodging for the group en route can make a very long trip to or from your mission site more bearable. Include vaccinations, medical supplies for the team and travel insurance in this budget. Of course you will also want to raise a contingency fund for unexpected team expenses along the way. It is far better to have a few dollars to leave your new friends, or to return to your church budget, than to find yourself a few dollars short for needed supplies during your mission.

Your congregation should seriously consider making the travel costs of your team a part of the collective mission budget. That is, it remains distinct from the campaign expenses and the cost of a church building, if applicable, but it is raised collectively by the congregation rather than being the responsibility of individual team members. This enables your congregation to send capable team members who might otherwise not be able to go. (You will find your team sacrificing even so, taking vacation or often even unpaid time off to go and do some of the most demanding work you can imagine.) Team members will certainly contribute to the fund as they are able. The congregational funding approach also helps extend ownership of the entire project throughout your church, and helps team members feel they are representatives of a larger body.

It is recommended that each team member also carry a personal fund for miscellaneous supplies, gifts, souvenirs, etc., that may be desired.

Raising funds

Involve your congregation and your church board in planning for raising the necessary funds for your mission as soon as the initial decision is made. They may assist

in establishing the budget and determine a monthly goal for congregational giving to raise the funds prior to departure time. Some churches may be able to set aside allocations from the church budget to supplement private giving to the mission fund; others may need to rely entirely on voluntary member contributions. Pledges may be used if the congregation so desires.

Again, participation by the entire congregation in supporting all the costs of the mission is to the mutual benefit of congregation and team alike. Likewise it is ideal if the fund can be all or primarily on a donation basis, as opposed to church-sponsored raffles, sales, etc. The congregation should be encouraged to see the value of freewill giving to the advancement of the gospel, without the need for additional inducements to give attached. If members or groups of members desire to conduct yard sales or the like, to raise additional funds from the community, they may then dedicate the proceeds to the mission fund.

A clear and compelling communication of the reasons for short-term missions as outlined in the initial presentation to the congregation should awaken among your members a willingness to give. Their own commitment to collectively participate in sending a team will add to the giving. A creative effort on the part of leaders and team members to publicly communicate the progress in planning and preparation to church members on a regular basis should keep the momentum building as you approach your departure date. Keep your members informed and involved, and many will be eager to participate.

Getting Ready to Go: Workshops for the Team¹

This series of workshops is intended as participatory learning exercises. The workshops should be conducted by the team leader. Each team member should attend each meeting, and carefully follow the instructions at the conclusion of each lesson in preparation for the next lesson. Use them as a starting point for learning, a guideline for exploration and discussion.

If your preparation period is one year, begin training sessions six months prior to departure and hold them every two weeks. If you are taking only six months to prepare, begin training three months prior to departure and hold sessions weekly. The sessions in this handbook are numbered rather than placed on a timetable, so that you may use them to fit your congregation's preparation cycle.

Session One: Orientation for Team Members

Objective

Knowledge of general project outline and principles

Foundations

You are preparing for a life-changing experience: a mission trip across cultural boundaries. Your mission will originate in North America and be conducted in the 10/40 Window. Your work will be shared by the congregation that sends you and by believers at your destination. You will be on the ground in your mission site for a relatively short

¹Italicized text in this section appears only in the leader's handbook. All other text in this section appears in both handbooks.

period of time. These special characteristics will combine to make your congregation's mission trip a challenging and rewarding experience.

Discussion

Why do you think a program designed in this way might be effective?

Emphasize that each detail above is an important part of the project. The initial orientation program for the congregation provides background material. Solicit opinions as to why each may be important. Explain that the training program in the following meetings will explain the importance of these characteristics, and provide preparation for each team member's participation in what will likely be unfamiliar activity in unfamiliar territory.

Action

Plan or review together the important dates of your project.

When will the meetings be held? When will you try to schedule your group's travel times? What will the schedule be for your training meetings?

Discuss the responsibilities of each member of your mission team. (Specific ministry assignments may be chosen later.)

Each member should commit to do the following: learn the basic principles of missions; work as a team with each other, with your sending congregation(s), and with your host congregation(s); faithfully and regularly examine their personal spirituality in preparation for and conduct of your mission; pray regularly for one another; choose in cooperation with the team a ministry for which they will assume primary responsibility, and/or ministries in which they will assist the primary leader.

Each should expect to be flexible and help where help is needed. Solicit suggestions for other responsibilities the team sees as important. The content of the training program will address these issues, and more.

Take some time to get acquainted with one another (if you are not already), and share reasons for your interest in being a part of this team.

For the Next Session

Read "The Challenge to Evangelism," in *Evangelism*,¹ pages 15-24.

You may wish to begin searching for denominational history literature that will provide your team with background information on the church in your host area. They will be asked to read what is available in preparation for the lesson entitled "Teamwork with the Host Church."

As early as possible, team members should obtain and read "*Passport to Mission*".²

Session Two: Mission—What and Why?

Objective

Understanding of the reason for and character of mission

Foundations

"And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." (Matt 28:18-20)

¹White, *Evangelism*, 15-24.

²Erich W. Baumgartner, ed., *Passport to Mission* (Berrien Springs, MI: Institute of World Mission, 1999).

“For God so loved the world that he gave his only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. (John 3:16-17)

“For ‘Whoever calls on the name of the Lord shall be saved.’ How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent?” (Rom 10:13-15)

“Now if anyone does not have the Spirit of Christ, he is not His.” (Rom 8:9)

“You cannot be a Christian and not be a missionary.” (RH 10/5/86).¹

Discussion

Read the quotes above and discuss: What reasons do they give to participate in missions? What can you learn from them about what “mission” means? Do they affect how mission should be done?

Emphasize these points. (1) The simplest reason for involvement is that Christ commanded mission activity. We participate in obedience and identification with His authority (Matt 28:18-20). (2) The Father sent His Son into the world and the Son agreed to be sent, with a task to accomplish (John 3:16-17). Being sent is the definition of mission. Therefore God at heart is engaged in mission, and Jesus is the ultimate missionary. We who desire to be like God, as His character was revealed in Jesus, are taking up a life of mission. (3) God has chosen human mission as His strategy for the conversion of human beings (Rom 10:13-15). The experiences of believers throughout the New Testament—and in the book of Acts in particular—provide ample evidence of this.

¹White, “The Conference in Sweden,” par. 16.

Believers today who wish to work within God's plan for the salvation of others are compelled to be involved in His work of mission.

Note the sequence of thought presented by John 3:16-17, Rom 8:9, and RH 10/5/86¹: Jesus was and is a missionary; the Spirit of Christ by definition lives within every Christian; therefore, the question of why - or whether - a Christian should be a missionary is already answered. A Christian is a missionary.

While being a missionary does not necessarily mean traveling to a foreign location, it is essential at this point to affirm that every believer is sent. The question of where and how each is to serve is a separate issue. Those who have already chosen to be involved in your short-term mission will likely already have confronted this issue. This discussion both acknowledges team members' calling and provides a framework for later affirmation that members of the congregation who remain at home and support the team's effort are also fulfilling God's call.

For the Next Session

Read "The Work for This Time" in *Testimonies*, vol. 6, pp. 14-22.² Write down what you notice about the message to be proclaimed to the world.

Session Three: Mission--The Message

Objective

Understanding of the content of the gospel in its present truth setting

¹ Ibid.

²White, *Testimonies*, 6:14-22.

Foundations

Rev 14:6-12

“ . . . you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.” (Acts 1:8)

“ . . . these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.” (John 20:31)

“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” (Matt 28:19-20)

“Then He said to them, ‘These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.’ And He opened their understanding, that they might comprehend the Scriptures. Then He said to them, ‘Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. And you are witnesses of these things.’” (Luke 24:44-48)

Discussion

What are the elements of the eternal gospel?

Responses should include: the story of the life and mission of Christ; the hope of salvation in Christ; the instructions of Christ for attaining salvation; the instructions of Christ for living the Christian life; the testimony that the mission of Christ is in fulfillment of Scripture; the call for believers to witness to the activity of Christ in their own lives.

What elements of the gospel does the text of Rev 14 emphasize for the end times?

Emphasize the three angels' messages, including: the presentation of the validity of the Sabbath; the warning of impending judgment and presentation of Christ as

Advocate; the warning to turn away from fallen religious bodies; the proclamation of the Second Coming and resolution of the great controversy.

For the Next Session

Read and reflect on the following texts: Luke 8:48; Mark 2:1-12; Exod 20:12, 13-17; 1 Cor 7; 1 Tim 5:1-6:2; Matt 7:1-5; Luke 3:10-14; Matt 25:14-46. What do they say about the contents of the gospel?

Focus: Personal Preparation for Travel

Ask the following questions in advance of your trip. Does each team member have a passport? Will it be valid through the date of your return? Is a visa required by your host country? How long does it take to get one? What are the carry-on luggage size limits and other regulations of each airline you will use? (You should not hope to get by with carry-ons even slightly larger than the limit.) What are the number and weight limits for checked luggage for each airline? What are the entry or exit taxes and fees of each country and each airport? Will you need short-term visas to leave the airport in your stop-over locations, if any, while en route to or from your mission site? How will you get from the airport to your host site? How will you get around at your host site? Where will you eat? Is filtered, boiled or purified water or sealed bottled water available? Will bedding, towels, washcloths be available? Will laundry facilities or services be available? Will there be stores nearby where you can buy laundry or toiletry supplies? Will there be a place at your host site where you can change money or travelers' checks? What is the daytime and nighttime temperature and humidity like there? Will it be rainy season? How warm of clothing will you need to take? What kind of clothing do respectable people wear in public there? Will the men who have public speaking roles

need to wear jackets? Ties? Are slacks normal for women in the culture? (Plan to dress at least as conservatively and modestly as the locals you hope to reach—skirts or dresses are recommended!)

Items to get in advance include: (1) trip insurance and a current personal will; (2) first aid kit and medicines for team; (3) supplies and materials for each program; and (4) a gift from your home church to your host church if desired.

Items to pack in your carry-on bag include: (1) your program notes, if any; (2) essential medications; (3) passport and contact information and a label including your name and address; (4) itinerary; (5) insurance documents; (6) travelers' checks or emergency cash (many choose to carry a money belt or passport pouch for money and important documents); (7) camera, film, and spare batteries; (8) toiletries and hygiene items; (9) a small pack of facial tissue; (10) sanitizing hand wipes; (11) dried foods or snacks; (12) a change of clothing for emergencies; (13) a small supply of water treatment for emergencies; (14) small electronic devices as needed for your program; (15) Bible and other books if desired for reading while traveling; (16) airline tickets; (17) light jacket, if necessary; (18) inflatable pillows if desired for travel; and (19) a travel alarm clock. Carry NO weapons or sharp items—in your bags or in your clothing—which may raise security issues. Expect your bags to be searched at security checkpoints. Be prepared to demonstrate the operation of any electronic devices you carry.

Items to pack in checked luggage include: (1) a color copy of your passport; (2) copies of insurance documents and contact information at home and at your mission site; (3) a copy of your program material; (4) your itinerary, and luggage labels inside and out; (5) clothing for meetings and worship services and for casual use at the mission site

(take the minimum number of changes possible given the laundry services available; it is recommended that you wear shoes comfortable enough for travel, and use them for all purposes at the mission site also if possible) (6) undergarments, socks, and sleepwear; (7) one change of exercise clothing if desired; (8) shower shoes; (9) a solar shower bag if desired; (10) a spray bottle for purified water for hygiene purposes; (11) a personal drinking water bottle if bottled water is not available; (12) one or two rolls of toilet tissue, and pocket packs of facial tissue; (13) a first aid kit and health items; (14) a filter or water treatment; (15) anti-bacterial hand sanitizer and high-potency insect repellent (at least two cans per person); (16) a mesh laundry bag and a small supply of laundry soap for emergencies; (17) a small supply of dried foods; (18) transformers and plug adapters for each electrical device taken (Triple A or a comparable travel store can tell you what items are needed in your host country); (19) mosquito netting and duct tape (one roll per team may do it); (20) sunglasses and a hat, and sunscreen; and (21) a supply of small gifts for local workers and new friends (inexpensive and personal is better than expensive; you may also choose to shop for some inexpensive practical gifts on-site).

Do not lock your checked luggage—it may be damaged in the security process. Do not carry any luggage or packages if you cannot say you packed it and know the contents yourself. Use durable luggage, either rigid or fabric, with fasteners or zippers in good working order. Label your luggage (your name and address should usually be covered) both inside and out for easy identification. Wheeled luggage would be wise.

Items to send ahead include: (1) your itinerary; (2) at least an outline of your programs; (3) the names of team members; and (4) one contact number/address for your church or district for emergencies.

Items to leave behind include: (1) copies of your passports and visas; (2) your itinerary; (3) insurance documents and current wills; (4) contact information for your team while on-site (your home Conference may want basic contact information); (5) contact information for your host Division; and (6) contact information for the embassy or consulate of your home country nearest your mission site.

Arrange for any critical bill deadlines or other personal business items occurring during your absence to be met, and stop your mail and newspaper delivery if appropriate before you leave.

If you make a list of the things you would like to pack several weeks in advance, you will be less likely to have unpleasant surprises at the last minute. Team members may want to share luggage space to keep each member under the limits if necessary.

Session Four: What Is the Whole Gospel?

Objective

Recognition of the significance of the Scriptural association of salvation with healing, justice, and social relationships.

Foundations

“If you diligently heed the voice of the Lord your God and do what is right in His sight, give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians, for I am the Lord who heals you.” (Exod 15:26)

“A merry heart does good, like a medicine, But a broken spirit dries the bones.” (Prov 17:22)

“Behold, I will send you Elijah the prophet Before the coming of the great and dreadful day of the Lord. And he will turn the hearts of the fathers to the children, and hearts of the children to their fathers, Lest I come and strike the earth with a curse.” (Mal 4:5-6)

“For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith, as it is written, ‘The just shall live by faith.’” (Rom 1:16-17)

“He has shown you, O man, what is good; And what does the Lord require of you But to do justly, To love mercy, And to walk humbly with your God?” (Mic 6:8)

Discussion

With what specific areas of human life is salvation associated in the texts quoted above, and in the passages read in preparation for this session?

Responses might include healing, wellness/healthful living, interpersonal relationships (including family and church), justice, or finance. Goal: realization that the gospel is not merely a “spiritual” subject. It speaks to every activity of life. It must be communicated by means of every activity of life.

Action

How could the instruction offered by your team include material on these concerns?

The program to be presented by your mission team will begin to take on definite shape following from this discussion. Elements such as presentations on family relationships, nutrition, natural remedies, exercise, or responsible financial management might be appropriate in many settings. Your team will be able to think of creative, simple ways to present such lessons.

Aside from instruction, how could your team demonstrate an interest in these areas of non-members’ lives in your host area? Would this be a legitimate part of your presentation of the gospel?

Many teams have conducted health expositions and/or free health screening or consultation for guests, either at the same time as or at a time outside of the public meetings. Members with gifts in different areas may find ways to appropriately offer other kinds of assistance to guests as well. For example: visiting schools or hospitals, or holding prayer services for interested guests.

For the Next Session

Read Rom 12, 1 Cor 12, and Eph 4. Find and complete one or more spiritual gifts inventories, and bring the results to your next meeting.

Focus: Preparing to Stay Healthy

Make it an early priority to plan for the good health of your team. The basics of good preparation for healthy travel include a preliminary consultation or checkup with your physician, vaccinations appropriate to your destination, the purchase of supplies—such as a first aid kit, sunscreen, insect repellent, anti-diarrhea medicine—appropriate to your destination, and the responsible practice of healthful living principles and preventive measures while you are abroad. You also may find it helpful to determine in advance what health-related documents, such as vaccination records, may be required by officials in countries you will visit—and to ensure that team members obtain them in advance.

When it comes to your health, the stories of returning missionaries may be interesting and often helpful, but it would be wise for the team leader and/or a health professional on your team to review the information provided by a variety of health authorities as your primary guide. Become familiar with the travel health websites of

Health Canada¹ and the Centers for Disease Control,² as well as of organizations such as Travel Medicine.³ They will provide you with helpful checklists for your preparation, specific advice relevant to characteristics of your destination, and the latest health-related travel advisories.

Take your team's health while traveling very seriously. Careful preparation can go a long way toward reducing the risk of illness while on a mission trip, along with the time lost and the obvious discomfort involved.

Session Five: Demonstrating the Whole Gospel

Objective

Increased appreciation of personal giftedness. Selection of appropriate responsibilities based on gifts

Foundations

“For as we have many members in one body, but all the members do not have the same function, so we, being many, are one body in Christ, and individually members of one another. Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching; he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.” (Rom 12:4-8)

¹<http://www.hc-sc.gc.ca/pphb-dgspsp/tmp-pmv/index.html>

²<http://www.cdc.gov/travel/index.htm>

³<http://www.travmed.com/>

Exercises

List the spiritual gifts mentioned in the Bible chapters you read in preparation for this meeting. Discuss what you think each of these gifts means. List the spiritual gifts that team members have seen at work through one another.

Welcome affirmations such as “kind,” “pleasant,” etc., but encourage members to identify gifts which actually appear in the biblical lists. Goal: for members to recognize the Holy Spirit at work through themselves, and to be able and willing to acknowledge and cooperate with His gifts.

Share the results of your spiritual gifts inventories, and compare them with the perspectives of your teammates. Based on these discussions, make a preliminary outline of the division of responsibilities for your mission team.

This will be a rough outline. Revisit it and further develop it as needed in subsequent meetings. Ministry leaders will want to begin thinking of the outline of their respective programs and responsibilities.

For the Next Session

Read the book of Acts. Notice the methods used by the early church, and in particular the missionaries, in making choices that affected their mission activities.

Focus: Prayer for Healing¹

“Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.” (Jas 4:14-15)

¹Both handbooks.

Many of us are familiar and fairly comfortable with the prayer for healing described by James. It takes place under defined circumstances. Believers call for the elders. It follows a defined order: anointing with oil, prayer of faith, healing, forgiveness. There are other Bible stories, though, which do not seem to fit this formula exactly. Notice the example of Jesus and Paul in these instances:

“Then great multitudes came to Him, having with them the lame, blind, mute, maimed, and many others; and they laid them down at Jesus’ feet, and He healed them. So the multitude marveled when they saw the mute speaking, the maimed made whole, the lame walking, and the blind seeing; and they glorified the God of Israel.” (Matt 16:18)

“And it happened that the father of Publius lay sick of a fever and dysentery. Paul went in to him and prayed, and he laid his hands on him and healed him. So when this was done, the rest of those on the island who had diseases also came and were healed. They also honored us in many ways; and when we departed, they provided such things as were necessary.” (Acts 28:8-10)

These are instances of healing with a different twist. The sick in these stories had some degree of hope that they would be healed, but there is no evidence that they were already committed believers in Christ. In short, these were evangelistic healings, performed to demonstrate the concern of God for human well-being and the power of God over the natural world. They resulted, as intended, in glory to God and enhanced interaction with His messengers.

These stories serve as reminders to North Americans that God is not concerned only with what Western culture thinks of as the spiritual part of human life. In many other cultures a lecture about a God who has power over all of nature, without a demonstration of His willingness to relieve suffering, would seem strange and contradictory.

Your team's health lectures or health screening and counseling activities are effective ways to demonstrate that characteristic of our God. Prayer for the healing of the sick is also an effective way to do so. This may take place in a meeting announced and dedicated to prayer, in the meeting place before or after the regularly scheduled meetings, or more informally at any point in your stay at your host site.

In some areas of the world it is not unusual for gospel workers to encounter individuals seeming to be possessed by evil spirits. These experiences should neither be sought out nor dismissed as trivial or imaginary. Such afflictions may cause real and prolonged distress or injury to the victims, as well as a real threat to those who confront them carelessly. The Bible makes clear in several stories¹ that powerful evil beings do enter into humans. It also explains clearly where help may be found in dealing with these beings—in the power of God alone, through the name of Jesus Christ. Never enter into conversation with such a being out of curiosity, or with any confidence in your own wisdom or abilities. Enlist the support of trusted Christian co-workers, lift the afflicted person up to God together, explain the power and love and goodness of Christ to strengthen his or her faith, and depend on God to bring restoration.

Remember that the purpose of miraculous healing, from afflictions both physical and spiritual, is for the glory of God and the accomplishment of His will. Healing is an act of God, and at His discretion, therefore your role must only be to faithfully present the request to Him and express confidence in His power and wisdom. The public demonstration of faith in Him which such prayer requires is an evangelistic act in itself,

¹See, for example, Matt 8:28-34; Mark 1:23-28; and Mark 5:1-20.

and when God sees fit to relieve suffering at the request of His followers, many rich blessings will follow.¹

Session Six: Mission—Making the Right Choices

Objective

Commitment to proceed under the practical guidance of God

Foundations

Luke 4:16-19, 21

“It is written, ‘Man shall not live by bread alone, but by every word that proceeds from the mouth of God.’” (Matt 4:4)

“God designed that the order and harmony, the exalted character of the Jewish economy, should make an impression upon surrounding nations, revealing to them something of the character of the true God, and what he desires his people to be. The same principles apply to the work at this time. Remember that with the world everything is judged by appearances. Study carefully the word of God, the instructions given to ancient Israel, and let all your arrangements be such as rightly to represent Him in whose cause you labor.” (*Gospel Workers* '92, p. 308)²

“Those who in response to the call of the hour have entered the service of the Master Workman may well study His methods of labor.” (*Testimonies*, vol. 9, p. 121)³

Acts 15

“And a vision appeared to Paul in the night. A man of Macedonia stood and pleaded with him, saying, ‘Come over to Macedonia and help us.’ Now after he had seen the vision, immediately we sought to go to Macedonia, concluding that the Lord had called us to preach the gospel to them.” (Acts 16:9-10)

“Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of

¹For further reading on prayer for the sick, consult Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press, 1940), 823-825, and Ellen G. White, *The Ministry of Healing* (Mountain View, CA: Pacific Press, 1937), 225-233.

²White, *Gospel Workers* [1892], 308.

³White, *Testimonies for the Church*, 9:121.

God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness. Those who are accounted good workers will need to draw nigh to God, they will need the divine touch. They will need to drink more deeply and continuously at the fountain of living water, in order that they may discern God's work at every point." (*Testimonies to Ministers*, p. 299)¹

Discussion

Read the quotes above, and discuss: What do they say about the planning of mission work? What do they say about the day-by-day management of mission work?

Points to emphasize: Jesus defined His entire mission in terms of what was already written in Scripture. Jesus responded to immediate conflict in His work through reliance on Scripture. The careful attention to order in God's instructions to ancient Israel is an example in the planning and conduct of mission work. The example of Jesus is given as a pattern for the methods to be used in mission effort. The wisdom and experience of other workers is a legitimate source of guidance in mission. The collective voice of church organization is an authoritative guide in the planning and conduct of mission. The Holy Spirit engages actively as needed in the direct management of mission activity. It is essential for workers to seek and maintain a living connection with God in order for them to be able to discern His direction at all times.

Action

What concrete steps will your team take to follow these principles?

¹White, *Testimonies to Ministers and Gospel Workers*, 299.

Encourage discussion of practical means of recognizing and implementing each of these forms of divine guidance in planning and carrying out your mission.

For the Next Session

Find and review any available information on the characteristics of the church in your host area, and on its history. Your team leader may have relevant books or articles, or you may consult the church's websites on the Internet. You may also have access to people who have served the church in your host area in the past.

Focus: Program Preparation

The preparation efforts of team members during the months leading up to your mission will obviously have great impact on the level of effectiveness you experience once your public meetings begin. More careful planning in advance leads to more confidence and less pressure once the mission is in progress. Prepare your program material early. Some simple choices at the outset should streamline the planning process, no matter what the ministry involved.

Theme

Decide as a team what your mission's unifying theme will be. Then each specific ministry may prepare a program which addresses that theme. For example, if you choose the theme of "Living at Peace," your individual ministry programs might include "Peace in the Spirit," "Peace in the Body," "Peace in the Family," and "Growing Up With Peace," for your adult Bible lectures, physical health lectures, family life lectures, and children's program, respectively. A "Total Health" theme might include "Spiritual Health," "Physical Health," "Healthy Family Relationships," and "Health for God's

Children” as themes for the same ministries. Be creative, but remember that titles and themes in simple language translate best.

Resources

It can be quite frustrating to prepare long and hard for a program, then to discover that someone else has already prepared a program that you would have been able to use. Equally disappointing would be spending most of your early preparation time looking for prepared programs, finding that nothing available meets the needs of your mission, and having to rush to prepare your own after all. To avoid both extremes, it may be useful to first prepare a summary outline of how you would like to design your program to fit into your mission’s unifying theme. Then contact several potential sources of prepared programs and review their material. If you already know roughly what you want to do, you should be able to tell quickly whether you would be able to adapt a prepared program to meet your goals.

Children’s leaders may be able to find a Sabbath School class program or Vacation Bible School program that would be appropriate. Those presenting Bible lectures may find evangelistic lectures available from media or denominational evangelists in reproducible form. At the time of this writing the Carolina Conference has a set of lectures prepared for international use which may meet your needs,¹ and many other denominational and supporting organizations offer similar material. Team members in search of prepared material for any ministry may also find a useful resource

¹Their short-term mission service maintains a web page with contact information at <http://www.global-evangelism.org/>

in contacting other teams which have recently conducted a short-term mission and evaluating the materials they have located or developed.

Format

Each person responsible for making public presentations should determine in advance how he or she might best organize material for presentation. Your personal preference might be note cards, outlines, theme sentences, full manuscripts, or any combination of the above. Whatever format is chosen, the presenter should have thought through each presentation in detail, rehearsing words and delivery, as thoroughly as though he or she was working from a full manuscript. This preparation needs to take place prior to departure.

Flexibility

The only thing certain about short-term missions in unfamiliar cultures is the element of the unexpected. Schedules will change, roles and responsibilities will shift, programs will be added, dropped, or turned inside out at a moment's notice. Some might take this certainty as a reason not to prepare thoroughly. Quite the contrary: only a level of preparation which leaves the presenter intimately familiar with not only what needs to be said and done, but also why, how, and with what priority it needs to be said and done, will enable the presenter to absorb the upset of unexpected changes and respond with a program which meets the originally chosen goals. In simple terms, if you have done your homework, you will be far more likely to be able to think on your feet when it is most needed. So, prepare—and then be prepared to adapt.

Session Seven: Teamwork—You and Your Host Church

Objective

Understanding of and commitment to team/host site partnership in mission.

Foundations

“Our church members should feel a deep interest in home and foreign missions. Great blessings will come to them as they make self-sacrificing efforts to plant the standard of truth in new territory. The money invested in this work will bring rich returns. New converts, rejoicing in the light received from the Word, will in their turn give of their means to carry the light of truth to others.” (*Testimonies*, vol. 9, p. 49)¹

“Every member of the church is responsible for the talents intrusted to him.” (RH, February 25, 1890)²

“You cannot be a Christian and not be a missionary.” (RH, October 5, 1886)³

“The secret of our success in the work of God will be found in the harmonious working of our people. There must be concentrated action. Every member of the body of Christ must act his part in the cause of God, according to the ability that God has given him. We must press together against obstructions and difficulties, shoulder to shoulder, heart to heart.” (RH, December 2, 1890)⁴

“Moreover, brethren, we make known to you the grace of God bestowed on the churches of Macedonia: that in a great trial of affliction the abundance of their joy and their deep poverty abounded in the riches of their liberality. For I bear witness that according to their ability, yes, and beyond their ability, they were freely willing, imploring us with much urgency that we would receive the gift and the fellowship of the ministering to the saints.” (2 Cor 8:1-4)

¹White, *Testimonies*, 9:49.

²Ellen G. White, “Need for Earnestness in the Cause of God,” *Review and Herald* [Legacy of Light CD-ROM] (February 25, 1890), par. 6.

³White, “The Conference in Sweden,” par. 16.

⁴Ellen G. White, “Workers With Christ,” *Review and Herald* [Legacy of Light CD-ROM] (December 2, 1890), par. 13.

Discussion

What do these quotes say about the involvement of local members at your host site?

Goals: Recognition that members in the host church share in the responsibility for mission in their area. Encouragement of team members to seek active cooperation with those members.

Review together the information you have been able to find regarding the church in your host area.

Action

As a group: Make a list of the contributions you will bring to the effort, that the host church cannot likely provide for themselves. Make a list of the contributions that members of your host church will most likely provide, but that you cannot offer. Make a list of things that either group may contribute equally effectively. How will you determine who will do these things?

It is likely that the list you are able to generate at this point will be ambiguous or incomplete. (Items you may look for: North American members will likely provide financial resources, supplies, and technology as appropriate, and sometimes medical expertise, which are out of the reach of members in many areas. They also offer the drawing power of foreigners in some areas, and a testimony of the reach and unity of the worldwide church. Local members at the host site offer familiarity with the language and customs and territory, the time and effort of contacting and preparing interests for the public meetings, logistical arrangements such as a meeting site, local transportation, meals, laundry and lodging, and availability for extended follow-up work with interests

generated during your meetings. Your team should be able to list more examples.) The goal for this discussion is awareness of the large component of the work necessary for successfully reaching souls on your mission trip which can only come at the hands of local workers, and motivation to maintain and enhance good communication and teamwork where that is possible.

What avenues of communication do you already have functioning with workers in your host area? How are they working, and could they reasonably be improved?

For the Next Session

Reflect on the atmosphere within your team. How well do you think you work together? Could the team relationship be strengthened? Write your thoughts down.

Focus: Coordinating With Your Hosts

Your mission trip, to be as effective as possible, must be a cooperative effort between believers who have never met, who speak different languages, eat different foods, wear different clothes, enjoy different music, live in different houses—and faithfully serve the same Lord. They will be a curiosity to you, and you will be more of a curiosity to them. You will learn to love one another, and you will occasionally—or often—confuse and surprise and frustrate one another. They will have different perspectives of money, responsibility, promptness, communication, propriety, generosity, and a host of other things without convenient names, than anything you have experienced or might expect. Expect it; enjoy it; DO NOT try to change it or expect them to see the superiority of your accustomed ways.

Some of these natural differences will impact heavily upon your preparation for your meetings. Local workers at your host site may not respond to your messages as you might wish. They may not see the need for preparatory work in quite the same way as you do. They may have a different idea about what is necessary to include in your program each night. They may enthusiastically agree to all the plans you send in advance, only to announce when you arrive that it has all changed and you will need to conduct your program differently. It has happened before, it will happen again—and God has not grown weak, so that He cannot work through surprising changes in plans.

Do your best to accomplish certain fundamental tasks. Gather information from local leaders to prepare you for your basic needs as you stay at the mission site. Communicate the outlines of your mission to them: the dates, the individual programs, the intention to proclaim the gospel in the spiritual, physical, and relational aspects of human life. Encourage them to conduct preparatory work related to these areas as well. Then listen to their concerns, and do what you can to fit your program to their needs within your larger outline. When at your mission site, be prepared, be willing, to adapt your programs to suit the lay of the land as they express it to you—without sacrificing the principles of the gospel. Ask for their advice, and take it seriously.

Take advantage of the experience of people living in your area who have had exposure to the culture you will be visiting, whether they were born there, casual visitors, or returned missionaries. Ask for their perspectives. Remember, though, that even those who have lived and worked in a given area for years as missionaries may not understand the perspective of short-term missions that you have been learning. You will need to apply their experience thoughtfully to your own mission.

Remember that the individuals who respond positively to your mission efforts will need to have a strong and growing relationship with the local believers when you leave, in order to remain in the fellowship and to continue to grow in the Lord. Make local members as much a part of your program each day as you possibly can. Acknowledge them, demonstrate your trust in them, speak of them publicly, make them part of the audience's experience. Ask them what roles they might play to bond the audience to them as effectively as possible. At the conclusion of your mission, local leaders should conduct the baptisms.

In the event you feel the coordination between you and your hosts is not proceeding as it might, prior to the trip, first: be patient. It is often easier to misunderstand than to understand, across cultural divides. You might consider sharing your concerns with your host Division; they will often know the situation in the local fields and be able to advise you how to communicate more effectively. Whatever the challenges you may face in coordinating your efforts, remember that your interaction with your fellow believers is as fully a communication of the gospel as the words you speak in a public meeting. Let the people, members and guests alike, see in your team open minds, willing ears, helpfulness, humility, patience, and an eagerness to learn and understand. In other words, let them see Jesus.

Session Eight: Teamwork—Within Your Mission Team

Objective

Development of plan to cooperate in task and personal interaction.

Foundations

“And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ . . . from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.” (Eph 4:11-12, 16)

“In spite of all the good qualities a man may have, he cannot be a good soldier if he acts independently of those connected with him. Occasional and uncertain movements, however earnest and energetic, will in the end bring defeat. Take a strong team of horses. If, instead of both pulling together, one should suddenly jerk forward and the other pull back, they would not move the load, notwithstanding their great strength. So the soldiers of Christ must work in concert, else there will be a mere concourse of independent atoms. Strength, instead of being carefully treasured to meet one great end, will be wasted in disconcerted, meaningless efforts. In union is strength. A few men and women who unite together, having the glory of God in view, will be growing in strength and wisdom, and gaining new victories.” (ST, September 7, 1891)¹

“While at Healdsburg I dreamed [of] seeing several span of horses harnessed to machinery which they were to draw. My husband stood looking on to see if the harness was of sufficient strength to hold in making the required effort. The horses started drawing the load.

“Two horses from the number rushed out of their places and began to tug at the load, but could not start it one inch because they did not work in unison with the other horses. These looked back and seemed to think that the moving of the load depended upon them. They went first [to] one side and then [to] another, and became nervous and broke loose from the other horses and jumped in ahead of them all. In the act they were, they thought, taking the load when they were not stirring it. If these horses had kept their places they might have drawn their part of the load and been of important service, but when they rushed in ahead of the leading horses they were not drawing the load and were in the way, hindering the other horses from working.

“I thought my husband struck these horses sharply with the whip. One turned to him, and said, ‘Don't strike so hard; you cut deep. We had zeal to start this load and we thought no one could start it but us. We see we have not moved it, but hindered its moving, but a check was all we needed, not to be cut on like balky horses. We

¹Ellen G. White, “Soldiers of Christ,” *Signs of the Times* [Legacy of Light CD-ROM] (September 7, 1891), par. 7.

will fall back on our traces and draw with the rest.” (Sermons and Talks, vol. 1, p. 1)¹

Discussion

What lessons about teamwork do you see in these quotes? What do you believe teamwork will contribute to your group mission?

Members should recognize that a far more complete presentation of the various aspects of the work of God in a human life may be made by a group than by an individual; also that a group is able to offer services and model cooperation in a way that demonstrates the message they proclaim far more effectively than the example of an individual.

Action

Make a plan together for your team’s internal cooperation in preparing and conducting your mission effort.

Members will note that the selection of a team and the ongoing training are elements of such a plan already in place. Use this conversation to further develop the selections of ministry responsibilities made in an earlier meeting. Leaders of individual phases of your mission and assistants in each ministry should be designated at this time if this has not already taken place. Consider scheduling time at each future training session for one ministry leader (for example, the person responsible for the children’s program) to discuss the outline of their program, current preparations, and the contributions needed from other team members. The need for regular discussion

¹Ellen G. White, *Sermons and Talks*, vol. 1 (Silver Spring, MD: Ellen G. White Estate, 1994), 1.

meetings for coordination of the ongoing effort while the team is at the mission site may be mentioned at this point.

For the Next Session

Reflect on the involvement of your sponsoring congregation(s) in your mission effort. How many people (other than your team) are involved? In what ways?

Focus: How Much Technology?

A wide variety of attractive resources is available for use in evangelistic efforts. Teams may find ready access to sound equipment, video projection equipment, computers, all manner of DVD and CD software, graphics, slides, even completely narrated evangelistic series ready to “plug and play.”

The use of cutting-edge technology is not new to Seventh-day Adventist evangelistic work. Notice Ellen White’s mention and endorsement of graphic visual aids used by an evangelist of her acquaintance:

“Brother S dwells especially upon the prophecies in the books of Daniel and the Revelation. He has large representations of the beasts spoken of in these books. These beasts are made of papier-mache, and by an ingenious invention, they may be brought at the proper time before the congregation. Thus he holds the attention of the people, while he preaches the truth to them. Through this effort hundreds will be led to a better understanding of the Bible than they ever had before, and we trust that there will be many conversions.”¹

“I am pleased with the manner in which our brother [Elder S] has used his ingenuity and tact in providing suitable illustrations for the subjects presented--representations that have a convincing power. Such methods will be used more and more in this closing work.”²

¹White, *Evangelism*, 204.

²*Ibid.*, 205.

“Let the workers for God manifest tact and talent, and originate devices by which to communicate light to those who are near and to those who are afar off.”¹

The use of such tools, however, is most appropriate within certain boundaries dictated by the cultural and technological environment within which the effort is being conducted. Mrs. White’s further comments explain:

“By the use of charts, symbols, and representations of various kinds, the minister can make the truth stand out clearly and distinctly. This is a help, and in harmony with the Word of God. But when the worker makes his labors so expensive that others are unable to secure from the treasury sufficient means to support them in the field, he is not working in harmony with God’s plan. The work in the large cities is to be done after Christ’s order, not after the order of a theatrical performance. It is not a theatrical performance that glorifies God, but the presentation of the truth in the love of Christ.”²

The most advanced or polished evangelistic technology available to North American congregations will not always be the best option for use in other cultures. Certainly it can make an attractive presentation, and local workers and guests may even be awed and impressed by it. Some technology can certainly be useful and appropriate. So, how much is too much?

It may be useful for you to ask, how does this technology compare with the tools in everyday use in the lives of the people you will be trying to reach? The papier-mache beasts in the quotation were indeed at the leading edge of what was familiar at the time. This was appropriate. However, they were clearly not a quantum leap ahead of the leading edge of the audience’s experience. That would not have been so appropriate. In addition, such visual aids as the life-sized “beasts” were reasonably within the financial and logistical reach of other workers and believers in the area where the work was taking

¹Ibid., 206.

²Ibid.

place. (Be aware that the preferences or interests of workers in a given area may or may not correspond with their resources or with a level of technology similar to the daily experience of your audience in that area—especially if they have heard or seen elsewhere any of the fascinating tools North Americans have at their disposal.) That should be a factor in your choice of technology as well.

Session Nine: Teamwork—With Your Sending Congregation

Objective

Understanding of the need for cooperative effort by team and sending congregation. Active efforts by team members to share mission with the congregation, leading to increasing sense of ownership and involvement among the congregation.

Foundations

“You cannot be a Christian and not be a missionary.” (RH 10/5/86).¹

“Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Spirit said, ‘Now separate to Me Barnabas and Saul for the work to which I have called them.’ Then, having fasted and prayed, and laid hands on them, they sent them away. So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus.” (Acts 13:1-4)

Discussion

Review together your observations on the involvement of your congregation(s) in your mission. How many are involved, and in what ways? Do you as a group feel that

¹White, “The Conference in Sweden,” par. 16.

the congregation thinks of this activity as your mission trip, or as their mission trip?

What evidence supports your opinion?

This discussion should help team members evaluate the extent to which they have included the congregation(s) in their planning and preparing for mission.

In what ways should the spiritual gifts of the congregation contribute to the success of the mission?

Responses might include financial support, prayer, contribution of supplies, sharing of suggestions, and assistance with preparation of various presentations. It is appropriate to emphasize here that those who are preparing for and conducting mission activities are possibly less involved for a time in the daily work of their home congregations. The increased responsibilities that others in the congregation may assume during that time are as much a part of the mission as is the work of the team members.

Action

What steps might you take to encourage the congregation to feel more involved in the mission?

Suggestions may include: asking for donations of specific needed supplies; regularly posting or announcing progress toward a congregational fund-raising goal; asking individuals for help preparing presentations or activities related to their area of expertise; inviting team members to make short presentations to the congregation during the worship service, updating them on preparations or highlighting their particular area of responsibility on the mission; arranging for prayer partners for team members, or

round-the-clock prayer support for the period of your mission trip. Encourage your team to think of more possibilities.

For the Next Session

Keep a detailed daily record of your walk with God between now and your next team meeting. When do you talk? What do you do to maintain and strengthen your experience with Him day by day?

Session Ten: Personal Spirituality

Objective

Evaluation of personal spiritual habits and condition

Foundations

“. . . and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.” (2 Tim 3:15-17)

“If we would develop a character which God can accept, we must form correct habits in our religious life. Daily prayer is as essential to growth in grace, and even to spiritual life itself, as is temporal food to physical well-being. We should accustom ourselves to often lift the thoughts to God in prayer. If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy. We cannot for one moment separate ourselves from Christ with safety. We may have His presence to attend us at every step, but only by observing the conditions which He has Himself laid down.” (RH, May 3, 1881)¹

“A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it. Our heavenly Father is more willing to give His Holy Spirit to them that ask Him, than are earthly parents to give good

¹Ellen G. White, “The Christian’s Privilege,” *Review and Herald* [Legacy of Light CD-ROM] (May 3, 1881), par. 12.

gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing. A revival need be expected only in answer to prayer.” (*Last Day Events*, p. 189)¹

“Enoch not only meditated and prayed, and put on the armor of watchfulness, but he came forth from his pleadings with God to plead with his fellow men. He did not mask the truth to find favor with unbelievers, thus neglecting their souls. This close connection with God gave him courage to work the works of God. Enoch walked with God and "had the testimony that his ways pleased God." This is the privilege of every believer today. It is man dwelling with God, and God taking up His abode with man. "I in them, and thou in me," says Jesus. To walk with God and have the witness that their ways please Him is an experience not to be confined to Enoch, to Elijah, to patriarchs, to prophets, to apostles, and to martyrs. It is not only the privilege but the duty of every follower of Christ to have Jesus enshrined in the heart, to carry Him with them in their lives; and they will indeed be fruit-bearing trees.” (*Upward Look*, p. 228)²

“God desires every believer to be a soul winner; and he will bless all who look to him in confidence for wisdom and guidance. As they move guardedly, walking in wisdom's way and remaining true to the Lord God of Israel, the purity and simplicity of Christ, revealed in the life practice, will witness to the possession of genuine piety. In all that they say and do, they will glorify the name of him whom they serve.” (*Manuscript Releases*, vol. 8, p. 212)³

Discussion

Reflect on the quotes above. List the elements of a growing relationship with Jesus Christ. What activities will be present? What other characteristics do you see?

Team members should identify regular Bible study (articulate both topical and devotional reading), prayer and meditation, and participation in the mission of the body of Christ through the exercise of their spiritual gifts.

¹Ellen G. White, *Last Day Events* (Boise, ID: Pacific Press, 1992), 189.

²Ellen G. White, *The Upward Look* (Washington, DC: Review and Herald, 1982), 228.

³Ellen G. White, *Manuscript Releases*, vol. 8 [Legacy of Light CD-ROM] (Silver Spring, MD: Ellen G. White Estate, 1993), 212.

Encourage members—either in the group or in private, at your discretion—to compare their observations of their own spiritual practices since the last meeting with the guidelines discussed at this meeting.

How do these elements of spirituality affect your preparation for your mission?
How do you think they will impact the people with whom you interact during your mission?

Action

Agree on a plan for your team to grow together spiritually as you prepare for your mission.

Encourage members to pray for one another's daily relationship with Christ in these specific areas. Encourage some form of group commitment to constantly growing practical spirituality and mutual accountability. This attitude of spiritual seeking and bonding will be essential to the Holy Spirit's freedom to work in and through your team.

For the Next Session

Find and read a definition of “culture” in a dictionary and at least one recent encyclopedia. Be prepared to discuss your definition at the next session. Review any material you can find on the internet or in the library about the culture of the people at your mission site. Read Acts 15:1-33, and *Acts of the Apostles*, chapter 19, “Jew and Gentile.”¹

¹Ellen G. White, *The Acts of the Apostles* (Mountain View, CA: Pacific Press, 1911), 188-200.

Session Eleven: Understanding Culture

Objective

Understanding of the relationship of culture to the gospel. Understanding of the impact cultural differences have on mission activities.

Foundations

“The apostles, the elders, and the brethren, to the brethren who are of the Gentiles in Antioch, Syria, and Cilicia: Greetings. Since we have heard that some who went out from us have troubled you with words, unsettling your souls, saying, ‘You must be circumcised and keep the law’ . . . it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well.” (Acts 15:23-29)

Discussion

Based on your reading for this meeting, how would you define culture? How would you say the culture of your host site differs from your own? In what ways is your culture more representative of the principles of the Bible? In what ways is the culture of your host site more representative of the principles of the Bible? Can you think of a culture which harmonizes completely with the teachings of Jesus? Can you think of a culture which shows no evidence of harmony with the teachings of Jesus?

Members should see the gospel as a standard higher than the level of the biblical cultures in which it was first proclaimed, higher than their own culture, and higher than the culture at their host site. They should also recognize that all cultures have evidence of the influence of the Holy Spirit among them and be prepared to build upon that recognition at every opportunity. Their audience must not be left to feel that North Americans believe they are recipients of the attention and wisdom of God while all others are left entirely without His guidance until the foreigners arrive.

The task of cross-cultural mission is to recognize and affirm those parts of the local culture which show evidence of the work of God in that culture; to tactfully allow God's Word to present an alternative course for those parts of the culture which are not in harmony with Him; and to equip willing members of that culture to demonstrate discipleship to Jesus Christ, not as social outcasts or transplants to Western culture, but as evidence that the faith of Jesus is relevant and applicable in their own familiar surroundings.

Action

Is it possible for a believer from your culture to communicate not only the gospel but also his/her own non-biblical cultural values to listeners in another culture? How could this happen? Identify specific ways your team will avoid this.

Encourage your team to list characteristics of your own culture which may actually be further from the gospel standard than corresponding characteristics of your host culture. For example, modesty and simplicity in dress. North Americans may see as comfortable or casual certain apparel which non-Christians in many cultures may see as immodest or positively offensive. You may adopt team guidelines at this point such as long trousers for male members, and skirts or dresses below the knee for female members (versus trousers), and avoidance of revealing or tight garments. Likewise Christian believers at your host site may not understand the use of wedding bands by North American believers. Your team should be able to identify other examples. Encourage your team to place the effectiveness of your mission and the welfare of their audience above what they may see as personal liberty. The people with whom they work will notice!

For the Next Session

Read *Acts of the Apostles*, chapter 23, “Berea and Athens,” and chapter 24, “Corinth;”¹ *Gospel Workers*, p. 117-120;² and “E. G. White Comments on 1 Cor 9:20-23,” *Seventh-day Adventist Bible Commentary*, vol. 6, p. 1088-1089.³

Session Twelve: Working in a New Culture

Objective

Commitment to—and practical skills for—cross-cultural interaction.

Foundations

“A woman of Samaria approached, and seeming unconscious of His presence, filled her pitcher with water. As she turned to go away, Jesus asked her for a drink. Such a favor no Oriental would withhold. In the East, water was called “the gift of God.” To offer a drink to the thirsty traveler was held to be a duty so sacred that the Arabs of the desert would go out of their way in order to perform it. The hatred between Jews and Samaritans prevented the woman from offering a kindness to Jesus; but the Saviour was seeking to find the key to this heart, and with the tact born of divine love, He asked, not offered, a favor. The offer of a kindness might have been rejected; but trust awakens trust.” (DA 183-184)⁴

“For though I am free from all men, I have made myself a servant to all, that I might win the more, and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; to those who are without the law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law; to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some. Now this I do for the Gospel’s sake, that I may be partaker of it with you.” (1 Cor 9:19-23)

¹White, *The Acts of the Apostles*, 231-254.

²White, *Gospel Workers*, 117-120.

³Ellen G. White, “Ellen G. White Comments on 1 Cor 9:20-23,” *SDA Bible Commentary*, ed. F. D. Nichol, (Washington, DC: Review and Herald, 1980), 6:1088-1089.

⁴White, *The Desire of Ages*, 183-184.

“The experience of the apostle Paul in meeting the philosophers of Athens has a lesson for us. In presenting the gospel before the court of the Areopagus, Paul met logic with logic, science with science, philosophy with philosophy. The wisest of his hearers were astonished and silenced. His words could not be controverted. But the effort bore little fruit. Few were led to accept the gospel. Henceforth Paul adopted a different manner of labor. He avoided elaborate arguments and discussion of theories, and in simplicity pointed men and women to Christ as the Saviour of sinners.” (*Ministry of Healing*, p. 214)¹

“To these our friends who expect soon to go from us to other lands I wish to say: ‘Remember that you can break down the severest opposition by taking a personal interest in the people whom you meet. Christ took a personal interest in men and women while He lived on this earth. Wherever He went He was a medical missionary. We are to go about doing good, even as He did. We are instructed to feed the hungry, clothe the naked, and comfort the sorrowing.’” (*Welfare Ministry*, p. 162)²

Discussion

List the principles for working in other cultures presented in your reading in preparation for this meeting. How does Paul say he responds to cultural differences in 1 Cor 9:19-23? And how did Jesus make use of features of the local culture in approaching the woman at the well?

Team members should understand that the gospel may legitimately and profitably have different presentations in different settings.

What was Paul’s error at Athens?

Make clear that Paul presented the gospel in a package that was familiar to his listeners, but he chose a feature of the Athenian culture which obstructed the communication of the gospel—reliance on human reason, science, and philosophy. This does not discourage presentation of the gospel in terms familiar to the listeners. It

¹White, *The Ministry of Healing*, 214.

²Ellen G. White, *Welfare Ministry* (Washington, DC: Review and Herald, 1952), 162.

cautions the careful choice of those terms for their harmony with the principles of the gospel.

Action

There are two extremes to avoid in your mission: portraying the gospel as being so similar to the culture that the gospel does not seem to call your listeners to experience transformation in Christ; and so persistently avoiding terms familiar to the listeners' culture that the gospel appears to be irrelevant or inapplicable where they live. What programming choices might you make as a team to avoid each of these extremes?

Suggestions may include: asking local workers to check the propriety of the content of your presentations; avoiding illustrations drawn from North American culture (your familiar transportation, employment, food, entertainment, etc.); avoiding colloquial figures of speech; following local workers' recommendations concerning how, or if, you should participate in visitation activity; maintaining flexibility to add or omit or modify elements in your program for the sake of local propriety; and seeking out local musical styles and preferences—and talent—instead of importing North American worship music indiscriminately. As always, encourage your team to think of other possibilities.

The wisdom and experience of the local workers at the host site will obviously be of immense value to you. And do not forget faithful prayer and intentional openness to the Holy Spirit.

For the Next Session

Review your notes from the preceding lessons.

Session Thirteen: Ready to Go

Objective

General review, final preparations, and recommitment to principles.

Foundations

“For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it . . . ?” (Luke 14:28)

“Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and innocent as doves.” (Matt 10:16)

Discussion

List as a group the major principles of mission work you have learned.

The contents of the training manual will serve as a review guide

Action

Review your team’s travel plans and itinerary, the mission budget status, and any final preparations needed for specific ministries.

Encourage members to renew their commitment to work as a team—with one another, with your sending congregation(s), with members at your host site; and to faithfully and regularly examine their personal spirituality.

Take time as a group to pray for one another, and for each ministry of your mission.

Finally, Going!¹**Health and Safety**

Always check the latest government precautions about both health and safety concerns for travelers in your host country before traveling. Following are some other general principles for your consideration.

Food²

The primary concerns for both food and water are the level of sanitation and the presence of organisms with which the traveler's immune system is not acquainted. Thoroughly cooked food is generally safe, if the handlers follow good hygiene practices and the utensils are sanitary. Beware of foods washed in tap water. Raw foods with peels should be considered unhealthful unless the peels are thoroughly cleaned in pure water or disinfectant prior to peeling. Do not eat prepared food offered in the marketplace if you do not know how it has been handled.

You may be concerned about whether to eat the food offered to you by your hosts. The above principles hold true in private homes as well as in public establishments. If you eat food handled in an unsanitary manner, your body will react accordingly. Even local believers may not fully understand the effect their local bacteria will have on those who have not yet developed a resistance to them. You may wish to gently explain to your hosts soon after your arrival how important the issue is to your health, then maintain

¹Both handbooks.

²The recommendations here can at best be in summary form. Trip planners and participants may find current advice prepared by experts on the web pages of such organizations as Health Canada at <http://www.hc-sc.gc.ca/pphb-dgspssp/tmp-pmv/index.html>, the Centers for Disease Control at <http://www.cdc.gov/travel/index.htm>, and Travel Medicine at <http://www.travmed.com/>

a discreet vigilance. Explain your ignorance of local customs, and ask when it is expected for your hosts to offer you food, what the polite response is, and how to decline uncertain food offerings without hurting your hosts' feelings.

Water

Do not assume that untreated water is healthful for you to drink. Water may be purified by boiling, bleach solution, filtering, or water purification tablets. Bottled water may be commercially available in your mission area. This should be safe, but watch out for enterprising vendors who know how to refill used bottles with tap water. It is best to express your concern to a local believer and ask for a reliable water vendor, if you intend to purchase bottled water. You need to drink plenty of water, even if it is difficult to find, it may not taste good, and sanitary facilities may be scarce.

Disease

Governmental health organizations can provide you with information about specific communicable diseases present in your host area. Take their recommendations seriously. Insect repellent is strongly advised. If there are insect-borne diseases such as malaria present, mosquito netting is a good investment. Nets may be available already in some places, but if you are not sure about this in every place you will be sleeping, it would be wise to purchase them in advance.

Hygiene

Assume that every surface you will touch will be coated with contaminants which would make your intended mission service very uncomfortable if not impossible. Form a habit of keeping your hands away from your face. Take a supply of waterless,

disinfectant hand cleaner with you, including towelettes or pocket-sized bottles, so that you will never be caught wanting to eat without a way to clean your hands.

Toilet facilities will often not closely resemble anything you are accustomed to. Take a roll or two of tissue, and keep some small change in your pocket in case tissue is available only for sale or restroom attendants expect a tip (you cannot change the customs, so be prepared to live within them gracefully).

Contaminated water may pose the risk of urinary tract infections. A small spray bottle which may be filled with purified water and used for personal hygiene is recommended. Also avoid using contaminated water in ears, eyes, nose, mouth (tooth brushing).

Consistently use reasonable hygiene precautions, but do not let anxiety about disease distract your attention from the purpose of your trip.

Security

Crime and dishonesty flourish as well in one culture as the next. Again, do not be anxious, but take reasonable precautions. It is wise for team members never to wander away from other members of the group or local fellow believers. If children or teenagers are team members, this may be an unpopular issue, but it is necessary. Leave no personal belongings unattended while you travel. Even at your host site, be aware that theft may be less of a taboo for some than it is for you. Do not provide opportunities for an unpleasant situation.

Many team members will work and associate more closely with fellow team members during your mission than they ever have at home during a comparable period. Likewise your team will be often in the company of fellow believers from your host

country. They will form close bonds with old acquaintances and new friends alike. They will be working alongside interesting people with a similar love for the Lord, similar interest in missions, similar sense of adventure, similar dedication to an immediate and challenging common cause. And yes, some will be men and some will be women. This unique activity in this situation presents two distinct concerns. First, the risk of inappropriate relationships developing between team members, or team members and believers from the host site. Your team members will most likely be responsible adults and unlikely to go astray. Your purpose, however, is to accomplish a specific task in the communication of the gospel. Intense emotional relationships between participants in a mission effort add unnecessary complexity and volatility—as well as the potential for suspicion and resentment—to a situation that is already quite challenging. Your team members should enter into a covenant of mutual accountability to enter into or pursue no form of emotional or romantic relationship at any time, with any person, during the course of your mission trip.

A second concern, which grows from the first, is the matter of culture as it relates to male-female relationships and communication. Be aware that behaviors such as casual touching, eye contact, smiles, manner of dress, posture, choice of words, tone of voice in contact between the sexes (even between married couples in the presence of others) bear different connotations in different cultures. Behavior or dress that is perfectly acceptable and commonplace in your experience may be interpreted as rude, suggestive, or an outright invitation by members of the opposite sex in your host country. Your mission is not to teach North American customs and ask the locals to accept them. You are not at

home. You are guests. Be determined to behave in a way that uplifts Jesus Christ in the eyes of the residents of your mission site.

Admittedly, this is a goal which it is unlikely you will be able to fully accomplish. You will not have the time to pick up on all of the nuances of acceptable behavior and learn to practice them. It is likely that your hosts will be very forgiving of mistakes of ignorance. However, those who are not self-controlled, misreading innocent behavior, may behave in a way which seems inappropriate to you, and they may be hurt by your response. A good way to avoid misunderstandings would be to avoid private interaction with individuals of the opposite sex from your mission site. Take note of the manner of communication between unrelated men and women of your host culture, and be at least as conservative in such interaction as they are.

On-Site Orientation and Training

By the time you arrive at your mission site, your team will have thought and prayed much about your mission activities. Your training sessions will have provided you with several different kinds of opportunities to consider what it means to share the gospel in a new culture. Nothing, however, can prepare you for working in the culture quite like being there. Before you go, ask the leader at your host site to be prepared to spend some time giving your team an introduction to the way things are done there. He may include any information he wishes, but team members should also be prepared to discuss certain issues and ask questions to gather firsthand certain basic information that will be helpful to them.

Coordination

Use this opportunity to find out what preparations have been carried out in the community, who has been involved, and in what roles or capacities (lay witnessing teams, ADRA workers, health teams, Global Mission Pioneers, literature evangelists, Bible workers, etc.). Find out how many local believers are present and prepared to help with any part of the programs, and what their skills and experience are. Establish a system of communication between your team and theirs, by asking the leader to explain to you whom you should approach (and how to approach them) to deal with the various technical and procedural questions that will arise (for example, whom to talk to about the sound system, or whom to approach to find out who might have musical talent). Be sure you know how to get in touch with the responsible people, and how and when they expect to be in touch with you.

Schedules

Ask what the local workers are expecting in terms of meeting starting times, meeting length, and times for any other activities you or they may have planned. Ask them what they have planned, and make an effort to adapt your schedule to fit theirs where it would not compromise the mission. Ask them to review what you have planned, and advise you if there are any adjustments they would recommend to fit it into the cultural setting. Review with them what they expect by way of interaction with you during the times when your meetings are not in session. Will they be preparing meals for you? How will you get to them? When should you be ready? Would it be better for you to visit interests with them, or is it more productive for them to visit without you? When would visitation take place? (Your involvement in visitation may actually be an

impediment in some settings, due to self-consciousness on the part of interests, to your unfamiliarity with the culture, and to the need to tie up a capable worker to translate for you.) Are they expecting meetings on the same days you have planned? What appointments outside the public effort might they ask you to attend, such as hospital or school visits, worship services, etc.?

Cultural Issues

This will be an opportunity to ask your host about customs of which he is aware that are different from yours. What sorts of behavior are offensive or provocative? Are there gestures or postures that everyone knows you should not use? (Examples: touching with the left hand may be considered impolite; showing the bottom of your foot may be insulting.) How do people greet one another? How do they show appreciation? How do they part company? What are the customs surrounding meals and hospitality? If you get an invitation, how does courtesy demand that you reply? How should you tip or give alms in public places? Is bargaining the rule in the marketplace? Should women speak to men? How do husbands and wives or parents and children behave toward one another in public? You will think of more questions, but you will not think of them all. No matter; you will learn, and your host will see clear evidence that you come as learners.

Clothing

By now you will have noticed what the believers around you are wearing. Ask what it would be most appropriate for your team members to wear both to meetings and in other public places. If you do not quite have the garments with you to match expectations, chances are there will be a way to purchase some in the local marketplace.

Ask whether there are particular types of clothing that are inappropriate or offensive to the local people.

Translators

If you have not written your presentations in clear, simple language, here is a hint: write them again. Translators take at least as much time to say what you are saying as you do. That means a ten-minute talk will take at least twenty minutes. Translators work best when you give them a simple sentence as a whole, then wait. If you must use a complex sentence, give them a whole phrase or clause at a time. Some languages construct their sentences in reverse order from English, so until you have finished a complete thought, your translator will not be able to start it sensibly. Particularly if your topic uses a technical vocabulary, such as in the medical field, go out of your way to speak in lay terms. If your translator cannot understand you, your listeners will not benefit. Regardless of your subject, it is to your advantage to use the same translator each time you make a presentation, and to give him or her a copy of your material in advance when possible. (Of course different translators will often work with the different members of a team.) The translator will be able to ask you about unfamiliar words, or tell you if an illustration or figure of speech will be incomprehensible to the listeners. Ask your translator for feedback. Ask him to give you a grade after your presentations—a grade on ease of translation, from A to F. Then follow his advice carefully. It is usually only through your translator that you can reach the people.

Team Time

Many teams choose to travel together, and to stay at the same location during their mission. This facilitates their cooperative effort and contributes to their sense of fellowship in the mission. While you are engaged in your mission, it is important also for you to meet together as a team at certain times. An overview of these gatherings follows. Adapt them to meet your team's circumstances.

Initial

Many things change in the team's dynamic when you arrive at your destination. You are now no longer preparing; you find yourself doing what you have prepared for. You are now among strangers in an unfamiliar place, and more intensely feel that you must function as a mutually supportive team. After an opportunity for rest from travel, gather and dedicate some time to unhurried prayer. Renew your commitments to one another as fellow believers and co-workers. Dedicate yourselves anew to the Lord and to this mission. Ask for His minute-by-minute guidance and protection. Plead for His blessing for the people you hope to influence. Affirm scriptural stories of His blessings to others and claim His promises.

Review together the goals and principles of your mission effort. Your team includes your sending congregation, your traveling group, and believers at your mission site. Each member of that extended team has something unique to offer, and is responsible to make that offering faithfully and to encourage others to do likewise. Your team is responsible to proclaim the gospel faithfully. That includes the proclamation of the written message of the Bible, centered in Christ, and focused on the latter-day truths of the conclusion of the great controversy. That also includes the application of the

gospel in every area of the human experience, including what we understand as the spiritual, the physical, the emotional, the intellectual, and the social. Your team is responsible not only to proclaim but to demonstrate each of these aspects of the gospel before your witnesses. Your mission is not to share North American culture with your hearers and leave them with the assumption that it is part of the gospel; but rather to make every effort to present the gospel in a way that will be relevant to them, and leave them free to be believers without leaving their own culture. Your mission is to leave new believers with a growing relationship with Jesus Christ and with their fellow believers.

It would be well either to invite local members to join you in this gathering, or at some separate time early in your stay to gather with local members for an informal prayer service such as this.

During

Ellen White wrote the following words in description of the daily routine during an evangelistic campaign at which she was present.

“We rise at five o'clock, eat at half past six, and then the men take the team to the tent and devote one hour and half to Bible class and talking together, comparing their experiences of the day previous, and are instructed in regard to the orderly habits they should cultivate and the necessity of overcoming every defect in character. This is a school for them which they all need very much.”¹

Your team should meet daily for prayer and reconsecration. You might consider asking a different team member to lead with a scripture reading and devotional thought each day. Pray for one another's personal needs, for each member's ministry in the mission, for the will of God to be done in the mission overall, and for the workers and the

¹Ellen G. White, *This Day With God* [Legacy of Light CD-ROM] (Washington, DC: Review and Herald, 1979), 173.

people of the community. Make your meetings a safe setting, where concerns may be voiced in a spirit of unity, with the assurance of love and support from the team.

A mission trip in an unfamiliar setting can produce friction between team members, which left unattended may impede the blessings of your mission. Each team member must be committed to acknowledging when he or she is feeling such friction, recognizing that it is Satan's attempt to make use of natural stress, and proceeding in a loving and cooperative manner. Each team member must also be committed to recognizing incidences of such friction in others, and responding with patience and encouragement. These daily team meetings provide an opportunity to express concerns and frustrations, to affirm one another's input and perspective, to modify the team's course of action as appropriate, and to bathe each other in prayer.

You may consider inviting workers from your host site to participate in some or all of your daily team meetings. You will all benefit from lifting one another up in prayer and reflecting and planning together for the conduct of your mission.

At various times during your mission special circumstances will arise which demonstrate the power and the love of God. Special needs will arise which demonstrate the need for His power and love. Team members should be alert for such special situations, and be quick to call the team together to lift praises to God and ask for His intervention as needed. God honors these prayers, and the demonstration of living, practical faith in His immediate interest is a powerful testimony of the gospel at work.

Final

By the time your meetings conclude, your team should be no strangers to corporate prayer and praise. Take time together to review what God has done through

you and to you. Reflect on what you have learned and affirm it while it is fresh in your memories. Affirm each team member's efforts and contributions.

You will likely wish to have a special gathering with local workers who have become dear to team members. Such a reflection and praise time may well include them. God will be glorified and believers blessed by your recounting His actions together.

If it is possible to plan your itinerary so that your team has one or two days at the mission site following the conclusion of your meetings, you will be blessed by the opportunity to enjoy the company of your new friends without the pressure of the daily meetings. This provides time for praise, for affirmation, and for strengthening one another in our common anticipation of the return of Christ. It especially strengthens in new believers a sense of the universality and unity of the church.

Going On¹

It would be surprising for a congregation to plan and conduct a mission such as described in this handbook, and not be affected by it. Many who participate in short-term missions remember them as special spiritual experiences, and many members of such congregations are pleased that their fellow members have had such an experience. There is a risk, however, that the mission will shift from the present tense to the past tense, and it will become merely an interesting event in the memory of the congregation. There are steps that you as team members and as a congregation may take which, while they cannot extend a specific mission trip, should make it more likely that the experience will become a part of the identity and the mission of your congregation.

¹Italicized text in this section appears only in the leader's handbook. All other text in this section appears in both handbooks.

When the Team Comes Home

As soon as possible after the team returns (after the preliminary effects of jet lag have subsided), schedule a congregational meeting dedicated to the mission trip.

Approach it with the same spirit of prayer which developed on your mission. At the meeting, team members will have an opportunity to show pictures, model clothing they have brought back, and display souvenirs or gifts. The substance of this meeting should be a panel consisting of the returning team and one or two leaders of the sending congregation. The team should relate a sketch of their experiences, and the congregation leaders should relate the prayer and support activities that went on at home. The panel comments should be followed by time for questions.

The team leader should conduct the meeting, and if the team leader is not the pastor, it should be conducted with the pastor's explicit support. Traveling team and congregation alike should be acknowledged as part of the mission. Team members in sharing their experiences may emphasize their efforts at teamwork, their process of sharing all the aspects of the gospel in a practical way, and their efforts to present the gospel within the framework of their host culture. The team leader may interview various team members to bring out such information.

Applying the Mission

As your team began their mission trip, they were able to process together the things they saw and the challenges they faced. They will face predictable challenges as they return home also, and they should have an opportunity to debrief together as these challenges unfold. Two or three team meetings should be held, perhaps monthly, to meet this need. Team members will want to share pictures, to remember new friends to

someone who also knows them, and to discuss readjusting to their own culture. They might even want to meet at a restaurant which serves some of the new kinds of food they have discovered!

You will have been exposed to conditions unfamiliar and perhaps shocking to your team. You will likely have grown somewhat accustomed to those conditions during the course of your mission. When you return home, home will not look the same. Your possessions will perhaps not carry the same value in your eyes. The activities and preoccupations of the society all around you might seem surprisingly foolish or trivial to you. You may become somewhat depressed or discouraged at your difficulty readjusting—and at others' difficulty really understanding. All of these experiences are perfectly normal and natural as you readjust. Your team gatherings will give you a place to support one another in this process.

You may wish to encourage congregation members who did not travel with you to attend these meetings if they choose. This may strengthen the sense of collective experience and teamwork.

After your congregation has absorbed the team's retelling of their mission experience, the next step is to challenge them collectively to determine how this experience will become an active part of their identity, and not just a fond memory.

This may well be done at a scheduled business meeting devoted largely or entirely to this subject. At this meeting, present the congregation with a recap or summary of the principles of short-term missions which have defined the experience for your team. Review the blessings that have come in the process of applying these principles. Remind them of the significance of the role played by the entire congregation. Present them with

the choice between letting the experience fade away or making it grow. If a leader of the congregation who did not travel with the team is so inclined, you might invite him or her to participate with part of this presentation.

Your congregation might consider either or both of two courses of action which would lead in this direction. They may choose to proceed with planning for another similar short-term mission, with mostly different participants, a year or two down the road. The emphasis in this instance is on making the choice, so that planning can proceed and interest will have a place to grow.

They may also choose to define themselves as a mission congregation from this point forward. This might include choosing a specific follow-up mission trip, but more importantly would consist of adopting the policy of conducting regular mission activity unless specific circumstances lead the body to choose specific temporary exceptions to that policy. Your church would then, on a regular cycle, plan and conduct both short-term missions and outreach activity in their home territory.

Some will likely feel the need to focus the congregation's attention on the mission work which needs to be done locally before spending any more on overseas work. Help the congregation keep this concern in perspective by raising it first, in the context of counsel to advance foreign missions while not neglecting the home territory. "God's people are not to cease their labors until they shall encircle the world."¹ "The gospel is not to be restricted to any time, or confined to any place. The world is the field for the

¹Ellen G. White, "Testimonies to the Church Regarding the Strengthening of Our Institutions and Training Centers," Pamphlet no. 8, in *Special Testimonies, Series B* [Legacy of Light CD-ROM] (n.p.: 1907), 11.

gospel minister, and the whole human family is his congregation.”¹ “Nothing so strengthens the churches as to see the work progressing in other portions of the vineyard.”² It is important where possible to include supporting voices from the team and the sending congregation in this discussion. The adoption of such a course as this must have a broad congregational base to move forward effectively.

As you go forward in your mission for the Lord, may His Spirit direct you and bless you.

¹Ellen G. White, “Preach in Regions Beyond,” *Review and Herald* [Legacy of Light CD-ROM] (March 11, 1902), par. 6.

²Ellen G. White, *Medical Ministry* (Mountain View, CA: Pacific Press, 1963), 317. See also idem, “Be Ye Therefore Perfect,” in *General Conference Bulletin* [Legacy of Light CD-ROM] (July 1, 1900), par. 24; idem, *Testimonies* 6:22; idem, “Sowing Beside All Waters,” *Review and Herald* [Legacy of Light CD-ROM] (December 11, 1913), par. 2; idem, “Our Missions in Europe,” *Review and Herald* [Legacy of Light CD-ROM] (December 6, 1887), par. 11; idem, *Historical Sketches of the Foreign Missions of the Seventh-day Adventists* [Legacy of Light CD-ROM] (Basle: Imprimerie Polyglotte, 1886), 290; and idem, “Laborers Together with God,” *The Medical Missionary* [Legacy of Light CD-ROM] (May 1, 1892), par. 2.

CHAPTER IV

EVALUATION OF THE PROJECT

In this chapter two short-term mission programs will be described, one of which has been completed and the other of which is an ongoing program. Neither is identical with the program proposed in this research. Each has several fundamental characteristics in common with the proposed program. Similarities and dissimilarities between each program and the proposed program will be described. The content of interviews and written comments by participants in both programs will be related and evaluated in an effort to describe the effectiveness of the proposed program.

Program Overview

Program 1

In March 1999 the two-church district of Florence and Reedsport in the Oregon Conference conducted a single short-term evangelistic effort in northeastern India. Forty-six were baptized at the conclusion of the campaign. Florence had an active membership of approximately fifty individuals, and Reedsport of approximately twenty. Sixteen days of meetings were conducted on a public athletic field in Tura, in the state of Meghalaya. The denominational organization at the site is the Garo Section, in the Northeast India Union Section.

Program 2

The Medford, Oregon, Seventh-day Adventist congregation prior to September 2001 had conducted several short-term mission trips for youth. Two adult-oriented trips had also been taken, one to Cuba and one to Costa Rica. The first trip to the 10/40 Window was taken in September 2001. Three other trips have been conducted as of the time of this writing (February 2002, October 2002, and February 2003), with another scheduled for fourteen days beginning October 15, 2003, all to India. The meetings were conducted in various towns of the North Andhra Section and the South Andhra Section of the Central India Union Section, Southern Asia Division. Approximately forty thousand baptisms are reported as a cumulative result of those four India campaigns.¹ For purposes of this comparison the Medford program is taken as including activities directed toward the 10/40 Window, beginning with their campaign conducted September 2001 and continuing through their two 2002 campaigns and their February 2003 campaign.

Program/Proposal Comparison²

In this section the characteristics of Program 1 and Program 2 are reviewed to establish their level of conformity with the principles and recommendations of the proposal. In this process similarities and contrasts between Program 1 and Program 2 become visible as well.

¹Dan McCullough, Medford Pastor, interview by author, June 24, 2003, Medford, Oregon, transcript from tape recording.

²The term "proposal" throughout this chapter refers to the approach to short-term mission activity based upon the theological foundations of chapter 2 of this dissertation and outlined in the handbooks comprising chapter 3 of this dissertation.

I was the district pastor in Florence and Reedsport at the time of the evangelistic activity described here as Program 1. Several of the principles active in Program 1 have been formative in the development of the program proposed in this dissertation. Program 2 was selected for examination as a part of this research because it also demonstrates substantial similarities with the characteristics of the proposal.

Program 1 was investigated by means of questionnaires completed by members of the team sent to India in 1999, and telephone interviews with Indian workers at the mission site. In addition, extensive use was made of my personal calendar for the years 1997 through 2000, and my electronic and hand-written notes throughout the process of preparing for and conducting the campaign.

Program 2 was investigated by means of an interview with the senior pastor (who participated in one trip), an interview with a retired denominational administrator living in Medford who has been instrumental in developing the program, and a group interview with six members of the congregation who have participated as traveling team members on one or more of the short-term missions. These interviews serve as the basis for the descriptions of initial decisions, preparation, conduct, and integration which follow.¹

Initial Decisions

Orientation

Program 1

No congregational or district meeting was held with the purpose of instructing the members regarding the principles of short-term missions. Fifteen months prior to

¹Full transcripts of the two interviews are found in McCullough, interview, and Bruce Johnston, North Pacific Union Conference President (retired), interview by author, July 17, 2003, Gladstone, Oregon, transcript from tape recording.

departure the basic concept of a congregation-based short-term mission was presented to each church board individually by the pastor, and was approved in principle by each board.¹ The embryonic intention to conduct a mission trip was presented to each congregation in brief announcements over the next two weeks. The lack of a formal congregational orientation differs from the proposal; the steps taken to gain the participation of the boards and to communicate with the congregations are in keeping with the proposal.

Program 2

The Medford program began more as an individual initiative than as a congregational program. No mention was made of a congregational orientation program. This is dissimilar to the proposal.

Site Selection

Program 1

Thirty-one countries in South and Central America, Africa, Asia, Europe, and the Pacific were listed as potential mission sites by the NPUC and the Quiet Hour in their Global Vision program for 1999.² That list was presented to each church in separate

¹Florence Seventh-day Adventist Church, "Minutes of Church Board" (Florence, OR, December 15, 1997). The initial idea to suggest such a mission trip was derived from promotional literature—or personal promotion—directed toward Oregon Conference pastors by Ministerial Department staff at the North Pacific Union Conference, in a cooperative effort with The Quiet Hour. The specific contact or material initially used was not noted in preserved records. For material representative of promotional literature being used in that cooperative effort see North Pacific Union Conference, *Northwest Global Vision: A North Pacific Union/Quiet Hour Global Mission Initiative* (Portland, OR: The Author, n.d.) and North Pacific Union Conference, *Northwest Global Vision: Guidelines for the Preparation for North Pacific Union/Quiet Hour Evangelistic Campaigns* (Portland, OR: The Author, n.d.).

²North Pacific Union Conference, *Northwest Global Vision: North Pacific Union/Quiet Hour Global Mission Project 1998-2000* (Portland, OR: The Author, n.d.).

business meetings on January 10, 1998, fourteen months prior to departure. Members present (in a collective vote process combining the votes of the two business meetings) were asked to name their first, second, and third choices for locations to which they would like to send a short-term mission team. The first pick was Wales, the second pick was India, and the third pick was Russia.¹

India was selected as the country in mid-May by the NPUC Ministerial Director,² and in cooperation with the same office and the Quiet Hour Meghalaya was selected (in mid-June, nine months prior to departure) as the state in which the mission would take place.

The selection of a potential host site from a list prepared by a prospective coordinating agency and reliance upon that agency to select the host site from a list of preferences are not entirely in harmony with the recommendation of the proposal. The proposal would place priority on the congregation making its choices, then selecting a coordinating agency. This however is not a significant departure in effect from the proposal.

Program 2

The Medford program's campaigns have each involved multiple teams working in as many as fifty communities simultaneously. It is reported that the relevant local denominational leadership, the Section, and the Indian Maranatha building organization cooperate in the selection of towns in which to work, and of building sites for churches

¹Florence Seventh-day Adventist Church, "Minutes of Church Business Meeting" (Florence, OR, January 10, 1998).

²Duane McKey, Portland, OR, to Lary Brown, Florence, OR, May 28, 1998, letter.

within those towns.¹ The choice of India seems to have been a function of the personal interest and sense of divine calling of the individuals promoting the entire program. The involvement of the congregation in the sense of individual members' participation is encouraged by the proposal. The absence of collective congregational input into the process is contrary to the proposal.

Resource Selection

Program 1

No consideration was given to seeking assistance in coordination from organizations other than the NPUC and The Quiet Hour. This was an omission based upon ignorance; no team member or church member expressed an awareness that other resources might be available for the coordination or conduct of short-term missions.

Sermon manuscripts and outlines by several North American evangelists² were considered for use, as were The Quiet Hour's suggested sermon topics.³ The Quiet Hour's suggested topics and titles followed a sequence which might be expected in published Bible lessons or public evangelistic series in North America. No prepared sermons were found which showed clear evidence of having been designed with Indians in mind. In the end the team members chose to follow the Quiet Hour's recommendations for the inclusion of family life, health screening, and health lecture

¹The relative influence of the two organizations in the selection process was reported differently by different individuals among those interviewed, and difficult to determine precisely.

²Records were not kept of the specific materials reviewed.

³The Quiet Hour, *Quiet Hour Evangelism Programs Suggested Titles/Topics* (Redlands, CA: The Author, n.d.); *idem*, *How to Use the New Life Evangelism Series* (Redlands, CA: The Author, n.d.), ii-iii; and *idem*, *Handbook*, 15-16.

activities in the campaign. Team members prepared their own material with a total health theme in view, including adult spiritual health lectures, physical health presentations, health screening, family health presentations, and children's programs.¹

Given the manner in which the process began in this district, a survey of available resources from other providers harmonizes with the intentions of the proposal to choose the materials most appropriate for the mission chosen by the congregation. While most program preparation was done in a state of ignorance of local cultural characteristics in India, the adoption of a total health theme corresponds with the proposal.

Program 2

The choice of Maranatha in India as a primary logistical coordinating agency was made by the program developers. No evidence was given of consideration of other potential sources of assistance. No evidence was given of congregational involvement in this choice. The involvement of the congregation in the sense of individual members' participation is encouraged by the proposal. The absence of collective congregational input into the process is contrary to the proposal.

¹Some of the content of the children's program was adapted from Vacation Bible School and children's Sabbath School curriculum materials.

Financial Planning

Program 1

NPUC literature¹ led to an initial estimate of an \$11,000 budget, including evangelism costs, travel, room, and board. This was accepted by both churches in business meeting on January 10, 1998.² Modifications were made by the pastor in consultation with team members as more information became available. The next formal decision by the boards regarding the budget was made by the boards in December 1998, twelve weeks prior to departure, to include two alternate team members in the mission as regular members, maintaining the same total budget figure.³

This approach harmonized with the proposal in its inclusion of the congregation fully in the evangelistic campaign budget. The proposal would recommend more intentional deliberation, in advance, of the options for a larger campaign budget, for more research into the need for advance work and follow-up work in the host site, and for raising of funds for the construction of a church building prior to or in conjunction with the campaign.

¹North Pacific Union Conference, *North Pacific Union Global Vision: NPUC/Quiet Hour International Evangelism Project Application* (Portland, OR: The Author, n.d.). This was based on four airfares totaling \$8,000 and a \$3,000 campaign cost (prior to the selection of India as a site).

²Florence Seventh-day Adventist Church, "Minutes of Church Business Meeting" (Florence, OR, January 10, 1998).

³Florence Seventh-day Adventist Church, "Minutes of Church Board" (Florence, OR, December 14, 1998). At this point the budget totaled \$15,000, including campaign, international and local travel, room and board, and a contingency reserve.

Program 2

No indication was given that the congregation was brought into the initial choices on financial matters. The characteristics of the budgets and fund-raising methods were outlined and individuals were encouraged to contribute. The involvement of the congregation in the sense of individual members' participation is encouraged by the proposal. The absence of collective congregational input into the process is contrary to the proposal.

Team Selection

Program 1

The pastor initially¹ proposed a team size of six members, based on the ministries suggested by The Quiet Hour.² Applications for team membership were prepared by the pastor and made available to both congregations. At board meetings in June, nine months prior to departure, the boards in meetings on consecutive days chose the same seven team members and two alternates based on the applications submitted.³ The team applications requested information about an applicant's ministry experiences, but individual roles in ministry within the team were left for team members to work out collectively.

¹Florence Seventh-day Adventist Church, "Minutes of Church Board" (Florence, OR, April 20, 1998).

²The Quiet Hour, *The Quiet Hour Handbook for New Way of Life Evangelistic Campaigns* (Redlands, CA: The Author, n.d.), 19.

³Florence Seventh-day Adventist Church, "Minutes of Church Board" (Florence, OR, June 15, 1998). Two airfares were promised by the NPUC and The Quiet Hour; one team member elected to bring his wife at his own expense. The congregations took financial responsibility for the campaign in its entirety and travel costs for four members. The boards added their approval, however, to the makeup of the entire team and its expenses on-site.

By mid-December 1998, twelve weeks prior to departure, it had become clear that transportation costs would be less than anticipated. The two members selected as alternates had been participating with the team in planning, and preparing as though they would go and take part in the team's mission. The pastor proposed to each board that the two alternates be sent on the trip as team members. Each board approved the proposal, raising the team size to nine members, six of whose travel costs were sponsored by the congregations.¹

The proposal would allow for either larger or smaller teams, or multiple teams. Program 1 harmonized with the proposal in its thoroughly congregation-based team selection and sponsorship approach—as well as in its flexibility in modifying the team makeup as the situation suggested.

Program 2

Team members were designated by personal invitation of the team leaders. No congregational involvement in selection was evident. The involvement of the congregation in the sense of individual members' participation is encouraged by the proposal. The absence of collective congregational input into the process is contrary to the proposal.

Date Selection

Program 1

In the initial presentation of the idea of a mission trip to the churches fifteen months ahead of departure, in December 1997, the pastor designated the target time

¹Florence Seventh-day Adventist Church, "Minutes of Church Board" (Florence, OR, December 14, 1998).

frame as the first quarter of 1999, which was accepted by the churches.¹ The primary consideration in selecting this approximate time period was to allow time for preparation and fund raising. Further adjustment of the schedule was left to team members in coordination with the host site organization.

The selection of a date corresponds in principle to the proposal. More attention might have been paid to congregational involvement and to advance consideration of climate issues at the host site.

Program 2

This also was undertaken by the individuals spearheading the planning, in consultation with the concerned organizations in India. The involvement of the congregation in the sense of individual members' participation is encouraged by the proposal. The absence of collective congregational input into the process is contrary to the proposal.

Preparation

Coordination

Program 1

Members of the Florence and Reedsport congregations were kept advised of progress in planning through regular announcements. Major decisions were submitted to the congregations through the boards or business meetings. In addition, throughout the preparation process a loose-leaf binder was kept in each church for members to read. The binders included initial statements under various topical headings related to preparation,

¹Florence Seventh-day Adventist Church, "Minutes of Church Board" (Florence, OR, December 15, 1997).

program, and travel. Each topic was also updated as appropriate during the course of preparation. Several quotations were included which were intended to inform members regarding the biblical mandate for the nature of the mission program being planned.

During the first quarter of 1998¹ a mission trip application was submitted to the North Pacific Union Conference. At the NPUC meeting in April 1998 the pastor requested a site assignment from Jim Zachary.² For reasons which remain unclear, a site was not assigned until Duane McKey of the NPUC entered the conversation and assigned the team to India, the churches' second choice. In late May, Duane McKey's office sent the congregations a letter welcoming them to the program and stating that their trip would be to Russia.³ In a call to McKey's secretary the pastor restated the earlier assignment to India, which was affirmed at that time. The state of Assam was named as the probable region. Later in June, nine months prior to departure, the pastor was notified by Jim Zachary's assistant that the neighboring state of Meghalaya would be the region instead, due to political unrest in Assam.

In July the pastor received a letter from Jim Zachary's office enclosing a Quiet Hour handbook and short-term mission application and expressing the hope that the churches would decide to apply for a mission trip.⁴ Later in July another letter came

¹The date of the application was not preserved. Site preferences were chosen by the churches on January 10, 1998, and the NPUC meeting at which the initial site assignment was made convened April 15, 1998.

² In the partnership arrangement between The Quiet Hour and the North Pacific Union Conference, Jim Zachary at The Quiet Hour was designated as the coordinator for teams traveling to India.

³Duane McKey, Portland, OR, to Lary Brown, Florence, OR, May 26, 1998, letter.

⁴Jim Zachary, Redlands, CA, to Lary Brown, Florence, OR, July 7, 1998, letter.

from the same office¹ giving the name and contact information for Pastor Berun Sangma, the president of the Garo Section in Meghalaya, where the meetings would eventually be held.

The pastor made initial contact with the Northeast India Union Office in September 1998, requesting that office convey a request to the Garo Section for a variety of information on the site, the culture, lodging, and local workers.² Letters, e-mails, and phone conversations followed between the pastor and the Northeast India Union Section, the Southern Asia Division, and eventually the Garo Section office until late January 1999, six weeks prior to departure.³ Copies of all topics, schedules, and program ideas were forwarded to national workers, with requests for input or correction of ideas inappropriate to the setting.

The early dependence of the congregations upon the coordination efforts of outside organizations did not correspond with the principles of the program. The efforts of the congregation to coordinate planning and preparation with denominational leaders at various levels in the host country are in harmony with the proposal.

¹Jim Neergard, Redlands, CA, to Lary Brown, Florence, OR, July 23, 1998, letter.

²Lary Brown, Florence, OR, to M. Malaki Rimsu, Shillong, Meghalaya, India, September 29, 1998, e-mail. An earlier exchange of e-mail communication establishing an initial contact was not preserved.

³M. Malaki Rimsu, Shillong, Meghalaya, India, to Lary Brown, Florence, OR, October 6, 1998, e-mail; Dorothy Watts, Hosur, Tamil Nadu, India, to Lary Brown, Florence, OR, January 4, 1999, e-mail; Dorothy Watts, Hosur, Tamil Nadu, India, to Lary Brown, Florence, OR, January 9, 1999, e-mail; Lary Brown, Florence, OR, to Berun R. Sangma, Tura, Meghalaya, India, January 13, 1999, e-mail; Dorothy Watts, Hosur, Tamil Nadu, India, to Lary Brown, Florence, OR, January 14, 1999, e-mail; and Karen Wesslen, Portland, OR, to Lary Brown, Florence, OR, January 25, 1999, letter.

Program 2

Once initial decisions were made, consistent effort was made to inform the Medford congregation of the nature of the program and progress toward the scheduled campaigns.

The planners of the campaigns report advance communication and planning between the North American teams and the selected organizations at the mission site. Gospel Outreach workers were employed three months¹ in advance of the team's arrival, to identify interests, conduct Bible lessons, and invite community members to the campaign meetings. They were also employed for a period of five years following the campaign, to nurture the new congregations and provide needed leadership. New buildings were constructed for each of the new congregations. These general characteristics are in harmony with the proposal.

Presentations

Program 1

The adult Bible lectures were prepared by the pastor, following a theme of spiritual health in consideration of the potential for resistance to an explicitly religious theme or format. Overhead transparencies were used for graphics. Some were hand drawn to illustrate specific parts of the lectures; some were purchased.² All were in

¹The duration of the advance work may reasonably be called into question. In a setting showing a strongly established presence of a major religion such as Islam or Hinduism, the advice of experienced local workers should be solicited in preparation of the overall schedule, as more time may be needed. In some areas known nominally as Hindu or Islamic, however, it may also be suggested that the official religion has become so diluted by animism or other traditional forces as to allow reasonable opportunity for preparation in a three-month period. The level to which the areas worked by Program 2 conform to the official Hinduism is unclear.

²Transparencies designed for the Prophecy Seminar program, available from Seminars Unlimited, Keene, TX.

English. Most consisted more of illustration than text. The text that was used was at a sufficiently simple level to allow for translation. The local church organization in India provided the overhead projector and a projection surface.

Health lectures and family life lectures were also prepared by the respective presenters. The NAD pastor consulted with the presenters in selecting topics suitable for the cultural setting and relatively low literacy level.¹ A young adult program was initiated halfway through the campaign, with presentation material being adapted from the adult lectures by the presenter. The children's program was prepared in advance following a kindergarten or Vacation Bible School lesson and activity format.

The preparation of materials by the presenters was in harmony with—though not required by—the proposal, as was the conscious choice to adapt appropriate prepared materials on the part of the children's program leader.² Likewise the efforts on the part of each team member to consider the cultural propriety of the material at the time of preparation harmonize with the proposal.

Program 2

The program uses presentations prepared by Mark Finley, on DVD—a series of twenty-six lessons from which to select for the sixteen or fewer days of the campaigns.

¹Informal guidelines were used in this process including the use of elementary English, avoiding colloquialisms and language and illustrations not likely to be understood by translator or audience. The team was not aware of any published materials instructive in preparation for short-term work among Indians.

²Preparation for cross-cultural work in the children's program was probably less specific in intent than any of the other ministries conducted. The children's program involved Bible stories, health lessons, and much active singing. Local members participated heavily in this program, providing translation, telling stories, leading singing, and maintaining order. The stories and lessons and activities used, however, were not selected specifically for cultural reasons.

Also used is a video on the life of Jesus, with dubbing in the local language. Those using the DVD's are free to select from among the presentations, and to modify or reorganize the presentations. These tools—and the flexibility in their use—meet the purposes of the proposal. It is unclear what consideration of the suitability of the tools went into their selection, either for their technological level or cultural relevancy, which is a concern of the proposal.

Fund Raising

Program 1

Both congregations involved themselves in raising funds. Giving was by means of private contributions as well as events planned by groups of members, such as a car wash and several rummage sales.

The explicitly congregational approach to financing the campaign was in agreement with the recommendations of the proposal.

Program 2

One individual in the Medford congregation, instrumental in the organization and conduct of the program, has been central to the funding of the campaigns and associated building projects—both by means of honoring a pledge to match certain contributions of the congregation, and other donations on this individual's part. A matching arrangement has also been made with Maranatha Volunteers International concerning the building projects. A fund has been established at the Medford church, to which individuals may contribute as they wish for the expenses of the campaign, the building projects, or the purchase of Bibles. Traveling expenses and other personal expenses must be raised by the individual team members.

The financing is clearly resting disproportionately upon an individual, both in contribution and in decision-making. This is dissimilar to the intentions of the proposal. This individual, however, has exercised sacrificial personal initiative as a member of the congregation, and provided an impetus for significant voluntary donation by the remainder of the congregation through a board-sanctioned avenue. This is in harmony with the intentions of the proposal.

Training

Program 1

The team met at least eight times in the preparation period, on a monthly basis beginning July 1998. The pastor designated the frequency and the general subject matter.

The meetings were conceived less as training than as preparation and coordination within the team. No syllabus was acquired or used. At the first meeting team members were designated to be responsible for specific ministries by mutual consent. In several subsequent meetings a team member was asked to describe the program he or she was planning and to explain how other team members could assist with preparation or conduct. Regular discussion of travel and logistical preparation was scheduled. Individuals with experience in Indian mission or travel were invited to attend and relate advice and answer questions on at least two occasions. The final team meeting, with church members at large invited, took place two weeks prior to departure at an Indian restaurant in a nearby town.

Team members were provided with copies of The Quiet Hour's handbook¹ for use in preparation. The team also had access to the NPUC's handbook,² drawn in part from the same source.³ Team members prepared their presentation in the weeks prior to departure, with the exception of those responsible for family presentations, which were written daily at the mission site, and the young adult presentations, which were adapted on-site from the adult Bible lectures.

The regular meeting for planning and the utilization of guests with experience at the host site correspond with the proposal. The inductive experience of team building provided for by the interactive meeting schedule does so as well. The lack of explicit training for team members—and by extension for the congregations—in the principles of short-term missions is fundamentally contrary to the proposal.

Program 2

The formal training consisted, in the case of the first campaign only, of one day of instruction in cross-cultural work and the use of DVD equipment in presentations. No formal training was reported for team members involved in subsequent campaigns. Team members receive periodic e-mails from one of the individuals involved in the

¹The Quiet Hour, *Handbook*.

²North Pacific Union Conference, *Global Vision*.

³These resources have been foundational in the preparation of the present proposal and research. They introduce a team approach to evangelism, with different members responsible for different ministries. They offer much crucial information about the details of preparing for travel, preparing a campaign, health, safety, finances, and interaction with local workers. They provide barely an introduction, however, to the idea of cultural preconditioning and the need for sensitivity on the part of North American team members (the NPUC material provides more on this topic than does the Quiet Hour). No program of training is laid out. The sermon and other presentation materials offered would look very familiar to a North American evangelist—and in fact videos and manuscripts of sermons being used in North America by NAD evangelists are suggested for use on short-term missions.

development of the program. These e-mails offer guidance related to cross-cultural travel and cultural sensitivity.¹ The general absence of scheduled interactive training is fundamentally contrary to the proposal.

Program Conduct²

Schedule

Program 1

Sixteen evening meetings³ were conducted over a period of as many days, beginning on a Friday and concluding on a Saturday evening. The first Saturday the pastor delivered a sermon for members at each of the two local Seventh-day Adventist churches. The second and third Saturdays the morning worship services at the nearest church location were open to guests of the public meetings as a part of the campaign. The second Sunday of the visit the team was invited to travel to a Seventh-day Adventist church in a town three hours' drive away to speak to the congregation. A baptism was conducted on the final Saturday of the meetings, following the morning worship service. The general schedule corresponds with the proposal.

Program 2

The daily meetings include a Bible lecture, a children's story, and a health lecture. Music when included is provided by Indian members. Each of these elements is in

¹Bruce Johnston, Medford, OR, to unspecified team members, October 16, 2002, e-mail, print copy.

²The information for this section is drawn in part from unpublished trip journals by Rhonda Brown and Lary Brown.

³Each adult evening meeting included a Bible lecture, a review of the preceding lecture, a health lecture, a family life lecture, and musical performances. Meetings were conducted for children covering

harmony with the proposal. The proposal would move in the direction of further inclusions as well, such as a full children's program where feasible, and a family life presentation.¹

Health Screening

Program 1

Free public health screening was conducted on most afternoons prior to the meetings. The physician on the team supervised the process and coordinated efforts with two Indian physicians who volunteered to write prescriptions as needed. All other team members contributed with preliminary interviews, prayer, blood pressures, respiratory assessment, instruction, and counseling as appropriate. Local workers assisted with translation at each station. The team pastor remained free to visit each station and pray with the guests—with a translator—whenever a guest accepted an invitation for prayer. This was seen as a vital link between the screening and the evening meetings. The conduct of the health outreach was in keeping with the principles of the proposal.

Program 2

Health screening was reported as a part of only one of the campaigns comprising the Medford program. Health services as such are not an indispensable part of the proposal, but in their presence they correspond with the intention of the proposal. The

the entire time of the adult meetings. After the first week, young adult meetings during the same time period were initiated.

¹The proposal includes assigning responsibility for a family life presentation to a member of the team from North America. If some or all of the presentations are placed in the care of local workers, it should be with careful attention and adherence to the theme of the campaign. If North Americans conduct the presentations, it should be done with careful preview and input by the translator or another trusted local worker for the sake of cultural relevance and propriety.

presence of health instruction as a portion of the daily meetings harmonizes with the proposal.

Coordination

Program 1

The overall schedule, the nightly program, the conduct of health screening, and many of the smaller details of the visit were presented to local workers for review and suggestions. Local advice was followed carefully.

Indian workers conducted the review of the preceding lecture each evening. North American team members coordinated the music programs, but soon established links with local music leaders, and much of the musical talent used was local. Indians were responsible for all infrastructure issues. Indian leaders prepared baptismal candidates and conducted all baptisms.

Indian workers conducted all of the visitation during the meetings. It was unclear to team members why this was so, apart from the suggestion that local residents might be embarrassed to have Americans in their homes. Team members asked repeatedly to participate, but were never provided the opportunity.

The on-site coordination, in general, and involvement of local workers correspond with the recommendations of the proposal. The effort on the part of the team to visit, and the team's willingness to comply with the hosts' judgment in refraining from visitation, harmonize with the proposal. Yet the proposal would recommend visitation by team members if possible.

Program 2

The traveling team members, the various levels of the Indian church leadership, and Maranatha are each responsible for different portions of the conduct of the campaigns. At one point a campaign was impossible in a given location for an unforeseen reason, and the team was transferred to a different setting in India on short notice. This would serve as evidence of a level of interactive coordination at the site which would harmonize with the intent of the proposal. It is unclear whether there is any significant local participation in the public presentation of the meetings as the proposal would recommend.

Health and Safety

Program 1

Team members made a practice of staying near one another or trusted local members at all times. Those engaged in preparing food were instructed in the steps necessary to safeguard the travelers' health. All recommended vaccinations and prophylactic medications were procured and taken. The team made use of insect repellent, mosquito nets, and waterless hand sanitizer. Boiled or commercially bottled water was used. The physician on the team brought a supply of medication for common ailments and made them available as appropriate when preventive measures failed. These measures correspond with the proposal.

Program 2

The team's leaders communicate to members basic recommendations for safe and healthy travel. This conforms to the principles of the proposal.

Orientation and Training

Program 1

Team members met with the local Section leader the day after arrival and reviewed the plans for the program. Members had the opportunity to ask about the propriety of various parts of their programs from the perspective of the local culture at that time. No significant content revisions were made.

Local members provided team members with cultural input throughout the process of translation, preparation, transportation, and casual contact. No formal cultural training or orientation was conducted. Training for the effective conduct of the team's ministry took place in an inductive format during the team's regular devotional and discussion gatherings—at some of which Indian workers were also present and participating.

The initial orientation might have been considerably more intentional and detailed with more explicit requests for information, but in general terms the stance of teachability met the purposes of the proposal.

Program 2

There is no report of an explicit orientation event upon arrival at the mission site. This is not in correspondence with the proposal. Daily meetings are held with time reserved for questions and discussion among team members. This functions as an inductive learning experience and fits the on-site training purpose of the proposal.

Team Time

Program 1

The team met each morning before breakfast during the stay in Tura. Members took turns providing a Bible reading and a devotional thought and prayer. Indian members were invited, and participated several times. Members then discussed the events of the day and any real or potential issues they were facing. Several modifications to the team's ministry originated in these discussions. In addition, unscheduled meetings at other times were held on several occasions when members felt the need to debrief or consult, or special prayer was needed. The team's regular interaction and collective worship harmonized with the proposal.

Program 2

As noted above regarding training, daily team meetings were conducted at the central location, with time provided for team interaction. This harmonizes with the proposal.

Translation¹

Program 1

Local pastors and teachers provided translation for all parts of the public programs. For the most part one translator stayed with the same American speaker throughout the campaign. Two substitutions of regular translators were needed, one

¹This topic is included for the sake of description. It is not evaluated for conformity to the principles of the proposal. See above for the discussion of working with translators.

because of an incompatibility of vocabulary¹ and the other because of a health emergency. Advance reading of the presentations by the translators was done as they requested.

Program 2

Translation services were provided by local workers and Maranatha volunteers. No details were provided as to the nature of the interaction with translators.

Setting²

Program 1

The evening meetings were conducted at a public athletic field approximately two hundred yards from the Garo Section headquarters and primary school on the outskirts of the city of Tura. A bamboo structure was built as a speaking platform, and another small structure build a few yards away for children's meetings. When the young adult meetings began, they were centered on a soccer goal nearby. Rented chairs provided seating for adults and young adults. Benches were brought from the school for the children. Local members provided a generator, wiring, lighting, and an adequate public address system.

The headquarters church met in the school building on the denominational compound. This building was the site of the worship service on the second and third Saturdays. It was also used for the evening meeting on the final Friday, when the first

¹One North American presenter consistently declined counsel to avoid highly technical academic vocabulary and style in his public presentations, and his translator asked to be replaced by a more experienced translator early in the campaign.

²This topic is included for the sake of description. It is not evaluated for conformity to the principles of the proposal.

rain of the monsoon season cleared the athletic field. The daily health screening took place at the same location.

Program 2

The meetings were conducted simultaneously in as many as fifty villages. No specific details of setting were provided for individual campaigns.¹

Lodging and Transportation²

Program 1

The team stayed at a government-operated hotel a ten-minute drive from the meeting site. Breakfast was taken at the hotel, and a midafternoon meal prepared by local members at the compound. The two private cars owned by members of the two congregations were the team's transportation—with local members serving as drivers. The lodging of the team in close proximity to one another agrees with the proposal.

Program 2

The various teams stayed in a common hotel in the general region of the villages involved in the campaigns. Contract drivers and vehicles were arranged for team transportation.

¹The impression persists that many if not all of the campaigns were in outdoor settings.

²This topic is included for the sake of description. It is not evaluated for conformity to the principles of the proposal.

Integration

Debriefing

Program 1

The team made an informal presentation to members of the Florence and Reedsport churches collectively several days after return. The presentation included souvenirs and photos, a brief narrative, and a panel question-and-answer period.¹ On the one-year anniversary of the trip several of the team members met at an Indian restaurant. No other formal debriefing schedule was established. This fell short of the intention of the proposal.

Program 2

The team is given opportunity to make a presentation to the congregation on their return. This is in harmony with the proposal. No specific gathering of team members for their own interaction or debriefing was reported. This does not meet the recommendations of the proposal.

Congregational Integration

Program 1

Six months after the team's return the pastor proposed a second trip to India.² The churches accepted the proposal.³ Six months later new information became available

¹The date of the meeting was not preserved.

²The projected time of the second trip was not recorded.

³Florence Seventh-day Adventist Church, "Minutes of Church Business Meeting" (Florence, OR, October 16, 1999).

about the conduct of the trip.¹ The congregations at that time reconsidered the question of a second trip and elected not to pursue the idea. The Reedsport congregation with approximately twenty active members was not prepared to commit to such an undertaking, and the Florence church elected at that time to commit to a sanctuary building project which continued until 2003.² No structured effort was made to lead the churches to a decision to adopt a regular program of short-term missions. This omission was fundamentally not in harmony with the proposal.

Program 2

The initiative for the program is centered in a few individuals, and in a broader sense in a specific Sabbath School class to which they belong. The program therefore by virtue of its recurring campaigns is integrated in the life of the congregation through the primary—and substantial—involvement of that class. This ongoing commitment to involvement is harmonious with the principles of the proposal. The larger church body has taken formal action to be involved in the program only through approval of an India contribution fund. The proposal recommends more explicit ownership of the program by the congregation.

¹The nature of the new information was not recorded. It is possible that it was related to changes in the subsidy available from the NPUC or The Quiet Hour.

²Florence Seventh-day Adventist Church, "Minutes of Church Business Meeting" (Florence, OR, January 15, 2000).

Analysis

For each of the categories above (with the exception of translation, setting, and lodging and transportation) conformity of the program in question with the proposal may be described numerically as follows: not in conformity equals "0"; partially in conformity or mixed conformity equals "1"; and essential conformity equals "2". The possible levels of conformity therefore in the grouping of initial decisions, with six categories, range from 0 to 12. Preparation, with four categories, ranges from 0 to 8; program conduct from 0 to 12; and integration from 0 to 4. The levels of conformity possible for the entire program cumulatively range from 0 to 36. See table 1 for a listing of the conformity values assigned to the programs. Figure 5 provides the percentages of the possible values achieved in each category.

A subjective evaluation of the proposal therefore may be undertaken on the basis of feedback directed toward Programs 1 and 2, according to their conformity to the principles of the proposal.

Program 1 conforms with more than half of the principles and recommendations of the proposal in the groupings of initial decisions, preparation, and program conduct. Program 1 exhibits its greatest strength relative to the proposal in program conduct. Program 2 conforms with more than half of the proposal in the grouping of program conduct, making that grouping the greatest strength of Program 2 relative to the proposal as well.

The values assigned to Program 1 and Program 2 in the grouping of program conduct differ from one another by 17 percent of the total possible value, with both

values being over the 50 percent level. In this grouping the programs are at their highest level of similarity both to the proposal and to one another.

In each of the other groupings the programs are separated by 25 percent of the possible conformity value. In two of these groupings, preparation and integration, Program 2 is at 50 percent, Program 1 being higher in the former and lower in the latter grouping. In regard to initial decisions alone, Program 2 falls below the 50 percent level.

North American Participant Response

Six members of the team involved in Program 1 and four members of teams involved in Program 2 responded to a questionnaire about their experience. In this section the questionnaire is described. Participants' responses are described and patterns of response analyzed.

The Questionnaire

From a total of twenty-two questions,¹ the first ten deal with activities primarily taking place prior to the mission trip. Seven questions (11-17) address the mission trip itself. Two questions (18-19) refer to activities after the trip. Two (20-21) address the effect of the entire experience, and a final question (22) requests any additional reflection or recommendation the respondent may wish to provide.

Fourteen of the questions (3-10, 15-18, 20-21) called for a subjective evaluation of a given feature of the program, usually in terms of what the respondent feels. Three questions (11-13) ask respondents to identify parts of the experience to which they might attach labels such as "most" or "least." Four questions (1-2, 14, 19) ask for

¹The questionnaire and participants' responses are reproduced in Appendix A.

TABLE 1
CONFORMITY VALUES OF THE PROGRAMS

<u>Categories</u>	<u>Scale</u>	<u>Program 1</u>	<u>Program 2</u>
Initial Decisions			
Orientation	0-2	1	0
Site Selection	0-2	1	1
Resource Selection	0-2	2	1
Financial Planning	0-2	1	1
Team Selection	0-2	2	1
Date Selection	0-2	1	1
Total	0-12	8	5
Preparation			
Coordination	0-2	1	2
Presentations	0-2	2	1
Fund Raising	0-2	2	1
Training	0-2	1	0
Total	0-8	6	4
Program Conduct			
Schedule	0-2	2	1
Health Screening	0-2	2	1
Coordination	0-2	1	1
Health and Safety	0-2	2	2
Orientation and Training	0-2	1	1
Team Time	0-2	2	2
Total	0-12	10	8
Integration			
Debriefing	0-2	2	2
Congregational Integration	0-2	0	1
Total	0-4	2	3
Cumulative Total	0-36	26	20

Values:	0	- not in conformity with proposal
	1	- partial conformity with proposal
	2	- essential conformity with proposal

Conformity Value

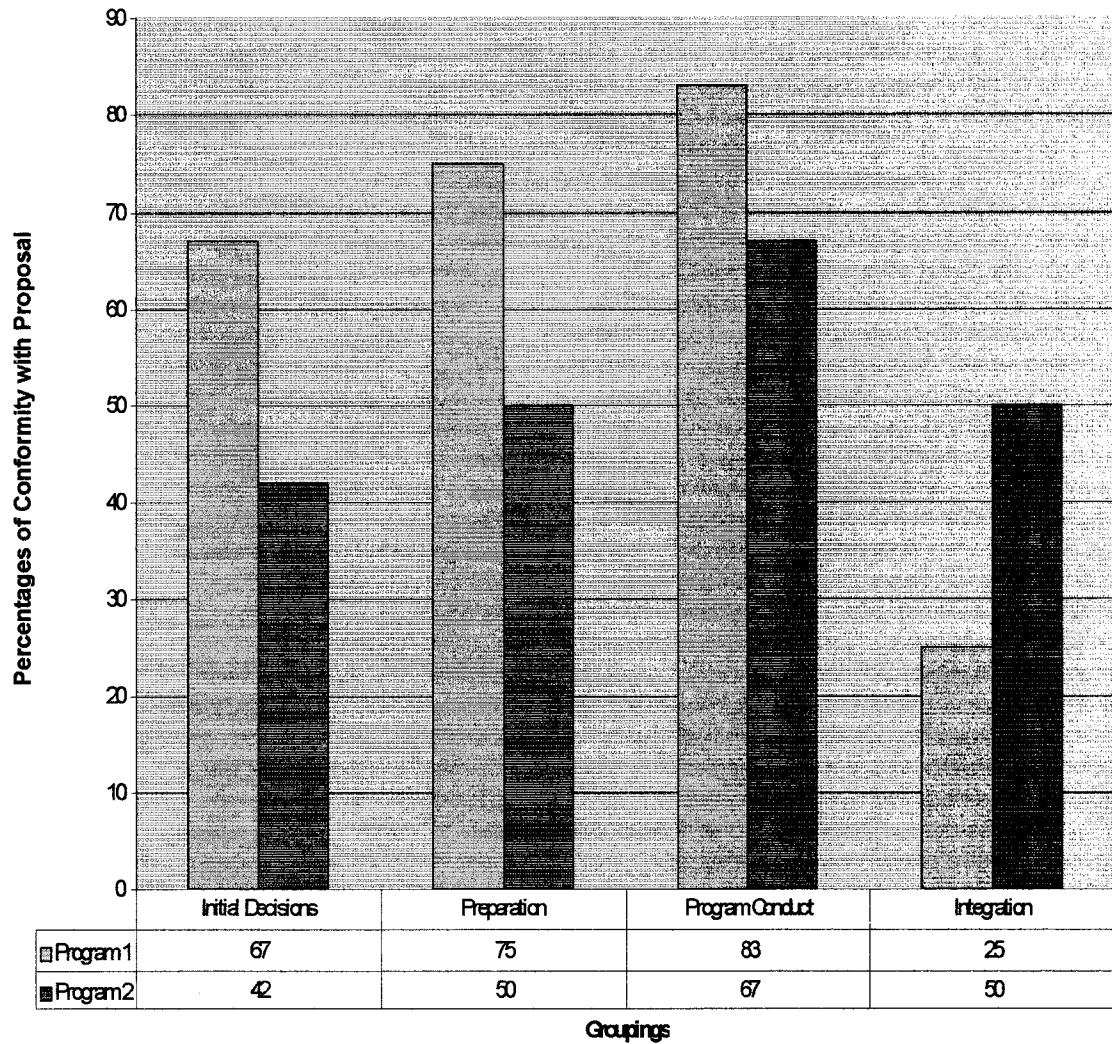


Figure 5. Conformity percentages of programs.

recommendations about specific parts of their respective programs. One question (22) provides opportunity for further comment as desired.

In terms of subject matter, one question (2) dealt directly with finances, one (3) explicitly with communication, two (5, 12) with culture, nine (1, 3, 6, 8, 10, 15, 16, 17 and 21) with some aspect of teamwork, and virtually all with either the process or the results of training.

Responses

Fourteen of the questions were worded in such a manner as to allow the answer to be placed on a scale by the researcher. A scale was adopted for use with these questions as follows: X = no response, or a response indicating an apparent misunderstanding of the question; 0 = the activity in question took place rarely or never, or was of little or no value to the respondent; 1 = the respondent believes the activity in question to be generally unsatisfactory; 2 = the respondent believes the activity in question to be generally satisfactory; and 3 = The respondent believes the activity in question to be of high value.

Values were assigned to respondents' answers to the fourteen questions quantifiable on this scale. The values assigned to the responses on each questionnaire are displayed as Appendix B. The average of values for the individual questions ranged from 1.20 to 3.00. The average of each of the ten respondents' answers ranged only from 1.90 to 2.46. The overall average of all answers was 2.24.

The fourteen questions evaluated in this manner were ranked according to the average value of the responses. The questions are displayed along with their average response value, in order from highest to lowest score, in Appendix C. A graphic representation of that ranking is provided in figure 6. There it may be seen that six responses fall in the middle range of values between 1.5 and 2.5, five responses are above that range, and three are below that range.

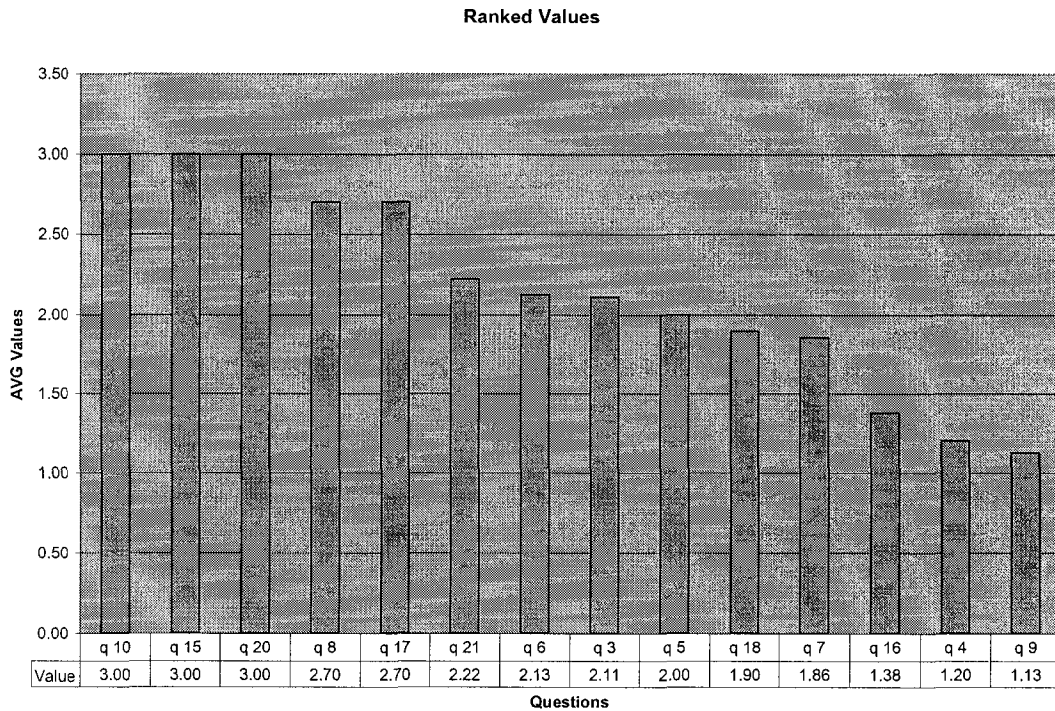


Figure 6. Questionnaire responses.

All but one of the responses with a value exceeding 2.5 (questions 8, 10, 15, 17, and 20) address some aspect of the team approach to short-term missions. The respondents strongly affirm cooperation among traveling team members, between the team and the sending congregation, between the team and the team leader,¹ and between the team and believers at the mission site.² As the program review above notes, the teamwork aspect of both programs shows room for far greater conformity with the

¹Question 15 asks for an evaluation of “training or guidance” on the part of the team leader. Since neither program evaluated involved a formal training program on-site, this must be taken in the light of guidance or inductive training only.

²Training or guidance of the team by church leadership at the host site (Question 16) did not receive such a positive evaluation.

proposed program. The participants' response simply affirms the element of teamwork that they perceived as being present.

The remaining question (20) of this highest-valued group asks for an overall assessment of the effect of the program on the participant. Without exception the participants affirmed a strong positive effect.

In the middle range of six questions lie each of the questions dealing with participants' level of preparation for dealing with specific issues in short-term missions. Clustered near the level of general satisfaction are their perception of preparedness for their own ministries, for cross-cultural mission, and for ministry as a team member (5, 6, and 7). The other questions in the middle range (3, 18, and 21) evaluate pre-travel communication with the host site, post-travel team interaction, and impact of the project on the sending congregation.

The responses to three questions (4, 9, and 16) fall below a value of 1.5. They evaluate two details of pre-travel training, and training received from local leaders at the mission site.

Less than half of the responses to Question 11, regarding the experience of travel, were concerned solely with travel. The other prevailing theme had to do with issues of sanitation and illness. Question 12, regarding preparedness for the host culture, brought primarily references to poverty and living conditions. One response made mention of a cultural difference in reference to obesity. Another specified a challenge dealing with perceived dishonesty. While the response was not explained in any greater detail, this may have involved a perception of cultural differences as well.

/

Five responses to Question 13, regarding challenges in conducting the mission, spoke of issues of physical or emotional discomfort associated with travel. Four raised issues of planning and preparation. One expressed difficulty dealing with Indian Adventist pastors, again without further explanation and potentially referring to cultural misunderstandings.

Questions asking for specific recommendations (1, 2, 14, and 19) yielded responses harmonious with the present proposal. Participants spoke of efforts at enhancement of activities already taking place rather than significant change to the program.

Analysis

With the level of subjectivity present in the questionnaire and in its evaluation, the trends present in the grouping of answers (high, middle, and low) present the most reliable view of the participants' responses. Participants uniformly saw the short-term mission as a strong positive in their experience. They felt very positively about working with others as team members.

The high responses were on broad questions about teamwork, however. When the questions became more specific, such as the participant's level of preparation to work on the team, or to work cross-culturally; or to specific groups' interaction with the team, such as the effect on the sending congregation or cooperation with Indian nationals prior to travel, or the team's interaction after returning, the strong affirmative was replaced by general satisfaction or mild dissatisfaction.

The three questions falling in the lowest grouping are the most specific on the questionnaire. They ask for an evaluation of the duration of pre-travel training (of which

there was little), for an evaluation of books or materials used in that training (again, little), and for an evaluation of training provided by members of the host culture at the mission site—perhaps the most explicit act of openness to the host culture mentioned in the entire questionnaire.

The grouping of the responses on the evaluation scale demonstrates a generally positive experience on the part of the participants. However, the closer the subject comes to personal preparation, training, or cultural preparedness, the lower the participants' stated level of satisfaction. Despite the general absence of training in short-term missions travel, planning, conduct, and cultural issues, the participants' responses affirm the value of training to such activity. Likewise the responses to the open-ended questions suggest a lack of awareness of cultural issues and a lower than desirable perceived level of preparedness.

Most of the questions bring a similar range of responses between the two groups, even though they are responding from the perspective of different programs. Differences in the groups' responses, where not attributable to the subjectivity of the process, appeared primarily in questions addressing the interaction between team members and Indian nationals. In Question 3, two members of Program 2 specified good communication with Maranatha representatives at the host site prior to travel, and one elaborated that communication between Maranatha and the local church was poor. In Questions 11 and 12, a perception of dishonesty at the host site surfaced in one of the Program 2 respondents. In Question 13, the Indian Adventist pastors were named by a Program 2 respondent as a difficult group to deal with. In Question 16, dealing with on-site guidance by local church leaders, Program 2 participants' responses leaned toward

the absence of guidance and training, while Program 1 respondents leaned toward praise of the guidance provided, even though there was in fact no explicit training. This is perhaps the strongest expression of differing perceptions of the local workers between the two programs.

Generally the answers of respondents from Program 2 are shorter and less detailed than those of Program 1. This may be a result of the Program 1 respondents completing their questionnaires at home over a period of time, and those of Program 2 providing answers during a group meeting in a limited time period. This observation is balanced, however, by the fact that one of the Program 2 respondents completed the questionnaire at home over a longer period, and yet that respondent's answers still fit within the same shorter pattern as the others in the same group. Another dissimilarity in the groups' perspectives which may bear on this phenomenon is their respective relationship with the researcher. All in the Program 1 group are or have been members of my congregation, and have a positive relationship with me. By contrast none of the Program 2 group are acquainted with me.

A subtle sense of ambivalence toward training for short-term missions was present in the group interview with Program 2, and in the written responses as well (Note response 10 to Question 4).¹

¹The sense of distrust or antipathy toward the Indian Adventist pastors suggested by several of the responses to the questionnaire administered to the Medford team members was underscored by a comment made by one of the individuals present. I mentioned the stance taken by Indian workers during the Program 1 campaign, mentioned in the description of that campaign earlier in this chapter, that foreign team members ought not visit in the local people's homes. The immediate conclusion and response on the part of the Medford team member was that the Indian pastors in the Tura area had been lying to the Florence/Reedsport team to keep them out of people's homes.

The extensive reach of this ambivalence is recognized, but not fully understood. The training program included in this research is presented with the understanding that such training is necessary. The idea that training and the leading of the Holy Spirit are mutually exclusive stands in stark contrast to the

Indian Participant Response

The Interviews

Two Indian ordained ministers who participated in the Program 1 campaign, one of whom is the section leader and the other a pastor, were interviewed by telephone¹ to solicit their input on the campaign. Likewise telephone interviews were conducted with three Indian section administrators² within the sections³ involved in Program 2.⁴ The questions asked are listed here, with a summary of the responses following each question.

Question 1

Question 1 asked: How would you describe the cooperation between Maranatha, the church workers in India, and the foreign evangelistic teams?⁵

very existence of Paul's letters to Timothy and Titus (essentially part of an ongoing process of ministerial training), to the discipleship element of the Gospel Commission, to the schools of the prophets mentioned in the Bible and the writings of Ellen White, and to the repeated counsels of the latter to establish and improve upon training programs for Christian workers, regardless of their calling.

¹Verbatim responses from audio tape are recorded in Berun R. Sangma, Garo Section President, telephone interview by author, July 29, 2003, Tura, Meghalaya, India, transcript from tape recording, and Thamseng Marak, Garo Section Pastor, telephone interview by author, July 29, 2003, Tura, Meghalaya, India, transcript from tape recording.

²At least two are ordained ministers.

³North Andhra Section and South Andhra Section.

⁴Notes of the interviews are recorded in Paka Jesurathnam, North Andhra Section Communication and Stewardship Director, telephone interview by author, August 25, 2003, Andhra Pradesh, India, notes from tape recording; Alfred Raju, South Andhra Section Treasurer, telephone interview by author, July 31, 2003, Andhra Pradesh, India, notes from tape recording; and M. R. Sathyavadi, North Andhra Section President, telephone interview by author, August 25, 2003, Andhra Pradesh, India, notes from tape recording.

⁵This question was asked only of Program 2 respondents.

Program 2

One interviewee described a harmonious three-way working relationship. One described initial awkwardness for the Indian denominational workers getting accustomed to Maranatha's way of doing business. One reported an involved conflict between the local denominational organization and Maranatha¹ which only at the time of the interview was in the process of being resolved. The conflict involved Maranatha's reported selection of building sites without the involvement of local or section leaders, and contrary to the preference of the denominational workers who were more familiar with the community and the preferences of the local members. In addition, reportedly due to the speed with which the buildings were constructed, there are structural problems now, such as cracking walls, which the local church organization does not have the resources to remedy. Discussions are underway between section administration and Maranatha to rectify the situation.

Question 2

Question 2 asked: What do foreigners do in their evangelism that is different from local pastors or evangelists?

Program 1

Foreign teams are financially able to conduct larger-scale campaigns than are the Indians. The outdoor setting, the simultaneous children's program, the family life

¹Maranatha here was understood to mean the Indian branch of the worldwide volunteer organization. This therefore is not so much a cross-cultural communication question between Indians and North Americans, but a coordination issue between the local Indian church organization and the Indian Maranatha volunteers.

program, and the health lectures are different from the activities of Indian evangelists.

Program 2

The attraction of the foreign speakers is a significant difference. The cooperative team approach is different. Foreigners use such visual aids as projectors, which the locals do not have available, using voice, charts, and picture rolls instead—though some foreigners have used picture rolls. Foreigners rely more on machines and equipment than locals—including vehicles. Foreigners concentrate more on reading their presentations—from a manuscript or from the screen—than locals. This is a problem, as the local people miss the eye contact. It would provide a personal touch. Providing health services is different. Providing Bibles to newly baptized individuals is a very positive difference.

The wealth of the foreigners in the eyes of the local people is described as an issue. As many as half of the new baptisms in the local section appear to accept membership because they expect material blessings to follow from baptism. The model has been established in the minds of some of the people by at least two of the Protestant denominations.¹ The local section does not have the resources to provide such advantages,² so the people try to contact the foreigners to ask for material gifts. They often end up discouraged or disillusioned, and turn away. In addition, the foreign presenters do not adequately teach the people about tithing.

¹Baptists and Lutherans were mentioned as providing such resources as rice and educational grants or subsidies.

²The interviewee spoke of church buildings being provided, but the lack of local schools presenting a shortfall in the eyes of some of the local people by contrast with other denominations.

Question 3

Question 3 asked: When foreigners come to India, what are the types of things they do or say that embarrass the church?

Program 1

No embarrassment was noted. Some difficulty understanding the team's English pronunciation was recalled. Local residents still mention and inquire about the visiting North American team. Individuals are still initiating church attendance whose first contact was through the team's campaign.

Program 2

Two interviewees reported that there have been no instances of such embarrassment, and spoke in very positive terms of the efforts of the foreigners to respect the culture. One interviewee agreed that there had been no embarrassment, but noted a degree of awkwardness due to the cultural differences. All of the examples he cited were related to the public relationship between the sexes. Local men and women do not sit together in public places. Men and women do not walk about in close proximity as in the West. Local women are uncomfortable to have any male visit their home when no male family member is present. Local women do not customarily speak from a dais, and feel somewhat odd when foreign women do so. Each of these was given as an example of discomfort on the part of the locals, but not as an embarrassment that strongly or negatively affected the outcome of the meetings.

Question 4

Question 4 asked: What could the North American team have done to make the gospel easier for the local people to understand?

Program 1

Visual aids were mentioned as a possible improvement.¹ Another desired improvement was more extensive advance work in the community than the local section was able to afford.² No suggestions were offered relating to the content of the material presented.

Program 2

One interviewee reported that nothing could have been done that was not done by the American pastor for whom he translated. The pastor used his own lectures, and gave the lectures to his translator in advance, along with texts, for him to review. The translator did not need to embellish in any way.

One interviewee reported that the crowds come at least in part because of the Jesus film in Telugu, and the visual presentations for both the Bible lecture and the health

¹It was clear that the interviewee, T. Marak, was speaking of greater visual illustration of the lectures. The level of technology implicit in his idea was not clear. He went on to describe the felt picture rolls which the Indian pastors in his experience use.

²The interviewee, B. Sangma, explained that advance study groups were conducted by local workers in the community, but only using the denominational workers and congregational leaders already in place in Tura, the section headquarters town. I was not aware until the point of this interview that no additional resources had been brought to bear on the advance work for the campaign. Communications prior to the campaign had left North American team members with the idea that a more extraordinary preparation had been taking place.

presentations.¹ Other visual presentations, including a video, in the English language are less effective for most of the people. He spoke of the manner of use of visual aids and the style of delivery by the presenters² as problematic. Some speakers simply read “the book”³ they bring from the States, and they do not explain it at all, they just read, and the people do not understand. It is not attractive for the people.

The donation of technology such as projectors to the local workers by Americans was mentioned in this context. Several instances of destruction of equipment were reported due to a lack of training in its use, and a failure to provide the adapters or transformers needed for the equipment to operate in the local setting. Workers are not adequately instructed and end up destroying the equipment.

One interviewee reported that understanding would be facilitated by presenters using simple language, expressing ideas in their own words rather than reading from a script. As much as possible, visual aids should be in the local language. Local illustrations and applications should be used. The use of references to such things as highways as illustrations was mentioned, and to foreign cities such as London, with which the locals have limited or no experience.

The local people desire personal touch and personal blessing. They value personal prayer. They may bring a container of oil and hope for the foreign evangelist to

¹He spoke as though some of the health material might have been in Telugu, but did not make the point unequivocally.

²It was not made clear whether any of the speakers included in this description were ministers, but the general tone was that he was referring to untrained speakers or those perhaps just unfamiliar with their presentations.

³The sense of the comment was that the interviewee was speaking of a prepared manuscript.

bless it for them. The large scale of the meetings makes this difficult, and the foreigners try, but this is something that could use improvement and would enhance the experience.

Question 5

Question 5 asked: If you were designing a training program for future North American mission teams to India, what would you tell them?

Program 1

The health screening conducted by Program 1 was recommended as a positive campaign element. It was also recommended that team members visit local residents in their homes and study with them and pray with them.¹ A final recommendation was the serious consideration of providing church buildings, as possible, for new congregations or those who do not yet have a building in which to meet.

Program 2

One interviewee wanted future teams to know that they should come often, and that foreigners can enter places where the locals cannot, because of the foreigners' greater financial resources. He sees the involvement of foreign teams as a very positive experience.

One interviewee summed up the cooperative short-term mission as an excellent program, but offered several pieces of advice, as follows. Consider bringing books and

¹This was another surprise to members of the North American team, which had requested to participate in home visitation and been kept from it by hesitant local leaders. The interviewee, B. Sangma, explained that his workers had heard from residents who were shy about having foreigners in their humble homes, and their stance during the team's visit was based upon that perspective. After the campaign, however, he has heard from local residents that the team seemed more distant because they did not visit homes, and that though they were hesitant, locals would have appreciated having the foreign team members visit them, pray with them, and teach them in their homes. It would have greatly enhanced the experience for the locals.

training material for Indian pastors. The pastors need books, including Ellen White materials, to learn from. Bringing equipment and leaving it is good. Distributing bibles to those who are baptized, but consider giving them also to those who attend regularly and are not baptized, but who may continue to read and accept the truth. Sponsoring local workers is positive, but remember that it takes about five years to establish a good tithe base, and the workers need to help the local congregations until they can support their own workers, or they will be left alone.

Some foreigners give e-mails and addresses to local pastors, who later write for personal help. This must be discouraged; it generates problems between the section and the division. Do not leave personal contact information without permission from the local section. Requests for assistance should be routed through the section administration, not directly to Americans.

Coordinate the frequency and timing of visits with the section leadership. Local workers are not able to concentrate on the other needs of the local field when foreigners are present, and more frequent visits can create difficulties. Foreigners tend to come when the weather is comfortable, primarily December and January, and these are times when in the local area giving is often higher. Foreign campaigns may in that way interfere with the financial well-being of the section.¹

¹In the context of this concern the interviewee also clarified that an official of the Southern Asia Division was the one responsible for choosing date and location for visiting evangelistic teams, and that a discussion of this matter is ongoing with that official. Division leadership is also being addressed regarding a concern over the reported arrangement for administration of a region of new congregations by an entity other than the section coordinating the evangelistic campaign. The concern responds to the perception that resources are being expended by one section to develop what then becomes another section by a decision of higher administration.

Consider a different method of presenting the message. Reading is to be discouraged. Establish a relationship with the people, give them a good message, give them a Bible study. Reading a prepared manuscript with no explanation beyond the script is a problem. The translator may not even understand the printed sermon. It may help to distribute printed material in Telugu at the meetings.

One interviewee spoke primarily of the relationship of the foreign team members to the planned program. He felt the personal touch needs to be augmented. Visit with the people, touch the people, pray for the people in their homes. Even though the visit is short, make an effort to be less distant and relate to the people. Make time for them outside of the planned program and clear their doubts. In public presentations, avoid the impression that this is entirely scholarly and doctrinal, and make the presentations evangelistic. Use illustrations the people can understand.

Analysis

Recommendations

Program 1

Four specific recommendations for improvement were made by the Program 1 interviewees, as follows.

1. Greater use of visual aids was recommended (Question 4). This recommendation must not be taken for a discussion of the technological level of visual aids, because it is unclear that this was the issue on the mind of the respondent. The type or frequency of visual aids employed, separately from the question of technological level, is not a matter of specific recommendation by the proposal. This comment therefore may not be taken as evaluative of the proposal.

2. More provision for employment of local workers to prepare the community for the meetings was recommended (Question 4). This recommendation addresses a part of the activity of Program 1 which was characterized by misunderstanding. Advance work took place in a manner within the provisions of the proposal, but not to the level expected—and believed—by the NAD team. The Indian worker's response is in harmony with the intent of the proposal. The need for effective coordination and communication as advocated by the proposal is also supported here.

3. Visitation activities by foreign team members was recommended (Question 5). This recommendation likewise was generated by an earlier misunderstanding. The response coincides with the original intent of the Program 1 team and with the proposal.

4. Construction of church buildings in association with campaigns was recommended (Question 5). This recommendation addresses an activity which was not a part of Program 1, but which was carried out following the campaign by the sponsoring congregations due to an awareness of the need. The response harmonizes with the principles of the proposal.

It is acknowledged that my personal acquaintance with the Program 1 respondents may have had an effect on the objectivity of their responses.

Program 2

Several recommendations are made in—or may be derived from—the Program 2 responses. Four recommendations are primarily addressing style of delivery. They refer to simplification (Questions 4 and 5), eye contact (Question 2), explanation (Question 4), and speaking rather than reading a script (Questions 2, 4, and 5). Questions of style in presentation do not interact directly with the proposal. However the recommendations

concerning presentation taken collectively may be understood to address the issue of sensitivity to culture and packaging a message in a culturally relevant manner. In this view the responses harmonize with the intent of the proposal.

Further recommendations include use of the local language when possible in visual aids (Questions 4 and 5), use of locally relevant illustrations and applications (Questions 4 and 5), more explicit instruction on the nature of stewardship (Question 2), and more attention to instructions regarding donated equipment (Question 4). In addition they recommend greater personal interaction with the people both in and out of the meeting context (Questions 4 and 5), donation of books for pastoral training (Question 5), efforts to control the opportunities of local members and workers to make personal aid requests (Question 5), and greater coordination of campaign scheduling with local leadership¹ (Question 5).

Observations

Apart from the methodological considerations highlighted by the Indian interviewees, certain issues appear throughout their answers which are evidence both of problems that exist in the programs examined and of the need of a program such as the one proposed in this research to reduce the occurrence of those problems. Those issues will be discussed in this section.

At least some of the North American believers involved in these programs appear to have made certain assumptions about the relationship of the sending and receiving cultures, and applied them in the conduct of evangelism. The listeners in the 10/40

¹This is at least in part a matter of internal coordination within the Southern Asia Division.

Window culture have observed the North American culture manifesting itself in a public evangelistic campaign, and have likely interpreted it as comprising or illustrating the characteristics of the message the North Americans came to proclaim. The believers—and especially the church workers—in the 10/40 Window observing the same manifestation in the same presentation are liable to have interpreted it as an example of the means by which Christianity is to be communicated. One error is then likely to have unwittingly become three. A discussion of the assumptions and inferences made by each party in this process would seem to be in order.

Problem

There is strong evidence that North American volunteers have not to a satisfactory degree grasped either the extent or the significance to evangelism of the differences between their home culture and the culture of their mission site.

Among the evidence offered by North American interviewees that their message had been packaged in such a way as to fit the local culture were the facts that they had distributed Bibles in the local language, they used a video about Jesus in the local language, they cut short one or more of the DVD sermons they were using, and they visited local people a lot. At the same time their own response to visiting India was shock at the dirty and crowded conditions in which the people lived, and the Indians were dealing with their own feelings of discomfort at seeing a woman addressing a crowd in public and seeing men and women sit together in public. The extent to which the program was contextualized does not even on the surface appear to match the extent of the cultural differences observed.

An additional evidence of a lack of cultural understanding is the fact that North Americans donate video or DVD projectors to Indian workers without adequate training to enable them to be good stewards of equipment which is normally quite outside their experience, while the Indian workers are crying out for secondhand books for the training of their pastors and workers in a manner consonant with perceived need within their experience. The choice of technological level on the part of short-term missionaries reflects the trend in North American public evangelism to use the most spectacular presentation and most advanced equipment available. It does not reflect trends originating in the Indian culture. There may well be a place in short-term missions for the use of a higher level of technology, as discussed in the handbooks prepared in connection with this research. The point is that its indiscriminate use may signal a lack of awareness of the deep cultural differences involved, and a disregard for the perspective of audience members. In one form or another that disregard is likely to become apparent, to the detriment of the cause of Christ.

A related application of the same principle is the use of prepared sermon manuscripts, often in connection with DVD projection technology, in preaching evangelistic sermons at the mission site. The North American participants tend to speak of these materials as a great blessing in that they allow lay members to do public evangelism. The underlying assumption is that when a worker has read the sermon and displayed the graphics, an evangelistic message has been communicated, and no apparent consideration is given to the possibility that the message might not be understood by the local audience with the same clarity or even with the same content as in the mind of the presenter. By contrast, believers present, from the same or similar culture as the majority

of the audience, report that the reading of the sermon, from a manuscript or from the screen, without eye contact, without personal interaction, and with visual and verbal illustrations not familiar to the local people, is not as effective a communication of the message in that setting as they might desire. The research demonstrates that the possession and use of a sermon manuscript—and the equipment to project it on a screen—prepared by an experienced North American evangelist does not necessarily constitute a message that glorifies God in a cross-cultural setting.¹

The apparent taking of sides by some North Americans in a conflict between local Indian church workers and Indian Maranatha representatives suggests an attitude on the part of some North Americans that the local workers are not equal partners with outsiders in the work of the gospel. The work must be arranged and done by the outsiders. When the locals speak up and take a position contrary to the Maranatha group, the locals are seen as difficult to work with. The North Americans in this scenario may look at their mission as the offering of a gift from those who have to those who have not, or they may look at it as a partnership effort between themselves and Maranatha, but it appears to fall short of being a team effort between local believers and foreign visitors as though they were equals. The campaign is something that is done to the locals, rather than for them or with them. This discredits the local believers in the eyes of their neighbors and the new

¹Sermon material prepared in North America, even if it is designated specifically for use in the 10/40 Window, may still employ verbal illustrations and figures of speech widely recognizable in North America but irrelevant in the cultures of the 10/40 Window. The level of English vocabulary used may be difficult to translate or beyond the familiar range of illiterate or poorly educated individuals in a cross-cultural audience. North American evangelistic presentations frequently include explanations of prophecy using references and illustrations which assume a prior level of Western history and geography which is unreasonable in some cultures, and a linear frame of reference to time which is not shared by all cultures. Such presentations also may tend to conform to a view of propositional truth familiar to North Americans, and omit or neglect the relational frameworks and everyday awareness of the existence and activity of spirits more common in some other cultures.

members. The local believers and leaders are somehow inferior to believers from elsewhere. It complicates their work with the new churches, for which they will be responsible after the foreign guests leave.

It may be argued that such missteps as these are simply the result of ignorance, lack of experience, and lack of knowledge—of culture, of missions, of evangelistic work. Lack of knowledge, however, is something which may be remedied. It is another issue entirely when the gaining of knowledge is seen as unnecessary or perhaps even suspect. A subtle sense of resistance to the idea of a training program for short-term missions has surfaced in several places during the course of this research. Interviewees expressed the sentiment that training might not be a good idea; all they needed was the Holy Spirit. Interviewees stated (in affirmation) that they had been told adaptability was all they needed. Interviewees appeared to believe that sermon manuscripts and computer-generated graphics and the ability to read prepared them to conduct evangelistic meetings. Interviewees reported that lay members without training can connect better with the Indian people than pastors can, with all their polish and smoothness.

However, an Indian interviewee who specifically described working with a North American pastor spoke highly of the pastor's presentation, in contrast with comments about presentation describing the teams in general. The pastor did a good job of adapting his message to the Indians. Those presenters who appeared unfamiliar with public speaking, who required a manuscript to preach, who were not able to make eye contact with their audience and make a connection with them—in short, those without adequate training—did not make so good an impression. The Indian interviewees appear to perceive a need of training of which the North American respondents are unaware.

Direct result

It cannot be denied that many baptisms have taken place as a direct outcome of short-term mission activity by North American groups in the 10/40 Window. The Holy Spirit is clearly at work. It must also be recognized that local church leaders and workers at the sites of those mission efforts are presently dealing with more challenging problems as a result of the manner in which some of those efforts were conducted than might have been necessary. New believers are in places left without adequate leadership. New believers in some places have not been confronted with such issues as stewardship in a manner that makes clear what they may, and may not, reasonably expect from believers from other countries. Many new believers have entered into fellowship entirely or in part because of a mistaken anticipation of material gain. New believers are asked to take part in a fellowship of local people just like them, after having seen in the attitude of visiting North Americans that the local leaders are not equal partners with them in the work of the gospel.

Many have accepted the gospel at the hands of those who appear unable to separate the biblical message they carry from the customs and standards and assumptions of their own home town and native country. The presenters do not know, and therefore are unable to convey to the new members, that the message and the culture are two different things. The result is a harvest of sincere Eastern people who identify the gospel with Western words, phrases, illustrations, traditions and assumptions—not to mention music and clothing. As they conform more to what they have chosen, they become less like their families and neighbors, and therefore more distant from them and less likely to be able to communicate the gospel to them.

Those who have accepted the gospel among a crowd of thousands drawn to a multimedia presentation by foreign speakers need careful care after the fact. They are at risk of losing interest in a fellowship of a few dozen without slide shows and electronics and crowd enthusiasm.

Indirect result

From the success of the foreign workers come the strategy and tactics of the local workers in the future. When comparing the methods of the visiting teams to those of Indian evangelists, the Indian workers painted a picture of Indian evangelism that looked very familiar. It looked like North American evangelists must have looked when they first worked in India. It did not look Indian, it looked Western. The young Adventist adults in northeast India where Program 1 was conducted appeared not to know many songs of Indian origin. They sang the songs North American teens sing around the campfire. It seemed to be a foregone conclusion to them that those are the songs good Adventists sing. The evangelistic method of local Indian workers quite likely comes from the same place as the music. It is the way it was done by the ones who brought them into the church. And traced back maybe one or two generations in most places, it came from Westerners who did not see a need to separate the message from the home culture.

Opportunity

A recognition of the shortcomings of many North American efforts to conduct short-term missions in the 10/40 Window should be balanced with recognition of the good things they have already produced, and the vast potential they hold for evangelistic advance in that part of the world. Recommendations will be offered in the concluding

chapter for the advancement of such efforts. It should be noted in this context, however, that the church must not continue to respond to the present opportunity to conduct short-term missions in the same manner as it has thus far done. This is an opportunity for congregations, but not for congregationalism; for individual participation, not individualism. An effort must be made to recognize the contribution ordinary members across North America may make around the world if they are taken seriously, which means, in part, training and preparing them for service as though valuable and effective service is expected of them.

Short-term mission volunteers must be introduced to the concept of culture. They must be encouraged to examine their own preconceptions of culture vs. message. They must be encouraged to involve the members at their mission site in as many details of their effort as is possible. They must expect and solicit guidance and counsel from local leadership at the host site.

Congregations considering short-term missions would be wise to first reflect soberly on the concept of the gifts of the Holy Spirit. Not all gifts are given to all workers. Not all are to be evangelists, not all are to be teachers. When an evangelistic, teaching activity is planned, care should be taken not to proclaim that any and all can do it if they simply want to. It should be a privilege for those who will take seriously the responsibility of communicating well with their audience. They should be willing to study, to listen, to learn, both from the words of more experienced workers—whether North American or African or Asian—and from the quiet voice of the Spirit. Those showing evidence of a call to preach should do so, and those showing evidence of healing gifts should go for that purpose, and those who are teachers should teach—and those who

stay home and pray and offer financial support should be known as part of the team as well.

All who take part in these missions must be led to recognize that the team includes the local workers at the mission site, and that their wisdom and experience must be sought in presenting the message in a way that is fitting for the local setting. New members must be able to see clearly that they can be followers of Jesus without having to look or talk or think or act like North Americans. They can be faithful to Jesus as members of their own families, in their own towns, in their own culture.

CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

Conclusions

Theological Validity

Upon the basis of the textual research it is determined that the major components of the proposed program—short duration, 10/40 Window site, North American source, congregational source, and coordinated team process—are not in conflict with any biblical principle or any principle set forth in the writings of Ellen White. To the extent that these sources address the components of the program, those components are applications of the clear statements and discernible intent of the sources.¹

Program Elements

The literature states, and the program evaluation supports, the importance of an awareness of cultural differences and a sensitivity to the challenges of cross-cultural work. The North Americans and Indians consulted alike testified to an experiential awareness of the striking cultural differences they had encountered. The disparity between some of the North Americans' perception of the level of cultural packaging they had accomplished and the Indians' expression of the visitors' need for a better connection

¹This should not be taken as a statement excluding or disputing legitimate mission activity of any sort not corresponding with one or more of the components of this program, yet still in conformity with the named sources.

with the local listeners testifies that some of the North Americans may not be aware that their presentation may not be as culturally relevant as they imagine. The apparent willingness on the part of some North American teams to present a program with little or no participation—let alone guidance or training—by local members indicates that an attitude of cultural superiority may be present. Those who are sent to teach do not consistently model a teachable attitude. The message communicated by example in such a setting will almost certainly be deficient in terms of practical Christian unity and humility. Such an example is too easily imitated. Such a deficiency highlights the need for training, if only to call attention to the importance of the subject so that the volunteers may be more watchful of their example. The value of access for prospective missionaries to a training element such as the one in the proposed program, calling for prior examination of cultural preconceptions, is affirmed.

The responses of the Indian workers interviewed suggest a differing quality of audience response to presentations made by pastors, as compared to those made by other North American volunteers. Aside from the question of training, the responses seem to support the recommendation of the program that members be assigned duties on the basis of their demonstrated spiritual gifts.

The experiences of participants in both programs examined testify to the need for explicit, patient, intentional communication and coordination between all parties involved as preparations for an evangelistic effort take place, especially with the liability for misunderstanding across cultural divides. One group misunderstood the level of advance personal evangelistic work that was being done. The other group experienced some level of conflict between the two Indian groups with which they were teamed in conducting

their effort—which at least in part seems to have led the North Americans to choose sides and view the denominational workers in India with less than desirable levels of confidence and collegiality. The present research works primarily through the activities of the North American congregation. The level of direct impact of the program on the efforts of any other party to a joint effort is therefore clearly limited. The direction of the training material, however, encouraging North American groups preparing for mission travel to make concerted efforts at clear communication and coordination is supported by the research.

An important subset of the discussion of cultural sensitivity and culturally appropriate presentations is the question of the level of technology used in presentations. The literature emphasizes the need to communicate the gospel message in a manner readily understandable to individuals in the context of their local culture. Only in the program evaluation process, however, did the relationship between such contextualization/cultural sensitivity and technology come into focus. The examination of the Florence and Reedsport campaign, which used technology available in the local field, brought one recommendation from an Indian worker that the visual illustration of the presentations might well be enhanced¹—a position the present research does not contradict. The examination of the Medford campaign, which uses digital projection and DVD technology heavily—equipment not commonly in use or financially feasible in the

¹The interviewee suggested using some sort of pictures coinciding with the sermon topic, including possibly video projection. It was unclear what his exposure to video projection in the field had been. He stated that local pastors do not have access to such technology, using felt picture rolls in their evangelism. At the meetings conducted by this researcher at which the interviewee was present, overhead slides were used, on a projector borrowed from the Northeast India Union Section office. It is unclear whether the interviewee remembered that this was the case.

local field—brought a complex response from multiple Indian workers. An attraction to the visual imagery was reported—which is not necessarily a cultural issue. The desirability of the use of the local language versus English in the visual presentations was mentioned, bringing a fundamental cultural concern into view, but one that may well be overcome through capable translation. The tendency of the North Americans observed to read rather than speak informally, the perceived attachment to the script or to the technology (depending on the observer), and the failure of at least some speakers to explain the script, to substitute relevant local illustrations and applications, and to manifest a personal connection with the listeners raise questions of cultural awareness (or at least audience awareness) linked with questions of level of technology and with questions of training and preparation to work within a dissimilar culture. The validity of the exhortation of the program's training package to carefully consider the technology to be used in the light of the ambient culture is reaffirmed by the program evaluation.

The Medford program was based upon a far more extensive view of the financial component of the needs of the host site than was the Florence and Reedsport campaign. One of the shortcomings of the latter campaign, as the review revealed, was the failure to provide the means needed for the intended advance work. The subsequent construction of a church at the mission site was not a planned part of the campaign, and involved delays and cost overruns that could conceivably have been avoided if it had been included in a coordinated planning effort in advance. While the congregational planning approach of the Florence and Reedsport campaign is preferred by the proposed program over the more individual-centered planning, the proposed program's recommendation to consider the inclusion of local evangelistic workers and church buildings in the campaign

budget is supported by the impact of such inclusions in the Medford program and the interviews with the Indian workers.

The contemporary literature includes emphases on various elements of presentation and method related to balanced ministry to all aspects of the human being in outreach, such as the mental, the physical, the emotional, the social, and the spiritual. Examination of the Bible and the writings of Ellen White with this issue in mind reveals that the concept of a wholistic paradigm of Christian mission is harmonious with inspired writings.

The program evaluation did not produce any specific comments focusing on the issue of wholistic mission beyond the idea that health services and presentations on topics such as family and health are not regularly presented by Indian evangelists, and that health services are appreciated by the Indian people. Therefore it may be noted that the responses neither unequivocally affirmed nor opposed the idea of wholistic mission.¹ In light of the support found in the Bible and Ellen White's writings, and the absence of further practical conclusion stemming from the subsequent research, it is concluded that the research supports the concept and practice of wholistic mission applied in harmony with other mission principles.

¹Various factors may be suggested as contributing to the lack of explicit feedback on this issue. The structure of the questions may have been insufficiently focused on the issue. North American respondents had differing preparation and levels of exposure to the issue. The programs reviewed involved differing levels of wholistic material. Wholism may be sufficiently alien to North American thought to make it unlikely to appear in their reflections without it having been brought to their awareness. Conversely wholism may be sufficiently integrated into Indian thought to make it difficult for Indian respondents to identify it and bring it to the forefront. The response indicating that Indian evangelists do not routinely include such components as health lectures into their public presentations may stem from the practices of earlier Western evangelists unconsciously being taken as a pattern in Indian Christian evangelism—when the omission may as well be a detriment to acceptance of Christianity in the culture as a feature of the culture.

Areas of each program reviewed involved activities by participants which produced less than the desired results. The issues of communication and coordination were brought to attention by the responses to the Florence and Reedsport campaign, as was the need for a clearer understanding of the financial needs of the congregations at the mission site. Comparison of the responses between the North Americans and Indians involved in the Medford program highlighted room for improvement in awareness of cultural differences and in an application of that awareness to presentations, as well as for improvement in the practical skills involved in public speaking by some presenters. The degree to which such shortcomings may be eliminated depends in part on the attitudes of the North American leadership and members involved in mission trips. In cases where ethnocentrism is a chosen or cherished value, the potential may be quite limited. In the case of individuals who have a desire to do well and a willingness to learn from others, however, training may provide at least a recognition of the issues involved and a greater flexibility and openness in the conduct of short-term mission work. Each of the shortcomings observed in the course of this research may be addressed by means of a relatively simple process of training for participants, and each of these issues is included in the subject matter of the program designed in association with this research. While this program, with its training package, is certainly not presented as the only means to reach the desired end, the research supports the utility of a program of volunteer training including components such as those included in the program under consideration.

Recommendations

Further Research

1. The failure of the researcher to locate congregations willing to participate in the research process suggests a certain distance between the goals and concepts of the present research and the daily schedules and priorities of the North American administrators and pastors contacted. The reason for that difference, if the suggestion is correct, could be found in a variety of phenomena, both philosophical and practical. It would be informative, however, to investigate the stance toward direct involvement in mission outreach—as opposed to nurture, for example, or administration, or other more static conceptions of ministry—presently held among Seventh-day Adventist ministers in the North American Division.
2. One step removed from this question is the exploration of the role of studies directly related to mission advance in the higher education of the ministry—and of Adventist students in general. The potential for good in such activity as described in this research, benefiting both the sending and receiving bodies, would seem to call for investigation on the part of the administration of Adventist institutions of higher learning in North America into the feasibility of including congregation-based short-term mission awareness or orientation curriculum into such education.¹
3. The handbook material prepared as a part of this research was not the result of investigation into the dynamics of learning or group process in any scientific sense.

¹It should not be assumed that such curriculum should be offered or promoted primarily for students concentrating on mission studies, since in practical terms it is a topic more related to the practice of pastoral ministry than to traditional mission service.

Rather it was shaped more or less subjectively by the material to be communicated, and limited by the time and energy constraints of the academic program in which the research process took place. The means by which the principles of short-term missions identified in association with this research may be communicated and appropriate training and guidance provided may well be the subject of profitable future research by individuals or organizations interested in the development of such training.

4. The present research included only a minimal sampling of North American teams and Indian workers, and it has concentrated more on the development of a program than a detailed analysis of circumstances and actual effects in the host church. Much of the informal reporting of the effects of short-term missions is primarily in terms of numbers of baptisms, and lacking in coverage of long-term results. A longer-term study of a wider sampling would be helpful in understanding the strengths and weaknesses of short-term missions and in discerning the most effective strategies and tactics for such missions on a more objective basis than the present study. Such research would include a review of missions conducted in several cultures. It would identify the components of the program conducted, and conduct in-depth interviews of denominational workers and local members in the host location to evaluate the effectiveness of each component. The effect on the host church could be evaluated immediately after a campaign, and again at intervals out to three or four years later, in comparison with churches in the same region not having hosted such a campaign.

5. The use of prepared sermon materials and graphics in short-term missions seems attractive to many, especially those without ministerial training. The research indicates that this practice in itself needs to be exercised with caution. If such material is

to be widely available and is to be used in the cultures of the 10/40 Window, however, it is recommended that one or more series of sermons be prepared with specific cultures in mind. Since some such sermons are already in existence, meant for international use, and prepared by experienced church leaders and evangelists—the content of which is still less culturally appropriate than might be desirable—it must also be recommended that trusted evangelistic and pastoral workers indigenous to the target cultures have the final say in the preparation and content of the sermons.

Coordination

6. Short-term missions by members of the Seventh-day Adventist Church have enjoyed considerable popularity in recent years. Individuals and congregations, schools, and independent ministry groups have been involved. Unions, conferences, and other denominational entities have conducted promotional campaigns, encouraging participation in a certain area or for a defined time period. All such activity in harmony with biblical principles is to be heartily affirmed.

7. This research has not identified any entity, however, which advocates and facilitates truly congregation-based involvement in short-term missions for churches across North America. Some congregations become involved because of invitation or the missionary zeal of some members, in effect inventing all or part of the program for themselves. Some few organizing entities attract members of other congregations to come and be a part of the teams they send to mission sites, functioning in effect as informal short-term mission boards within the denomination. It is not evident that congregations have access to a resource, not dependent on the presence or the enthusiasm of one or a few individuals, which is equipped to encourage them in short-term missions and guide

their efforts to conduct their own mission in harmony with sound principles. Such a coordinating and supporting entity is needed in order for the gifts of the North American church and the gifts of the church in the 10/40 Window to be brought to bear to the fullest advantage of the spread of the gospel. This entity should be at the Division level, for the sake of accessibility and consistency. This entity should employ the resources of the General Conference for the sake of credible and consistent input from national workers from the world field.

APPENDIX A

NORTH AMERICAN PARTICIPANT RESPONSE

Six members of the team involved in Program 1 and four members of teams involved in Program 2 responded to a questionnaire about their experience. The questions relevant to this evaluation included in the questionnaires are reproduced here. Questions requesting only personal data are omitted. The team members' responses follow the questions. Responses from Program 1 are designated 1, 2, 3, 4, 5 and 6. Responses from Program 2 are designated 7, 8, 9 and 10.

Duties

Question 1. Would you recommend changes for the way duties were assigned to team members?

1. "No."
2. "No – Each of us has [different] strengths, talents, [and] weaknesses. I think a combination of volunteering [and] delegation (by those who think you are more capable than you think you are)."
3. "At the time I thought that different people than were assigned would be better suited to certain jobs, but in the end it turned out just fine the way it was. The team seemed to function very successfully with the way people were assigned."
4. "My feeling is that God led in the assignment of duties to the team members. All were willing to work wherever asked, but I feel that each person worked in the capacity where they would do the most good."
5. "No"
6. "No"

7. "No"
8. "No"
9. "More visitation"
10. "No"

Finances

Question 2. Would you recommend changes for the fund raising process your team used?

1. "Not a bit, but circumstances could have been different, and I think God takes care of the slack."
2. "Well, it worked for our two churches. It gave people an opportunity to help as they were able. We reached our goal."
3. "I am very happy with the way the church family was involved in the fund-raising. It made it possible for talented people to go who may have otherwise been prevented due to lack of means. It also let the church family be involved in a way they knew was extremely important, even though they may not have been physically able to go themselves."
4. "None that I can think of. I think it worked out very well."
5. "No"
6. "Perhaps a little more creative ways to raise the money but it worked out well."
7. "No"
8. [No]
9. "Entire church become involved"
10. [Not answered]

Planning, Preparation, Training

Question 3. Before your trip, how did you feel about the level and quality of communication with people at the site of your meetings?

1. "We did not have good communication because it was so far away."

2. “As I recall, there was very little but there was some – we knew they expected us [and] that there was a place for us to stay. And that there would be translators. Everything else was on faith.”

3. “It was frustrating because the email in India didn’t work very often. The phone worked the best, and even that was frustrating at times. The people on the other end seemed very willing to talk, but I recall that things didn’t happen very fast from that end. Despite that, the meetings seemed successful.”

4. “There were a couple of telephone contacts, between our Team Leader and the Leader of the Team at the meeting site. It seemed to be difficult to make connections. I was not involved in that part, only listened to the reports, so I don't think I'm a good one to answer this. But the information was good enough that they had things built when we got there, someone was at the airport to meet us each step of the way and to escort us the 120 miles to our hotel. Things may not have been exactly to our specifications (like when we asked for restrooms at the meeting place, they built us a place to lay down behind the speakers platform!) But we all had a good laugh when the [misinformation] was discovered.”

5. “Very good.”

6. “Very good. The meetings were organized and I felt that those where bringing information to the group had much to contribute and it was very positive.”

7. “Great w/Maranatha”

8. “Great with Maranatha, Poor between Pastors & Pioneers”

9. “Was handled by India conference & [another team member]”

10. “[Two other team members] took care of and it was very good”

How did you feel about:

Question 4. - the length of the training you received, if any?

1. “There was not much training.”

2. “Hm-m. We met with the team [at] regular intervals. I don’t recall actual training.”

3. “The weekly meetings we had were very helpful for organization and preparation.”

4. “I felt we had plenty of time to prepare ourselves, I don't think more time would have been of any advantage.”

5. "We didn't receive any specific training for our portion."
6. "I felt like it was as good as it could have been with the resources we had."
7. "Very little training - could have been more"
8. "Previous trip year before"
9. "OK - 2-3 wks"
10. "Fine, experience is the greatest teacher. [A team leader] told us there are only three things we need to remember, 1. Adaptability 2. Adaptability 3. Adaptability"

Question 5. - your level of preparation for working in a new culture?

1. "We had a couple meetings with people to try to tell us what to expect, but it was not enough or very detailed."
2. "As well as could be expected. [A local member with mission experience in India] spoke with us [and] a couple from India told us what to expect."
3. "I don't know what else they could have done. I felt pretty well-prepared There weren't too many surprises."
4. "I felt that we were as informed as could be expected for our work in India. As a matter of fact, I found the information we received about that culture maybe not quite as we actually found it to be. The people where we went to were very much more friendly than I expected, more personable. I still feel a bond with them from around the world, still [receive] letters from them."
5. "Good."
6. "Working where we were working was very easy. The local church members were very helpful and took very good care of us."
7. "Received information from Andrews Univ.; Read everything I could find."
8. "Past experience"
9. "2-3 wks"
10. "People that had been to India gave a good picture of what to expect"

Question 6. - your level of preparation for working as a member of a traveling team?

1. "We had some meetings mentioned above, plus a dinner at an Indian restaurant, we could have used a little more preparation."
2. "I'm familiar with "team work" but [this] was all new to me."
3. "I am not really a very good team member. I think we were well-prepared, though, by the leader, to work as a team and to work together kindly."
4. "I think some of this was learned as we went. We all watched out for each other. I think we all had a mind set to work as a team."
5. "I think we all did very well working with each other. I felt very well prepared, that we each knew what the others were doing [and] what we'd do together."
6. "I think we all did very well working with each other."
7. "I have done other short term trips"
8. "Good, team member"
9. "2-3 wks"
10. "Very good"

Question 7. - your level of preparation for conducting your own responsibilities once you arrived?

1. "I only had to read through the story to get the feel of it, but once I started the youth meetings I had to do more preparations and also pray a lot."
2. "Okay. I just didn't know what to expect, what musical instruments would be available. I just trusted in God's help."
3. "I didn't have a certain role, so I was a little up in the air. It turned out okay, though."
4. "This I was very prepared for. I put a lot of thought and time into the program and items to spark interest for the children and draw them to Christ. My goal was to make sure they learned of Jesus."
5. "I wish we could have been better prepared."
6. "[My spouse] and I heard different things about the culture that made it difficult to adequately prepare our portion before we arrived. We had time once we were there to finish our preparing and it worked out fine. We learned a lot."

7. "I have done other short term trips"
8. "Could have been better"
9. "1 month"
10. "I studied on my own"

Question 8. - the way your team worked together?

1. "Very well. It was like we were always working as a team. And the interpreters fit in to the team very well also."
2. "Very good – very supportive – God was with us . . ."
3. "Overall, I remember the team working well together. There were a few snags, but nothing to destroy any friendships."
4. "I think I answered that in the question about describing how one helped with other ministries. I feel that our entire team was cooperative with each others goals."
5. "I feel that we were well unified and that we took things to God in prayer together. Very positive."
6. "We had a good experience working together in my opinion."
7. "Worked very well - 1 person in charge"
8. "very well together"
9. "Great/Holy Spirit"
10. "great"

Question 9. - the books, videos or other resources your team used in preparation?

1. "The felts that we used, and then left behind in Tura were very nice, and the school was very grateful for them."
2. "Internet articles, personal experiences, all of it helped."
3. "The people resources were good. There weren't a lot of other resources, as I remember."
4. "These were very helpful. The video that the sponsor of our group sent, was very inspiring."

5. "N/A"
6. "N/A"
7. "None"
8. "Good"
9. "None except New Beginnings"
10. "New Beginnings DVD"

Question 10. - the level and quality of involvement of members of your home congregation?

1. "The congregations of both churches were very generous and was diligent with their prayers. It was obvious because of the many blessings and miracles that occurred."
2. "They were prayerfully [and] financially very involved [and] very helpful [and] supportive of us. I have no complaints."
3. "They were very supportive financially and emotionally. They showed great interest in the trip and seemed excited to be a part of it."
4. "There had to be a lot of involvement from our home congregation or we never would have been able to go. The church was very supportive and we had nice turnouts to hear the results of our trip."
5. "I was very thankful for the generosity and the involvement of our church members. They made it possible for us to go."
6. "I was very thankful for the generosity and the involvement of our church members. They made it possible for us to go."
7. "All home congregation members"
8. "Outstanding"
9. "All cooperated"
10. "Great"

The Trip

Question 11. What part of the experience of overseas travel was most challenging for you?

1. "The long leg of the flight, and lack of sleep. The excitement and apprehension caused a kind of insomnia effect."
2. "Leaving my mother."
3. "The lack of clean water, the heat, and the lack of toilet facilities."
4. "Montezuma's revenge, and although I never would have thought so beforehand, getting used to the difference in dietary habits and foods really was a challenge."
5. "The bus ride with no breaks, and getting sick on our last night together."
6. "The eight plus hour bus ride to our location with no breaks, and an episode of stomach pains and diarrhea which did not last long."
7. "Dishonesty"
8. "Long ride!"
9. "India - such a cultural difference"
10. "The long flight"

Question 12. What parts of your host culture did you feel most, and least, prepared for?

1. "The culture shock we felt when we first arrived. I think we should have been better prepared for it."
2. "Most: Not sure – I don't think I felt prepared. Least: The smells, living conditions, the poverty."
3. "I felt prepared for it to be different from what I expected. I don't know if I could have been prepared for the traffic and the lack of sanitary conditions. I'm thankful antibiotics still work these days."
4. "I was overweight, but I was not prepared to be considered a huge, mammoth, rich woman. In the US there are many, many people much larger than I, but over there, I felt like a giant. I was not prepared for the stench in Calcutta, the poverty, the unavailability of things we take for granted. On a happier note, the church was a welcome, friendly congregation."

5. "Most prepared to love the people and least prepared for the poverty."
6. "The poverty and crowdedness was expected but not to the extreme that it is."
7. "Least - The lack of honesty; Most – Generosity"
8. [Not answered]
9. "The poverty & filth"
10. "The poverty"

Question 13. What about conducting your team's mission was most challenging for you?

1. "Starting the youth meetings without any preparation here in the States. [It] was all done on the spur of the moment, with much prayer and the Holy Spirit leading."
2. "Leaving home was the most challenging."
3. "Not having a particular role to fill."
4. "The physical discomforts kind of put a damper on conducting some of the mission. We bought bottled water and drank it as it was. If I had it to do over again, I would use the iodine tablets I brought to put in the water. That was really dumb in retrospect. The hotel where we stayed finally boiled water for us, but by that time, most of us had already been sick once and some were in for a second round."
5. "Preparing our talks."
6. "Just preparing and speaking up front night after night, but I enjoyed it very much."
7. "Dealing w/SDA pastors in India"
8. "Time spent in villages each day"
9. "Heat/humidity/hours"
10. "Daily traveling to the villages and meetings at night; not done until 11 PM, then ride back to the motel made a long day."

Question 14. What recommendations would you make for improvement of the program your team carried out?

1. "To have programs for young adults. If you just have for the youth (children) and adults, the young adults feel left out or can be disruptive to the other classes."

2. "I can't think of any. [Oh], wait. [I'd] have someone in each taxi that knew the way to the Adventist compound [in Calcutta]."
3. "Perhaps to use team members talents more exactly."
4. "This was a totally positive experience for me. I couldn't possibly think of anything that could have improved our program. I thought everything went very well. I feel like God had His hand in every facet of our program."
5. "Being personally more prepared."
6. "None."
7. "None"
8. "I would like to work on a medical clinic team"
9. [Not answered]
10. "None that I know"

Question 15. Evaluate the quality of on-site training or guidance (if any) received from the team leader.

1. "The pastor was very helpful in instruction, and also encouraged prayer meetings, support meetings, and was there when we needed personal help also."
2. "He was always there with support, direction, suggestions, etc."
3. "We received excellent on-site guidance based on the team leader's desire to not be offensive and to be kind. I wouldn't call it training."
4. "An excellent and supportive team leader!"
5. "Very good quality training. Patient and helpful."
6. "Coming together for [prayer] and discussion was very valuable and everyone contributed. Our team leader kept us all on track and headed in the right direction. Very good quality."
7. "I was team leader"
8. "Good (?), well done (adaptability)"
9. "[Team Leader named] - great leader"
10. "Very good"

Question 16. Evaluate the quality of on-site training or guidance (if any) received from local church representatives.

1. "The [Indian] pastor [named] was very good at matching interpreters to us that would be best for the presentations."
2. "?"
3. "Guidance was received by the section leader which was very good, if brief. I wouldn't call it training."
4. "I felt that the local church representatives were totally supportive of our efforts. They were very gracious and cooperative of whatever we wanted to do, patiently driving us places, protecting us, explaining to us why we had to visit the local police first, keeping us out of harms way."
5. "Very helpful and informative."
6. "Very helpful and informative."
7. "None"
8. "Need better communication for local pastors"
9. "None"
10. "Very good"

Question 17. Evaluate the cooperation between team members and local church members at the host site.

1. "One thing that stands out the most is that the locals were making contacts and doing home visits, and preliminary preparations were completed by the time we arrived. The home (our) church could use some of their enthusiasm."
2. "Extremely cooperative, supportive, helpful, sharing, etc. It was a very positive experience."
3. "It was comfortable and good. They seemed glad we were there and wanted to help any way they could."
4. "Again, I feel that the local church members and the team members cooperated with each other fully. A very positive relationship."
5. "It was very good. Wonderful people to work with."
6. "It was very good. Wonderful people to work with."

7. "Provided translators"
8. "Went well"
9. "Maranatha – great"
10. "Very good"

Follow-up

Question 18. How would you describe your team's interaction since the trip?"

1. "We are closer to the team members because of the deep emotional experience we went through together."
2. "I think the experience shared brought us closer together."
3. "We continue to be friends, probably closer friends than with other church members."
4. "I feel a closeness to the group and correspond with some of them more often than others. I have moved somewhat far away from the rest of the group, but do have a longing to be part of that group again. We have all been together a couple of times since India, it's a pleasant feeling."
5. "We've met a couple of times but we are all kind of scattered and it is difficult to come together as we would like to. We did come together and shared with the church our experiences and answered questions."
6. "We've met a couple of times but we are all kind of scattered and it is difficult to come together as we would like to. We did come together and shared with the church our experiences and answered questions."
7. "Great!"
8. "Close knit group"
9. "Raise \$ for churches in India"
10. "Good, we keep in touch"

Question 19. Would you recommend any different follow-up activities?

1. "Video a group question-answer documentary for use to other evangelistic teams."

2. “No – we’ve eaten together at an Indian restaurant – it would be nice to see [three team members who have moved] more but distances prevent (hamper?) that.”
3. “I think we had a post-trip debriefing which was helpful. I think those are a good idea to help make future trips easier or more effective.”
4. “I would love to have our group get together again, but mostly I wish we could do it again.”
5. “No.”
6. “No.”
7. “No - keep encouraging others”
8. [Not answered]
9. “Workers are paid for 5 yrs.”
10. “Not that I know of”

Reflections

Question 20. How do you feel you were affected by this experience?

1. “I will never be the same, and will always cherish the memories of the trip. I would go back in a heartbeat, if I could.”
2. “Profoundly. I saw the Lord absolutely working for us in many ways. I learned more from the people we met. It has been an opportunity to share with others.”
3. “It was life-changing. I went to nursing school so I could serve overseas better. It made me more aware of the poverty in the world, so I feel I am more careful how I spend our money.”
4. “It made a profound influence on my life. Made me feel that if I am not in the mission field, I'm wasting myself. I won't really feel satisfied unless something happens that I can continue in this work.”
5. “It was a very positive experience. It was helpful to my growth as a Christian.”
6. “The experience was absolutely wonderful. How I was affected is hard to describe. I fell in love with the people and it was very hard to leave them.”
7. “My whole life is changed by these trips.”
8. “Changed my life”

9. "Life changing"
10. "It is life changing and inspiring"

Question 21. How do you feel your sending congregation was affected by this experience?

1. "I think they were proud and glad to be able to have a part in the sending and also the results that were accomplished."
2. "I'm not sure."
3. "I think it raised the enthusiasm for witnessing both overseas and at home. Our church has supported sending quite a few missionaries out. Several people in the congregation go on regular mission trips. I think our trip helped people feel free to go on mission trips."
4. "I think they felt a sense of satisfaction that the mission trip was a success. Some of them who could not go themselves were gratified to be part of the preparation for the trip."
5. "I think they were very happy to hear our reports and they felt good about their part in helping out. Of course they could not begin to be affected in the same way as those of us who went. You must experience it first hand."
6. "I think they were very happy to hear our reports and they felt good about their part in helping out. Of course they could not begin to be affected in the same way as those of us who went. You must experience it first hand."
7. "Great reflex action - they feel they were there also."
8. "Heavily involved"
9. "Responded with \$ for churches & Bibles"
10. "They heard from and prayed for us. On Sabbath they heard from us at church time via cell phone. They have a new mission interest."

Question 22. Please feel free to share any other reflections or recommendations for future mission trips.

1. "I think that the Holy Spirit was with us every minute of the trip. When we thought things were going so great something would happen to remind us that He was in control. I have not been in the faith very long when I made this trip, but being witness to the many (and there were many) miracles has changed my perspective of how the Lord works in our lives. Especially when it is His word that is being shared."

2. "I would recommend a more organized [and] efficient treasurer¹ who can think in terms of exchange rates [and] who would be able to put together a summary of expenses at the end of the trip."
3. "Take plenty of antibiotics. Try to be very careful about getting clean water. Look forward to making eternity-long friendships!"
4. "In retrospect, we did not baptize thousands like you hear of happening in other places in India. However, we planted lots of seeds. We told the story of Jesus and salvation, many of those who heard were young, some were not ready yet, some others readily accepted. Those seeds are sprouting, I was sent a photo of a very beautiful church building that now graces where before was a bare lot. I feel our trip was very much a success. We have a bond with those people on the other side of the earth. We may never see them again on this earth, but we will see them again, of that I have no doubt."
5. "I have been on another mission trip since this one. You simply must do the best you can to gather as much information as you can, make as many connections and arrangements as you can and the rest is in [God's] hands. We must be willing to be flexible and expect the unexpected. No two mission trips are the same. You cannot predict. Pray, pray, pray. Also be willing to let adversity and affliction be your teachers. Then your ears will hear a voice behind you saying this is the way, walk in it!"
6. "I have been on another mission trip since this one. You simply must do the best you can to gather as much information as you can, make as many connections and arrangements as you can and the rest is in [God's] hands. We must be willing to be flexible and expect the unexpected. No two mission trips are the same. You cannot predict. Pray, pray, pray."
7. [Not answered]
8. [Not answered]
9. "Pray Pray Pray"
10. "I would encourage others to get out and go on a mission trip and see God's way prepared for you. Prayer takes on a whole new meaning."

¹The respondent was the team treasurer.

APPENDIX B

QUESTIONNAIRE RESPONSE VALUES

Questions:	Respondents:										AVG
	r 1	r 2	r 3	r 4	r 5	r 6	r 7	r 8	r 9	r 10	
q 3	1	2	1	2	3	3	2	2	X	3	2.11
q 4	0	0	2	2	0	2	0	2	2	2	1.20
q 5	1	2	2	2	3	2	X	X	X	2	2.00
q 6	1	1	2	2	3	3	X	2	X	3	2.13
q 7	2	2	2	3	1	2	X	1	X	X	1.86
q 8	3	3	2	2	3	2	3	3	3	3	2.70
q 9	X	2	2	3	0	0	0	2	0	X	1.50
q 10	3	3	3	3	3	3	3	3	3	3	3.00
q 15	3	3	3	3	3	3	X	3	3	3	3.00
q 16	2	X	2	X	3	3	0	1	1	0	1.50
q 17	2	3	3	3	3	3	2	2	3	3	2.70
q 18	2	2	2	2	1	1	3	2	2	2	1.90
q 20	3	3	3	3	3	3	3	3	3	3	3.00
q 21	2	X	2	2	2	2	3	3	2	2	2.22
AVG	1.92	2.17	2.21	2.46	2.38	2.46	1.90	2.23	2.20	2.42	

APPENDIX C

QUESTIONNAIRE RESPONSES RANKED

Question #	Question	AVG Value
10	How did you feel about the level and quality of involvement of members of your home congregation?	3.00
15	Evaluate the quality of on-site training or guidance (if any) received from the team leader.	3.00
20	How do you feel you were affected by this experience?	3.00
8	How did you feel about the way your team worked together?	2.70
17	Evaluate the cooperation between team members and local church members at the host site.	2.70
21	How do you feel your sending congregation was affected by this experience?	2.22
6	How did you feel about your level of preparation for working as a member of a traveling team?	2.13
3	Before your trip, how did you feel about the level and quality of communication with people at the site of your meetings?	2.11
5	How did you feel about your level of preparation for working in a new culture?	2.00
18	How would you describe your team's interaction since the trip?	1.90
7	How did you feel about your level of preparation for conducting your own responsibilities once you arrived?	1.86
9	How did you feel about the books, videos or other resources your team used in preparation?	1.50
16	Evaluate the quality of on-site training or guidance (if any) received from local church representatives.	1.50
4	How did you feel about the length of the training you received, if any?	1.20

APPENDIX D

SAMPLE TOTAL HEALTH SEMINAR LECTURE TOPICS AND TITLES¹

Lecture No.		Topic	Title
1	Fri	Creator	The Healer
2	Sab pm	Great Controversy	Why is there Disease?
3	Sun	Love of God	The Fountain
4	Mon	Law and Grace	The Disease and the Cure
5	Tue	Experience of Salvation	Truly Clean
6	Wed	Second Coming	The End That Is The Beginning
7	Thu	Sabbath	Rest for the Whole Person
8	Fri	Sunday	The Most Contagious Error
9	Sab pm	Beast	The Plague - Past
10	Sun	False Prophet & Spiritualism	The Plague - Present and Future
11	Mon	Death	When We Die
12	Tue	Spirit of Prophecy	A Promise to All the World
13	Wed	Sanctuary	Where Guilt is Washed Away
14	Thu	Investigative judgment and millennium	Healing the Whole World
15	Fri	Final judgment and hell	When Suffering Is No More
16	Sab pm	Overcoming in Christ	Living in the Future

¹The lecture topics listed here were used in the campaign in the Indian state of Meghalaya, where a large percentage of the population is Christian. In areas with a higher proportion of non-Christians, the topics should reflect the thought patterns of the predominant group. In a Hindu area, for example, listeners may need to be tactfully led to recognize the supreme God and Creator, as opposed to just one more god among many. Animists (no matter the nominal religion of their region) may need to be led through an explanation of the nature of God as a loving sentient being, and all-powerful, as opposed to the spirits or forces with which they are more familiar. Muslims especially may be approached through the avenue of their affinity for certain principles of healthful living and other common ground with Biblical teachings, and may need careful attention to the subjects of the Trinity and the divinity of Christ. Remember to try to recognize and affirm the ways God has already been present and working in any culture.

APPENDIX E

SAMPLE SABBATH SERMONS

No.	Topic	Title
1	Discipling new believers	Assistants to the Healer
2	Christian behavior and growth	Living to the Fullest
3	Remnant	The Last Warning

The first Sabbath sermon is primarily for members. It is intended to enlist any local believers in the long-term nurturing of new members. The second and third will include guests from your meetings and should be evangelistic in nature.

Additional opportunities to speak to members and nonmembers alike may arise at any time. You would be well-advised to prepare several messages to be kept in reserve for unexpected needs.

APPENDIX F

SAMPLE FAMILY HEALTH PROGRAM TOPICS¹

A family health program is ideally presented by a couple or a parent and teenager. It consists of a ten to fifteen minute presentation at each meeting, including translation.

Introduction to our (the presenters') family
Where did families come from? (Biblical origins)
How do healthy families . . .
 Show respect?
 Affirm one another?
 Manage conflict?
 Maintain purity? (avoiding abuse)
 Worship God together? (family devotions)

How do healthy parents . . .
 Keep open communication with their children?
 Discipline their children?
 Teach children self-control?
 Keep open communication with each other?
 Keep God first in their family?
 Teach their children to serve God?
 Teach their children to serve others?
 Encourage and guide character growth in their children?
 Gracefully let their grown children go?

¹These topics are suggestions only, to demonstrate the organization of presentations around a common theme. Remember that any discussion of family dynamics should be reviewed with local workers prior to presentation to verify its propriety for members of the audience. If contact with translators or local workers can be established far enough in advance, it would be well to review even the selection of topics prior to program preparation.

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