



International Mission Education Journal

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ADULT/YOUTH CURRICULUM

Living Mission—Walk Humbly Lesson/CAUSE Overviews

Jesus called us to follow His example. Through His teaching He modeled a lifestyle of care for all people and calls us to do the same. *Living Mission* informs, inspires, and involves you and others in your church for God's global mission.

Lesson 1: Absorbing Christ-like Humility

Adopting a Christ-like model of mission doesn't always start with being a leader or even a servant. It starts with brokenness. In a world driven by rank and status, we are called to "walk humbly." It means full submission to God's mission in the role He has for us at His table—host, servant, or guest.

Lesson 2: Serving in Humility

As denominational church leaders challenge us to be a "missional church," many people on the local level ask, "What does it look like to be a missional church?"

Lesson 3: Pursuing God's Call

Getting caught up in the questions of "who, what, and when" of experiencing "the call" causes us sometimes to miss Jesus' universal calling for all who want to walk in His footsteps. Our calling, no matter the vocation, is to be broken and mended by God alone so we can truly display kindness or favor to others.

Lesson 4: Embracing God's Call

If you are a follower of Christ, the Scripture is clear—the universal calling for every believer is to heal the broken. Experiencing a specific call on your life is a wonderfully divine privilege; it is not to be undervalued. But, as great as it is, it is a part of the universal call. You are called right where you are for the sake of God's mission in this world.

Lesson 5: Desiring Simplicity

If Christ is the perfect human, then being human really ought to be much simpler. But we tend to complicate life with lots of things that separate us from God. We were created for God, not for our "things." To "walk humbly" is a call to be simply human and let God make us more like Christ, a humble servant.

Lesson 6: Developing Simplicity

Refugees live simply. Missionary Amy Crofford offers suggestions to help you understand their experiences. Desire God's grace found in simple living and develop a greater desire for practices of simplicity in God's global mission and in your life.

Lesson 7: Lighting the Global Village

God calls us to be set apart from the world because God loves the world. Confusing! When are we to be invested in the world, and when are we called to stand out from it? Internet, social networking, mobile devices, and air travel have brought a global community together; we are a global melting pot. But sometimes it feels as though that pot is about to boil over.

Lesson 8: Celebrating the Global Village

Cultural influences bombard us at every turn. In 2 Kings 4:38-41, we see God calling a chosen people to concern themselves with what they contribute to the melting pot, instead of spending time keeping elements out. Without compromising the Gospel, we can add the light of Christ to a global community and watch the Holy Spirit transform our lives, communities, and world.

Lesson 9: When Helping Hurts: Partner

Sometimes we get God's mission confused with what we think are the best ways to help others. And it can be hard to tell where God's will stops and our wills begin.

Lesson 10: When Helping Hurts: Pray

Often we let our cross-cultural ignorance, worldview, or personal preferences get tangled up with what God calls us to do. God's universal call to mission is a call to examine the desires of our hearts, learn about context and culture, and give ourselves away for His salvation of the world.

Lesson 11: Grasping a Legacy of Leaving

We often view ministry/mission as something that is established then finalized, instead of embracing the change from one legacy to the next. Our goal in participating in God's mission should be to embrace discipleship to the extent that ministries can be passed on.

Lesson 12: Planning a Legacy of Leaving

It seems obvious to say that none of us will be around forever. And yet we often view ministry and mission as something that is built and finished, instead of embracing the change from one legacy to the next. It should be our goal in God's mission to embrace discipleship so that our ministries can be passed on in love instead of brokenness.

CAUSES

CAUSE 1: Barriers

Jesus never left His home country, but consistently broke down barriers: socializing with outsiders, touching the unclean, and sharing meals with His enemies. He even overcame the barriers of sin and death! Because of Jesus, every obstacle can be overcome. And the Holy Spirit helps us continue Christ's work of building bridges and tearing down walls with the Father's love (Matt. 27:51-53; John 3:16-17; Acts 1:8). What is "cross-cultural ministry?" How do we minister cross-culturally if we do not leave our countries or know anyone from beyond our borders? This CAUSE should expand "cross-cultural ministry" by helping your people love others across a variety of boundaries.

CAUSE Week 1—Immigration

CAUSE Week 2—Racism

CAUSE Week 3—Intergenerational

CAUSE Week 4—Interdenominational

CAUSE Week 5—Interfaith

CAUSE Week 6—Lesbian, Gay, Bisexual, and Transgender

CAUSE Week 7—Socioeconomic

CAUSE Week 8—Bullying

CAUSE Week 9—Cross-cultural

CAUSE 2: Human Trafficking

Four out of the seven billion people in the world are oral communicators: people who can't, don't, or won't take in new information in ways that are meaningful to them. Many times the Gospel is communicated to them in printed form, but many of these people do not really hear or understand it. The more we understand opportunities for making disciples among these oral cultures, the more our hearts are drawn to them. The Church of the Nazarene has offered many opportunities, including World Mission Broadcast and JESUS Film Harvest Partners. Others are new and some are yet to be developed, such as Bible Storytelling.

CAUSE Week 1—Introduction to Human Trafficking

CAUSE Week 2—Vulnerability Part 1: Poverty and Gender

CAUSE Week 3—Vulnerability Part 2: Abuse

CAUSE Week 4—Exploitation

CAUSE Week 5—What Makes People Vulnerable in My Community? Exploration and Integration of Learning

CAUSE Week 6—Biblical Foundations for Engagement Part 1: Dignity and Identity—The Victim

CAUSE Week 7—Biblical Foundations for Engagement Part 2: Dignity and Identity—The Church

CAUSE Week 8—Responses Part 1: Prevention, Intervention, and Restoration

CAUSE Week 9—Responses Part 2: Partnership, Policy, and Business as Mission

WALK HUMBLY

*"He has shown you, O mortal, what is good. and what does the Lord require of you?
To act justly and to love mercy and to walk humbly with your God."*

Micah 6:8, NIV

Have you ever wondered exactly what God means in Micah 6:8? How do we act justly, love mercy, and walk humbly? Last year, *Living Mission* addressed the issues of loving mercy and how, in mission, each of us comes to understand what it means to love mercy. This year we will look at the command to **walk humbly**.

Through the twelve lessons included, you will be challenged to understand what walking humbly means and how to live it within your community, church, and around the world.

More information can be found on the *Living Mission* Web site (www.livingmission.com). New resources and updates are added throughout the year.

In addition, the Facebook *Living Mission* group at <https://www.facebook.com/groups/104428492923551/> is a place where many mission leaders gather to discuss how they use *Living Mission*, ask questions, and post exciting results. This is a great place to pick up—or post—additional lesson presentation ideas.

These lessons are designed to inform, inspire, and involve people in living out God's call for each of us to "act justly, love mercy, and walk humbly."

South African writer, teacher, and Christian pastor, Andrew Murray says, "To know the humble man, to know how the humble man behaves, you must follow him in the common course of daily life."

Recently, Global Mission Director Verne Ward told of a chance meeting in the jungles of Papua New Guinea with a witch doctor named Yibop:

After I'd served as a missionary in the mountains of Papua New Guinea for two and a half years, my friend Samuel, a new believer, became sick. I walked over several mountain ridges, through a forest trail, to visit him in his village. On my way there, I crossed paths with a man coming from the other direction, and we greeted one another. When I reached Samuel's home, we talked and prayed.

He said, "I really needed your encouragement. The chief witch doctor from this area was just here."

When Samuel described the man, I knew it was the same one I passed on the trail. I walked home past some houses where several men were sitting and talking. We exchanged greetings. I recognized the witch doctor, so I said to him, "Samuel doesn't need you. He's trusting in God for his healing. You stay away from him."

Then I turned and continued home. I didn't get very far before the Holy Spirit said to me, "What was THAT?"

I said, "I'm trying to look out for Samuel."

He said, "That is no way to treat a person."

I said, "Yeah, but he's a witch doctor."

And the Lord said, "I love that man."

I turned around, went back, and sat with the men to talk for a little while. I understood why they did not want to talk freely. Finally, I said to the witch doctor, who was named Yibop, "I came back because God told me He was disappointed with how I spoke to you. I want to apologize for greeting you with disrespect. I hope you will accept my apology."

Yibop did accept my apology. It is an important lesson in my life, to humbly respect every person regardless of their beliefs, values, or behavior. I tried to stand up for Christ and stand up for my friend Samuel; but that was me trying to use power with my own strength. In fact, I learned as I got to know Yibop that the desire for power is what draws many people in Papua New Guinea to practice magic. God has a different kind of power that is rooted in His own humility. And ours.

Yibop also learned this about this holy power after he later came to Christ in an astonishingly miraculous way. God used Yibop to eventually lead many other witch doctors to Christ.

Whatever the circumstance, every believer is called to walk as Jesus walked, with humility.

In the pages of this year's *Living Mission* you will find compelling examples of how Nazarene missionaries live out the third command in Micah 6:8—to walk humbly. You will gain an understanding of how mission life is one of simplicity and how missionaries are trained to help without hurting the cultures. You will learn what it means to be called to missions and will be inspired by Nazarene missionaries as they tell of handing the work God gave them to national leaders.

Thank you for encouraging your people to make it their "living mission" to **act justly, love mercy, and walk humbly** with our God.

LESSON 1: Absorbing Christlike Humility

PURPOSE

- Become aware of how Christ chose to serve with God's mission in mind
- Appreciate humility as an attitude where true community starts and is cultivated
- Adopt a guest/servant/host mentality

Preparation

Contact the group two weeks in advance to announce that they will have a meal together at the meeting. Ask people to sign up for what they will bring—entrees, sides, desserts, drinks, bread, plates, etc. Have the dining area set so everyone can sit together and observe each other. For small groups, this will be simple; large groups may want to sit at tables set up in a large rectangle.

Have a Bible available to read the scriptures.

Write the following sentences and word list on a poster or display them so that all can read. Start the meeting with this group activity of filling in the blanks:

It might be a surprise to some that adopting a Christ-like model of mission doesn't always start with being a *(leader)* or even a *(servant)*. It starts with *(brokenness)*. In a world driven by rank and status, *(humility)* is foreign, yet we are called to "walk humbly." This won't be easy. It means full submission to God's *(mission)* in the role He has for us at His table—host, servant, or guest.

Jesus often uses the table as a space to teach about what the kingdom of God will look like. At His table, the *(broken)* are guests of honor, the servants serve the *(wounded)*, and the host invites the *(poor)*. Jesus occupies all three of these roles in His ministry; we must do the same as we attempt to serve and love others. Sitting at a table with the Lord requires a degree of humility unmatched by any other place. Taking our place in the community is sometimes difficult and many people decline, but this is what Christ-like mission looks like. And the feast at His *(table)* is one we don't want to miss.

Word List

Table Poor Brokenness Mission Leader Humility Wounded Servant Broken

Scripture Reading: Luke 14:7-24; John 13:1-17; John 4:1-26

Presentation

Activity

As people enter the meeting, ask everyone to observe how the group acts and interacts before and during the meal. That is all that needs to be said by way of instruction. The point is for them to observe how people interact.

Discussion

- What did you notice about the group during the meal? For instance, did anyone notice any special seating situations, who served and was served, who appeared to take a leader's role, and who acted more like a guest?
- Have you ever witnessed a situation where having the most prominent position was what seemed to matter most? What was that experience like?
- After observing everyone's behavior and different roles during the meal, what do you think this has to do with humility and your "living mission"?

Opening Prayer

Lord Jesus, create humble hearts in us so that we that we might embrace Your humility. That may mean we must be broken, we must serve, and/or we must invite others to join us. Help us to be willing to

accept any of these roles from You. Let Your people and Your church be what You envisioned from the start. Amen.

Scripture Discussion

- What observations do you have about what it means to sit at a table with the Lord after listening to the scriptures?
- If we equate "sitting at a table with the Lord" with humility, what aspects of humility did you notice in the scripture?
- How much time during the day do you spend thinking about humility?
- After listening to the scripture, how important is humility from God's perspective?

Mission Story: Educators Wanted: Humble Hearts Required

Mary Spaulding has a Ph.D. in biblical studies, is an ordained deacon in the Church of the Nazarene, and serves as an adjunct faculty member at Nazarene Bible College and Fuller Theological Seminary, both in Colorado Springs, Colorado. She also periodically teaches in colleges around the world.

In 2010, Mary taught in Liberia, where civil war decimated the lives of its people for years. Mary witnessed the results: a decade of no education, a generation of young people who cannot read or write, and knowledge of what to teach and how to learn completely forgotten by the people.

Mary taught a Bible course in Monrovia for Nazarene Theological Institute. Several students traveled great distances to attend the class, walking along muddy dirt paths, hitching rides when possible, and some traveling four days to attend the five-day class. Students slept on the bare floor of the church nightly and ate one meal each day. When rain hit the tin roof and drowned students' and instructors' voices, the students earnestly leaned forward to catch every word, eagerly seeking knowledge and wisdom from God's Word.

Mary says that the needs are great in Africa, and the blessings of servanthood far outweigh difficulties educators might encounter along the way. She taught in dirt-floor classrooms with no white boards, much less any computers. There were no pens or papers for the students unless she brought them, and the students' laps served as their desks. Some classes were under trees, shifting plastic chairs to catch the shade in the hot sun. Other times the group learned in classrooms without electricity or other public facilities nearby.

However, Mary says it would be hard to find students who are more eager than the ones she encountered. To afford any education, many Africans must continue their daily work. They can only take short breaks from their farms, their herds, or their city jobs. Because of this, many programs are based on one-week courses held quarterly in central locations to which the students travel.

Mary warns, "Whatever your skills and training, do not approach the developing world with an attitude of superiority—intellectual or otherwise. 'God opposes the proud but gives grace to the humble' (James 4:6). Haughty hearts may stay home!"

Mary has served in Africa 8 times in 11 locations, from 2-week stints to a full semester in length. She says she always has learned and gained from the Africans much more than any information she might have brought to them.

"Lila Watson, an Australian aboriginal, says it so well," declares Mary. "If you have come to help us, you are wasting your time. If you have come because your liberation is bound up with ours, then let us work together."

Mary has seen the heart of Christ in Africans who own almost nothing but are willing to share whatever they have. She has learned the true meaning of the kind of community Christ desires for His church: a total dependence on God while maintaining an interdependence with each other to face the strains of life and death together.

"We find our true freedom as human beings," says Mary, "not at the cessation of war, not in our wasteland of materialism, not even under 'free' governments run by weak and sinful politicians, but only as we serve Jesus Christ through His body here at home and around the world. Come, let us experience His liberation...together!"

Source: www.engagemagazine.com

Discussion

- What are your thoughts about Mary Spaulding's story?
- What examples of humility did you notice?
- How do you think you would face a similar situation (applying it to your own occupation)?
- What aspects of your life would need to change to approach such a situation?

Get Involved!

Personal Humility

Living in humility may mean that we recognize the older son from the story of the Prodigal Son in our own lives. This means comparing our lives and how we live out humility in comparison with what Scripture says. To put it simply, embracing the guest/servant/host mentality may require change. Encourage the group to keep journals this year as you explore aspects of humility in God's mission, asking them to record daily how they occupy these three roles.

Living in Tension

Living in humility may mean living in tension with a broken world where some people seem to have no place. Volunteer at a homeless shelter or food pantry in your community. (If there is none, perhaps your group will initiate one.) As you help, talk to the people you serve, learning their names and stories. Then continue to serve by praying for them when you are away from that ministry.

For the more daring, ask the leader of such a ministry if it would be acceptable for the group to host a foot-washing service at the ministry. Respect the dignity and privacy of the people you serve by asking permission to wash their feet. While it is dirty work, the fruit from this simple act could be eternal.

Pray

- Think about Jesus' interaction with the woman at the well. Do you intentionally go places where you meet people who may feel they have "no place to sit at a table with the Lord"? If so, pray for the people you meet in such places. If you have not taken this step, ask the Lord's guidance in knowing where you can help people see how Jesus can change their lives, then ask Him to help you go there "in His strength."
- Sometimes we don't quite know how to be broken daily. Start each day praying the tax collector's prayer in Luke 18:13, "God, have mercy on me, a sinner." Ask the Lord to help you be aware of any sin in your life.
- Pray that God will lead you to the poor to serve them, and act when God directs.

Resources

Spaulding, Mary. "Educators wanted: Humble hearts required." *Engage Magazine* (www.engagemagazine.com) 29 March 2012: n. pag. Web. 18 Aug. 2012.

Godoy, Anderson. "Reflections on God's call" *Engage Magazine* (www.engagemagazine.com) 2 May 2012: n. pag. Web. 3 Aug. 2012.

Information Sheet

LESSON 1—Absorbing Christ-like Humility

Scripture Reading: Luke 14:7-24; John 13:1-17; John 4:1-26

Big Idea

Adopting a Christ-like model of mission doesn't always start with being a leader or even a servant. It starts with brokenness. In a world driven by rank and status, we are called to "walk humbly." It means full submission to God's mission in the role He has for us at His table—host, servant, or guest.

How Christians Help

In 2010, Mary Spaulding taught a Bible course in Liberia, where civil war had interrupted education for a decade. Students traveled great distances to attend the class, walking along muddy paths and sometimes traveling four days to attend the five-day class. They slept on the floor of the church, ate one meal daily, and eagerly learned from God's Word.

Mary warns, "Whatever your skills and training, do not approach the developing world with an attitude of superiority—intellectual or otherwise. 'God opposes the proud but gives grace to the humble'" (James 4:6)

Source: www.engagemagazine.com

Get Involved!

Living in humility may mean that we recognize the older son from the story of the Prodigal Son in our own lives. This means comparing our lives with Scripture. Embracing the guest/servant/host mentality may require change. Keep a journal as you explore aspects of humility in God's mission, recording how you occupy these three roles.

Pray

- Do you intentionally go where you meet people who may feel they have "no place to sit at a table with the Lord"? If so, pray for those people. If not, ask the Lord where you can help others understand his great love and invitation to come as they are and see how Jesus can change their lives.
- Start each day praying the tax collector's prayer in Luke 18:13, "God, have mercy on me, a sinner," and asking for awareness of sin in your life.
- Pray that God will lead you to the poor to serve them, and act when God directs.

LESSON 2: Serving in Humility

PURPOSE

- Become aware of how Christ chose to serve with God's mission in mind
- Appreciate humility as an attitude where true community starts and is cultivated
- Adopt a guest/servant/host mentality

Preparation

Ask people to read and prepare to tell the stories of Tim, LeAndre, the basketball players, and the "baby room".

Display on a board or poster the steps below that the Flint Eastside Mission took to become more "missional."

Presentation

Ask the group to determine what the church together and individuals can do to serve others where you live. Write down their responses following the statements.

1. Start by serving lunch, then expand.
2. Don't stop with food! What other needs do we see?
3. Compassion is contagious. Involve others.
4. Put on your "thinking caps" and pray.

Mission Story: Becoming a Missional Church

As Nazarene leaders challenge us to be a "missional church," many people on the local level ask, "What does it look like to be a missional church?"

Roger Lutze is the executive director of the 18-year-old Flint Eastside Mission in Michigan. He sees opportunities for a missional church daily.

Flint Eastside Mission started by serving lunch, then expanded by distributing groceries. Later they opened a clothing house and began distributing Easter baskets and Christmas gifts during the holidays.

Roger says that feeding and clothing people are not enough. There are hurts, fears, emotional wounds, and spiritual needs that must be addressed. Weekly, people needing prayer and a listening ear make contact with the ministry, and occasionally the mission personnel see results from their prayers, as in the following cases.

Tim was at the mission the first day Roger arrived, and many had encouraged—even prodded him—to quit drinking and get his life on track. He tried, more than once. At the point when Roger met Tim, a doctor had told Tim he would not live long if something did not change.

The mission personnel prayed with and for Tim often, and God is answering their prayers. Tim is sober and trying to help others with drinking problems. His relationship with Jesus Christ is beginning to blossom. Tim is moving forward, and Jesus Christ is the difference.

LeAndre often went to the mission for lunch before going to school. He was in an adult alternative school to complete his high school work for a diploma. LeAndre was 17 and had a 5-year-old daughter. The people at the Flint Eastside Mission continually encouraged LeAndre to complete his high school and get the diploma. Today, LeAndre is in college and doing well. The people at the mission still pray that God will continue what He started in LeAndre's life.

Don't stop with food! The first thing that often comes to mind when striving to serve a community is food distribution. However, where people are hungry, they often are also short on funds for medical care.

Flint Eastside has an eye doctor who volunteers two days a month, giving eye exams and distributing glasses at minimal cost to the recipients. One evening Roger received a phone call from a high school basketball coach, who had two players in desperate need of glasses. They were fitted with glasses free of charge, allowing them to continue playing basketball.

The mission also has a "baby room," where mothers can pick up diapers, formula, and other items for their little ones. Four women volunteer on a regular basis to distribute supplies to parents in need.

Contagious compassion. When the Church serves its neighborhood, it creates momentum that draws others into participation.

When a group came to help with some clean-up and painting, a man from the neighborhood walked past, asked what was happening, and, in a few minutes, came back with a paint brush, saying, "If you are helping clean up our neighborhood, I want to help."

Roger said that for many years, he thought the community was "doing just fine." Yet, when the Flint Eastside Mission personnel really opened their eyes, they discovered neighbors who were facing difficult situations and just barely hanging on.

Roger suggests people put on their "thinking caps" and pray. He is confident that God will lead to a missional project unique to your church.

Discussion

- If your church has a ministry similar to the Flint Eastside Mission, ask group members who volunteer there to tell of their experiences.
- Talk about your community, its needs, and evaluate the abilities within your group in light of those needs. In what ways can each of you help edify people in need around you?

Get Involved!

Finding a Place to Serve

"Walking humbly" requires getting involved in some way: participating in the annual 30 Hour Famine for youth (see www.30hourfamine.org/naz/about), going on a mission trip, interceding, or doing your own mission initiative. Have the group pray for God to guide your thoughts to a global issue about which you can all be passionate, then plan what needs to be done. The point is to "walk humbly," doing what God directs. Then share the group's initiative on the *Living Mission* Facebook page (see information in introduction of this planner).

Pray

- Gather with friends to have communion together, and pray that God would make you more aware of what it means to come to His table in humility.
- Pray for your church to be a place that honestly shows humility, taking responsibility for being the guest/servant/host at a table with the Lord seriously.

Closing Prayer

Jesus, humble us so that we might take steps toward Your table. We are broken; heal us and lead us to others who are broken. Give us Your vision so that we might not miss those who are in need of Your embrace. Thank you for love, for Your humble sacrifice, and for Your perfect example. Amen.

Additional Activity

Engage magazine is in need of stories from individuals and groups who are attempting to live missional lives. Encourage your group members to share their thoughts and experiences in essay form and send them in. For more information, read this information:

www.engagemagazine.com/content/what-does-it-mean-be-missional.

Resource

Lutze, Roger. "Becoming a missional church." *Engage Magazine* (www.engagemagazine.com) 21 May 2012: n. pag. Web. 19 Aug. 2012.

Information Sheet

LESSON 2—Serving in Humility

Scripture Reading: Luke 14:7-24; John 13:1-17; John 4:1-26

Big Idea

As Nazarene leaders challenge us to be a “missional church,” many people on the local level ask, “What does it look like to be a missional church?”

What Is the Church of the Nazarene Doing?

Flint Eastside Mission started by serving lunch, then expanded by distributing groceries. Later they opened a clothing house and began distributing Easter baskets and Christmas gifts during the holidays.

Executive Director Roger Lutze says that feeding and clothing people are not enough. There are hurts, fears, emotional wounds, and spiritual needs that must be addressed. Weekly, people needing prayer and a listening ear make contact with the ministry, and occasionally the mission personnel see results from their prayers, as in the following cases.

Roger said that for many years, he thought the community was “doing just fine.” Yet, when the Flint Eastside Mission personnel really opened their eyes, they discovered neighbors who were facing difficult situations and just barely hanging on.

Roger suggests people put on their “thinking caps” and pray. He is confident that God will lead to a missional project unique to your church.

Get Involved!

“Walking humbly” requires getting involved in some way: participating in the annual 30 Hour Famine for youth, going on a mission trip, interceding, or doing your own mission initiative. Pray for God to guide you to a global issue about which you can be passionate, then plan what needs to be done. The point is to “walk humbly,” doing what God directs.

Pray

- Gather with friends to have communion together, and pray that God would make you more aware of what it means to come to His table in humility.
- Pray for your church to be a place that honestly shows humility, taking responsibility for being the guest/servant/host at a table with the Lord seriously.

LESSON 3: Pursuing God's Call

PURPOSE

- To be aware of misconceptions behind the idea of being called
- To understand the challenges of those who have accepted a humble calling, such as missions, on their lives
- To embrace the universal calling for those who long to humbly follow Christ

Preparation

Gather a full-length mirror, markers notecards and pencils for the Activity.

Write the following words on a poster or board, large enough for the group to read:

CHANGED	COMPASSION	DESIRES	DISCIPLES	HURTING
MINISTRY	NEED(S)	RESOURCE(S)	TALENTS	UNIVERSAL CALL

These words will be used in the mission story.

Presentation

Scripture Reading: Matthew 9:9-13; Hosea 6:1-6

Activity

- Draw the group's attention to the full-length mirror and dry-erase markers. Draw a vague outline of a person standing in front of the mirror. Choose several volunteers (an even number) from your group, and distribute notecards and pencils to all but the last person.
- Volunteer 1—Think of a simple action, write it on your notecard, and pass it to the next person.
- Volunteer 2— Read the action on the card you received. Keep that card. On your blank card, sketch a simple picture of the action. Pass your card with the picture to the next person.
- Volunteer 3—Look at the picture, write what you think is depicted on your notecard, and pass your card to the next person.
- Remaining Volunteers—alternate instructions for Volunteers 2 and 3. For instance, the next volunteer would follow Volunteer 2's instructions.
- Final Volunteer—Act out the written action on the card.

Have the group show the cards that made up the chain. This can open a discussion about misunderstanding the idea of being called.

Discussion

1. What does it mean to be "called by God" to something?
2. How does this activity show what might happen when God calls someone?
3. Have you experienced God's call on your life? If so, to what has God called you and how has accepting it affected you?

Mission Story: What It Means to Have a Call

Read this story aloud to the group, or ask a member (or a few members) of the group to read it aloud. Tell the group that every time one of the words (listed above in the **Preparation** section and highlighted below) is said, they are to raise both hands and wiggle their fingers.

Scott Dooley, a medical missionary at Kudjip Nazarene Hospital in Papua New Guinea, explains what he believes "having a call" means.

Scott says the real call to all Christians is to be **changed** by Christ and involved in making **disciples**, helping others become Christ-like. Scripture is full of the “**universal call**”: making **disciples**; being a nation of priests; bearing fruit; taking up our cross; etc.

When people talk about “being called,” they often refer to a certain place or **ministry**. Such a specific call comes from the primary call of the believer. Scott says, “I believe God guides us through the **desires** and **talents** He gives us. Here is the problem: I feel many Christians never seriously ask.”

In college before Scott recognized a specific call, he took a missions class. Upon discussing the parable of the Good Samaritan ([Luke 10:25-37](#)), the idea of “call” was presented as “seeing a **need**, having the **resources** to meet the need, and being moved with **compassion** to do so.” That struck Scott as a model of the Christ’s ministry. Scott prayed, “God, I am yours. Make me into a **resource** You will use to meet real needs in a hurting world.”

That prayer led Scott into **ministry** in the inner city and ultimately led to a call to medical missions. Scott wanted to help people, loved science, and was fascinated by medicine; becoming a doctor made sense.

Scott says that when any Christian sincerely prays to be used to help a **hurting** world, God will lead that person through **talents** and **desires** to discover and meet the **needs** of those nearby. That person will seek more opportunities to build God’s kingdom. Such is the call of all Christians.

Source: www.engagemagazine.com

Discussion

- In what ways did Scott Dooley’s explanation of “the call” change your perspective?
- What are your thoughts on the idea of “call” as “seeing a need, having the resources to meet the need, and being moved with compassion to do so”?
- How has God used your talents and desires to shape your present life and/or your future?

Mission Call Coordinator

Receiving a specific call on your life is a joyous, fulfilling experience. It can also be difficult, especially if the “called one” is unsure of the steps needed to attain the ultimate goal of ministry.

The mission call coordinator helps disciple young people who feel a specific call to missions, answering questions, and involving them at the local and district levels of the church. Locally, it might mean helping people find places of service within the local church body.

A district mission call coordinator (MCC) assists young people in contacting Global Mission Mobilization, the ministry that helps guide people toward mission service. The district MCC also encourages fellowship between those on the district who are called.

The mission call coordinator has become a source of encouragement for people who might otherwise have their specific calls crushed by a fear of the unknown.

Get Involved!

Discipleship

Having a call and experiencing discipleship should never be separated. A specific call on our lives and our universal call as a church will come with great challenges.

Mentoring someone or being mentored cultivates accountability. Mentoring helps keep the “called one” on track. Develop a mentoring plan within your church, pairing strong believers with young people who may be struggling with God’s call on their lives.

Pray

- Using Hosea 6:1-6 as inspiration, write a prayer. Share the prayer with a friend or mentor, and commit to pray it together regularly.
- Pastoral ministry of any type is a difficult calling. Pray for your pastor(s) daily. Set a weekly time when church members surround the pastoral staff with prayer.

Resources

Dooley, Scott. "What it means to have a 'call'" *Engage Magazine* (www.engagemagazine.com) 14 Apr. 2011: n. pag. Web. 2 Aug. 2012.

Information Sheet

LESSON 3—Pursuing God's Call

Scripture Reading: Matthew 9:9-13; Hosea 6:1-6

Big Idea

Getting caught up in the questions of “who, what, and when” of experiencing “the call” causes us sometimes to miss Jesus’ universal calling for all who want to walk in His footsteps. Our calling, no matter the vocation, is to be broken and mended by God alone so we can truly display kindness or favor to others.

What Is the Church of the Nazarene Doing?

Scott Dooley, a medical missionary in Papua New Guinea, says the call to all Christians is to be changed by Christ and involved in making disciples, helping others become Christ-like.

In college before Scott recognized a specific call, he took a missions class. Upon discussing the parable of the Good Samaritan (Luke 10:25-37), the idea of “call” was presented as “seeing a need, having the resources to meet the need, and being moved with compassion to do so.” Scott prayed, “God, I am yours. Make me into a resource You will use to meet real needs in a hurting world.”

That prayer ultimately led to a call to medical missions. Scott wanted to help people, loved science, and was fascinated by medicine; becoming a doctor made sense.

Scott says that when any Christian sincerely prays to be used to help a hurting world, God will lead that person through talents and desires to discover and meet the needs of others. Such is the call of all Christians.

Source: www.engagemagazine.com

Get Involved!

Having a call and experiencing discipleship should never be separated. Mentoring someone or being mentored cultivates accountability. Mentoring helps keep the “called one” on track. Are you being disciplined, or are you discipling someone?

Pray

- Using Hosea 6:1-6 as inspiration, write a prayer. Share it with a friend or mentor, and commit to pray it together regularly.
- Pastoral ministry of any type is a difficult calling. Pray for your pastor(s) daily. Set a weekly time when church members surround the pastoral staff with prayer.

LESSON 4: Embracing God's Call

PURPOSE

- To be aware of misconceptions behind the idea of being called
- To understand the challenges of those who have accepted a humble calling, such as missions, on their lives
- To embrace the universal calling for those who long to humbly follow Christ

Preparation

Ask someone to read the story of Dietrich Bonhoeffer.

To encourage participation, copy the segments of "the story of Dietrich Bonhoeffer, cut them apart, and distribute them to attendees to read during the presentation.

Presentation

What Is the Call of God?

[Read the following to the group.]

If you are a follower of Christ, the Scripture is clear—the universal calling for every believer is to heal the broken. However, this means doing something the Pharisees never understood: it means allowing yourself to be broken and torn apart by that call to better display God's unfailing love and kindness.

Experiencing a specific call on your life is a wonderfully divine privilege; it is not to be undervalued. But, as great as it is, it is a part of the universal call. Know this: you are called right where you are. If you are listening, that truth should send you to your knees, then flat to the ground for the sake of God's mission in this world.

Mission Story: Dietrich Bonhoeffer

[Have someone read this story to the group.]

Dietrich Bonhoeffer Source: DBonhoeffer.org

Born in 1906 and raised in a well-to-do, intellectual family, Bonhoeffer was becoming a driving force for reform not only the Christian Church in Germany, but the Church Universal. This was before the Nazis came to power in Germany, which changed everything.

Bonhoeffer became a contributing member of Abwehr, a group committed to the anti-Hitler resistance. He spent the remainder of his life ministering to his fellow prisoners until his execution in 1945.

Bonhoeffer's life and writings remain a source of inspiration and study for theologians and laity. His thoughts and ideals on justice, community, and discipleship continue to challenge the structure and purpose of the modern-day Church.

Bonhoeffer's call was one that none of us want for ourselves, our families, or our friends. Before his execution, Bonhoeffer was stripped of his clothes, beaten, then hung. This took place just two weeks before Bonhoeffer's prison camp was liberated. His father said of his son's untimely death, "We are sad, but also proud."

Discussion

- What is your first reaction to the call on the life of Dietrich Bonhoeffer? Do you think he was called to martyrdom?
- How does this relate to what you have heard and seen about a call?
- How does this change your perspective on what it means to be called?

Ask someone to read the observations of Anderson Godoy.

To encourage participation, copy the segments of "Reflections on God's Call" cut them apart, and distribute them to attendees to read during the presentation.

Mission Story 2: Reflections on God's Call

Read this information aloud to the group, or ask a member (or a few members) of the group to read it aloud.

Anderson Godoy, a graduate of the Seminario Teológico Nazareno Sudamericano in Quito, Ecuador, has a call to mission in Asia and is studying at Asia-Pacific Nazarene Theological Seminary in the Philippines. He makes the following observations about a call.

Elements in Discovering the Call

The first element: middle ground between "being with God" and "doing for God"

Prayer and self-development are not enough if we ignore the ministry opportunities around us. Focusing on activities, but forgetting to seek God's direction, is just as limiting. Being busy is not synonymous with being godly. We all need a little of both.

The second element: identification of dreams, passions, talents, and spiritual gifts

If you live a godly life, your dreams and passions will, at least in part, reflect the nature of God's call for you. Since I was a child, two of my greatest passions were the Asian world and academics. My dream was to be a scientist. Although not exactly what God had planned, it was a prelude to what He wanted.

Dreams and passions should be analyzed in light of talents and spiritual gifts. Be aware of feedback from godly people who know you; they are able to observe your strengths and weaknesses more objectively than you can.

The third element: spiritual determination

Spiritual conviction implies intentionality, discipline, and intensity in seeking the Lord's will and the testimony of His Spirit (Romans 8:16). God's response to our determination may come through prayer, His Word, another person's observations, etc. Spiritual determination brings conviction from the Spirit; and this conviction—as opposed to human emotion—will stay firm during changing circumstances.

Benefits of Having a Clear Call

The call gives a sense of direction.

In my country we have a saying: "If you don't know where you're going, you may as well ride any bus." If you do not have a goal, you may get lost in the race or not even start it!

The call maximizes the fruit of ministry.

"Fruit" is not statistics or popularity, but focus. When you concentrate your energies, talents, and time in the specific area where God has called you, you will accomplish things more effectively and your ministry will bear more abundant fruit.

The call of the Lord gives security and peace.

When you are where God wants you and doing what He called you to do, everything becomes easier. This does not make your life obstacle-free; however, He will help you overcome those obstacles and will take care of you. The Lord's security and peace will strengthen you for "endurance and patience" (Colossians 1:11), making the difference during a crisis.

The Fine Print

The call of the Lord always demands a response.

When we ask in faith for the Lord to show us His call, we never know what He will ask of us. In my case, I had to leave college, family, and friends and go on a pilgrimage that has shaped me for eight years and brought me as far as I can go from my hometown.

The call of the Lord is a call to learn.

God will not call you to do something that you have already mastered. He is a God of challenges, and your call will involve learning new things, going out of your comfort zone, and being in situations where you will recognize how little you know.

This is especially true in missions, where simple tasks, such as eating or greeting, can become anthropological riddles. Do not panic. You will move on; and you will become not only a better minister, but a better person!

Discussion

The following observations are made by Anderson Godoy regarding a response to God's call. In the space following the observations, first write down, then discuss in your small group what you need to explore to maximize that point in your life, whether it is a specific call or the universal call for all Christians.

Elements in Discovering the Call

The first element: middle ground between "being with God" and "doing for God"

The second element: identification of dreams, passions, talents, and spiritual gifts

The third element: spiritual determination

Benefits of Having a Clear Call

The call gives a sense of direction.

The call maximizes the fruit of ministry.

The call of the Lord gives security and peace.

The Fine Print

The call of the Lord always demands a response.

The call of the Lord is a call to learn.

Get Involved!

Your Passions at Work

Usually when we talk about being called to God's mission, our imaginations center around situations like going far away from home or preaching. By doing this, people miss immediate opportunities for Kingdom service. The need for people with servants' hearts is great and diverse.

Check out the Nazarene Global Mission Web pages for Mobilization (<http://mobilization.nazarene.org/>), where you can read about volunteer possibilities, and for Mission Candidate Opportunities (<http://missioncandidateopportunities.nazarene.org/index5d50.html?page=whatcanido.html>), which shows how you may serve in missions for the Church of the Nazarene.

If you sense God's call to missions, meet with your local mission call coordinator or pastor and discuss how you can serve the church with your God-given talents. If your church does not have a mission call coordinator and you are an experienced believer, why not consider volunteering for this awesome responsibility?

Pray

- The Church **must** pray for Christians in parts of the world where spreading God's light is offensive and dangerous. Praying for the persecuted is a part of the universal call on all believers.

- Praying for strength and healing is common; prayers for God's Word to break us are less frequent. Incorporate a meditation on being broken by God's Word into your prayers, and watch what amazing things He begins to show you.
- Pray for your church. No matter how messed up she gets, the Church is the bride of Christ. So we must serve the Church especially in our prayer life. Ask God how your unique talents and passions can be used in and through your faith community.

Information Sheet

LESSON 4—Embracing God’s Call

Scripture Reading: Matthew 6:25-30

What Is the Call of God?

If you are a follower of Christ, the Scripture is clear—the universal calling for every believer is to heal the broken. Experiencing a specific call on your life is a wonderfully divine privilege; it is not to be undervalued. But, as great as it is, it is a part of the universal call. You are called right where you are for the sake of God’s mission in this world.

How Christians Help

Born in 1906 and raised in a well-to-do, intellectual family, Dietrich Bonhoeffer became a driving force for reform not only the Christian Church in Germany, but the Church Universal. This was before the Nazis came to power in Germany, which changed everything.

Bonhoeffer became a contributing member of Abwehr, a group committed to the anti-Hitler resistance. He spent the remainder of his life ministering to his fellow prisoners until his execution in 1945.

Bonhoeffer’s life and writings remain a source of inspiration and study for theologians and laity. His thoughts and ideals on justice, community, and discipleship continue to challenge the structure and purpose of the modern-day Church.

Source: DBonhoeffer.org

Get Involved!

Dietrich Bonhoeffer believed that accepting grace from God always comes with a price; for Bonhoeffer that cost was his life. For thousands of believers, facing persecution is an everyday reality. Organize a group that meets weekly to pray for those who serve in places where spreading the Gospel and living out God’s mission is dangerous. A great resource site for this is www.persecution.com.

Pray

- Pray daily for believers who are persecuted for their faith.
- Pray for God’s Word to break you, and watch what amazing things He begins to show you.
- Pray for your church. We must serve the Church especially in our prayer life. Ask God how your unique talents and passions can be used in and through your faith community.

LESSON 5: Desiring Simplicity

PURPOSE

- Learn how Christian simplicity is practiced around the world
- Desire God's grace found in simple living
- Develop a greater desire for and practices of simplicity in God's global mission and in your life

Preparation

For the activity, gather a candle, candle lighter, and an object you own, something you desired a long time before obtaining it. Set a small table at the front of the room, placing the candle and candle lighter on it and setting the object out of sight.

Presentation

Scripture Reading: Matthew 6:25-30

Activity

Bring the object you own to the table and show it to the group, explaining that is something you desired a long time before you received it. (It could be anything from a wedding ring to a special gift.) Tell the group why you wanted it and how you finally came to own it. Set the object next to the candle. As you light the candle, tell the group that the candle represents Christ's presence when we gather in Christ's name.

Discussion

- What is something you desired or have desired for a long time?
- What is more "real" to us—the object on the table that we can see and touch or Christ's presence? Give a reason for your answer.
- Describe a time in your life when you truly desired Christ's presence more than you desired anything else.
- Describe a time in your life when you had no real desire for Christ's presence.
- Why do you think it is easier to desire tangible things?

Opening Prayer

Father, we come before You humbled by our need for Your grace. Without grace, we have nothing. Teach us to simply "be" and to be simply Yours.

Mission Story 1: Hannah's Yard Sale

Ask someone to read "Hannah's Yard Sale," so the group can discuss the questions.]

Hannah is an eight-year-old girl from Liverpool, Ohio. She attends the East Liverpool Church of the Nazarene, located in what used to be a thriving downtown.

Today the neighborhood represents a part of the U.S.A. known as the "Rust Belt"—boarded-up factories, abandoned plants, and families without enough money. A number of churches left the neighborhood, but not Hannah's church.

When someone came to Hannah's church and spoke about Haiti—how many Haitians needed basic items like water and food, Hannah didn't see herself as someone who had too little to make a difference. No, Hannah went to work! She gathered up a bunch of her toys and began a yard sale. When people in her church found out, they added items too.

When the yard sale was finished, Hannah raised US\$229.05 for the people of Haiti. Now, you might be thinking, 'Huh...I thought she was going to say that the little girl raised thousands of dollars.' The

dollar figure isn't the incredible part of the story; the amazing aspect is that an eight-year-old girl may have had a better perspective on simplicity than most of us.

Think about it—to a child, toys are currency! That's why kids cry when you take away their toys. Imagine how you would feel if someone grabbed your money or credit card and told you to stop making such a fuss!

Hannah didn't have a lot of money, but she had some toys. When she heard about the Haitians' need for food and water and looked at her toys, she didn't see a limit or a lack—she saw the abundance of God.

We weren't created for things; we were created for God. Simply for God. Hannah got that; some of us are a little slower.

"Hannah's Yard Sale" Discussion

- How does holding onto things complicate life?
- What is the difference between "simple" and "easy"? How is caring for a child simple, but not easy? How is being like Christ simple, but not easy?
- Hannah looked at her stuff and saw the abundance of God. How might living simply change our view of what we own?
- What kinds of events or activities affect our desires, moving them away from things and toward God?

Mission Story 2: Churches Reach Out to Arenda

(Read this aloud to the group, or ask a member (or a few members) of the group to read it aloud.)

Since 2001, Taytay Church of the Nazarene has ministered to a community of people living on a garbage dump called Arenda in Metropolitan Manila, the Philippines. Church members conduct Bible studies, Sunday school, teach children, and visit homes for personal evangelism.

In 2003, the Nazarene Church acquired property from the local government at the dumpsite. Volunteers from local churches put up a tent and gathered people for mission and feeding programs for the children.

"The ladies will cook food and, once a week every Saturday, gather children and give them a simple meal and then start teaching them about Jesus," said Lucinda Tamayo, pastor of Taytay Church of the Nazarene. "We did not only reach the children. We started reaching the families and the adults."

In 2004 a Work & Witness team came to build a church for the people of Arenda. The mission church there is growing. Some in Arenda have heard God's call to ministry, and Taytay Church is sponsoring some of these people to attend an extension Bible school. Nearly 30 enrollees attended from among the Taytay and Arenda congregations in 2009.

"We are continuing our feeding program there. It has increased, because we only used to feed 50 children, but now we feed 250. One hundred to 150 families are represented," Tamayo said. "Life here in the Philippines is very hard, especially now. Aside from being a third world country, the global economic situation has worsened the situation here. To minister to the poor, the church needs to do something other than teach and preach the Word. We need to meet their physical needs. When people feel that they are loved, they respond."

About 15,000 families live in Arenda, Tamayo said. In the Philippines the average family size is approximately five. When Typhoon Ketsana slammed into Manila in 2009, Arenda was hit especially hard as wind, rain, and floodwaters destroyed the makeshift homes. Nazarenes from the area came to assist those in need.

[A brief video of the response to typhoon victims in Arenda is available at

<http://vimeo.com/7427971#at=0>

if you would like to show it to your people and if needed, translate or interpret the English captions into your language.]

Source: www.engagemagazine.com

Discussion

- What would be your greatest challenge in serving the people of Arenda, and why?
- How does the lifestyle of the people of Arenda challenge your lifestyle?
- Christ identified with the humble and lowly. How can you simplify your life to become more Christ-like?

We tend to complicate life with lots of things that separate us from God. We were created for God, not for “things.” To “walk humbly” is a call to be simply human and let God make us more like Christ, a humble servant.

Instructions: Take a few moments and think about your “things.” Write what you think you cannot live without and why you think that is. Is this item separating you from God? Pray and ask God how you can keep such things from having a “hold” on your life, and write about what you learn. Then share this with a mentor, family member, or someone else you trust.

Get Involved!

A Week Without ‘Things’!

Try to go one week without buying anything. With the exception of paying bills, try to make it a week without adding more things to your life. Instead of grocery shopping or eating out, use up the cereal in the back of the cupboard, the canned beans and corn in the pantry, and the random collection of cheese slices in the fridge. Put off purchasing that pair of sunglasses or extra cell phone charger until another time.

If your group decides to take on this challenge, what might you do with the extra money? Consider giving a special offering to the World Evangelism Fund or donate to one of the *Living Mission CAUSES*. Put simplicity into practice and see how different a week can be. Tell the group that you will discuss your experiences at the next gathering.

Pray

- *Repent.* Repent for those desires of your heart that complicate your life with God. Repent for anything in your life that keeps you from simply living.
- *Pray for rain.* Water is essential for every human to simply live and to live simply. However, recent droughts have threatened the lives of millions. Pray that God would send rain to these areas.
- *Pray for desire.* Ask God to give you a true desire for Christ’s presence in your life. May that desire be all-consuming, leaving no room to desire anything but God.

Resource

Asia-Pacific Region Editor. “Churches reach out to Arenda.” *Engage Magazine* (www.engagemagazine.com). 9 Nov. 2009: n. pag. Web. 16 Aug. 2012.

Information Sheet

LESSON 5—Desiring Simplicity

Scripture Reading: Matt 6:25-30

Big Idea

If Christ is the perfect human, then being human really ought to be much simpler. But we tend to complicate life with lots of things that separate us from God. We were created for God, not for our “things.” To “walk humbly” is a call to be simply human and let God make us more like Christ, a humble servant.

How Christians Help

Since 2001, Taytay Church of the Nazarene has ministered to the people living on a garbage dump called Arenda in Metropolitan Manila, the Philippines, where about 15,000 families live. Church members conduct Bible studies, Sunday school, teach children, and visit homes for personal evangelism.

In 2003, the Nazarene Church acquired property from the local government at the dumpsite, and volunteers put up a tent and began mission and feeding programs for the children. In 2004 a Work & Witness team built a church for the people of Arenda, and it is growing. Some in Arenda have heard God’s call to ministry, and Taytay Church sponsored some of them to attend an extension Bible school.

When Typhoon Ketsana slammed into Manila in 2009, Arenda was hit especially hard as wind, rain, and floodwaters destroyed the makeshift homes. Nazarenes from the area rallied to assist those in need.

Source: www.engagemagazine.com

Get Involved!

Try to go one week without buying anything. With the exception of paying bills, try to make it a week without adding more things to your life. Instead of grocery shopping or eating out, eat what you have in the refrigerator or pantry. Donate the money you typically would have spent to the World Evangelism Fund or to one of the *Living Mission CAUSES*.

Pray

- *Repent.* Repent for anything that complicates your life with God or that keeps you from living simply.
- *Pray for rain.* Recent droughts have threatened the lives of millions. Pray that God would send rain to affected areas.
- *Pray for desire.* Ask God to give you a true desire for Christ’s presence in your life.

LESSON 6: Developing Simplicity

PURPOSE

- Learn how Christian simplicity is practiced around the world
- Desire God's grace found in simple living
- Develop a greater desire for and practices of simplicity in God's global mission and in your life

Preparation

Ask several people to present the information: "Nine Ways to Empathize with a Refugee"
Copy the following "Fill-in-the-Blank" activity for people to use in the presentation of "Nine Ways to Empathize with a Refugee":

Across

3. Choose non-food items that fit in a _____ and use only those items for a week.
4. In a drought, every drop of water is _____.
8. Refugees are away from _____.
10. Use no _____.
12. Many refugees are so busy staying alive that they have no spare time for "_____."
14. Choose smaller _____ _____ for your family.
16. Recognize each time you use _____.
18. Celebrate _____.

Down

1. They have no _____ _____, because the wind stirs the dust.
2. Experience the _____ of entering another culture.
5. Refugees cannot go back for _____ items.
6. Eat the same _____ food for a week.
7. Small living quarters relates to living in a _____.
9. Choose one _____ for the week.
11. _____ relationship.
13. _____ a long distance.
15. Keep to a strict 2,000-_____ diet.
17. Some mothers have faced the decision to leave one _____ on the roadside so others could live.

Presentation

Nine Ways to Empathize with a Refugee

By necessity, refugees must live simply. Missionary Amy Crofford offers an interesting perspective on simplicity. Are you up to the challenge?

You've seen pictures and read articles about thousands of people in East Africa suffering because of drought. Try a few of these ideas to move the knowledge of famine and drought from your head to your heart.

1. Recognize each time you use water and thank God for it.

Take note every time you drink, wash, or cook something. Pets also use water; be thankful they have water as well. In a drought, every drop of water is precious. Use it and reuse it if possible.

Read more about how much water is considered necessary: www.africanwater.org.

Calculate how much water your household uses per day: news.bbc.co.uk.

2. Walk a long distance.

Some refugees arriving in northern Kenya have walked 300 kilometers (more than 186 miles). Most of the refugees are women and children, and some mothers have faced the heartrending decision to leave one child on the roadside so others could make it to the camp and live.

As long as you're walking, why not make it a fundraiser for famine relief?

3. Choose smaller living quarters for your family—maybe two rooms and the bathroom being used only as a latrine.

Small living quarters relates to living in a tent. UNHCR (the UN refugee agency) disaster relief tents are about 9 by 18 feet (2.7 by 5.4 meters) at the base and 6.5 feet high (almost 2 meters) at the center. These are intended to house 10 people. There is no running water or electricity. Pit latrines throughout the refugee camps are shared by many people.

Imagine, or experience, the lack of privacy concerning personal hygiene. This lack, along with other conditions, can lead to gender-based violence in refugee camps. Many of the refugees are adolescent girls.

4. Choose non-food items that fit in a backpack and use only those items for a week—including cooking utensils.

When refugees leave their homes, they must carry what they think they will need; they cannot go back for forgotten items. They cannot carry everything they want, but make tough choices, knowing that those items left behind will probably never be seen again. They may walk for weeks carrying all they have.

5. Use no electricity.

Rise and go to bed with the sun. Use candles. Read a book. Play simple games. During the winter in Kenya, the temperature in Dadaab can be 32 degrees Celsius (90 degrees Fahrenheit). They have no air conditioning, because the wind stirs the dust. Keeping the tent open causes everything inside to get dirty.

Check the weather in Dadaab: www.accuweather.com. Imagine what the summer will be like.

6. Eat the same staple food for a week—rice, beans, potatoes, bread, or pasta. You can vary other parts of the meal, but not the staple. Also, keep to a strict 2,000-calorie diet.

The food that refugees eat is to keep them alive, not to provide variety. Often they eat the same food each meal of the day. They have to walk to a water distribution site and bring back water, often in a yellow plastic jerry can. They may have to hunt for firewood as well.

7. Choose one entertainment for the week.

It could be a puzzle, a book, television, radio, or soccer. Even better, try to make your own fun...put one sock inside another and play ball. See how high you can jump. Exercise.

Variety is the spice of life, but it is also a luxury. Refugee children must amuse themselves. Many refugees are so busy staying alive that they have no spare time for "fun." They spend time talking with others and sharing stories and information.

8. Experience the bewilderment of entering another culture.

Tune in to a radio station that you can't understand. Go to a foreign movie. Try a new food. If you live in an area where there are new arrivals from other countries, help someone else adjust to your community.

Refugees are away from home. Everything is new and different. They are relieved to be in a safe place, yet there is much to learn. When new arrivals enter a refugee camp, they are assigned to a block of tents. Each block has a block leader to help the others settle in and adjust to their new life.

9. Celebrate relationship. Host a dinner featuring East African food and take donations for famine relief in East Africa.

Here are some recipes to get you started: allrecipes.com. Click here for more: allthingskenyan.com/food.html.

Source: www.engagemagazine.com

Get Involved!

Hunger in Africa!

In 2011 the United Nations declared a famine in the Horn of Africa, the first official famine declaration since 1984. The worst drought in 60 years endangered the lives of 12 million Africans. Fifty percent of the children suffered from acute hunger. The effects of the famine are still felt. Why not consider living simply and donating to Nazarene Compassionate Ministries for famine relief? When praying about how much you should give, remember that we don't serve a small God. Encourage your group to match the cost of filling up their gas tanks each week or that of their monthly cell phone bills. Mobilize your congregation, your neighborhood, and your family to live simply and simply give to the NCM fund Hunger in Africa.

For more information on the famine in Africa and how to give, please go to <http://ncm.org/africahunger/>.

Pray

- *Pray for people.* Pray for one person by name that needs the simple necessities of life. If no one comes to mind, ask God to put someone in your life to teach you what it means to live simply.
- *Pray for churches.* Churches are often tempted to complicate the Gospel, chasing after the newest and flashiest stuff. Pray that God would call our churches back to simply being the Church in the likeness of Christ, the humble servant.

Additional Resources

Foster, Richard. *Freedom of Simplicity, Finding Harmony in a Complex World*. New York, NY: HarperCollinsPublishers, 1981.

Wirzba, Norman. *Living the Sabbath, Discovering the Rhythms of Rest and Delight*. Grand Rapids, MI: Brazos Press, 2006.

Resource

Crofford, Amy. "Nine ways to empathize with a refugee." *Engage Magazine* (www.engagemagazine.com). 15 Aug. 2011: n. pag. Web. 16 Aug. 2012.

Information Sheet

LESSON 6—Developing Simplicity

What Is the Church of the Nazarene Doing?

Refugees live simply. Missionary Amy Crofford offers suggestions to help you understand their experiences. Try these for a week.

1. **Thank God each time you use water.**
Note every time you drink, wash, or cook something. Water is precious; reuse it if possible.
2. **Walk a long distance.**
Some refugees walk long distances. Mothers sometimes must leave a child behind so others can live.
3. **Reside in small living quarters—maybe two rooms and a bathroom.**
Living quarters are often a 9 x 18 feet (2.7 x 5.4 meters) tent; no running water or electricity. Pit latrines are shared by many.
4. **Choose non-food items—including cooking utensils—that fit in a backpack and use only those items for a week.**
Refugees must carry only what they will need.
5. **Use no electricity.**
No lights, air conditioning, or electrical fans.
6. **Eat only one staple for a week—rice, beans, potatoes, bread, or pasta. Keep to a strict 2,000-calorie diet.**
Refugees eat to live; variety is a luxury. They often walk to get their water, as well as hunt for firewood.
7. **Choose one entertainment for the week.**
Make your own fun. Many refugees have no time for “fun.” They spend time sharing stories and information with others.
8. **Experience the bewilderment of entering another culture.**
Spend time with people who are from a culture other than yours. Refugees live where everything is new and different. There is much to learn.
9. **Celebrate relationship.**

Source: www.engagemagazine.com

Get Involved!

In 2011 the United Nations declared a famine in the Horn of Africa, the first official famine declaration since 1984. The worst drought in 60 years endangered the lives of 12 million Africans. Consider living simply and donating to Nazarene Compassionate Ministries for famine relief.

Pray

- *Pray for people.* Pray for a person by name who needs the simple necessities of life.
- *Pray for churches.* Pray that God would call our churches back to simply living in the likeness of Christ.

LESSON 7: Lighting the Global Village

PURPOSE

- Understand both the complications and opportunities present in a connected, global society
- Discuss the impact of a "global melting pot" on Christian faith
- Discern positive ways to engage and contribute to Christ's kingdom in the midst of a global society

God has called us to be set apart from the world for the sake of the world because God so loves the world—which can be confusing! When are we to be invested in the world, and when are we called to stand out from it? To make it all a bit messier, our world seems to be getting smaller every day. Internet, social networking, mobile devices, and frequent-flyer miles have brought a global community together in ways we've never seen before; we are a global melting pot. But sometimes it feels as though that pot is about to boil over.

With so many cultural influences in our lives, it can be difficult to discern. In 2 Kings 4:38-41, we see God calling a chosen people to concern themselves with what they add to the melting pot, instead of spending their time keeping elements out. Without compromising the Gospel, we can add the light of Christ to a global community and watch the Holy Spirit transform the very substance of our lives, communities, and world.

Preparation

- Make copies of the following activity, "In and Out of the Kitchen," as a handout and use this as an introduction to the lesson:

Handout Activity—In and Out of the Kitchen

Instructions: Answer the "In the Kitchen" questions without consulting anyone else. A time of discussion will follow. Then you will answer the "Outside the Kitchen" questions (again without consultation), followed by a time of discussion.

In the Kitchen

1. Your soup is too salty. What do you do?
 - A. Take out some of the salt.
 - B. Add a starch, such as potatoes.
2. Your pie filling is too sweet. What do you do?
 - A. Strain out the sugar.
 - B. Add some cream.
3. Your sauce is too runny. What do you do?
 - A. Drain out the water.
 - B. Add corn starch.

Out of the Kitchen

1. You realize your conversation with friends has become very negative. What do you do?
 - A. Take back your negative comments.
 - B. Contribute positive words and reflections to the conversation.
2. Your relationship with your spouse has become distant and you are not speaking. What do you do?
 - A. Regret the late nights spent at work.
 - B. Create opportunities to spend quality time with your spouse.
3. Your neighborhood has seen an increase in crime and gang-related activity. What do you do?
 - A. Move to another neighborhood.
 - B. Join or create a neighborhood watch team to promote safety.

Presentation

Scripture Reading: 2 Kings 4:38-41

Activity and Discussion

[Distribute writing utensils and the “In and Out of the Kitchen” handout to the group. Ask the group to answer the “In the Kitchen” questions without consulting anyone else, telling them that the group will discuss them before going on to the later questions on the page.]

- What responses did you have to the questions?
- Why don't the A. answers work?

[Ask the group to answer the “Out of the Kitchen” questions without consulting anyone else.]

- In these scenarios, why is it hard to reverse what has already happened?
- How can positive actions and contributions change a potentially negative situation?
- God creates new life; however, people often accept negative situations in which they find themselves. How can God create something new out of already troubled circumstances?
- Sometimes the world seems too far away from God for redemption. What can be done to combat such negativity?
- How has the advent of the Internet, social networking, and mobile devices contributed to the unraveling of God's good creation? How can these inventions also be used for God's new creation?

Scripture Discussion and Response

- How would you define a “global society”? In that context, how would you further define a “global melting pot”?
- How has your life changed since the advent of the Internet? If you have never known a world without the Internet, how would not having it change your life?
- In the story in 2 Kings, Elisha didn't strain out the poisonous gourd. Why do you think that was?
- What needs to be added to the “global melting pot” in which we live so it is more like God intended?
- How does your life contribute to the global melting pot?

Mission Story: “Working for Peace in Palestine”

[Ask someone to prepare to tell the mission story]

In our global society, several hot spots stand out and remind us that the world has not yet submitted to the peaceful reign of Christ. The relationship between Palestine and Israel has been tense and tested for centuries. The advent of rocket launchers and nuclear weaponry has brought these two feuding neighbors into the cautious eye of a global community.

Many world leaders, with the best of intentions, have worked tirelessly to create peace between Israel and Palestine. But none of these efforts have made it past the barriers of culture, history, and worldviews. The intensity of the situation causes onlookers to side with one government or the other, and the opinions about which side one takes are often very heated.

When Sam Nichols graduated from Point Loma Nazarene University (PLNU) in San Diego, California, in 2007, he signed up with a Christian peacemaker organization to spend three years serving in the most combative region in the Palestine/Israel conflict: Gaza. Sam studied theology at PLNU and was eager to put flesh on the teachings of Jesus. Instead of being paralyzed by fear of the boiling point in this global melting pot, Sam decided he would add the peace of Christ to the mix.

Sam's job was to walk Palestinian children to school. Before the volunteers' help, the children's walk to school took up to two hours each way because of the care they took to avoid potentially dangerous roads. With Sam's help, the walk was reduced to only 30 minutes. Sam and other volunteers would radio one another, communicating hazards and dangerous situations.

Even though their job was to avoid danger, the volunteers sometimes found themselves in hazardous situations. "Sometimes we've had M16s cocked in our faces and told to get out of the area" said Sam.

Sam lived alongside Palestinian villagers, and he described them as warm, generous, and hospitable people. Villagers invited the volunteers for dinner in their cinder-block homes with no running water.

During his time in Gaza, Sam wrote a blog about his experiences, allowing people all over the world to read the very human interactions he had with both Palestinians and Israeli. In the midst of a heated global conversation, Sam Nichols added an image of human beings created in the image of God.

Discussion

- When you hear stories about people from far-away places, think about those people's hopes and dreams and fears. How are they like your hopes, dreams, and fears? How might they be different?
- Share a time when you were confronted with the humanity of someone who was very different from you.
- Governments and mercenaries alike have thrown their support behind the military interests of both Palestine and Israel. Sam Nichols didn't have any military might to contribute. What was Sam's contribution? Do you think his contribution was powerful or weak, and why?

Source: www.auburnjournal.com

Get Involved!

How Connected Are You?

Looking at your clothes and shoes in your closet, make a list of the countries where they were made. If you have a map or an electronic map, mark each country represented. Just from your closet, you should be able to see just how connected you are to the "Global Community."

Take a moment to pray for the hands that made those garments. Some may be treated well and compensated well; many are not. Just as you pray for your meal and ask God to bless the persons that prepared it, pray the same prayer over your clothes.

Pray

- Thank God for the vast diversity of His beautiful creation of the "global melting pot."
- Ask Him to point out when you fight against or ignore what He planned for His "global village."
- Lift up global hot spots in which neighbors are at war. Pray especially for Palestine/Israel, pleading for an outpouring of the Holy Spirit to do what human leaders cannot.
- Intercede for ministries, like the one with which Sam Nichols served, that they will be God's hands and feet to people who may not be able to see Him.

Resource

Gee, Jenifer. "Sam Nichols to spend three years working for peace in Palestine." *Auburn Journal*: n. pag. Web. 22 Aug. 2012.

Information Sheet

LESSON 7—Lighting the Global Village

Big Idea

God calls us to be set apart from the world because God loves the world. Confusing! When are we to be invested in the world, and when are we called to stand out from it? Internet, social networking, mobile devices, and air travel have brought a global community together; we are a global melting pot. But sometimes it feels as though that pot is about to boil over.

How Christians Help

When Sam Nichols graduated from Point Loma Nazarene University (PLNU) in San Diego, California, in 2007, he joined a Christian peacemaker organization and spent three years in Gaza, an area known for potential danger. Instead of being paralyzed by fear, Sam chose to add the peace of Christ to the mix.

Sam's job was to walk Palestinian children to school. Before the volunteers' help, the children's walk to school took up to two hours each way because of potentially dangerous roads. With the volunteers' help, the walk was reduced to only 30 minutes as the volunteers communicated hazards and dangerous situations via radio.

Sam lived alongside Palestinian villagers—warm, generous, and hospitable people; and during his time in Gaza, Sam wrote a blog about his experiences, describing his interactions with Palestinians and Israelis. In the midst of a heated global conversation, Sam Nichols added an image of human beings created in the image of God.

Get Involved!

Looking at your clothes and shoes in your closet, make a list of the countries where they were made. On a map, mark each country represented. Your closet should show you how connected you are to the "Global Community." Pray for the hands that made those garments. Some may be treated well and compensated fairly; many are not.

Pray

- Thank God for His creation of the "global melting pot."
- Pray for countries in which neighbors are at war, pleading for the Holy Spirit's outpouring to do what human leaders cannot.
- Intercede for ministries like the one with which Sam Nichols served.

LESSON 8: Celebrating the Global Village

PURPOSE

- Understand both the complications and opportunities present in a connected, global society
- Discuss the impact of a "global melting pot" on Christian faith
- Discern positive ways to engage and contribute to Christ's kingdom in the midst of a global society

God has called us to be set apart from the world for the sake of the world because God so loves the world—which can be confusing! When are we to be invested in the world, and when are we called to stand out from it? To make it all a bit messier, our world seems to be getting smaller every day. Internet, social networking, mobile devices, and frequent-flyer miles have brought a global community together in ways we've never seen before; we are a global melting pot. But sometimes it feels as though that pot is about to boil over.

With so many cultural influences, it can be difficult to discern. In 2 Kings 4:38-41, we see God calling a chosen people to concern themselves with what they add to the melting pot, instead of spending their time keeping elements out. Without compromising the Gospel, we can add the light of Christ to a global community and watch the Holy Spirit transform the very substance of our lives, communities, and world.

Preparation

- Depending on where you are meeting and computer/projector capabilities, consider bringing a laptop to present *Engage* magazine (www.engagemagazine.com) to demonstrate how the Church of the Nazarene is using global media, as well as giving participants an opportunity to subscribe.

What Is the Church of the Nazarene Doing?

Engage in the Global Melting Pot

The Church of the Nazarene is a Wesleyan holiness denomination of more than 2 million members in 159 world areas. Our mission is to make Christ-like disciples in the nations.

Toward this end, Nazarene Global Mission leaders created *Engage* magazine as a global gathering place for Nazarenes to celebrate and share with each other how the Holy Spirit is using them in God's mission for the world. The Web-based magazine can be found at www.engagemagazine.com, and an *Engage* e-mail newsletter is sent out no more than twice a month on Wednesdays, featuring new stories on the site. A link to the newsletter subscription page is on the home page of *Engage*.

Content on *Engage* is contributed in multiple languages from around the world. Readers find opportunities to comment and participate in discussions around life, views, and news from missionaries and mission leaders. This mission portal brings the excitement of the mission field into churches and homes every day. *Engage* magazine is one way in which the Church of the Nazarene embraces the tools of a global society and contributes more of the Gospel into a global melting pot.

Discussion

- Does anyone in the group remember *The Other Sheep* or *World Mission* magazines? How did they expand your worldview?
- How can the Church of the Nazarene benefit from a Web-based magazine like *Engage*? What are the advantages and disadvantages of a free, Web-based periodical as opposed to a print piece?

Global Gatherings

In June 2013, the Church of the Nazarene hosts thousands of leaders from around the world for the General Assembly and Conventions. During these meetings, delegates conduct business essential to the life and development of the denomination. However, these meetings also serve as a time to come

together as the global body of Christ, to learn how to effectively serve the world, and to celebrate what God has done through the church during the last four years.

The majority of the participants meet in Indianapolis, Indiana, U.S.A. But thousands more gather in 10 other locations such as Nairobi, Kenya; Johannesburg, South Africa; Manila, Philippines; Razgrad, Bulgaria; Hyderabad, India; Guatemala City, Guatemala; Port au Prince, Haiti; Port of Spain, Trinidad and Tobago; Pilar, Argentina; and Quito, Ecuador. Representatives from Nazarene Missions International, Nazarene Youth International, and Sunday School and Discipleship Ministries International are connected through video conferencing.

While this new global society may complicate life in some ways, it also gives Christians an opportunity to embrace the diversity God created in the divine image. It is rare that any of us are allowed to experience worship like they do in other world areas. This “family reunion” allows us to become acquainted with our brothers and sisters from across the globe.

Connect with the prayer initiatives in preparation for the General Assembly and Conventions on the Praying section of www.nazarenemissions.org. You may have been elected to attend the sessions as a delegate to one or more of the meetings, or you may attend as a visitor.

A new Nazarene attended a few of the sessions of the General Assembly and Conventions a number of years ago. As he gazed upon the throng at the Sunday Morning Worship Service, he asked if all the people were Nazarenes. When he was assured that they were and that the people he was seeing were representatives of many, many more around the world, he was stunned. He said, “I had no idea there were this many Nazarenes in the world; let alone thousands upon thousands more!” His global melting pot became considerably larger that day.

Activity and Discussion

Instructions: If a computer is available, go to the *Engage Magazine* Web site (engagemagazine.com). Go to each of the sections of the site listed below, write a sentence from the article that is not included in the descriptive statement from the site, and write the name of the article. A group of people can do this at the same time with multiple computers, and the first person/team to fill in the answers wins.

LIFE:

NAZARENE GLOBAL REGIONS:

VIEWS:

MISSION ESSENTIALS:

IN YOUR WORDS:

NEWS:

NEWSLETTER SIGNUP: Submit your e-mail address to receive an e-mail every other week that announces new articles in *Engage Magazine*.

Note: If you don't have access to a computer and the Internet, ask a friend if you can participate in this activity together; this can be an opportunity to “stir the Global Melting Pot” together.

Get Involved!

Engage Magazine

Sign up to receive regular updates and articles from *Engage Magazine* at www.engagemagazine.com. Post your own stories and photos about your mission experiences and get involved in a global conversation.

One Heart—Many Hands

Every four years, in the days leading up to the General Assembly of the Church of the Nazarene, people come together to work, witness, and leave a positive, lasting impact on the host community. As such, in June 2013, Nazarenes from across the globe will gather in Indianapolis, Indiana, under the banner of One Heart—Many Hands (OHMH), joining together in the church's largest Work & Witness project.

You may be wondering what the project looks like. The homeowners that OHMH volunteers assist include the elderly, disabled, single-parent families, and financially challenged who are not able to make the much-needed home repairs on their own. Other projects are more community-based, working and witnessing in public housing complexes, parks and recreational departments, public health systems, and nonprofit organizations. Through this project, the Church of the Nazarene is able to demonstrate—on a large scale—the heart and compassion of Jesus Christ.

Your district or church team can be part of this amazing Work & Witness opportunity. For more information, contact George Sisler by e-mail: office@oneheartmanyhands.com.

Pray

- Pray for missionaries and other Nazarenes serving in communication roles. Some missionaries specialize in the tools of a global society. Each region has a communication coordinator with teams of other creative people who serve the church to get the word out about what is happening where they minister. Pray for safety for these people, as they travel extensively, and for God to give them special insight to discern what their culture needs to hear to be drawn toward the Gospel.
- Information on the prayer initiatives for the General Assembly and Conventions may be found on the Praying section of www.nazarenemissions.org. There are multiple requests for those who attend and the ministries at the Global Ministry Center as they prepare for the event.

Additional Activities and Resources

1. "Australian church strives for multicultural congregation"
(<http://engagemagazine.com/http%3A//engagemagazine.com/content/australian-church-strives-multicultural-congregation>)—Print and read this *Engage* article about a multicultural church in Australia.
[Because it is written in question-and-answer format, it would be ideal to have one person read the introduction (in italics), another person read the questions (in bold), and a third person to read the responses (regular type). The different voices will also provide diversity and add interest.]
Discuss how this church has embraced a multicultural identity. How might your church embody some of the values of the Australian congregation?
2. *Praying the News*—This book is a practical guide to discovering the power, joy, and peace of partnering with God by praying that His kingdom would come and His will be done as world events unfold.
Griffith, Wendy, and Craig von Buseck. *Praying the News*. Ventura, CA: Regal from Gospel Light, 2011.
3. *Engage Magazine*. (www.engagemagazine.com) "About Us" and "FAQ": n. pag. Web. 4 Aug. 2012.
Tirrill Kelly. "Australian church strives for multicultural congregation" *Engage Magazine* (www.engagemagazine.com) 26 June 2012: n. pag. Web. 4 Aug. 2012.

Information Sheet

LESSON 8—Celebrating the Global Village

Scripture Reading: 2 Kings 4:38-41

Big Idea

Cultural influences affect us in every way. In 2 Kings 4:38-41, we see God calling a chosen people to concern themselves with what they contribute to the melting pot, instead of spending time keeping elements out. Without compromising the Gospel, we can add the light of Christ to a global community and watch the Holy Spirit transform our lives, communities, and world.

What Is the Church of the Nazarene Doing?

Because the Church of the Nazarene has more than 2 million members in 159 world areas, Nazarene Global Mission leaders created *Engage* magazine as a global gathering place for Nazarenes to share how the Holy Spirit is using them in God's mission for the world. *Engage* magazine is a tool of a global society and contributes more of the Gospel into a global melting pot.

The Web-based magazine can be found at www.engagemagazine.com, and an e-mail newsletter featuring articles on the site is sent out regularly. A link to the newsletter subscription page is on the home page of *Engage*.

Content on *Engage* is contributed in multiple languages from around the world. Readers can participate in discussions regarding a variety of topics. This mission portal extends the excitement of missions into churches and homes daily.

Get Involved!

Sign up to receive regular updates and articles from *Engage* magazine at www.engagemagazine.com. Post your own stories and photos about your mission experiences and get involved in a global conversation.

Pray

- Pray for missionaries and other Nazarenes serving in communication roles. Each region has a communication coordinator and creative teams who tell about what is happening where they minister. Pray for these people's safety, as they travel extensively, and for God to give them discernment about how to draw their culture to the Gospel.
- Many decisions are made at the General Assembly and Conventions that affect the Nazarene global melting pot. Prayer initiatives for these meetings may be found in the Praying section of www.nazarenemissions.org. Join Nazarenes worldwide in prayer for the meetings.

LESSON 9: When Helping Hurts—Partner

PURPOSE

- Learn about culture and context involved in mission work
- Appreciate the practices of reflection and examination that help us untangle our desires from God's mission
- Pray that God's servants—both near and far away—will be sensitive to the effects their actions can have on others

God continuously calls us to mission. But sometimes we get God's mission confused with what we think are the best ways to help others. And it can be hard to tell where God's will stops and our wills begin. Often we let our cross-cultural ignorance, worldview, or personal preferences get tangled up with what God calls us to do. God's universal call to mission is a call to reflect and examine the desires of our hearts, learn about context and culture, and truly give ourselves away for the salvation of the world.

Preparation

- Collect three 36-inch pieces of solid-color yarn from the same skein, and set them up according to instructions in the Activity.
- Copy and print the Activity sheet at the end of this lesson for each person.

Scripture Reading: Judges 11:1-11, 29-40

Activity

1. Cut three 36-inch pieces of solid-color yarn from the same skein. Tape one end of each piece to the top of a white board about one inch apart. Number each piece (1, 2, 3) with a dry-erase marker. Braid the three pieces and tape the ends to the bottom of the board, and letter each piece (A, B, C).
2. Ask people to guess which numbered and lettered ends correspond.
3. Next, ask the group to list three reasons people go on mission trips. At least one should be a positive reason, such as witnessing for Christ, and one should be a more self-serving reason, such as bringing home souvenirs.
4. Write a reason next to each of the numbers at the top of the board.
5. Ask for three possible outcomes of a mission trip.
6. Write an outcome next to each of the letters at the bottom of the board.

Discussion

- How successful were you at connecting the numbered and lettered ends? What made it difficult or easy?
- What are some of the motivations we bring to mission activities that might not be only about God's will?
- How are our motives for attending a mission trip like the pieces of yarn?

Scripture Discussion

- Why do you think Jephthah made his promise to God? What were his motivations?
- Tell about a time when you did the right thing for the wrong reason or you did the wrong thing for the right reason.
- Why do our motivations matter?
- What effect can lack of understanding have on actions that are intended to be helpful, both on the part of the giver and the receiver?
- How can good intentions hurt the people we are trying to help when it comes to participating in God's mission for the world?

Mission Story: "Going Global as Partners"

Pasadena First Church of the Nazarene in California, U.S.A., had been engaged in compassionate ministry for many years. When they felt the call to go global with their compassion, Pastor Selena Holston challenged the congregation to take compassion to the next step—transformation.

Their hearts were drawn toward a dry southern region of Guatemala, El Seco, one of the poorest areas in the world. The question was how to engage the people of Guatemala. Work & Witness had a great legacy of cross-cultural ministry; however, many of the trips are two weeks or less, not allowing volunteers much time to learn about context and culture. Additionally, short-term mission trips rarely allowed people from two cultures to build relationships that represent our understanding of the Body of Christ. Mission trips often stopped short of true transformation; sometimes they even ended up hurting or hindering the work of national pastors and missionaries. Holston was well aware of the "mission trip conundrum" and wanted to avoid pitfalls that at times occur in cross-cultural ministry.

In 2009, Holston met with a group of Guatemalan leaders. She became familiar with the context and culture of Guatemala and developed a partnership between the church in El Seco that has received praise from locals and even the government of Guatemala. Working side by side with the Guatemalan church leaders, schools, and communities, Pasadena First Church created a five-year plan to meet many needs including food, water, education, health care, and safety.

Source: *The Best of Engage Magazine* (2012-2013 NMI Missions Book)

Context and Culture

"Context" is the background or setting that helps clarify the meaning of an event or interaction. "Culture" refers to the beliefs, values, and practices that characterize a group of people. The two work hand in hand. Behind every custom, practice, or belief in a given culture, there is important context. When we enter into an unfamiliar culture without much knowledge of context, we run the risk of offending, misunderstanding, or even hindering mission work going on there.

Anthropologist Edward Hall described the difference of familiar and unfamiliar cultures as "high-context culture" and "low-context culture." Knowing the distinction between them can be beneficial for Christians in a cross-cultural environment.

- **High-context Culture**—A culture with so much shared experience, history, practice, and beliefs that most interactions need no explanation or formal procedures. Examples of a high-context culture include families, small congregations, and nations with many people from the same culture and ethnicity.
- **Low-context Culture**—A culture in which interactions and expectations must be made explicit and communication is formalized. These cultures function best when the people involved clearly communicate meanings and intentions. Examples include large corporations and nations with many people from different cultures and ethnicities.

Source: *Beyond Culture*

Many of us easily switch between high- and low-context cultures daily. When we take our kids to school, we might understand their glances and gestures with no explanation needed. However, when we arrive at work, we might follow formal communication procedures such as memos, proposals, e-mail, etc.

Nations, especially English-speaking nations, tend to have low context cultures in which we rely on formal communication to clarify expectations. Some cultures, especially rural ones, tend to have high context cultures in which shared experience and beliefs communicate more deeply than formal language.

It can be difficult for new people to enter a high-context culture when there is no formal procedure to introduce them to the expectations of that culture. For example, a visitor to a church might be intimidated when the members are established and have worship practices that are not explained. A person accustomed to high-context culture might find a low-context culture difficult, like a person from

rural Latin America feeling overwhelmed by formalities and procedures when moving to a diverse city to begin a new job.

As we engage in God's mission, cross-cultural boundaries, and take the Gospel with us, we must be aware of the context and culture from which we come, as well as that to which we go. Often the simple act of awareness and humility will help to untangle the many elements involved in serving cross-culturally and to orient our actions more toward Christ-like service.

Discussion

- Tell about a time when you rushed into an action without thinking through the implications. What happened, and how could thoughtful reflection have changed the outcome?
- What are your thoughts on the partnership between Pasadena First Church and Guatemala?
- What are some other examples of high- and low-context cultures, and in which type of culture are you most comfortable?
- How could understanding the difference between high- and low-context cultures help your church reach out to your neighborhood more effectively?
- Where are the places in which you are more aware of culture and context?

Get Involved!

Attend a Cross-Cultural Orientation

Nazarene Global Mission Mobilization holds several Cross-Cultural Orientations (CCOs) each year. A CCO is a weekend event that begins preparing people for any kind of cross-cultural ministry. Participants recognize how their own worldviews are shaped by culture and context, while they embrace the differences of other cultures and worldviews. While it takes more than one weekend to learn how to effectively interact with other cultures, attending a CCO is an important step of reflection and examination. Anyone can attend a CCO, but this event is particularly helpful for someone preparing for a short-term mission trip or considering an investment of time in cross-cultural ministry. To learn more about CCOs and when and where they are being held, visit www.missioncandidateopportunities.org.

Partnerships

To facilitate more partnerships like that between Pasadena First Church and Guatemala, Nazarene Missions International and Global Mission have developed strategies to help churches and areas around the world serve effectively together for Kingdom outcomes. If you are interested in information about Field Partnerships, Congregational Partnerships, or Ministry Partnerships, please visit www.nazarene.org/partnerships or call 913-577-2953.

Pray

- Repent for the times when your good-intentioned helpfulness distracted you from loving God and others or distracted others from recognizing God's love.
- Pray for missionaries in training. The Church of the Nazarene has a rigorous training program for missionaries. In many cases before a mission candidate ever enters the field, they spend several years as a volunteer missionary. Pray that God gives them wisdom, patience, and times of Sabbath renewal.
- Ask God to give you a clear desire for the salvation of the world and to show you opportunities right now where you live to further the Kingdom.

Resources

Pottenger, Gina Grate. *The Best of Engage Magazine*. Kansas City, Mo.: Beacon Hill Press, 2012.
Hall, Edward T. *Beyond Culture*. New York: Anchor Books, 1977, 1989.

Activity Sheet: Context and Culture
Handout—Lesson 9—When Helping Hurts: Partner

“Context” is the background or setting that helps clarify the meaning of an event or interaction.
 “Culture” refers to the beliefs, values, and practices that characterize a group of people.

When missionaries enter an unfamiliar culture without much knowledge of context, they run the risk of offending, misunderstanding, or even hindering mission work going on there.

High-context Society Characteristics

- Members have close connections over a long period of time. Members, generally, know what to do and what to think based on time spent with each other.
- Strong boundaries: group knows who “belongs” and who is an “outsider.”
- Less written and “formal” information and rules. Not as much verbally explicit communication.
- People “know” what other people mean by reading hidden “cues.”
- There are many ties and connections with others.
- Relationships are long-lasting.
- Knowledge is situational, relational.
- Activities and decisions and activities based on interpersonal, face-to-face relationships.
- Sometimes an authority figure dominates.

Low-context Society Characteristics

- People tend to have many short-duration connections.
- Connections are sometimes based on pragmatic reasons.
- Behaviors and beliefs tend to be spelled out *explicitly* so newcomers know how to behave.
- They are rule-oriented. People play by clearly defined rules.
- Time is “linear”: time, space, activities, and relationships happen in sequence.
- Knowledge and information is accessible to all.
- Interpersonal relationships can be intense but short-term.
- Knowledge is meant to be shared: it is transferable.
- Responsibilities are shared; work is task-centered.
- Decisions and activities are action-oriented. What matters is getting something done.

Think About It

- Describe the challenges a person might experience going from a high-context to a low-context society (or the other way around).
- You may experience both societies in your life. When are you in a high-context situation, and when are you in a low-context situation?

Information Sheet

LESSON 9—When Helping Hurts: Partner

Scripture Reading: Judges 11:1-11, 29-40

Big Idea

Sometimes we get God's mission confused with what we think are the best ways to help others. And it can be hard to tell where God's will stops and our wills begin.

How Christians Help

Pastor Selena Holston at Pasadena First Church of the Nazarene in California, U.S.A., challenged the congregation to take compassion to the next step—transformation.

Their hearts were drawn toward a dry southern region of Guatemala, El Seco, one of the poorest areas in the world. The question was how to engage the people of Guatemala. In 2009, Holston met with a group of Guatemalan leaders, familiarizing herself with the context and culture of Guatemala and developing a partnership with the church in El Seco. Working with the Guatemalan church leaders, schools, and communities, Pasadena First Church created a five-year plan to meet a range of needs including food, water, education, health care, and safety.

Source: *The Best of Engage Magazine* (2012-2013 NMI Missions Book)

Get Involved!

Nazarene Global Mission holds several Cross-Cultural Orientations (CCOs) each year. A CCO is a weekend training event for any kind of cross-cultural ministry. Participants recognize how their worldviews are shaped by culture and context, while embracing other cultures and worldviews. While it takes more than one weekend to learn to effectively interact cross-culturally, attending a CCO is an important first step. To learn more about CCOs and when and where they are being held, visit www.missioncandidateopportunities.org.

Pray

- Repent for the times when good-intentioned helpfulness distracted you from loving God and others.
- Pray for missionaries in training. The Church of the Nazarene has a rigorous training program. In many cases before a missionary arrives on the field, they spend several years as a volunteer missionary. Pray that God gives them wisdom, patience, and times of Sabbath renewal.
- Ask God to give you a clear desire for the salvation of the world and to show you current opportunities where you live to further the Kingdom.

LESSON 10: When Helping Hurts: Pray

PURPOSE

- Learn about culture and context involved in mission work
- Appreciate the practices of reflection and examination that help us untangle our desires from God's mission
- Pray that God's servants—both near and far away—will be sensitive to the effects their actions can have on others

God continuously calls us to mission. But sometimes we get God's mission confused with what we think are the best ways to help others. And it can be hard to tell where God's will stops and our wills begin. Often we let our cross-cultural ignorance, worldview, or personal preferences get tangled up with what God calls us to do. God's universal call to mission is a call to reflect and examine the desires of our hearts, learn about context and culture, and truly give ourselves away for the salvation of the world.

Preparation

Ask someone to prepare to tell the mission story.

Plan a prayer walk for the end of the meeting.

Provide paper for each person and write/display the following four phrases on a poster/board:

- Cargo Cult Culture
- Members of Cargo Cults
- All Christians Ministering to Cargo Cults
- Church of the Nazarene Ministering to Cargo Cults

Presentation

Say, As the lesson is presented, write prayer requests you think of for the four aspects of cargo cults listed on the board/poster. Be as specific as possible. Take the sheet home and, using your requests, pray for people affected by cargo cults.

Mission Story: Ministering to Cargo Cults

A cargo cult is a religious practice that has appeared in many traditional pre-industrial tribal societies in the wake of interaction with technologically advanced cultures. The cults focus on obtaining the material wealth (the "cargo") of the advanced culture through magic and religious rituals and practices. Cult members believe that the wealth was intended for them by their deities and ancestors. Cargo cults developed primarily in remote parts of the southwest Pacific Ocean, beginning with the first significant arrivals of Westerners in the 19th century. Similar behaviors have, however, also appeared elsewhere in the world.

Cargo cult activity in the Pacific region increased significantly during and after World War II, when the residents of these regions observed Japanese and American combatants bringing in large amounts of material. When the war ended, the military bases closed and the flow of goods and materials ceased. In an attempt to attract further deliveries of goods, followers of the cults engaged in ritualistic practices such as building crude imitation landing strips, aircraft, and radio equipment, and imitating the behavior that they had observed of the military personnel operating them.

David Potter, Nazarene missionary to Vanuatu, writes:

There are several enduring cargo cults in the South Pacific. The one nearest to us, in Vanuatu, is named John Frum, after a mythical American. This cargo cult possibly got its name from a military service member during World War II, giving his name as "John from America."

This cult is located primarily on the southern islands of Tanna and Aniwa in Vanuatu. (Vanuatu, known as “New Hebrides” during World War II, underwent a name change in 1980 when it received its independence.) Vanuatu is north of New Zealand and 1,500 miles east of Queensland, Australia. It was tremendously impacted by World War II ships, planes, GIs, and the incredible flood of cargo during the time. However, in a few short years, all of the cargo was gone!

John Frum followers believe that John Frum will come someday and bring them everything they ever needed or wanted. They believe that material things will fulfill their lives! (Doesn't this kind of materialism sound familiar?)

Mock airstrips were created in the jungle and new wharfs were built—all to welcome John Frum when he returns. The followers wear military uniforms and march with bamboo rifles, and they have adopted the American flag and used the red cross on a white background as their symbol.

These are fascinating people, although very lost and confused! In the past they refused to have their children go to school (even Sunday School), so many are uneducated and do not know the simplest Bible stories. Each Friday their drums reverberate all night as they sing and dance, worshipping John Frum.

The John Frum cult practices, attitudes, and movement were also transported to Tanna's smaller neighboring island, Aniwa.

In 2007 the “Chief Rena Memorial Church of the Nazarene” was established in the heart of the largest John Frum village on Aniwa. Thanks be to God for this center of genuine hope.

Please be in prayer for young Pastor Keithly Rena. Ask the Lord to use Pastor Keithly and this new church to be His representatives in opening the eyes of people immersed in the John Frum Cargo Cult.

Also, pray that the three newly planted Church of the Nazarene congregations on Tanna will be witnesses to people from the John Frum cult.

Source: www.wikipedia.com; e-mail from missionary David Potter

Get Involved!

Prayer Walk

Prayer walking is the practice of praying on location, a type of intercessory prayer that involves walking to or near a particular place while praying. Prayer walks are taken by individuals, groups, and even whole churches. They can be any length of space or time. The idea is to use the five senses—sight, hearing, smell, taste, and touch—to increase the intercessor's understanding of prayer needs.

A prayer walk sometimes takes a prescribed path, with the intercessor reading scriptures listed throughout the path and also praying for specific needs during the course of the walk. Other walks take intercessors through neighborhoods, churches, workplaces, where people pray for the people who live, worship, or serve in the locations.

Encourage the group to participate in a prayer walk, either corporately or individually, where they will intercede for people serving cross-culturally, that they will not hurt when trying to help. To organize your prayer walk, there are many online helps.

Pray

- Pray for regional, district, and local mission leaders. They often must make decisions about mission strategy quickly to match the growing need of the people around them. Pray that God would give them vision and insight even when they don't have as much time as they would like for reflection and examination.
- Pray for young people called into missions. Pray that God would help them untangle their desires and God's desires. If you know young people sensing a call to the mission field, pray for them by name.

Additional Resources

Livermore, David A. *Serving with Eyes Wide Open*. Grand Rapids, MI: Baker Books, 2006.

Moore, Dennis. "Fifty-four youth participate in mission simulation" *Engage Magazine* (www.engagemagazine.com) 18 May 2012: n. pag. Web. 7 Aug. 2012.

Raffaele, Paul. "In John They Trust." *Smithsonian Magazine* (www.smithsonianmag.com) February 2006: n. pag. Web. 7 Aug. 2012.

Resources

"Cargo cult." Wikipedia (www.wikipedia.org): n. pag. Web. 7 Aug. 2012.

Potter, David, 10 Aug. 2011, e-mail to Ann Baldwin.

Information Sheet

LESSON 10—When Helping Hurts: Pray

Big Idea

Often we let our cross-cultural ignorance, worldview, or personal preferences get tangled up with what God calls us to do. God's universal call to mission is a call to examine the desires of our hearts, learn about context and culture, and give ourselves away for His salvation of the world.

What Is the Church of the Nazarene Doing?

A cargo cult is a religious practice that has appeared in many pre-industrial tribal societies upon interacting with technologically advanced cultures. The cults focus on obtaining the material wealth ("cargo") of the advanced culture through magic and religious rituals and practices.

David Potter, Nazarene missionary to Vanuatu, writes:

There are several cargo cults in the South Pacific. The one nearest to us, in Vanuatu, is named John Frum, after a mythical American [possibly "John from America"]. Followers believe that John Frum will come someday and bring them everything they ever needed or wanted.

In 2007 the Chief Rena Memorial Church of the Nazarene was established in the heart of the largest John Frum village on Aniwa. Thanks be to God for this center of genuine hope.

Source: www.wikipedia.com; e-mail from missionary David Potter

Get Involved!

Prayer walking is a type of intercessory prayer that involves walking while praying. The idea is to use the five senses to increase the intercessor's understanding of prayer needs. Take a prayer walk and intercede for people serving cross-culturally, that they will not hurt when trying to help.

Pray

- Pray for regional, district, and local mission leaders, who must make decisions quickly to keep pace with growing needs around them.
- Pray for young people called into missions, that God would help them untangle their desires and God's desires. Pray for young people in your church by name.
- Pray for Pastor Keithly Rena at the Chief Rena Memorial Church, as he and the congregation minister to people in the John Frum Cargo Cult.
- Pray that three newly planted Nazarene congregations on Tanna will be witnesses to members of the John Frum cult.

LESSON 11: Grasping a Legacy of Leaving

PURPOSE

- Create an awareness of the importance of legacy in our mission and ministry efforts
- Appreciate the work of those who have left a legacy in Nazarene missions
- Embrace discipleship as necessary for those who long to humbly follow Christ

It seems obvious to say that none of us will be around forever. And yet we often view ministry and mission as something that is established then finalized, instead of embracing the change from one legacy to the next. It should be our goal in participating in God's mission to embrace discipleship so that our ministries can be passed on in love instead of brokenness.

Preparation

Bring a soccer ball for the Activity (or any ball will do).

Presentation

Scripture Reading: Matthew 11:1-6; John 14:12

Activity

Ask for three volunteers. (This will be funnier if the volunteers don't know how to play but are good sports.) Explain to the group that you are going to begin the session by demonstrating a proper soccer pass.

Instructions

1. Choose a person that you can pass the ball to. It should be someone who is open to receiving the ball so that it is not likely to be intercepted by the other team. Pass the ball to the closest person who is open--trying to pass too far away can result in the ball being overtaken by an opponent.
2. Slow your running and put one foot near the soccer ball, parallel with it but about a foot from it. Keep the foot facing in the direction of the person who will receive the ball.
3. Use the inside of the other foot to kick the ball. Keep the ankle straight so that the ball will kick straight. This will also help you to avoid twisting an ankle. The toes should stay even with the ground and not pointing up or down. Look in the direction the ball is traveling as it passes. This will allow you to aim better and to quickly see where the ball has gone.
4. Watch the ball to make sure it reaches your intended target. If it goes elsewhere, catch up to the ball and attempt to pass it again.

Source: eHow.com

Have the volunteers try to perform the pass on their own. Explain that this is a fun way to introduce the topic of humbly passing to the next person.

Discussion

1. Have you ever had to give something that you cared about to someone else? It could have been a task you had always performed yourself or something you started. What was that experience like?
2. Have you ever witnessed an ugly handoff, such as seeing someone who wasn't willing to let go? Describe the situation and its outcome.
3. If you have discipled someone or been discipled by someone, would you tell the group about your experience?

Opening Prayer

Jesus, create humble hearts in us, so we are not blinded by ambition and fear of change. Remove any selfish inclination that would hinder us from discipling those you have placed in our lives. We pray for our brothers and sisters around the world who are beginning ministries, so those who come after them might believe in You. Let Your Kingdom continue to grow more colorful with the passing on of each generation until Your Kingdom comes on earth as it is in heaven. Amen.

Mission Story 1: Legacy of Leaving

Jesus lived until His early thirties and then He left—His mission would be carried on by those who came after Him. Those who had watched Him minister and were surrounded and indwelt with the Holy Spirit were His legacy. Jesus' legacy was a "legacy of leaving."

Very early, Jesus explained that He wouldn't be around for long. He prepared the disciples by forming a closely knit group who would carry on His ministry of teaching and healing after He was gone.

This "legacy of leaving" bothers many of us because leaving has negative connotations. Maybe that's because we don't do it right...leave, that is. Do we really know how to positively participate in the necessity of moving on? We often associate this with failing or giving up.

This mentality sometimes finds its way into how the Church views missions. Some believe that keeping missionaries in certain world areas should be the goal, rather than having the missionaries "work themselves out of a job," leaving the work in the hands of capable leaders who were raised in that culture.

God created coming and going. Nothing was meant to stay. Yet even with this truth, we sometime view the mission field, and even our own ministries, as if nothing will ever change. We should embrace the inevitable by building and supporting ministries that are established to be handed over.

How different would our ministry look if we adopted this Christ-like model, beginning by preparing for the end? Whether we plant a church in a far-off country or begin a Sunday School class in our local church, we should seek those we can mentor for the specific task of carrying on after us.

"Legacy of Leaving" Discussion

- Explain the term "legacy of leaving" in your own words.
- Think about an area of responsibility or a ministry in which you participate. What measures do you need to take to participate in a "legacy of leaving"?
- What is difficult about turning over a ministry to someone else, and how can you prepare for such an activity?

Mission Story 2: Raja Nwaisser

[For variety, ask someone to read the quote by Nwaisser's friend and another person to read the poem by his student.]

On September 21, 2008, the Church of the Nazarene lost a very dear brother. The Lebanon District had joined for a baptismal service at the Ashrifayah Church of the Nazarene in Beirut; Rev. Raja Nwaisser, president of the Eastern Mediterranean Nazarene Bible College (EMNBC), was baptizing a new believer when he suffered a major heart attack and died.

Rev. Nwaisser was born in Jordan and was working as a police officer when he experienced the call to ministry. His heart was for developing leadership, and in 2003 he became the first national president of the EMNBC. Two memorial services were held in his honor with more than one thousand people paying their respects.

A friend had this to say of Rev. Nwaisser's legacy,
 "The wonderful thing about serving here in the Middle East is that I will see Raja often. I will see him in the lives of those that have been so influenced by him. His sermons and lessons and even his jokes—and there were many—will be remembered and retold often. As I saw Jesus in Raja, I will see Raja in those who came to Jesus through him."

A student wrote a poem about Raja Nwaisser's legacy.

Mighty Warrior

By Nabil Habiby

If followers of Raja we were,
 then like Raja
 our earthly days of service are over.
 Alas, Satan
 your plan is undone,
 your lies unearthed,
 for followers of Jesus we are
 and He lives on;
 then the torch we will carry
 the word we will spread.
 Rest in peace pastor,
 the disciples of Raja live on,
 one down
 hundreds to come.
 Rest in peace pastor,
 the disciples of Jesus live on,
 one down
 thousands to come.
 Enjoy His eternal presence,
 mighty warrior.

Source: *NCN News; Didache: Faithful Teaching*

Discussion

- What is your reaction to the legacy of Rev. Raja Nwaisser?
- How does this relate to what you have heard and seen about a “legacy of leaving”?
- How does this change your perspective on what it means to leave a legacy?

As you think about the focus of this lesson, write answers to the following questions.

What concerns do you think Jesus had as He prepared the disciples to take over His ministry?

What challenges do you think the disciples faced as they learned how to minister, knowing that Jesus would leave them soon?

If you have trained someone in preparation for leaving a job or role, what did you have to consider as you prepared?

If you have been the “trainee” in such a situation, what questions did you need to ask the trainer to get a grasp of the job?

Even if we do not plan on leaving a task or ministry, Jesus’ example is one to be followed. What are the advantages of knowing there is someone who can take on your responsibilities?

Get Involved!

Two of the main questions that leaders in the Church of the Nazarene ask: Who are you discipling? Who is discipling you? I would add one more question: Who are you being disciplined with? Make it a personal goal to develop these three relationships in your life—a mentor, a disciple of your own, and a friend to walk beside. Listing the names of these people in a journal will remind you to cultivate these relationships daily. Let the Spirit lead you to those He places in your path.

Pray

- With a friend or mentor, write a prayer about how John the Baptist's story can speak into your own personal journey, and ask God who you are making a path for.
- The "legacy of leaving" is one of the most important, but most difficult, tasks for a missionary. Pray for missionaries and other church leaders like Raja Nwaisser who are humbly training others so God's mission can be carried farther.

Resources

"How to Pass a Soccer Ball" http://www.ehow.com/how_2257633_pass-soccer-ball.html n. pag. Web. 13 Aug. 2012.

"Eastern Mediterranean churches mourn sudden death of Nwaisser." *NCN News* (www.ncnnews.com) 3 Oct. 2008: n. pag. Web. 13 Aug. 2012.

Haines, John. "A Tribute to Raja Nwaisser." *Didache: Faithful Teaching* (www.didache.nazarene.org) Vol. 8, No. 2: Jan. 2009: n. pag. Web. 13 Aug. 2012.

Information Sheet

LESSON 11— Grasping a Legacy of Leaving

Scripture Reading: Matthew 11:1-6; John 14:12

Big Idea

We often view ministry/mission as something that is established then finalized, instead of embracing the change from one legacy to the next. Our goal in participating in God's mission should be to embrace discipleship so that ministries can be passed on.

One Way that Christians Help

On September 21, 2008, Rev. Raja Nwaisser, president of the Eastern Mediterranean Nazarene Bible College (EMNBC), was baptizing a new believer when he suffered a heart attack and died.

Rev. Nwaisser, born in Jordan, was working as a police officer when he experienced the call to ministry. He loved to develop leaders, and in 2003 became the first national president of EMNBC. Two memorial services were held in his honor with more than one thousand people in attendance.

A friend said of Rev. Nwaisser's legacy, "The wonderful thing about serving here in the Middle East is that I will see Raja often. I will see him in the lives of those that have been so influenced by him. His sermons and lessons and even his jokes—and there were many—will be remembered and retold often. As I saw Jesus in Raja, I will see Raja in those who came to Jesus through him."

Source: *NCN News*

Get Involved!

Who are you discipling? Who is discipling you? Who are you being disciplined with? Make it a personal goal to develop these three relationships in your life—a mentor, a disciple of your own, and a friend to walk beside. Listing the names of these people in a journal will remind you to cultivate these relationships.

Pray

- With a friend/mentor, write a prayer using John the Baptist's story as a basis for your personal journey, and ask God who you are making a path for.
- The "legacy of leaving" is one of the most important, but most difficult, tasks for a missionary. Pray for missionaries and other leaders who train others, so God's mission can be carried farther.

LESSON 12: Planning a Legacy of Leaving

PURPOSE

- Create an awareness of the importance of legacy in our mission and ministry endeavors
- Appreciate the efforts of those who have left a legacy in Nazarene missions
- Embrace discipleship as necessary for those who long to humbly follow Christ

It seems obvious to say that none of us will be around forever. And yet we often view ministry and mission as something that is established then finalized, instead of embracing the change from one legacy to the next. It should be our goal in participating in God's mission to embrace discipleship so that our ministries can be passed on in love instead of brokenness.

Preparation

Ask a man to tell the mission story as though he were Larry Garman or have someone read it as though it is a letter from the Garmans.

Presentation

Mission Story: Larry and Addie Garman

[This can be presented by a man telling the story as though he were Larry Garman or by someone reading it as though it is a letter from the Garmans.]

Say, Larry Garman and his wife, Addie, are retired Nazarene missionaries, who served 45 years in the jungles of Peru. Larry went to Peru as a doctor—a layman who, over time, received many more responsibilities. This provided ideal training for discipling the indigenous people with whom he and Addie served.

We were in Peru last October for a pastors' retreat for the three indigenous districts. We were amazed at what God has done in providing leadership that is completely indigenous.

When we started in 1965, there were no churches and only one small Sunday School started by earlier missionaries. The pioneer missionaries had their share of difficulties due to a lack of roads and also because of the isolation of the tribal people. The missionaries planted the seed, but never saw the harvest. Shortly before her death, pioneer missionary Esther Carson Winans said: "It looks as though we have come to sow, so that those who come later might reap."

We started planting churches on the main tributaries of the Upper Amazon. Since the people had no experience conducting church services, we started with the basics. Most of the churches were isolated and supervising them was a challenge. We trained leaders as fast as possible and put them in charge of congregations, emphasizing Bible training, stewardship, and personal responsibility.

I am a layman, but I have served in just about every capacity in this setting. I was the first district superintendent of the Amazon District, director of the Bible institute, as well as full-time doctor at the clinic. From the beginning, we had to trust the Peruvians to administer their churches, since we were overwhelmed with other responsibilities.

Did we have disappointments and failures? Certainly! But the leaders quickly learned that the church depended on them. It was easier for me to let them function, struggle, and develop an indigenous approach. I never felt the need to direct and be up front, but was more comfortable letting them lead and direct.

Leaders usually emerge and surface if we allow them that freedom. The three districts among the Aguaruna, Huambisa, and Metizos are now all led by indigenous leaders.

Approximately two years ago, the large Amazon District became the second indigenous district to become Phase 3, completely self-supporting. That is a great compliment to the leadership, vision, and

forward-thinking of the people. When you consider that they live in one of the most economically depressed areas of the world, it is a tribute to their commitment.

Our philosophy has been: set the example, train them, then turn them loose. Continue to train, encourage, praise them, and watch them go at it. To God be the glory for He has made it happen in His time.

Source: Larry Garman

The Discipleship Summit

The Church of the Nazarene has a history of providing resources for those who are being disciplined and making disciples. In fact, Sunday School and Discipleship Ministries International (SDMI) is driven by that very purpose. The Discipleship Summit is such a resource. The video curriculum was created by SDMI to “help your church learn the global principles of discipleship and to assist you in your calling to make Christlike disciples in the nations.” With four sessions and bonus features, The Discipleship Summit is a resource for anyone interested in this practice, how it can change their life, and the lives of generations to come. For more information, check out www.thediscipleshipplace.org.

Note: This resource is only in English and Spanish. Translators from other languages are needed to volunteer in ministry to contextualize and translate this valuable resource for the Church.

Source: Sunday School and Discipleship Ministries International

Discussion

Consider tasks in your church that would benefit by having backup personnel. (If you need ideas, talk to your church staff.) Talk to the person(s) in leadership of that task and determine the requirements of personnel. In the space below, write the steps that should be taken to accomplish the training. When you are finished, go over the plan with the leader, make necessary changes, then determine if training can take place.

Get Involved!

In Your Community

Discuss with church leadership and parents about volunteering with younger people at your church. If you are uncomfortable teaching a teen Sunday School class or changing diapers in the nursery, there are other opportunities for service—cleaning, baking, driving, or just being present. As you serve, ask God to direct you to young people you can disciple.

Share Your Passion

Do you consider your area of expertise a ministry? Just the act of sharing your passion for what you do and inviting others to participate is a Christ-like attribute. Find a younger person who shows an interest in your hobby or occupation, and allow them to join you. Explain what you do and why you do it, and allow the young person to say how they might do things differently. The point isn't to just pour life into someone, but for both of you to pour life into each other.

Pray

- Pray for the young people in your church by name. Ask a youth leader for the names of 10 children or teens to pray for daily. Get acquainted with them and pray specifically for them.
- As you pray for ministries and mission endeavors of your church, daily ask God to bring change in those areas and ask Him to strengthen you and those around you for the death and rebirth that occurs. Ask others to join you in this prayer.
- Pray daily that your church will embrace the comings and goings that happen in a body looking to participate in the mission of God. This prayer could lead to a “big-picture” mentality that can withstand divisive situations.

Closing Prayer

Lord Jesus, humble us so that we might walk beside You simply with gratitude. Strengthen Your ministries both local and global. Thank you for those who have preceded us, and we pray for those who are making disciples globally right now. Lead us to those You want us disciple, and remove any hindrances that would prevent discipling from taking place. Give us wisdom to know when to move on and the discernment to do it well. Amen.

Resources

Asia-Pacific Region Editor. "Working toward unity in the Philippines" *Engage Magazine* (www.engagemagazine.com) 05 Feb. 2010: n. pag. Web. 14 Aug. 2012.

Armstrong, Scott. "Shining brighter together" *Engage Magazine* (www.engagemagazine.com) 19 Jan. 2012: n. pag. Web. 14 Aug. 2012.

Garman, Larry, 14 June 2012, e-mail to Ann Baldwin.

Sunday School and Discipleship Ministries International. The Discipleship Place (www.thediscipleshipplace.org).

Information Sheet

LESSON 12—Planning a Legacy of Leaving

What Is the Church of the Nazarene Doing?

Larry and Addie Garman, retired Nazarene missionaries, served 45 years in the jungles of Peru. Larry went to Peru as a doctor—a layman who, over time, received many more responsibilities. This provided ideal training for discipling the Peruvians.

Larry writes:

When we started in 1965, there were no churches and only one small Sunday School. Since the people had no experience conducting church services, we started with the basics. We trained leaders as fast as possible and put them in charge of congregations, emphasizing Bible training, stewardship, and personal responsibility. From the beginning, we had to trust the Peruvians to administer their churches.

Did we have disappointments? Certainly! But the leaders quickly learned that the church depended on them. It was easier to let them function, struggle, and develop an indigenous approach.

Leaders usually emerge if we allow them that freedom. The three districts among the Aguaruna, Huambisa, and Metizos are now all led by indigenous leaders.

Our philosophy has been: set the example, train them, then turn them loose. Continue to train, encourage, praise them, and watch them go at it.

Source: Larry Garman

Get Involved!

Do you consider your area of expertise a ministry? The act of sharing your passion for what you do and inviting others to participate is a Christ-like attribute. Find a younger person who shows an interest in your hobby or occupation, and allow them to join you. The point isn't to just pour your life into someone, but for both of you to pour life into each other.

Pray

- Pray for the young people in your church by name.
- As you pray for ministries in your church, pray for God to bring about change in those areas and ask Him to fortify your church for the death and rebirth that occurs.
- Pray that your church will embrace comings and goings as all of you participate in the mission of God.

Living Mission CAUSE: Barriers

Introduction

Jesus never left His home country, but consistently broke down barriers: socializing with outsiders, touching the unclean, and sharing meals with His enemies. He even overcame the barriers of sin and death! Because of Jesus, every obstacle can be overcome. And the Holy Spirit helps us continue Christ's work of building bridges and tearing down walls with the Father's love (Matt. 27:51-53; John 3:16-17; Acts 1:8).

What is "cross-cultural ministry?" How do we minister cross-culturally if we do not leave our countries or know anyone from beyond our borders? This CAUSE should expand "cross-cultural ministry" by helping your people love others across a variety of boundaries.

Involvement Opportunities

From remote nations to next door, there are many ways for Nazarenes to cross barriers in God's name, reaching out to any who are different whether they connect to the Church of the Nazarene or not.

Planning

Meet with your pastor and mission leaders. Review each week's presentation, considering your church's culture and discussing advantages and disadvantages. Pray together, asking the Holy Spirit for wisdom and guidance; and review the church calendar to plan an appropriate time to present the BARRIERS CAUSE.

Decide who will lead the CAUSE. Ideally, one person should coordinate it with different presenters weekly. Involve people passionate about these "cross-cultural" topics. Consider teens' and young adults' participation. The pastor and NMI president should be supportive, aware of progress, and available to answer questions; however, the presenters are responsible for the weekly sessions.

Leaders and weekly presenters should read the article by Dr. Geneva Silvermail in *Engage Magazine*, available online at engagemagazine.com/content/being-cross-cultural, as well as the devotionals about being a neighbor (also from *Engage* in PDF format at engagemagazine.com/content/faced-suffering-who-my-neighbor). All leaders and presenters should consider the discussion questions from both.

What Are Our Options?

Following are resources related to the weekly emphases for additional information.

- Nazarene Compassionate Ministries partners with congregations to respond to the physical and spiritual needs of the poor, oppressed, and suffering. Go to ncm.org to learn more.
- Prime Time Ministries (primetime.nazarene.org) helps local congregations to celebrate the older adults as valued members of Christ's body. Nazarene Youth International (nyitoday.org) evangelizes, disciples, and trains young people for Christian service.
- The Church of the Nazarene is a member of the World Methodist Council (worldmethodistcouncil.org) and the National Association of Evangelicals (nae.net). These interdenominational bodies are devoted to Christian cooperation in mission and social engagement.
- The Eupan Global Initiative (eupan.net) is a consortium—irrespective of national, cultural, or religious differences—to educate people concerning violence, poverty, and injustice. Eupan's founder and director is Dr. Marty Alan Michelson, associate professor of Old Testament at Southern Nazarene University in Bethany, Oklahoma, U.S.A.
- The Board of General Superintendents of the Church of the Nazarene, in response to concern regarding ministry to the lesbian, gay, bisexual, transgender (LGBT) community, produced two "Pastoral Perspectives" documents. The first describes the biblical, historical, and theological bases for the church's stance concerning ministry to LGBT. Its companion offers further clarification since the publication of the original document. Both are available online at: nazarene.org/ministries/superintendents/pastoralperspectives/display.html.

- The Center for Justice & Reconciliation at Point Loma Nazarene University (San Diego, California, U.S.A.) studies poverty and oppression and teaches Christian social engagement. For more information: pointloma.edu/experience/academics/centers-institutes/center-justice-reconciliation.
- *Engage Magazine* is an online publication of the Church of the Nazarene. People read and share stories of what God is doing throughout the world. Visit engagemagazine.com.

Week 1—Immigration

Say, Immigration takes place worldwide. It creates great need in the host countries, but also provides cross-cultural ministry opportunities for Nazarenes. Nazarene Compassionate Ministries (NCM) provides churches with resources about immigration and refugees (ncm.org/immigration).

Preparation

- For the Activity, ask three people to present the script. Arrange for people to read the scriptures in the “How Do We Respond?” section.

Activity

PERSON 1: I'm a Christian, and I believe we should obey the law, not encourage others to break it. It's called “illegal” immigration for a reason.

PERSON 2: I'm a Christian. The Bible teaches us to welcome strangers. Whether legal immigrants or not, they are people with families. If doing the right thing means civil disobedience, so be it.

PERSON 3: I am also a Christian. We should respect our country's laws, as well as treat all immigrants as human beings for whom Christ died, responding to their needs and protecting their families.

[Ask the group's opinion about what each person said.]

How Do We Respond?

[Ask the scripture readers to present these passages: Exod. 22:20-22, 23:8-9; Ps. 146:6-9; Luke 10:25-37; Eph. 2:11-22.]

Discuss

- What does it mean to be a “foreigner” according to these passages?
- How did the Good Samaritan care for his neighbor?
- How has Jesus destroyed the barrier between His people and foreigners?
- According to these scriptures, how should God's people treat foreigners?
- What would it mean for our church to “not oppress,” “watch over,” or “have mercy” on foreigners?

Week 2—Racism

Preparation

- Provide paper and pens for the discussion questions

Discuss

- What is “racism”? How is it different from “bias” or “prejudice”?
- What experiences has the group had regarding racism, and how were they affected?

Say, Racism has taken numerous forms throughout history and around the world. Sometimes it has been displays of hatred or legal segregation; at other times, racism has been characterized by fear, suspicion, and resentment, all seeds of hatred.

Ask, how is racism exhibited today through fear, suspicion, and resentment?

Read 1 John 4:7-20, and discuss the following:

- How is God's love described in this passage, and how should God's people reflect His love?
- What are your fears and resentments toward other ethnic groups, and how can they be overcome?
- How can your church show God's love to other ethnic groups?

Have people gather in groups of 2-3 to confess prejudice, fear, or resentment against other ethnic groups. Ask the groups to pray for God's healing for themselves, the church, and the community.

Closing Prayer

Heavenly Father, You are perfect Love. You command us to be holy as You are holy. That means we should love with the same sacrificial, transforming love You gave to us. We confess our fears and resentments. Forgive us when we forget that all people are created in Your image and equally loved by You. Send the Holy Spirit to cleanse our church and community of racism, bringing restoration as we seek reconciliation.

Week 3—Intergenerational

Preparation

- Plan an intergenerational gathering (lasting two hours) for your teens and senior adults. Ask two people from each age group to speak, using the points listed in the Activity. Also, ask a senior adult and a teenager to read the scriptures listed in the Activity.
- Announce the gathering several weeks ahead of time.
- Have teens and seniors prepare refreshments.

Say, Many social groups possess their own "cultures." Today, "cross-cultural ministry" will include two groups with considerable differences—senior adults and teens.

Activity

The goal for the intergenerational gathering is for both groups to acknowledge, but rise above, differences in order to turn their eyes toward God.

[Read 1 Tim. 4:12.]

Say, Paul wrote these words to his younger assistant, Timothy, encouraging him to stand firm in his faith and continue teaching about Jesus. Paul wrote that Timothy's godly example would silence any critics.

These words can also apply to older people. While previous generations respected age, today's culture worships youth and beauty, energy and vitality.

Teens and older adults do not frequently interact. While there are differences, both groups are vital to the Church and significant in building the Kingdom.

[Ask the four speakers to share:

1. A brief introduction/testimony,
2. His/her generation's spiritual/earthly needs,
3. How God can use the other age group to help meet the needs.]

How Should We Respond?

Have scripture readers present the following:

- Senior adult—1 Peter 5:1-4
- Teen—1 Peter 5:5-7

Discuss

- What are the “cultural differences” between senior adults and teens? (Note: People should simply state differences, not criticize.)
- How might both groups relate to one another according to this scripture?
- How can senior adults and teenagers in your church respond to each others’ spiritual/earthly needs?

[Invite teens to pray for the senior adults and senior adults to pray for the teens.]

Closing Prayer

Heavenly Father, Your love calls to each of us, no matter our age. Thank you for opportunities to minister to each other and to participate together in Your mission. Forgive us for looking down on other groups and failing to notice Your work in each life. Help us to serve and learn from each other. We ask this in the name of Jesus, Redeemer of our past and Hope for our future.

Week 4—Interdenominational

Preparation

- In advance, ask four people to read the passages listed.
- Several weeks prior to the service, the presenter and a pastor or the NMI president should visit a church of another denomination (outside the Wesleyan tradition). Ask if the other church would partner with yours serving the community. *Clarify that you will not debate theology or try to get their people to attend your church.* Invite their congregation to your church for fellowship and collaboration.
- Announce the event in advance, explaining the event and encouraging your people to come with partnership ideas.

[Have the readers present John 17:20-23; Gal. 3:23-29; and Rom. 12:3-8.]

Say, We are all one in Christ (Gal. 3:28; Rom. 12:5). This is more than hope; it is reality. People often wonder how this can be when denominations’ beliefs and practices are different.

What did Jesus mean when He prayed that all believers would be one (John 17:22-23)? Should we agree on all points of theology? Jesus prayed that His followers would be one “as we are one.” The Father, Son, and Holy Spirit are distinct Persons; yet God is one. In the same way, there is room in God’s kingdom for differences, while being united with each other and God in holy love (John 13:34-35).

Activity

At the event, have a “get-acquainted” time, then brainstorm partnership ideas. Following are examples, but there may be ideas unique to your community.

- Improve church properties and facilities.
- Volunteer together at a soup kitchen or homeless shelter. (Contact the kitchen or shelter regarding arrangements and guidelines.)
- Organize a prayer gathering. Praise Christ together. Each congregation should pray for the other’s needs. Pray for the community, nation, and world. End the gathering with a meal.

Listen, rather than dictate, and take initiative, rather than take charge. Work together. Allow God to speak. And share your experiences on the *Living Mission* Facebook page!

Week 5—Interfaith

Preparation

- Provide paper and pens for the discussion questions

While covering the 2011 “Arab Spring” in Cairo, Maryam Ishani, politics editor for the *Daily News Egypt* newspaper, photographed something astonishing. As Egyptian Muslims knelt in the street to pray for peace, Coptic Christians surrounded them and joined hands, forming a human shield around the Muslims. Also during the protests, some Muslims likewise protected Christians gathered for a Christmas Mass. Their actions beautifully illustrate God’s love crossing “uncrossable” barriers. Despite their differences, human beings risked their safety to protect other human beings.

John 3:16-17 says that God’s love is for the whole world and that God sent His Son not to condemn, but to save the world. John 15:13 tells us that no one has any greater love than to lay his or her life down for a friend. Jesus said this while preparing to die for His *enemies*!

Discuss

- What do you know—not assume—about other religious groups or people who have belief systems other than Christianity (atheists, agnostics, etc.)? How do they view Christianity?
- How can your group address negative notions these groups have about God, Jesus, or the Church? (Remember, the idea is to help others see and encounter Jesus Christ through us.)
- How can your group extend God’s sacrificial love to others? What challenges might you face, and how can you overcome them?

Week 6—Lesbian, Gay, Bisexual, and Transgender

Preparation

- Choose a presenter who will be compassionate to both the panel and the congregation.
- Weeks in advance, plan with your pastor for crossing barriers to the LGBT (lesbian, gay, bisexual, and transgender) community. Discuss whether the event should be held at church or in a “neutral” (rented/borrowed) space.
- Because of the sensitive subject, pray for God’s wisdom and compassion.
- Invite several people from the LGBT community, or their family members, to form a panel discussing LGBT perspectives with the church. Meet with the group and the pastor, explaining your church’s desire to better understand them as people—not as threats. Explain that the church wishes to listen—not to preach, that you want to understand and respond to their needs, hurts, and hopes. Provide copies of the “Pastoral Perspectives” documents, so they understand the Church of the Nazarene’s stance.
- If you do not know of people who are LGBT, two groups who would participate are local organizations of Parents, Families and Friends of Lesbians and Gays (PFLAG—pflag.org) and Exodus International (exodusinternational.org/), a Christian organization that ministers grace and truth to a world impacted by homosexuality.
- Preparing your group in advance: Inform them that the emphasis involves reaching out to the LGBT community, something that is already taking place. Present the purpose of the event to the group, stressing that Jesus Christ did not come to condemn, but to save the world (John 3:16-17) and that He sought those who the religious leaders excluded (Matt. 9:9-13). Ask the group to think about someone they know who is LGBT, pray for that person in the weeks until the event, then invite the person to attend.
- Make copies of the weekly handout. **Distribute the handout to your group after the event.**

Activity

Introduce the panel. Present the purpose—to learn, and tell the group that questions may be asked of panel members in the fellowship time following.

Be prepared with some questions to begin the discussion, if needed.
After the panel discussion, host a meal or coffee and dessert so everyone can interact.

Week 7—Socioeconomic

Preparation

- Ask people to read the scriptures featured this week.

Say, The Bible says much about wealth and stewardship. Scripture does not promote class warfare, pitting rich against poor. The Bible warns against envy and greed, laziness and exploitation; its advice on stewardship applies to everyone.

[Have a reader present James 5:1-11.]

Discuss

- What is the writer's tone concerning the rich?
- What sins are condemned, and what are the consequences?
- How are those suffering under such people to respond?
- How do you personally feel about the rich? Why?

Say, A 2010 report by the Swiss bank Credit-Suisse stated that adults in the United States, Canada, Western Europe, Israel, Kuwait, Japan, and Australia hold the majority of the world's wealth. If you live in one of these areas, you are among the richest people on earth!

People's needs are not limited to the material. A 2009 University of Rochester study showed that pursuing financial security does not lead to satisfaction. In fact, it showed that reaching materialistic goals actually contributes toward dissatisfaction.

These two studies tell us:

- The wealthy need love, fulfillment, and purpose just like any other human being (Ecc. 5:10).
- Wealth is relative. You may not consider yourself rich, but compared to the majority of the world, you may be incredibly wealthy.

How Should We Respond?

[Ask people to read: James 5:1-11; 1 Tim. 6:7-10; James 4:1-3; Matt. 19:16-26; Prov. 22:2; Gal. 3:28.]

- What do these verses reveal about the spiritual needs of the rich?
- According to the passages, how should the rich and the poor treat one another in church?
- What are some ways your group can respond to the physical and spiritual needs of both rich and poor?

Say, People are not commodities to be exploited. The rich should not be envied for their wealth, nor should the poor be mistreated. Rich and poor are the same under God: each created and redeemed by God to participate—together—in His mission to the world.

Week 8—Bullying

Preparation

- Ask a young person to read the excerpt from Eric Harris's journal.
- Gather candles and something with which to light them.
- Ask young people to read the scriptures aloud.

[Journal reader gives presentation by candlelight.]

Everyone is always making fun of me for how I look and how weak I am. Well, I will get you all back: ultimate revenge. You people could have shown more respect, treated me better,...Then again, I have always hated how I looked, I make fun of people who look like me, sometimes without even thinking,...That's where a lot of my hate comes from, the fact that I have practically no self-esteem....As of this date I have enough explosives to kill about 100 people,...And that just isn't enough. Guns! I need guns! Give me some firearms.

Source: Excerpts from Eric Harris's journal

[The reader blows out the candle, but remains in place.]

[Scripture readers present these passages: Prov. 10:11-12; Mark 12:28-33; Phil. 2:1-11; Luke 6:27-37; Rom. 12:3-5, 9-21; 1 John 4:7-12, 16-21. As each person finishes reading, he/she lights a candle, stands near the journal reader, and puts an arm around that reader. After all passages are read, readers light the journal reader's candle with their candles at the same time. The leader reads the following.]

Dylan Klebold and Eric Harris were bullied outsiders whose anger boiled over into an act of terror on April 20, 1999, in Littleton, Colorado, U.S.A. They murdered 13 people and wounded 20 more at Columbine High School before committing suicide.

There is **never** an excuse for revenge and violence. But Eric Harris revealed the source of his rage: he was bullied, made to feel worthless, and began seeing himself that way.

Proverbs 10 says "the mouth of the righteous is a fountain of life, but the mouth of the wicked conceals violence." Ephesians 4:29 says, "Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen." Our words have power to encourage or tear down, to give life or destroy it. For better or worse, our words have the power to change lives.

We are surrounded by people who are different. As Christ's followers, we should treat everyone with love and dignity, as unique creations of God, valued infinitely more than we can comprehend.

Victims of mistreatment should not attempt revenge. We should love our enemies, forgive those who sin against us, and let God's love reign in our hearts.

Discuss

- If you have experienced bullying, how did it make you feel and how did you respond?
- If you hurt someone in this way, why? How did they respond?
- How can we exhibit God's love to loners and outcasts?

Week 9—Cross-cultural

Preparation

- Provide paper and pens for the discussion questions.

Say, For eight weeks, we've seen how "cross-cultural" ministry affects all of us. It means embracing all who are not like "us." Let's discuss what we have learned by crossing BARRIERS of every kind with God's love in Christ.

- What were some successes? What were some failures, and what did you learn from them?
- What groups in your community need God's love? How can God use your church to minister to them?
- How have you changed as a result of crossing BARRIERS, and what will you do about it?

HANDOUTS FOR BARRIERS CAUSE

Weeks 1–9

BARRIERS CAUSE

Immigration Handout, Week 1

Did You Know?

- Worldwide, there are an estimated 191 million immigrants.
- 115 million immigrants live in developed countries.
- 20% (approximately 38 million) live in the U.S.A., making up 13% of its population.
- 33% of all immigrants live in Europe.
- 75% live in just 28 countries.
- Women constitute approximately half of all migrants at around 95 million.

Sources: Shah, Anup. "Immigration." Global Issues

(globalissues.org/article/537/immigration#IntroductionWorldwideImmigrantsStatistics). 26 May 2008: n. pag. Web. 15 Oct. 2012.

Prayer Focus

- Pray for immigrants in your area, that their transition to their new home will be smooth.
- Pray for children who migrate with their parents, that their education will not suffer and that they will make new friends quickly.
- Pray for the communities into which immigrants move, that they will be welcoming.

Action Items

- Begin language courses to help immigrants in the transition period. Curriculum is available for churches.
- Begin an after-school tutoring program for students. If you have teachers in your church, ask them to give direction to volunteers.
- Worship with people who speak a different language or have a different cultural or economic background.

BARRIERS CAUSE Racism Handout, Week 2

Did You Know?

- The Holocaust during World War II was against Jews, Romani, and non-whites, among others. (Wikipedia)
- Apartheid was a policy of racial separation implemented in South Africa from 1948 to 1990. All-race national elections in 1994 produced a coalition government with a black majority. (Wikipedia)
- “Caste” is “a division of society based on differences of wealth, inherited rank or privilege, profession, occupation, or race” (Merriam-Webster Online Dictionary). Caste systems occur in many places globally.
- In Rwanda, for more than 100 days, beginning April 6, 1994, the Tutsi and Hutu tribes were engaged in genocide. Approximately 1 million people were killed, including three-quarters of the Tutsi population. (CIA World Factbook)
- United States
 - Housing—in cities, black segregation is similar to 40 years ago; Hispanic segregation is on the rise. (Princeton Study)
 - Median Household Income—white families (\$51,861), black families (\$32,584), Hispanic (\$38,039) (The Census Bureau)
 - Hate Crimes—In 2010, 6,628 hate crimes were reported: racially motivated (47.3%), religious-bias motivated (20%), sexual-orientation motivated (19%), ethnicity/national origin-bias motivated (13%), and disabilities motivated (less than 1%). (Federal Bureau of Investigation)

Prayer Focus

- Focus on a different ethnic group in your community in your prayer time daily. Ask God for wisdom for you to know how to help each group and that God will provide inroads for Christians to work alongside them.
- Pray for your church, that all members will welcome all races as Jesus would.
- Do you have any fear, suspicion, or resentment toward other races? Ask God to help you with such emotions.

Action Items

- Many churches have attendees who are of minority ethnic descent. Pray for those families, get to know them personally, and invite them to share a meal with your family.
- If churches in your area have special services honoring people who have helped alleviate racism in your country, ask if your church can participate. If there isn't such an event, why not host one?
- If there are a variety of ethnic groups in your community, invite them to meet and to think of ways to overcome challenges faced.

BARRIERS CAUSE

Intergenerational Handout, Week 3

Did You Know?

- Senior adults can be “ministers of hope” by
 - Being good listeners
 - Being encouragers
 - Being physically present
 - Reaching out and touching
 - Providing links to the past

Source: “Be a Minister of Hope.” Prime Time Ministries Web site (<http://nazarene.org/ministries/ssm/adult/primetime/display.html>). 22 March 2007: n. pag. Web. 17 Oct. 2012. Click on the “Resources” link.

- Five characteristics for working with youth
 - The God-Centered Heart—You don’t have to be the most knowledgeable Christian in the world, but you do need to understand your faith and have a heart centered on God.
 - The Servant Heart—Being a servant is a huge part of being a Christian. Christ was a servant to man, and He called people to be servants to one another.
 - Listening Ears—Empathy is being able to put yourself in the student’s shoes. You also need to have good listening skills. The opinions of teens will often be expressed through conversation.
 - A Sense of Responsibility and Authority—Just because a teen is a Christian does not mean they make the best decisions.
 - A Positive Attitude—Keep your focus on the good in every situation.

Source: Mahoney, Kelli. “5 Characteristics of an Effective Youth Worker.” About.com (<http://christianteens.about.com/od/youthworkercenter/a/effectiveleader.htm>): n. pag. Web. 21 Oct. 2012.

Prayer Focus

- Pray for the teens in your church, that they will grow strong in the Lord, follow His leading, and find a place of service within your faith community.
- Pray for the senior adults in your church, that the church will recognize their strengths, make use of those strengths, and minister to them.

Action Items

- Coordinate a mentoring ministry within your church between senior adults and the youth.
- Help the teens see opportunities to serve the senior adults and undertake those opportunities.
- Help the senior adults know what to do for the youth of your church.

BARRIERS CAUSE Interdenominational Handout, Week 4

Did You Know?

- Christianity is ranked the largest religion in the world today. In 2010 there were 2.18 billion Christians around the world, nearly a third of the global population.
- As of 2010, 32 percent of the world's population was considered Christian.
- As of 2011, there were approximately 41,000 Christian denominations and organizations in the world. (Considers cultural distinctions of denominations in different countries, so there is overlapping of many denominations.)
- Of the approximate 2 billion Christians in the world in 2011, 279 million (12.8% of the world's Christian population) were Pentecostals, 304 million (14%) were charismatics, and 285 million (13.1%) were evangelicals, or Bible-believing Christians. (Not mutually exclusive categories)
- Missionaries and Christian Workers
 - Unevangelized world—20,500 full-time Christian workers and 10,200 foreign missionaries
 - Evangelized non-Christian world—1.31 million full-time Christian workers
 - Christian world—306,000 foreign missionaries to other Christian lands; 4.19 million full-time Christian workers (95%)
- Approximately 78.5 million Bibles were distributed globally per year as of 2010.
- As of 2010, 159,960 Christians worldwide (on average) were martyred for their faith per year.

Source: Fairchild, Mary. "Christianity Today—General Statistics and Facts of Christianity." About.com (christianity.about.com/od/denominations/p/christiantoday.htm): n. pag. Web. 18 Oct. 2012.

Prayer Focus

- Pray for other Christian churches in your community, that people will be welcomed with the love of Christ and will experience a sense of "belonging."
- Pray for relationships between pastors of your community's Christian churches to be strong, allowing for encouragement within the body of Christ.
- Pray that your congregation will be open to friendships with people of other Christian denominations and traditions.

Action Items

- Collaborate with other Christian churches several times a year for community services. Ideal times for these are during Advent, Christmas, Lent, Easter, etc.
- Join together with other congregations for times of prayer, such as the International Day of Prayer for the Persecuted Church, Global Day of Prayer, and community events.

BARRIERS CAUSE Interfaith Handout, Week 5

Did You Know?

- Religion Adherents
 - Christianity—2.1 billion
 - Islam—1.5 billion
 - Secular/Nonreligious/Agnostic/Atheist—1.1 billion—not a single religion
 - Hinduism—900 million
 - Chinese traditional religion—394 million—combination of Confucianism, Buddhism, Taoism, and traditional non-scriptural/local practices and beliefs
 - Buddhism—376 million
 - Primal-indigenous—300 million—classification of native religions such as forms of shamanism or paganism; primarily tribal and pre-technological peoples
 - African Traditional and Diasporic—100 million
 - Sikhism—23 million
 - Juche—19 million
 - Spiritism—15 million
 - Judaism—14 million
 - Baha'i—7 million
 - Jainism—4.2 million
 - Shinto—4 million
 - Cao Dai—4 million
 - Zoroastrianism—2.6 million
 - Tenrikyo—2 million
 - Neo-Paganism—1 million—modern revivals of ancient ethnic and magickal traditions; usually polytheistic, sometimes pantheistic
 - Unitarian-Universalism—800 thousand
 - Rastafarianism—600 thousand
 - Scientology—500 thousand

Source: "Major Religions of the World Ranked by Number of Adherents." Adherents.com
(http://www.adherents.com/Religions_By_Adherents.html): n. pag. Web. 29 Oct. 2012.

Prayer Focus

- Pray for God to bring people into your life who adhere to religions or belief systems other than Christianity, and ask that He help you know how to build friendships with them.
- If people of other faiths or belief systems suffer persecution or ostracism, pray for their safety and that they will find Christians to be welcoming.
- Pray for your church to know how to build relationships with groups of other faiths, breaking down walls that have been built in the past.

Action Items

- Learn about one of the belief systems listed above, and share what you learned with people in your group.
- Meet with people of another faith for fellowship. Let them know that you want to get to know them. If they are from a different culture than yours, perhaps you could bring foods from your cultures and share them.
- Many areas have interfaith organizations. Why not participate in one of their events? Look on the Internet or in your local newspaper for information.

BARRIERS CAUSE

Lesbian, Gay, Bisexual, and Transgender Handout, Week 6

Did You Know?

- Most adults affirm the importance of faith in their lives, regardless of their sexual orientation.
- Straight adults (72%) were more likely than gay adults (60%) to describe their faith as “very important” in their life.
- Most Americans consider themselves to be Christian; however, there is a gap between heterosexuals who identify themselves as such (85%) compared to homosexuals (70%).
- While 71 percent of straights have an orthodox, biblical perception of God, just 43 percent of homosexuals do.
- “A substantial majority of gays cite their faith as a central facet of their life, consider themselves to be Christian, and claim to have some type of meaningful personal commitment to Jesus Christ active in their life today.” (George Barna)

Source: Barna Group (barna.org/barna-update/article/13-culture/282-spiritual-profile-of-homosexual-adults-provides-surprising-insights)—statistics for the United States of America

- 4 in 10 LGBT youth say the community in which they live is not accepting of LGBT people.
- Roughly three-quarters of LGBT youth say they are more honest about themselves online than in the real world.
- 9 in 10 youth say they are out to their close friends, and 64 percent say they are out to their classmates.
- 75 percent of LGBT youth say that most of their peers do not have a problem with their identity as LGBT.

Source: Human Rights Campaign (hrc.org/youth/view-statistics#.UH_p7re9Kc0)—statistics reflect the United States of America

- Little research has taken place regarding same-sex behaviour in non-Western countries.

Source: Avert.com (avert.org/gay-people.htm)

Prayer Focus

- Pray for the needs of your local LGBT community.
- Pray for families of LGBT people.
- Add requests that you heard from your time with the panel mentioned in the lesson.

Action Items

- Research your local LGBT community.
- Get involved in your local HIV/AIDS walk.
- Host a community clean-up day, and invite a local gay establishment to help.
- Offer to volunteer at a local HIV/AIDS hospice or health clinic.

BARRIERS CAUSE Socioeconomic Handout, Week 7

Did You Know?

- People living on less than US\$1.00 a Day (2000)
 - Latin America and Caribbean—49 million; 12 percent of population
 - West Asia and North Africa—5 million; 3 percent of population
 - Sub-Saharan Africa—169 million; 44 percent of population
 - South Asia—515 million; 41 percent of population
 - East and Southeast Asia—320 million; 19 percent of the population
- More than 1 billion people in the world live on less than US\$1.00 a day—considered absolute, rather than relative, poverty.

Source: "Wealth and Poverty: What Is Poverty?" Infoplease.com
(<http://www.infoplease.com/cig/economics/poverty.html>)

- The median income worldwide—the amount that is between the least and the highest amounts—is US\$850.
- People who have incomes of US\$41,000 are in the top 3 percent in terms of the richest people in the world.
- If the trillion dollar worldwide economy were evenly split up between Earth's 6.7 billion people, the average income would be US\$7,000.
- Countries that have average incomes of about US\$7,000 include Chile and Mexico.
- The country with the highest median income is Switzerland: US\$60,288; the U.S. median income is US\$50,233.
- Three billion people in the world live on less than US\$2.00 per day.

Source: wiseGEEK (wisegeek.com/what-is-the-median-income-worldwide.htm)

Prayer Focus

- Pray that socioeconomic barriers will be broken within your congregation and your community.
- Pray for the wealthy and the poor of your community, that God will meet them at that their point of need.
- Pray for God to give wisdom to church leaders around the world, so they will help the people in the areas where they serve.

Action Items

- Volunteer in an after-school program for children in need in your community.
- Help your church develop a literacy program or language training in your community.
- Volunteer at a local compassionate ministry center. If there is not one in your area, should your church establish one?

BARRIERS CAUSE Bullying Handout, Week 8

Did You Know?

- Every 30 minutes a teenager attempts suicide due to bullying.
- About 47 teens are bullied every five minutes.
- Victims of cyber bullying show more signs of depression than other bullying victims.
- Cyber bullying is on the rise in dramatic numbers; it is relentless and more frightening if the bully is anonymous.
- There are about 282,000 students who are reportedly attacked in high schools in our nation each month.
- 71 percent of students report bullying as an ongoing problem.
- Teens in grades 6 through 10 are most likely to be involved in activities related to bullying.
- Almost half of all students fear harassment or bullying in the bathroom.

Source: risk(within)reason.com (risk-within-reason.com/2012/03/06/bullying-facts-statistics/)—statistics reflect the United States of America

- Adults can be bullies and be bullied.
- Adults are more likely to use verbal, rather than physical, bullying.
- An adult bully's goal is to gain power someone else and be dominant. They try to humiliate victims.
- Workplace bullying can disrupt productivity, create a hostile work environment, and reduce morale.
- Adult bullies were either bullies or bullied as children. Understanding this may help you cope with their behavior.

Source: "Adult Bullying" (<http://www.bullyingstatistics.org/content/adult-bullying.html>)

Prayer Focus

- Pray for the people in your church and community who are targeted by bullies, that they will seek help early.
- If you are bullied, pray for God to show you how to face the situation and who can help you.
- Pray that your church will be a source of healing for people who are victims of bullies.

Action Items

- Help people know what to do when they are bullied. Invite school leaders who speak on this subject to meet with your congregation.
- Volunteer at a youth organization, listening to children or youth when needed.
- Get to know the children and youth of your church, and pray for them by name daily.

BARRIERS CAUSE

Cross-cultural Handout, Week 9

Did You Know?

- **The Unevangelized World**
 - (38 countries each less than half evangelized)
 - 1.6 billion unevangelized persons (-0.2% p.a.)
 - 29.6% of global population
 - 12.1% of global income
- **The Evangelized Non-Christian World**
 - (59 countries over half evangelized but with church members less than 60%)
 - 2.4 billion evangelized non-Christians (0.3% p.a.)
 - 500 million evangelized but unreached non-Christians
 - 40.1% of global population
 - 35.3% of global income
- **The Christian World**
 - (141 countries with church members 60% or over)
 - 2 billion Christians (1.4% p.a.)
 - 33% of global population
 - 52.6% of global income
 - **Christians spend:**
 - ❖ 99.9% of Christian income on themselves
 - ❖ 0.09% on the Evangelized Non-Christian World
 - ❖ 0.01% on the Unevangelized World

Source: "Today's global mission: the status of world evangelization in AD 2000." Center for Global Christianity (gordonconwell.edu/resources/documents/gd34.pdf): n. pag. Web. 22 Oct. 2012.

Prayer Focus

- Pray for the people in the unevangelized world, that God will send missionaries and other church leaders to minister cross-culturally to them.
- Pray for those people who have not accepted Christ as Savior in the evangelized non-Christian world and for Christians to be willing to cross barriers to witness to them.
- Pray for pre-Christians in the Christian world, that believers will witness to them, and for Christians to be willing to give so the remainder of the world will know Christ.

Action Items

- Make plans to continue to learn about other cultures in your community and to break down barriers between your culture and theirs.
- Help your mission leaders in your church plan cross-cultural events in your community.
- When mission speakers come to your church, ask how they crossed cultural barriers in the places where they served.

Living Mission CAUSE: Human Trafficking

Every day, human beings are tricked, trapped, and trafficked. The problem is immense. GOD IS BIGGER.

Today, millions of people are trapped in forced or bonded labor and sexual slavery globally. Virtually every country is involved in trafficking activities, either as a country of origin, destination, or transit.

Trafficking devastates its victims, who often suffer physical and emotional abuse, rape, threats, and even death. The U.S. Department of State notes that “the impact of trafficking goes beyond individual victims to undermine the health, safety, and security of each nation it touches.”

There is hope! More than two billion Christians globally have the opportunity and the obligation to respond redemptively to this crisis. The global church, operating locally, can be a powerful force in the battle against trafficking and for its victims’ restoration.

Involvement/Giving Opportunities

The list of organizations that address human trafficking is extensive. See the “Recommended Agencies and Organizations” on the *Living Mission* Web site (livingmission.com) and print it as a resource.

Planning

Meet with your pastor and local mission leaders. Review the options with your group in mind, and discuss their advantages and disadvantages. Your congregation may be able to adopt more than one, but don’t overwhelm them. Review the church calendar to plan an appropriate time to present the HUMAN TRAFFICKING CAUSE.

Discuss the most likely person(s) to lead the CAUSE. It does not have to be the local president or pastor, although their mentoring will be crucial. If a person is passionate about alleviating human trafficking, he or she might generate more excitement for the CAUSE than someone who is already very involved in missions. Also, involve teens or young adults; they can be enthusiastic. And their leadership now will prepare them for the future.

Let the CAUSE leader develop a committee to organize the CAUSE. The pastor and local president should be supportive, aware of progress, and available to answer questions. Helping leaders understand a group’s or church’s culture is essential, but the CAUSE leaders should know they are responsible.

Global Events

International Weekend of Prayer and Fasting for the Victims of Sex Trafficking

Annual—last weekend of September

salvationarmyusa.org/usn/www_usn_2.nsf/0/2E617561A12EFFB6852574440043C4B5?Opendocument

The Salvation Army, the Initiative Against Sexual Trafficking (IAST), and Faith Alliance Against Slavery and Trafficking (FAAST) cosponsor the event. The weekend is held the last weekend of September, and resources, such as prayer guides, sermons, bulletin inserts, and Bible studies, are available online.

Freedom Sunday

Any Sunday of the year—annual global celebration of Freedom in February

freedomsunday.org

Freedom Sunday is a worship opportunity to help churches become more active in opposing modern slavery. On Freedom Sunday the global church prays, proclaims, sings, and intercedes. The event empowers worshippers to move beyond awareness to action. Freedom Sunday resources from a wide variety of sources are available on the Web site.

Additional Resources

A bibliography, additional recommended reading, resources for initiating a ministry, and additional audio and video content are provided. See “Additional Resources” on the *Living Mission* Web site (livingmission.com) and print the resources.

Week 1—Introduction to Human Trafficking

Preparation

- Copy the Week 1 handouts, “Introduction to Human Trafficking” and “Eight Things You Need to Know Quiz,” for each member of the group.
- Gather pencils for the quiz.
- Make one copy of the “Eight Things You Need to Know Answer Sheet.” Cut the answers apart and distribute them to eight people in the group, to be read aloud at the appropriate times.
- If you are going to watch the video clip, set up the DVD player and TV/projector to play video, and download the clip.

Activity

[Show the video clip *Two Little Girls* (available at <http://www.youtube.com/watch?v=udHSutTF4Us>) as an introduction. Length: 3 minutes, 5 seconds.]

[After the video, distribute the quiz and pencils to the group. Allow a few minutes for the group to take the quiz individually (or you may read it aloud, allowing the group to collaborate). After the group completes the quiz, read each question aloud, ask for responses, then ask the person holding the answer with the corresponding number to read it aloud.]

Say, You may have other questions! For instance, what makes people vulnerable to trafficking? How could so many people be tricked, trapped, and trafficked? Over the next few weeks we will learn more about human trafficking—and the hope in the person and the PEOPLE of Jesus Christ for rescue and restoration.

[Distribute “Introduction to Human Trafficking” handout as people leave.]

Week 2—Vulnerability Part 1: Poverty and Gender

Preparation

- Copy the Week 2 handouts, “Vulnerability, Part 1” and “Role-Play” for each member of the group.

Activity

Say, How will I provide for my life...for my family? Many of us feel the impact of the economic downturn, but the situation places the heaviest burden on those most fragile. Women are most affected when disaster strikes, governments collapse, or regimes fail, because they are more likely to lose their employment and because the collapse of systems of social protection means an increased burden of family and care work. It also increases vulnerability to prostitution and human trafficking.

For those already trafficked, decreasing income—plus increasing competition—can result in worsened conditions, longer hours, anxiety, depression...and increased suicides.

In many world areas, society stigmatizes women, parents of sold children, and trafficking victims in general, based on the rationale that “people from decent families don’t get themselves into such situations.”

A similar stigma applies to the woman in our role-play today.

[Distribute copies of “Role-Play” to everyone. (**Note:** some people are uncomfortable with this type of activity. Give roles to those who enjoy such tasks.) Have participants role-play the situation.]

[Have the group discuss the questions provided at the bottom of the sheet.]

[Distribute "Vulnerability, Part 1" handout as people leave.]

Week 3—Vulnerability Part 2: Abuse

Preparation

- Copy the Week 2 handout "Vulnerability, Part 2" for each member of the group.
- Make one copy of "Julia's story" (in the Activity section).
- If you are going to watch the video clip, set up the DVD player and TV/projector to play video, and download the clip.
- Cut pieces of paper shaped like stones (5-10 per person) and print "Global Risk Factors for Human Trafficking."
- Place a large cross in the room where you meet.

Activity

[Present the video, *Stones in a Backpack*, Episode 1 (available at wsbt.com/news/ktuu-prostitution-in-alaska-how-it-happens-20110228,0,4686434.story ; length: 1 minute, 25 seconds or 3 minutes, 57 seconds, depending on time constraints).]

Note: Although the program refers to teen prostitution, all minors in prostitution are victims of trafficking.

Julia's Story

[Have a volunteer read the following aloud.]

Julia's parents divorced when she was 6 or 7; and she lived with her mother, who remarried. Julia's stepfather began sexually abusing Julia when she was 10 years old. In the fourth grade, she began using drugs.

The abuse stopped when, at age 14, Julia left home; however, that same year, she dropped out of school and began the life of a prostitute. Julia was picked up by law enforcement for prostitution and sent to her biological father by juvenile authorities, whose best friend sexually abused her.

Julia became pregnant and had a daughter when she was 16. She returned to the street where she was exploited by her pimp.

Ask, What made Julia vulnerable to being trafficked into prostitution? (Allow time for people to discuss.)

Individual (or Small Group) Task

On the stone-shaped paper, write down situations that make people vulnerable to exploitation. See "Global Risk Factors for Human Trafficking" (*Living Mission—Walk Humbly* CAUSE on the *Living Mission* Web site [livingmission.com]) for ideas.

Say, Lay your "stones" at the foot of the cross. These issues are too heavy for victims to carry; they are also too heavy for us to carry. They are NOT too heavy for Jesus.

[Distribute "Vulnerability, Part 2" handout as people leave.]

Week 4—Exploitation

Preparation

- Copy the Week 4 handouts, "Exploitation" for each member of the group.

- Gather blank paper and pencils for the group.

Activity

The city of Atlanta, Georgia, U.S.A., started a campaign to end the demand for sexual services. They call it the “Dear John” campaign.

“Dear John” is a public education campaign to end the commercial sexual exploitation of children. The campaign seeks to educate and activate audiences to help eliminate the problem. The campaign features a letter from Mayor Shirley Franklin:

Dear John: You have been abusing our kids, prostituting them, and throwing them on the street when you’re done. As mayor of Atlanta, I have promised to listen to people. Kids are no exception. When you buy sex from our kids, you hurt them, you hurt our families, and you hurt our city. It’s over, John. No more, Not in Our City.

If you could write a letter to people who exploit others, what would you say? Take a moment to consider: who will you write...a trafficker, a “john,” a consumer who demands cheap goods made with forced labor?

Take three minutes and write your thoughts on the paper provided.

[Distribute “Exploitation” handout as people leave.]

Week 5—What Makes People Vulnerable in My Community? Exploration and Integration of Learning

Preparation

- Copy the Week 5 handouts, “Human Trafficking in My Community,” “What Makes People Vulnerable in My Community?” and “Identifying Victims of Human Trafficking” for each member of the group.
- Find a news article related to human trafficking in your community, state, or country. Make copies for everyone in the group.
- If you are going to watch the video clip, set up the DVD player and TV/projector to play video, and download the clip.

Activity

The challenge: develop eyes to see clues that trafficking is happening and to identify vulnerable individuals.

[Show two-minute clip from *Grace and Peace*: <http://vimeo.com/40893184>.]

[Distribute the news article and the handout “Human Trafficking in My Community.” Describe how you found the information, saying how easy or difficult it was. Allow the group to work independently for a few minutes to read the article and answer the questions on the handout.]

[As a group, create a list of vulnerable people in your community. Save the list for the coming weeks.]

[Distribute “What Makes People Vulnerable in My Community?” and “Identifying Victims of Human Trafficking” handouts as people leave.]

Week 6—Biblical Foundations for Engagement Part 1: Dignity and Identity—The Victim

Preparation

- Copy the Week 6 handout “Biblical Foundations for Engagement, Part 1” for each member of the group.
- Paper currency (significant amount) to use in the Activity.
- Ask someone to read Luke 15:8-10, NASB, during the session.
- Make one copy of handout “Child of God” (the story), and ask someone to read it to the group.
- Download the song “Child of God,” or have someone prepared to sing it. See “Additional Resources” on the *Living Mission—Walk Humbly CAUSE Living Mission* Web site (livingmission.com) and print it as a resource. Secure sound equipment, if necessary.

Activity

[Hold the currency up. Ask the group, “Who would like this?” (Look for hands.) Crumple up the currency. Ask, “Who still wants it?” (Again, look for hands.) Drop the currency on the floor and step on it. Ask, “Who wants it now?” (Look for hands.)]

Say, No matter what I did to the money, you wanted it because it did not decrease in value. It was still worth (amount of currency). In life, people are dropped, crumpled, and ground into the dirt by decisions made and circumstances faced; they feel worthless. But no matter what has happened or what will happen, they will never lose their value. Dirty or clean, crumpled or finely creased, they are still priceless. Their worth comes not in what they do or who they know, but by WHO THEY ARE and WHOSE THEY ARE. (Source unknown)

Jesus’ parable of the Lost Coin (Luke 15:8-10, NASB) speaks to this issue.

[Ask the scripture reader to present the passage.]

Say, The silver coin has real value. It’s worth something, MORE than worth the effort to recover it. Trafficking victims are precious to God! Like the coin, these people bear the image of the One who made them. However, the longer a coin is lost, the more difficult it is to see that image under the layers of dirt and sin...and the less likely it is to be found again.

It is a lot of work, mess, and upheaval to turn a house upside down for one coin. But it is worth it!

[Ask the reader to present the handout “Child of God” (the story).]

[Close by listening to the song “Child of God.”]

[Distribute “Biblical Foundations for Engagement, Part 1” handout as people leave.]

Week 7—Biblical Foundations for Engagement Part 2: Dignity and Identity—The Church

Preparation

- Copy the Week 7 handouts “Biblical Foundations for Engagement, Part 2” and “Theology of Ministry—Human Trafficking” for each member of the group.
- Ask two people to read the following passages: Psalm 33:5, NIV, and Psalm 89:14, NIV.

Activity

[Ask the scripture readers to present the passages.]

Say, As Nazarenes, we are a holiness people. We want people in our churches to pursue and practice holiness.

The psalmist wrote, "Righteousness and justice are the foundation of your throne; love and faithfulness go before you."

Ask, "What are those two foundations?" (Wait for responses.)

Say, "In Greek, righteousness and justice are concepts that can't be separated. It's the same word—*dikaosynē*! Righteousness is the inward expression and justice is the outward expression of the same idea.

As holiness people (and human beings), we sometimes leave God's concern for justice on the sidelines of our lives...or to some ministries that focus on such issues. How would we feel if only a few people in our churches worked on "holiness issues"?

God, whose kingdom we pursue, loves justice; and He is deeply troubled by injustice. We should be, too!

[Distribute the handout "Theology of Ministry—Human Trafficking." Ask people to work in small groups, reading the statements aloud and working together to craft a beginning to their "theology of ministry."]

[Distribute "Biblical Foundations for Engagement, Part 2" handout as people leave.]

Week 8—Responses

Part 1: Prevention, Intervention, and Restoration

Scripture Reference: Luke 19:10

Preparation

- Copy the Week 8 handouts "Responses, Part 1," "What the Church Can Do," and "How to Battle the Crime Du Jour" for each member of the group.
- Download the audio file "Human Trafficking Victims: Mike's Story" (salvationarmy.org.uk/uki/Male_Trafficking_Case). Secure sound equipment, if necessary.
- Copy the list of vulnerable people (from Week 5) to a piece of poster board or display it by some other means.
- Have "Recommended Agencies and Organizations" available for review during the "Activity" section. See "Additional Resources" on the *Living Mission—Walk Humbly* CAUSE *Living Mission* Web site (livingmission.com) and print it as a resource.

Activity

Read, "The greatest resources in the global church for fighting the evil of sexual slavery and giving survivors transformational care are people of faith who are the Church. Men and women in local churches around the world can offer their skills as counselors, doctors, social workers, teachers, lawyers, and spiritual parents. They can take up the challenge and provide faith-based care that addresses each area in survivors' lives in order to provide the holistic care they desperately need to begin a new life."

Source: *Hands that Heal* curriculum

[Hold up "Recommended Agencies and Organizations."]

Say, Global Christians are engaged in ministries of prevention, intervention, and restoration. Take a look at the examples to be informed, inspired, and involved!

Say, A few weeks ago, we made a list of people who are vulnerable in our community. What would it look like for our church to be part of their stories? To begin, we must ask two questions: What do they need, and what can we do?

Three Principles

Say, A ministry to exploited people in Athens, Greece, offers three principles.

[Write the key phrases (in bold) on the poster board. Read the remaining text.]

- **Listen to God** (and do what He says!). The Old Testament gives many examples confirming that obedience was the key to victory for God's people.
- **Listen to others** working in this area (police, government agencies, non-governmental organizations, other churches). What are the gaps? What could we do that would make a difference for vulnerable people here?
- **Listen to the people that you want to serve**. Don't offer what is convenient or seems important to you. Ask them what they need and want.

Say, The Church offers HOPE in Christ for restoration and redemption. No other organization can offer this!

[Distribute the handout "What the Church Can Do." Have the group review the list, circling items they (as individuals) or the church could do. Collect the sheets, tally the responses, and return the sheets to the participants during Week 9.

[Distribute "Responses, Part 1" and "How to Battle the Crime Du Jour" handouts. Review the Action Items, and participate in the "Act" section.]

Week 9—Responses Part 2: Partnership, Policy, and Business as Mission

Preparation

- Copy the Week 9 handout "Responses, Part 2" and "Business as Prevention and Restoration" for each member of the group.
- Make two copies of the "Stories of Help and Hope" handout, and ask two people to read them to the group.
- Print two pictures of bridges (google "bridge, images")—one broken, impassable; the other sturdy, well-used—for showing to the group.
- Return the group's "What Can the Church Do?" sheets as a reminder.

Activity

[Ask the readers to present the "Stories of Help and Hope."]

Say, These and other groups respond to the issues and victims of human trafficking in their countries. No one organization can do everything to bring help and hope to millions living in slavery. While that sounds bad, it is an opportunity to work with others to help people find freedom.

[Show the picture of the broken bridge.] **Say**, Often, this is what the path to freedom looks like for victims wanting to escape exploitation. The journey is risky, and there are gaping holes in the bridge. Many won't make the journey if the bridge is not complete! Different services are needed, as different people are involved.

Our church cannot meet the challenge of human trafficking alone. Every part of the bridge is valued and needed. What plank do you think our church is meant to be?

[Ask for brief reports from the Action Teams. Summarize the results in a few words.]

[Display the picture of the completed bridge. Ask someone from the group to pray for the creation of a bridge from exploitation to freedom in your community and in other communities around the world.]

[Distribute "Responses, Part 2" and "Business as Prevention and Restoration" handouts as people leave.]

HANDOUTS FOR HUMAN TRAFFICKING CAUSE

Weeks 1 - 9

HUMAN TRAFFICKING CAUSE

Introduction to Human Trafficking—Handout—Week 1

Did You Know?

- There are more slaves in the world now than at the height of the Atlantic slave trade.
- Trafficking victims are subject to gross human rights violations, including rape, torture, forced abortions, starvation, and threats of torturing or murdering family members. (The Protection Project)
- More than 1 million children globally are forced into the sex trade every year. (UNICEF)
- The average age of entry into prostitution is 12 to 14 years old.
- Human trafficking is phenomenally profitable and is the second largest criminal enterprise in the world. The total market value of human trafficking is estimated in excess of \$32 billion. (United Nations)

Scripture: Prov. 24:11-12, NIV; Isaiah 42:22, NKJV

Pray

- Give thanks to God, recognizing that He is more powerful than the evil in our world! Thank Him for specific aspects of His character: that He loves every person He created, that He is “mighty to save,” etc.
- Ask God to help you to understand and engage with the topic of human trafficking without fear because He is with you. Invite Him to show you how you can be part of His plan of redemption and restoration for those who are exploited.
- How many are trafficked? Rice is a staple throughout the world. Imagine four pounds (two kilos) of rice: the approximate 120,000 grains represent the number of women and girls trafficked into sexual exploitation in Western Europe every year. The next time you are in the market, hold a few bags of rice and pray for God to bring freedom to enslaved women and children, as well as others trafficked around the world.

What Next?

- What surprised you most? Tell someone else something you learned about human trafficking today. Talk, tweet, or Facebook it!

HUMAN TRAFFICKING CAUSE
Eight Things You Need to Know Quiz—Handout—Week 1

1. The global definition for the crime of human trafficking consists of three parts. Which of the following is NOT an essential part of the definition?
 - a. Action (harboring, recruiting, transporting)
 - b. Inappropriate means or coercion (lying, force)
 - c. Exploitation (trafficker, and not victims, receives primary benefit)
 - d. Movement (crossing borders)

2. How many people are enslaved around the world right now?
 - a. 27 million
 - b. None
 - c. 2 million
 - d. 20.9 million
 - e. No one really knows

3. The movie *Pretty Woman*, featuring Julia Roberts, is a realistic depiction of the experience of commercial sexual exploitation—hard, but hopeful.
True
False

4. Prostitution is the same as trafficking.
True
False

5. Illegal immigrants are victims of trafficking.
 - a. Always
 - b. Sometimes
 - c. Rarely
 - d. Never

6. Human Trafficking is a growing global evil. Following are some examples of how traffickers adapt to exploit more people. Which one is NOT a current trend in global trafficking?
 - a. Women tricking and entrapping other women (and even men) for exploitation.
 - b. Moving exploitation to private or rural locations, away from cities.
 - c. Men are increasingly becoming victims of exploitation.
 - d. Use of social media and other technology to search for vulnerable people.

7. In your opinion, why do people get caught in human trafficking or sexual exploitation?

8. I don't need to be concerned about human trafficking because it doesn't affect me or my community.
True
False

HUMAN TRAFFICKING CAUSE
ANSWERS—Eight Things You Need to Know Quiz—Handout—Week 1

- 1.d. Movement. Human trafficking is primarily a crime of EXPLOITATION. Traffickers exploit people for HUGE profit.
- 2.b. None. It is hard to count people who are largely invisible (and often hidden).
 The International Labour Organization estimates that 20.9 million people worldwide are exploited today; many experts say closer to 30 million. Approximately 600,000 to 800,000 people are trafficked across international borders annually. (U.S. Department of State)
3. False. For victims, the experience of sexual exploitation often includes:
- Extortion
 - Isolation
 - Health risks
 - No freedom of movement
 - Debt
 - Mental health issues
 - Violence, beatings
 - Rape
 - Torture
 - Forced abortions
 - Starvation
 - Blackmail
 - Threats of torturing or murdering family members
 - Threats of death
- Some research indicates that life expectancy is just 7 years once a child is commercially exploited. The homicide rate among sexually exploited women is up to 40 times higher than the general population.
4. False. A person in prostitution may or may not experience all the conditions for trafficking; however, prostitution IS exploitation. Any child under the age of 18 working in prostitution is considered a victim of trafficking.
- 5.b. Sometimes. Illegal immigrants are more VULNERABLE to trafficking than many others.
6. All of these are actual trends. Traffickers are constantly adapting and looking for new avenues for exploitation. The global economic crisis has been a boon for traffickers, as they have a larger group of desperate people to choose from.
7. Share your own opinion briefly. There is not one "right" answer.
8. False. "One police commander said to me, 'the only way not to find this problem in any community is simply not to look for it.'" Belles, *In Our Backyard*
 Hosea 4:6, NIV, says, "My people are destroyed from lack of knowledge."
 Traffickers "are known to recruit at malls, fast food restaurants, schools, and after-school programs." (Shared Hope)
 Trafficking is devastating to victims, but the impact of it goes further, creating global health risks and strengthening the growth and influence of organized crime wherever it exists. (U.S. Department of State)

HUMAN TRAFFICKING CAUSE Vulnerability, Part 1—Handout—Week 2

Did You Know?

- Although men are increasingly trafficked, women are still disproportionately exploited in forced labor, as well as sexual servitude. Because of population growth and poverty, women and children are more available and cheaper than ever before.
- Women all over the globe continue to face economic, educational, and employment-opportunity disparities between them and their male counterparts. Many societies still favor sons and view daughters as an economic burden. Desperate families in some of the most impoverished countries sell their daughters to brothels or traffickers for the immediate payoff and to avoid having to pay the dowries to marry their daughters. (Francis T. Miko, *Trafficking in Persons: U.S. Policy and Issues for Congress*)
- "Lack of choice can enslave a child or woman [or man] as effectively as a locked door." —Shane Claiborne

Scripture: Prov. 30:8-9, NIV; James 1:27, NIV

Pray

- A growing number of women are involved in human trafficking, not only as victims, but as traffickers. Female offenders have a far more prominent role in present-day slavery than in most other forms of crime. Pray for the trapped AND the traffickers, especially former victims who have become perpetrators.
- Pray for the development of impoverished nations, so that the people in such countries might know a decent standard of living, have meaningful education and employment opportunities, and thus escape the desperate circumstances that make people vulnerable to commercial exploitation and trafficking. (Salvation Army)

Action Items

- **Discuss:** "Until women, globally, are less marginalized, no one can realistically view prostitution as a 'choice'—even if it may sometimes be an immediate tool for survival." (Johnson, Julie B. "Ain't I a Human?" *PRISM* Magazine [\[issuu.com/prismmagazine/docs/pages_from_prism_mar.apr_2010_aint_i_a_human\]](http://issuu.com/prismmagazine/docs/pages_from_prism_mar.apr_2010_aint_i_a_human), March/April 2010: n. pag. Web. 25 Oct. 2012.)

HUMAN TRAFFICKING CAUSE Role-play—Handout—Week 2

Have one woman represent a woman enslaved in prostitution who comes to the market to buy bread. How would she look? How would she act?

Choose someone to represent Jesus meeting the woman in the market. On the basis of how He interacted with the Samaritan woman at the well, enact how Jesus might interact with her in her own city in the twenty-first century. Ask if someone else would portray Jesus differently. Why or why not?

Next, have someone represent a church pastor or other follower of Jesus in the city. Enact how the pastor would relate to the woman. Ask if someone else would portray the church leader's response to the woman in prostitution differently. If so, have them play that role.

Then, have someone honestly portray his or her own response to the woman if the individual recognized she was enslaved in prostitution. Ask if others would react differently. Discuss their personal reactions and why.

From *Hands that Heal: International Curriculum to Train Caregivers of Trafficking Survivors*
<http://www.faastinternational.org> (See *Hands that Heal* link.)

Used by permission on behalf of Faith Alliance Against Slavery and Trafficking (FAAST)

Discuss

1. What would be (or is) the response of our church or church members to people who are sexually exploited in our town or city?
2. Does it look the same as Jesus' response? If not, how is it different?
3. In order to follow Jesus' example rather than society's example, what must be done to begin to change our church's attitude to those in sex slavery?
4. What must you (as an individual) do to make your response more like that of Jesus?

HUMAN TRAFFICKING CAUSE Vulnerability, Part 2—Handout—Week 3

Did You Know?

- 85 percent of those in prostitution in the U.S.A. were sexually abused as children. Other common themes are parental neglect, parental drug use, emotional/physical abuse from a family member, and poverty. (Love146)
- "...All girls are at risk of recruitment solely by their age and gender....The pimps who target and trap teen girls prey on [characteristics caused by abuse],...especially girls in the care of the state child protection system." (Justice Resource Institute)

Scripture

- "Save me, O God, for the waters have come up to my neck. My feet can no longer touch bottom in the deep mire where I am sinking...
"You know how I am insulted and shamed, you know who they are, my tormentors. Shame has broken my heart and brought me to despair. I long for someone who sees me and cares about my pain...
"Those who look to God for counsel and help find new courage in their hearts. God hears the voice of the poor and needy. God identifies with those in bondage."

Source: Paraphrase of Psalm 69:1-2, 19-20, 32-33, "Christian Action and Networking against Trafficking in Women."

- Matt. 18:6-10, NIV; Heb. 13:3, NIV

Pray

- Pray for abuse survivors, that God will equip them for restoration and that they will grasp the His purposes for them!
- Pray for the protection of children from predators globally.

Action Items

- Watch
 - Episode 3—Native Youth and Vulnerability of "Stones in a Backpack"
(fox59.com/videogallery/68270675/News/VIDEO-Stones-in-the-Backpack-The-Burden-of-Teen-Prostitution-Part-3)
 - The Bigger Picture of Exploitation (Rachel Lloyd) [19:24]
(beyondthestreets.org.uk/index.php/blog/entry/the_bigger_picture_of_exploitation_by_rachel_lloyd)
- Discuss
 - "[Society] makes prostitution an identity, not an occupation....Society does not allow an expiration date on that identity, nor a way to be publicly accepted as something else....They think most people in the sex industry are there to support their drug habits, when actually the drugs are used to cope with what is happening to their lives...." —Joe Parker, "How Prostitution Works" (hawaii.edu/hivandaids/How%20Prostitution%20Works.pdf): n. pag. Web. 25 Oct. 2012.
 - How does this impact your thinking about this issue or about women involved in sexual exploitation?

HUMAN TRAFFICKING CAUSE

Global Risk Factors for Human Trafficking—Handout—Week 3

This is not intended to be a complete list; however, it provides a starting point for discussing factors that make people vulnerable to exploitation globally.

- SOCIETAL
 - Poverty
 - Unemployment
 - Lack of opportunity/sustainable livelihood
 - Debt
 - Gender inequality—including exchange of women for dispute settlement
 - Armed conflict/internal conflict/instability/displacement/ civil-ethnic violence
 - Refugee returnees
 - Displaced people
 - Ethnic stereotypes/racism
 - Presence of organized crime groups
 - Friend, distant or immediate relative, acquaintance, “friend of a friend”—someone who abuses the trust relationship
 - Point of first contact—often a woman
 - Recruiter returns from abroad financially established
 - Acceptance of trafficking in social context

- SPIRITUAL
 - Greed
 - Quick fix mentality
 - Fascination with material gain—more often girls in the city
 - Looking for work abroad
 - Idealism/suspension of disbelief
 - “It’s only for a little while,” “it’ll be worth the price,” “it won’t be THAT bad.”
 - Lust
 - Demand
 - Injustice and oppression
 - Systemic injustice
 - Despair, hopelessness
 - Resignation/fatalism
 - Perceived lack of options
 - Change in women’s self-image—“What’s the point? I’m already ruined.”
 - Lack of Christian values (i.e., towards the selling of sex)—personal and societal
 - Immigration policies (West)
 - Corruption (East and South)
 - Bad laws, poor border control, weak governance

- PERSONAL
 - Difficult family background
 - Childhood sexual abuse
 - Broken family (divorce, death)
 - Domestic violence
 - Single mother
 - Elderly parents
 - Illness or incapacity of one or both parents
 - Threatened with forced marriage
 - Lack of skills—not graduating school/financial problems in education
 - Lack of support network (family, friends, church, work, etc.)
 - Isolation/naivety/inexperience
 - Offered “work abroad”
 - Homelessness—street kids, etc.
 - Low self-esteem
 - Mental illness
 - Addiction issues
 - Lack of information on conditions in destination countries

HUMAN TRAFFICKING CAUSE Exploitation—Handout—Week 4

Did You Know?

- Commercial exploitation is primarily for financial or other economic interests. Economic interests may be monetary or non-monetary (i.e., food, shelter, drugs); but in every case, the benefits go to the exploiter and the abolition of basic rights, dignity, autonomy, and physical and mental well-being go to the victim. (Salvation Army USA)
- “The demand is the driving force behind trafficking.” —Donna Hughes, University of Rhode Island
- High demand exists worldwide for trafficked women and children as sex workers, cheap sweatshop labor, and domestic workers. Traffickers receive large tax-free profits and continued income from the same victims. (Francis T. Miko, *Trafficking in Persons: U.S. Policy and Issues for Congress*)
- “Sex trafficking is particularly dependent on demand. Without consumers viewing pornography online, without johns willing to pay for sex, there would be no need for sex-trafficked individuals.” —Nita Belles, *In Our Backyard*

Scripture: Psalm 10:8-18, NIV; Eze. 18:30-32, NIV; Eph. 6:12, NKJV

Pray

- Human trafficking has surpassed drug smuggling as one of the most profitable “businesses” in the world. Pray that God would frustrate the efforts of those who benefit from the suffering of others and for “confusion in the camps” of the wicked!
- Pray also that God would change the hearts of the exploiters. They are also made in His image! Pray that they would repent and be restored to right relationship with Him and others.
- Read the “Male Repentance Prayer” from the lesson during your personal prayer time. Are there attitudes or actions of which you need to repent?

Action Items

- **Discuss:** How do you feel about the fact that God loves the perpetrators as well as the victims?
- **Listen:** “God of the Moon and Stars” by Kees Kraayenoord
Album: *This Is My Cry*
Video: [youtube.com/watch?v=mbcLArwrtN8](https://www.youtube.com/watch?v=mbcLArwrtN8)
Lyrics: justsome.lyrics.com/1067007/Kees-Kraayenoord-God-Of-The-Moon-And-Stars-Lyrics
- **Read:**
 - Tunehag, Jennifer Roemhildt. “Human Trafficking: Problems to Solve, People to Serve.” Lausanne World Pulse ([lausanneworldpulse.com/themedarticles.php/1343/12-2010](https://www.lausanneworldpulse.com/themedarticles.php/1343/12-2010)): Dec. 2010. n. pag. Web. 25 Oct. 2012.
- **Watch:**
 - *Demand: A Comparative Examination of Sex Tourism and Trafficking in Jamaica, Japan, the Netherlands, and the United States* (Shared Hope)
[sharedhope.org/Media/VideoResources.aspx](https://www.sharedhope.org/Media/VideoResources.aspx)

HUMAN TRAFFICKING CAUSE
What Makes People Vulnerable in My Community?—Handout—Week 5

“An estimated one-third of the small number of slaves freed in the U.S. each year are delivered from forced servitude because someone just like you or me noticed something that didn’t look right and reported it instead of walking away.”

—Nita Belles, *In Our Backyard*

Did You Know?

- Labor that is dirty, dangerous, and degrading attracts people desperate for work. Desperation feeds the trafficking industry. (VIVA)
- Isolation or lack of language skills hinders victims from understanding their rights. Illegal immigrants are threatened with exposure and arrest. Many do not even consider themselves trafficked, working for years for promised “future” wages when their debts are paid. (VIVA)
- There are between 1.3 and 2.8 million runaways in the U.S.A.; only one-quarter to one-third are reported by their parents. Without safe places to stay and legitimate means of support, children are often victimized through pornography, sexual exploitation, and drugs.
- Homelessness is extremely dangerous for a child. Within the first 48 hours of being on the street, one in three children is lured into prostitution. (National Center for Missing and Exploited Children, U.S.A.)

Scripture: Lev. 19:33-34, NIV; Luke 10:25-37, NIV

Pray

- Pray about what you learned about trafficking in your area. Pray for those who are exploited in your community, and ask God to show you and your church how to make a difference.
- “God’s word is clear and unequivocal that we should welcome the foreigners in our midst, regardless of how they come to be there. Begin a campaign of kindness towards those of other cultures who live in your area. Pray for them, and find ways to bless them.” (Salvation Army Prayer Guide)

Action Items

- “Help one person at a time, and always start with the person nearest you.” —Mother Teresa

HUMAN TRAFFICKING CAUSE
Human Trafficking in My Community—Handout—Week 5

Part 1

In the article provided by your leader, who was vulnerable and who were the exploiters? Does the article give any hints about what made that person or group vulnerable to exploitation? What do you think?

Who WROTE the article? Is there contact information for the author/journalist? Does it mention any agencies (government or not) that were involved? Are any individuals named that could be contacted?

How could this have been prevented? What could we, as individuals or as a church, have done (or do) to make a difference?

Part 2

Vulnerable people may include:*

- Undocumented migrants
- Runaway and homeless youth
- Temporary contracted guest workers
- "Mail Order" brides
- Child/adolescent/adult victims of physical and/or emotional abuse
- Child/adolescent/adult victims of sexual assault/sexual abuse
- Women and families in debt
- Displaced peoples (natural disasters, conflict, etc.)
- Oppressed or marginalized groups
- Those living in poverty

* List courtesy of The Washington State Office of Crime Victims Advocacy

HUMAN TRAFFICKING CAUSE
Biblical Foundations for Engagement, Part 1—Handout—Week 6

How do victims of human trafficking see themselves? How does God see them? How do WE see them?

Did You Know?

- A 2003 study in the scientific *Journal of Trauma Practice* found that 89 percent of women in prostitution want to escape prostitution. (Melissa Farley, *Journal of Trauma Practice*, Vol. 2, No. 3/4: 33-74.)
- In 1991, a journalist in Oakland, California, U.S.A., reported that police had closed—with no follow-up investigations—more than 200 reports of sexual assault, including murder, in which the victim had a history of prostitution or drug addiction. They marked the files with the letters “NHI,” meaning “No Human Involved.” (Johnson, Julie B. “Ain’t I a Human?” *PRISM Magazine* [issuu.com/prismmagazine/docs/pages_from_prism_mar.apr_2010_aint_i_a_human], March/April 2010: n. pag. Web. 25 Oct. 2012.)

Pray

- Pray that people who are exploited would know their true value and identity as people created in God’s image. Pray that His church would also recognize their dignity and worth!

- IDENTITY

Materials: Full-length, free-standing mirror

Look in the mirror. Who are you? What makes up your identity? Your name? Where you live? What you like to do? Your family and friends? When people are trafficked, their identities are often completely erased. Their passports are destroyed, and they are given new names. Because they no longer officially exist, they no longer have any rights or protection.

How would you feel if your identity was suddenly deleted, wiped out, rubbed away?

God designed you long before you were born. Even before you were named, He knew all about you. Nothing that happens to you can ever change that. You are His child, marked with His love, the delight of His life.

Source: Stop the Traffik (stopthetraffik.org)

- Thank God for who you are, for who He made you to be. Pray for people who have been trafficked and have lost their identity, that they would be rescued and given a chance to start again.

Scripture: Luke 12:6-7, NIV; John 8:36, NKJV; Rom. 8:38-39, NKJV; 2 Cor. 5:17, NIV

HUMAN TRAFFICKING CAUSE
Child of God (Story)—Handout—Week 6

A seminary professor was vacationing with his wife in Gatlinburg, Tennessee. One morning, they were eating breakfast at a little restaurant, hoping to enjoy a quiet, family meal. While they were waiting for their food, they noticed a distinguished-looking, white-haired man moving from table to table, visiting with the guests. The professor leaned over and whispered to his wife, "I hope he doesn't come over here." But sure enough, the man did come over to their table.

"Where are you folks from?" he asked in a friendly voice.

"Oklahoma," they answered.

"Great to have you here in Tennessee," the stranger said. "What do you do for a living?"

"I teach at a seminary," the professor replied.

"Oh, so you teach preachers how to preach, do you? Well, I've got a really great story for you." And with that, the gentleman pulled up a chair and sat down at the table with the couple.

The professor groaned and thought to himself, "Great. Just what I need, another preacher story!"

The man started. "See that mountain over there?" he asked, pointing out the restaurant window. "Not far from the base of that mountain, there was a boy born to an unwed mother. He has a hard time growing up, because every place he went, he was always asked the same question, 'Hey, boy, who's your daddy?'

"He would hide at recess and lunchtime from other students. He would avoid going into stores because that question hurt him so badly. When the boy was about 12 years old, a new preacher came to his church. The boy continued to go to services late and to slip out early to avoid hearing the question, 'Who's your daddy?' But one day, the new preacher said the benediction so fast that the boy got caught and had to walk out with the crowd.

"Just about the time he got to the back door, the new preacher, not knowing anything about him, put his hand on the boy's shoulder and innocently asked him, 'Son, who's your daddy?'

"The whole congregation got deathly quiet. He could feel every eye in the church looking at him. Now everyone would finally know the answer to the question, 'Who's your daddy?'

"This new preacher, though, sensed the situation around him and using discernment that only the Holy Spirit could give, said the following to that scared little boy. 'Wait a minute! I know who you are! I see the family resemblance now. You are a child of God.' With that he patted the boy on the shoulder and said, 'Boy, you've got a great inheritance. Go and claim it.'

"With that, the boy smiled for the first time in a long time and walked out the door a changed person. He was never the same again. Now, whenever anybody asked him, 'Who's your daddy?' he'd just tell them, 'I'm a child of God.'"

The distinguished gentleman got up from the table and said, "Isn't that a great story?"

The professor responded that it really was a great story!

As the man turned to leave, he said, "You know, if that new preacher hadn't told me that I was one of God's children, I probably never would have amounted to anything!" And he walked away.

The seminary professor and his wife were stunned. He called the waitress over and asked her, "Do you know who that man was—the one sitting at our table who just left?"

The waitress grinned and said, "Of course. Everybody here knows him. That's Ben Hooper. He's the governor of Tennessee!"

Source: Belles, Nita. "Child of God," excerpted from *In Our Backyard*. Maitland, Florida: Xulon Press, 2011, pps. 36-38.

HUMAN TRAFFICKING CAUSE
Biblical Foundations for Engagement, Part 2—Handout—Week 7

Did You Know?

- As Nazarenes, God wants us to be people of righteousness AND justice.

Scripture: Ps. 103:6, NIV; Isa. 61:1-3, NIV

Pray

- Pray that we in the Church would remember that we were all saved “while we were yet sinners”! Thank God that His gifts of grace and salvation are extended to us, not because we deserve them, but because He loves us. Acknowledge that He is able to save, to rescue, and to restore.
- Pray for God to call many more believers to follow Him in “seeking and saving lost ones,” and destroying the works of the devil! The harvest field is plentiful, and the news is profoundly good. Pray for workers, including those whose roles seem insignificant, but are necessary.

Action Items

“But let justice roll on like a river, righteousness like a never-failing stream!” —Amos 5:24, NIV

Discuss

- “It is quite one thing to say with the prophet Amos, ‘Let justice roll down like mighty waters,’ and quite another to work out the irrigation system.” —William Coffin

HUMAN TRAFFICKING CAUSE
Theology of Ministry—Human Trafficking—Handout—Week 7

How does God feel about human trafficking?

Each church and Christian organization must consider this point. What do we know about God that informs and even compels our engagement in this difficult issue? Following are two examples.

God the Creator created both men and women, boys and girls, and declared them good. Every human being thus created is precious and valuable in God's sight, and He has called us to accept and love one another, just as He accepts us in Christ and loves us. He calls on the Church to ensure that every human being is free from enslavement and granted freedom to enjoy their human rights—the whole Gospel that reaches the whole person.

—World Evangelical Alliance
 Global Human Trafficking Task Force

We recognize the true, full value of ourselves, individually and corporately, and the value of those we serve. Because God has created each person, every individual has the same incredible worth. We also recognize the human condition: we are, individually and corporately, imperfect and broken. We know that we depend upon God for all of our success and the power to change lives is to be found in him, not us....

We recognize that involvement in human trafficking and sexual exploitation is a condition that is inconsistent with human dignity and we desire to see that change. Especially because the nature of these evils involves a gross perversion of healthy human relationship, we are driven by genuine love as their brothers and sisters to see these people set free to live the life they deserve. As such, we will stand against these evils and for the people involved in them because they are worth our concern and assistance.

—European Freedom Network

What would you include in a "declaration" about how God feels about human trafficking, the people who are hurt, and how His people should respond?

Make some notes, either individually or as a group. What verses or ideas from scripture provide a foundation for engaging in this type of ministry?

HUMAN TRAFFICKING CAUSE Responses, Part 1—Handout—Week 8

Did You Know?

- [Sexual exploitation] leaves people physically, mentally, and spiritually devastated. Recovery may take years—often the damages cannot be undone.
- “We know that the ultimate restoration can only happen through Jesus.” —Jimmy Lee, Executive Director of Restore NYC

Scripture: Isa. 58:6-12, NIV; Matt. 9:37-38, NKJV

Pray

- Thank God for Christians who visit dark streets and **build bridges of hope and help** to people forced to sell their bodies and for those Christians’ commitment to walk and work toward restoration.
- Victims returning home experience ongoing **difficulties in reintegration**. Pray that families would not shun those people who society says are “ruined.” Pray that the Church will be a family to those without help or hope.

Action Items

- **Act**
 - Divide the group into Action Teams for the coming week, based on the three principles from this session.
 - **Team 1**—Responsible for praying about God’s purposes for the church regarding human trafficking. Consider opening the prayer time to the whole congregation.
 - **Team 2**—Visit a local agency working with the issue of human trafficking in your community or those who are affected by it. Possibilities include the police, government services, or non-governmental organizations. Meet ahead of time to discuss questions that will help you understand both the situation and your church’s possible role(s).
 - **Team 3**—Responsible for interviews with survivors. Schedule a visit with an organization working with trafficking victims and survivors or another group working among vulnerable people in your community. Ask the clients (if possible) and service providers (if speaking with clients is not possible) what assistance they want and need.
 - Understanding what is being done in your community, as well as what the gaps are, will help create a bridge from exploitation to restoration!
- **Read:** “How to Battle the Crime Du Jour” handout by Laura Bramon Good.
- **Discuss**
 - Fay Sardjono of Restore NYC says, “I wanted to work with a Christian organization because I didn’t think that kind of suffering could be healed without God.”
 - What do you think?

HUMAN TRAFFICKING CAUSE
What the Church Can Do—Handout—Week 8
Ideas and Starting Points

- **LEARN**
 - Find out what is happening in your city!
 - Develop eyes to see clues that trafficking is happening, and learn to identify vulnerable individuals in your community.
 - Invite a speaker from an anti-trafficking ministry to address your church, school, Bible study, or home group.
 - Show a film on human trafficking in your home or church. Host a discussion afterwards.
 - Read a book on human trafficking.

- **TEACH**
 - Preach a sermon about slavery! Resources listed below.
 - Choose one Sunday—or a week—and incorporate anti-trafficking/slavery awareness into every program of the church (at an age-appropriate level).
 - Develop curriculum, programs, and/or accountability for youth and adults on how to steward God's gift of sexuality.
 - Discuss the demand for sexual services.
 - Recognize and address abuse, including sexual abuse.
 - Provide awareness training for Sunday School teachers and congregation.
 - Teach youth about the dangers and realities of life on the streets.
 - Provide anti-trafficking materials (books, pamphlets, DVDs) at information tables in your church or at events.
 - Host training on human trafficking for your community; invite and honor anti-trafficking experts (police and non-governmental organizations).

- **SERVE**
 - Work with existing agencies to help survivors of exploitation.
 - Create ministry opportunities to respond to gaps and unmet needs of vulnerable people in your community.
 - Work to strengthen families in your church and community. Anything that strengthens the family combats trafficking.
 - Build bridges of hope and help. For example:
 - Befriend an at-risk child.
 - Adopt or foster children from difficult circumstances.
 - Volunteer at anti-trafficking organizations.
 - Offer practical help in cities where runaways arrive.
 - Provide shelter or emergency assistance with basic needs.
 - Reach out to migrant/marginalized groups within your community.

- **SPEAK**
 - Break the silence! Call trafficking what it is: lust, greed, and exploitation.
 - Address issues of injustice that perpetuate exploitation.
 - Write articles or letters of opinion for newspapers or church, denominational, and other magazines.
 - Use your "voice" through the arts! Create opportunities for artists in your congregation and community to use art, music, and drama to build awareness of human trafficking.
 - Ask your local, regional, and national representatives what they've done to help victims of trafficking; express your concerns (or share your vision).
 - Use resources to share your passion: Facebook, Twitter, blogs, etc.

- **PRAY**
 - Call on God! The evil of human trafficking is profound, and even the most strategic human efforts will not be sufficient on their own.
 - Commit to personal/group prayer for trafficking issues in your community, country, and around the world.
 - Schedule a concert of prayer for your congregation or community.
 - “Adopt” a local ministry or agency for which to pray. Contact them regularly to learn about needs and victories.

- **Sermon resources:**
 - Multiple resources are available from:
 - The Salvation Army
salvationarmyusa.org/usn/www_usn_2.nsf/vw-dynamic-index/B9D56DC2B68F9B87852574F8006FF739?Opendocument
 - Not For Sale
freedomssunday.org/resources/
 - Video clips for use in sermons
wingclips.com/themes/human-trafficking

- **Prayer Resources:**
 - List of prayer guides
aheartforjustice.com/resources/prayer-guides/
 - Prayer Guide for the Victims of Sex Trafficking
salvationarmyusa.org/trafficking
 - Anti-trafficking prayer tweets from CARE, a UK-based charity
twitter.com/loosethechains

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HUMAN TRAFFICKING CAUSE

How to Combat the Crime Du Jour—Handout—Week 8

"Trafficking is the crime *du jour*," the ICE Agent declared, slapping her hand against the steering wheel. I nodded from the passenger's side, careful to say nothing. "It's important, definitely, but it's just the pretty thing getting all the attention. Hype happens. It will pass."

On this fall morning a couple of years ago, I was riding from Washington, D.C., to post-human trafficking raid proceedings in southern New Jersey. As a U.S. Department of Health and Human Services colleague slept in the backseat of the car, our pilot, an Immigration and Customs Enforcement (ICE) official, drove fast down the lonely interstate.

We all knew law enforcement was afraid of allowing federal social services staff to join post-raid victim interviews. An hour after daylight, we pulled off the turnpike at a Courtyard Marriott, where a social worker, a troop of state and federal law enforcement agents, and several girls from Togo awaited our arrival.

The newspaper report on that morning's New Jersey hair-braiding shop bust remembers a total of twenty girls trafficked from rural West Africa to a life of first-world squalor and forced labour. I know that the hand-drawn grid tacked to the wall of ICE's operational nerve centre held at least that many names. The grid itself was just a sheet of newsprint, six feet tall and scrawled with notes of each girl's age, nicknames, and family relations. It would decide which of the Togo girls would be sent together to their social services placements, and which would go alone. Several of the girls were children, and they would be paired according to familial ties and taken into the care of the Unaccompanied Refugee Minors program, a foster care system administered by the U.S. Department of Health and Human Services.

It was a strange day, with business and guns and badges circumscribing the fate of the Togo girls who, in the coming months, would gather with their traffickers' lawyer for a press interview in which they argued that endless weeks of never-paid salon work had been their thanksgiving to the "father" and "mommy" who saved them from their impoverished villages. But on that day, they were victims.

I spent most of the day with the youngest Togo girl, who was seven or eight years old, our pants rolled up and our feet dangling into the shallow end of the hotel's indoor pool. She finished her interview early that morning, and after learning that the hotel had a pool, she begged to play in the water. No one knew if she could swim, so a foot soak seemed safest.

"Will you be my mother?" she asked me, my colleague, and each of the female ICE agents who joined us in the hot poolroom, its windows clouded with acrid, steamy air.

I was working a couple of the Togo girls' cases, so their paperwork and press coverage followed me back to my office cubicle in Washington, D.C. As the ICE agents' hand-drawn grid dictated, the girls had been scattered all around the country—some together and some alone. I learned that one of them had been provided her own apartment in a city not far from D.C. The luxury seemed almost cruel in its isolation. I imagined what might happen if I found her, befriended her. I wondered how long it would take her to run back to the family, however abusive, she had known in New Jersey.

I often think of that day with the Togo girls when friends or colleagues ask me what they can do to fight human trafficking and modern day slavery. What always surprises me is the number of people who feel called to solve the issue but get stalled, almost stunned, in a push for the kind of public awareness, posters, concerts, and parades. New abolitionists always tell me they want to do something real. They want to get their hands dirty—but, I often find, not too dirty.

It is a peculiar disappointment to watch their faces deflate when I suggest that what would really help human trafficking survivors are loving foster parents, faithful friends, and honest employers who offer good wages and health insurance. Unfortunately, nobody gets paid very well for any of that work. Nobody gets famous for it, either.

But after watching myself and so many other people fail at friendships with human trafficking survivors, I'm fairly convinced that what survivors need—whether they are pimped-out runaways or Filipino hotel workers abused at a South Dakota Comfort Inn—is faithful, healing families and friendships, in which we offer the kind of love we are able to give only when we confront the issues of integrity and addiction that plague our hearts.

Only then do we begin to understand the link between pornography and sex trafficking, or the thin line between rage and exploitation, or how thoughtless consumerism and cheap food keeps labour

trafficking alive. If we see ourselves more clearly, we are able to see human trafficking survivors more clearly, too, and to accept them not as victims or foreigners, but as human beings who long to meet Christ in the integrity of lives lived with joy, and in the interplay of forgiveness. We become bored by the human trafficking rallies and concerts. We are ready to lay down our appetites, to know that justice begins in patience and freedom in kindness, and that healing—our own and everybody else's—is a long, hard, good road.

HUMAN TRAFFICKING CAUSE
Responses, Part 2—Handout—Week 9

Did You Know?

- “It does little good to tell a person trapped in the sex-trade about Jesus and then offer no alternative to help her break out of the snare of depravity driven by economic hopelessness.” —John Matheri, Kenyan entrepreneur creating jobs to protect and empower young women

Scripture: Micah 6:8, NIV; James 2:14-16, NIV; 1 John 3:16-18, NIV

Pray

- Praise God for men and women creating businesses that offer a “future and a hope” to people who need a means to support themselves. Businesses that embrace God’s purposes—and the women and men He has created—are a key to prevention, and an essential part of restoration, for those vulnerable to and victimized by human trafficking.
- Thank Him for those who are speaking truth to power, like evangelical Christians in Spain who approached the major political parties in their country to ask what they were planning to do about prostitution. “If you will draft a legislation that is good for women in Spain,” the Christians were told, “we will bring it to Parliament!”
- Ask God to help you and your church discern how you should become involved in the fight against trafficking!

Action Items

Listen: Song, “When the Saints” by Sara Groves

Album: *Tell Me What You Know*

Video: [youtube.com/watch?v=xc6X_ZBpgQs](https://www.youtube.com/watch?v=xc6X_ZBpgQs)

Lyrics: [saragroves.com/lyrics/tellmewhatyouknow/whentheseints/](https://www.saragroves.com/lyrics/tellmewhatyouknow/whentheseints/)

Read: “Business as Prevention and Restoration” handout

HUMAN TRAFFICKING CAUSE

Stories of Hope and Help—Handout—Week 9

Asia: Business Training for Prevention

It is estimated that more than 1/3 of all victims of human trafficking come from, pass through, or end up in Southeast Asia. Nazarenes are working to respond to the crisis of trafficking.

"Human trafficking is real," says Asia-Pacific Field Strategy Coordinator Stephen Gualberto. "It is a multi-billion dollar industry, an organized global crime against humanity, and a complex problem of the society. It victimizes both Christians and non-Christians, our friends, our loved ones, and could be even us. Therefore, this is an issue that the church together with the government, the business sector, and the civil group has to intentionally address and put to a stop. The church needs to be informed, equipped, and involved in fighting this modern day slavery. We need to talk about this in the church, in Sunday School, at the pulpit, at home with our children, in the school, and everywhere."

One of the early preventative human trafficking initiatives undertaken by the Philippines Field and the Asia-Pacific Region was the partnership between Asia-Pacific Nazarene Theological Seminary (APNTS—Manila, Philippines), software giant Microsoft, and the Visayan Forum in their STEP-UP program.

STEP-UP facilitates basic computer training for out-of-school youth, who are prime candidates for trafficking, providing them with marketable employment skills. The early intervention focus of the program also enables young people to identify and avoid risk factors. APNTS's STEP-UP program has expanded to several other locations in the Philippines, with potential for establishment in Myanmar, Papua New Guinea, and India.

Source: "Nazarenes rally at anti-human trafficking conference," *NCN News* (ncnnews.com/nphweb/html/ncn/article.jsp?id=10011576), 23 July 2012; n. pag. Web. 26 Oct. 2012.

Europe: Political Influence and the Church's Role

Since Moldova's independence, nearly one in ten Moldovans has emigrated to find work in the West (some statistics indicate that one in four "economically active" Moldovans is working abroad). As many as two-thirds of households in Moldova fall below poverty level, and 500,000 people have been forced to leave their homes in the past ten years to find a way to provide for their families.

With limited options for legal migration, the most motivated seek other "opportunities" to travel west, including risky transactions with smugglers and traffickers. For those most desperate, the situation is different: they are the hunted. Young women in difficult circumstances may be "referred" to a trafficker for a percentage of the sale. Hardship and lack of opportunity blinds others to the risks of a questionable job offer.

Moldovan Christians offer great examples of God-inspired creativity in their response to the issue in their country. In addition to their prevention work in schools across the country and safe house in the capital, Beginnings of Life, a faith-based NGO, recently sponsored a national day of mourning for Moldova's lost daughters.

The organization drew the attention of both government and the media to the trouble of those trafficked from their country by setting up a "Wailing Wall" in the square in front of Parliament. Inviting parents, friends, and neighbors of the missing to the Wall, Beginnings of Life worked with the International Organization for Migration to register information about missing sisters, daughters, and friends. They also offered to pray with the grieving families.

The problem of human trafficking takes a different shape in Western Europe. It is here that women, children, and men are purchased for exploitation. The Evangelical Alliance of Spain has taken a lead in response to trafficking and prostitution. Their work is giving amazing results.

Aware that Spanish newspapers carry ads for sexual services, they engaged local Christians in a boycott. Two national newspapers have stopped publishing the ads; further, those papers now regularly contact the Alliance for comment on issues impacting the country. Spanish Christians have also campaigned against the use of slaves in chocolate production, in conjunction with Stop the Traffik, an international NGO. As a result, Nestle has changed to free trade cacao for the Spanish market.

Source: Tunehag, Jennifer R. "Resident Evil: Migration and Human Trafficking." *Vista* (europeanmission.redcliffe.org/2012/09/19/resident-evil-migration-and-human-trafficking/), September 2012: n. pag. Web. 26 Oct. 2012.

HUMAN TRAFFICKING CAUSE Business as Prevention and Restoration—Handout—Week 9

Business as Prevention and Restoration In Situations of Human Trafficking

By Jennifer Roemhildt Tunehag

Anya's father had been an alcoholic for as long as she could remember. Unable to keep a job, his addiction put enormous strain on the family finances, and her mother eventually took work abroad to put food on their table. When she became seriously ill, the burden fell to Anya to provide for her family. Their already difficult situation soon became desperate. Unfortunately for Anya, there were people ready to exploit her vulnerability, and soon she was on her way to Western Europe and a job...in a brothel.

The International Labour Organization estimates that there are 21 million people enslaved in forced labor, bonded labor, forced child labor, and sexual servitude in the world at any given time. **4.5 million women and children, like Anya, are used for sexual exploitation.** (International Labour Organization, 2012).

Brenda grew up in a polygamous family in Africa. Each wife was expected to provide for her own children within the family, so Brenda's mother was thrilled when an "uncle," a distant clan member, appeared to offer Brenda a job in his business in Europe. Her wages would feed her mother and siblings and offer the possibility of an education to her younger brothers—and the hope of financial stability to her family. That hope overshadowed the risks which brought her to the dark and dangerous streets where she was forced to offer her body to anyone who could pay.

For Phan, the situation was not disguised. Her brothers had served their time as Buddhist monks to assure their parents' well-being in the afterlife; Phan was expected to care for their needs now. With little education and few connections, Phan went to Bangkok hoping to find work. A job was waiting—in a go-go bar, where Phan performs sexual services for its clients.

Regardless of the differences in their stories and settings, these young women were made vulnerable to the abuse and devastating evil of prostitution by a common need: **a job**. If unemployment and poverty create vulnerability to trafficking, what do solutions look like for Anya, Brenda, and Phan?

Christians worldwide are involved in creating awareness of trafficking in their congregations and communities, developing outreaches and direct services to victims and promoting good laws in their locales. However, one must ask the question: **out of prostitution and trafficking, into what?** Business as Mission (BAM) is one of the keys God is using to set women free!

PREVENTION

Poverty and unemployment make people vulnerable to exploitation. BAM businesses offer individuals the opportunity to become self-supporting and self-determining. "Feed me with the food that is my portion," Solomon asks in Proverbs, "...[so] that I not be in want and steal, and profane the name of my God." Without jobs it is difficult to avoid prostitution and other forms of exploitative labour; and without jobs it is nearly impossible to stay out.

RESTORATION

BAM businesses offer a "future and a hope" (Jer. 29:11) to women who may not be welcomed back to their family or home, and a sustainable livelihood in areas where the minimum wage—in the unlikely event that such a job is available to a former prostitute—is not enough to support oneself. BAM also creates an atmosphere where restoration is possible and pursued, and where employees are given respect and resources on their road to reintegration.

Businesses that embrace God's purposes—and the women and men He has created—are a key to prevention and an essential part of restoration for those vulnerable to and victimized by human trafficking. Business people, God needs you!