

Bringing New Focus to Missions

Lessons 5-8

Adult Missions Education 2019-2020



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Table of Contents

Let's Get Started!.....	4
LESSON 5 How Does a Missionary Retire?	6
LESSON 6 Developing in Leadership	21
LESSON 7 Gathering the Story of Alabaster's Legacy	31
LESSON 8 Food IS Culture	43

Let's Get Started!

Welcome to the 2019–2020 *Adult Missions Education*. You may notice changes, but you can be sure the current missions content should appeal to a wide range of ages in your congregation.

New: A Staggered Release of Lessons

This year, we are releasing Adult Missions Education lessons in a new way. Four lessons will be released in **March**, four in **July**, and four in **November**. With these releases will also come videos for most lessons. All lessons and videos will be available on the NMI website (www.nazarene.org/nmi) and may be downloaded for free.

Launching a New Learning Year

- Review this guide, noting upcoming topics and planning the lessons within your church calendar. Some options may require more than a month to initiate; keep this in mind as you plan.
- While the lessons are planned for approximately an hour, material can be used for shorter “missions moments” in worship services, Sunday School classes, small groups, and fellowship times.
- Consider your group. If they like to discuss, plan such times in the sessions. Some people learn while “doing.” Provide topic-sensitive activities, and your group will remember the information better.
- If you wish to use a video, plan for any technical equipment needed and test the audio and video in advance of your session.
- **Something New:** A number of lessons have intergenerational components or aspects of the topic designed specifically for youth and/or children. This is ideal for involving those age levels and letting them know they have roles in missions.

The Lessons

Most lessons follow the same format. Using the summary below, familiarize yourself with lesson components and their purposes.

- **Lesson Purpose:** Missions stories are inspiring and more memorable when listeners understand the importance behind them. Stating the purpose isn't necessary, but consider it in your planning.
- **Scripture:** The verses coordinate with the topic. These are sometimes used within the presentations. If not, please read them to the group. This helps your people associate scripture with missions.
- **Fast Facts:** These statistics about the lesson topic are, at times, worked into the presentation. For those times when they are not, use them to enrich the learning experience.
- **Lesson Information:** This may include an introduction, one or more missions stories, and sometimes additional material on the topic. Use as much of the Lesson Information as time allows.
- **Presentation Ideas:** There are three options to present the material. Feel free to create your own.
 - Option 1 is for groups that, due to space or lifestyle, prefer to stay seated during the session.
 - Option 2 is for groups that prefer moving around the room as they learn.
 - Option 3 is for groups that prefer in-depth discussion. You may add questions. Just keep the group on topic.
- **ACT ON IT:** These practical ideas for personal involvement pertain to the lesson topic. They are varied and can include prayer, giving, and participating in local or global projects that may turn into long-term ministries for your church.
- **Recipes:** Food is culture! In most lessons, we have included recipes from places mentioned in the material. Many were provided by Nazarenes who lived/live in that area. Because the recipes are global, measurements and temperatures may differ from where you live.
- **Resources:** This lists websites, videos, books, and additional articles on the lesson topic. If you are reading the PDF version of the guide, the web links are live, so you can go directly to the web page.
- **Handouts:** These are as varied as their topics. They may be puzzles, reader's theatre scripts, information reminders, and discussion tools. Most lessons have at least one, but feel free to create your own to coordinate with your presentation. When people take something home, they can think further about the topic, allowing God to speak.

New Video Supplements to the Lessons

- Again this year, we have created short videos to accompany most lessons. These videos may be used in the following ways:
 - Promote aspects of missions in your local church,
 - Announce an upcoming missions service,
 - Educate your people regarding the lesson topic, or
 - Sermon illustrations.

Additional Ideas to Enrich the Presentation

- In most options, we suggest that others assist you in the presentation. Involvement invests individuals in the topic and helps them remember and apply the concepts taught.
- Visit this website throughout the year for additional information about the lesson topics: Nazarene Missions International (www.nazarene.org/nmi).
- Many people may be unfamiliar with the locations mentioned in this guide. Help them by having a world map or a globe available.

Bringing New Focus to Missions

This year's theme is meant to help bring focus to our mission as a church, and to understand our individual and local church role(s) in carrying out that mission to God's glory. There are "focus" lessons this year on mission areas: old and new. We will meet missionaries: newly sent and retiring. Of course, within these lessons, we focus on our Top 5 Areas of Impact: Prayer, World Evangelism Fund, Alabaster, Engaging Children and Youth, and Links. Participation in each of these areas connects people to the larger Nazarene family. As the group progresses through the lesson content and learning activities, there should be a deeper clarity and an expanding appreciation for NMI and its purpose to "mobilize the church in missions." Both are relevant and imperative to the growth and maturing of the local church, increasing its significant reach around the world. Through stories and scriptures and missions principles, a vivid tapestry is woven with the threads of passion for the lost, sacrificial giving, and joy in serving the eternal purposes of God in missions.

This Year's Authors

For the 2019-2020 *Adult Missions Education* lessons, two wonderful writers present six lessons each:

Debbie Salter Goodwin

Debbie has served with her husband, Mark, for 40 years of pastoral ministry. Debbie is a freelance writer, speaker, and spiritual formation blogger living in Roswell, Georgia, USA.

Cheryl Crouch

Early in her marriage Cheryl served with her husband, Jeff, as a Nazarene missionary to Papua New Guinea. More recently, she has been a local and district NMI president. Cheryl is an active layperson, teacher, and writer living in Denton, Texas, USA.

Throughout the process of bringing these lessons together, we are seeking to 'focus on missions' in order to be better equipped to work together in this great missions enterprise. We really do need each other. Our lives and work are enriched, because together with you, in Jesus' name, we are changing our world.

Lola Brickey
Global NMI Director

5

How Does a Missionary Retire?

By Debbie Salter Goodwin

LESSON PURPOSE

Use stories from recently retiring missionaries to help the local church understand the challenges involved in retiring as a global missionary who has spent a career serving in missions, and find ways to support them during their transition.

SCRIPTURE: But my life is worth nothing to me unless I use it for finishing the work assigned me by the Lord Jesus—the work of telling others the Good News about the wonderful grace of God.

(Acts 20:24, NLT)

However, I consider my life worth nothing to me, my only aim is to finish the race and complete the task the Lord Jesus has given me—the task of testifying to the good news of God’s grace.

(Acts 20:24, NIV)

FAST FACTS

- To retire as a missionary for the Church of the Nazarene, one must have served at least twenty years of missionary service and be within three years of the official age of retirement in their country of origin.
- By the end of 2018, 227 missionaries will have retired from sixteen world areas after living in nearly ninety countries.
- These retired missionaries have served a combined total of more than 6,200 years!
- Sixteen missionaries have served forty or more years before retiring.
- The following missionaries are featured in this lesson:
 - **Lindell [LIN-duhl] and Kay Browning** served in Jordan, Israel, and Cyprus for a total of 37 years as missionaries. For twenty-two years, Lindell served as Field Strategy Coordinator for the Eastern Mediterranean Field. They raised four children in the Middle East.
 - **Jim and Kathy Radcliffe** served in Papua New Guinea where Jim was a general surgeon at the Kudjip [KOOO-jip] Nazarene Hospital for thirty-three years. Kathy used her degree in medical dietetics to work with nutrition projects as well as helping with other ongoing ministries to families. They have six children, including Ben, who replaced his father as general surgeon at the Kudjip Hospital.
 - **Daryll and Verna Stanton** served 36 years in Africa including pioneering the work in Tanzania, church-planting in South Africa, and teaching full-time at Africa Nazarene University since 2000. They have three children.
 - **Mike and Julie Shalley** served five years in South Africa before pioneering the work in Namibia for the next 31 years.
 - **Jim and Kaye** served 40 years dividing time between Taiwan, Hong Kong, and a Creative Access Area (area resistant to the Gospel).

LESSON INFORMATION

Introduction

Each year a new group of Nazarene global missionaries retires and typically return to their country of origin. They pack up collected belongings, but they always leave something behind—a big part of their heart. Retirement for a missionary is world-changing, literally. They leave one world where they may have raised family, learned a new culture, developed an appreciation for new traditions, and become a person with a history that has grown them in very specific ways.

Although missionaries return to their country of origin every few years for home assignment, that time is full of speaking in churches and at camps, and sharing the good things God is doing on the field. While missionaries are busy on home assignment, they still must keep up with their field responsibilities. It is not a time when missionaries adjust back into their home culture.

Everyone who retires experiences adjustments and levels of grief; however, missionaries have the additional challenge of changing cultures. There are no shortcuts. Their adjustment home can take as long as adjusting to a new culture took at the beginning of their assignment. They face many mixed emotions. They welcome the joy of reuniting with family and friends, but sorrow to leave people and places they have loved like family and home.

Every retiring missionary will tell you how grateful they are for their sending church, for those who have prayed and supported them during their years of service. Most can recount times when they know that someone was praying because situations would have had different endings without their prayer. They do not take this support for granted, and they look for ways to express their appreciation tangibly and invest their passions and gifts in their local church, districts, and regions.

As you help your group examine the experiences from some recently retired missionaries, use them to find specific ways your church can support retiring missionaries through prayer first, and in other specific ways as circumstances allow.

The Lindell and Kay Browning Experience

“About three years before we left, we began to pray: *When is it time for us to leave here?*” Kay remembers. Lindell and Kay Browning had served in the Middle East for all 37 years of their missionary service. They had only been married five years before leaving for their new lives in the Middle East. Retiring from 37 years that defined life, culture, and growth isn’t easy. “It wasn’t just moving,” Kay explains, “it was saying good-bye to a

life that had been rich and fulfilling. We had raised our family there, watched young pastors grow into leaders.”

Knowing that it was time to leave didn’t make their departure any easier. “It’s like when adult children leave home. There’s a big hole in your heart, but you wouldn’t wish them to come back because they need to grow on their own.” The Brownings knew that retirement would enable other leaders to develop and grow. Still, it was heart-wrenching to put an ocean between them and the people they had lived among for so many years.

Of course, family and church welcomed them back. However, it doesn’t fast forward missionaries into settlement. “It’s like Kay said,” Lindell explained, “it took three to four months to unpack boxes, but unpacking lives takes longer.”

It takes longer because they change worlds and culture. Most missionaries are third-culture people. They have lived in a culture they didn’t grow up in without rejecting the culture of their birth. It results in third culture perspectives, a combination of cultures where both continue to inform their ideas about the world. It can be isolating. Kay describes it this way:

We may have looked like we were fitting in, but we weren’t. While living overseas, we accepted our differentness as did those around us. But back in our home country, we felt unsure of where we belonged. We viewed the world through a different lens than did many in our church and community.

Another factor many returning missionaries face is that they leave part of their family in the country where they ministered. You can hear pride mixed with longing from Kay when she talks about her daughter Erin and son-in-law Brian Ketchum serving as missionaries in France. “We used to be one time zone away from them. It’s different now.” Also, their oldest daughter stayed in Jerusalem where she works as a guidance counselor. While they came home to other adult children and grandchildren, a part of their family is still missing. They just FaceTime with a different part of the family.

Add to these adjustments the fact that most retiring missionaries begin their retirement with deputation in their country of origin before they officially finish their contracted missionary service. It postpones settlement. “It’s taken much longer than expected to find our place in the local church, partially because we were busy speaking in churches in our home country for most of our first two years home,” Kay says.

The Brownings know they are where they belong, but as with others who have retired from a life of service on the mission field, feeling like they fit in their home culture takes longer.

The Jim and Kathy Radcliffe Experience

Jim and Kathy Radcliffe served in Papua New Guinea (PNG) from 1985 to 2018. Jim had just finished his residency as a general surgeon when they packed up and moved across the world. While PNG is a country with incredible beauty, it has complex challenges that can keep a general surgeon busier than he ever wanted to be.

The question concerning when to retire was huge, just like it was for the Brownings. “We often said that we needed a call from the Lord to leave PNG just as He had called us to go to PNG,” Kathy acknowledged.

Part of their retirement plan was that Jim would continue as a general surgeon in his home country, but this choice also offered a unique transition. “The biggest challenge has been for me to relearn and retool in the medicine of my home country. I am working at a small hospital. I miss the close tie I had with medicine and surgery and sharing my faith that I had at the mission hospital. I still try to pray and witness but have to be more circumspect.”

The cultural displacement also affected the Radcliffe’s. “We did not anticipate being lonely at times here and still not feeling like we truly belong. It has been harder to make this transition than I thought it would be.” Kathy added, “Our local church has welcomed us warmly, giving us space and time to find our places of service. However, we do feel like visitors in some ways.”

They both agree that “it would be good if folks realized the tremendous change this year represents for those coming back from long-term service overseas.”

The Daryll and Verna Stanton Experience

Daryll and Verna Stanton went to Africa in 1982 as missionaries with a four-year-old son and two-year-old daughter, while a second daughter was born in Africa. They served in Zambia, South Africa, Tanzania, and have been full-time teaching at Africa Nazarene University in Kenya since 2000.

The biggest shock they faced as they retired was the high cost of living in their home country. “We wondered how well retirement benefits from the government and our Nazarene pension would meet our retirement needs.”

They aren’t alone. When missionaries return from living in places with low cost of living to places of a higher cost of living, it can make adjustment more difficult. Many are used to simpler lifestyles. However, simple doesn’t always pay the bills, especially where health care is involved.

Where to live was another big challenge for the Stanton’s. “All of our three grown children and my dad would like us to live near them, but they are all far apart,” says Daryll. Fortunately, the Stantons had housing through the generosity of Bethany, Oklahoma,

USA First Church during their year of deputation and a couple of months beyond. Their questions about their next step were answered before their last months were finished in Bethany. Daryll has been hired as the SDMI Global Resourcing Coordinator at the Global Ministry Center (GMC) in Lenexa, Kansas. They have purchased a townhouse and live near their daughter, son-in-law, and only grandson. “God awarded our patience and has blessed us,” Verna shares.

The Mike and Julie Shalley Experience

“There was so much to do, not only with the work, but also closing down the house and sorting through 36 years of accumulation and memories. This meant getting rid of most everything and breaking it down to a small shipment.” Those are Julie Shalley’s words about getting ready to retire from serving as the only missionaries in Namibia since 1984.

They also faced a culture shock in returning to their home country. Just trying to understand the government regulations regarding retirement benefits from the government was overwhelming. And “Where do you settle after thirty-six years out of the country?” That was a big question.

The Shalley’s also found that the church had changed drastically. They didn’t “know the songs, the structure of worship.” While they never expected the church to remain the same, when one returns after such a long absence to reconnect, one can understand how they might feel “like a fish out of water.” At a time when they longed for reconnection, they added church to their long list of adjustments.

Julie especially struggled with one part of retirement that she wasn’t sure how to resolve at first. She knew she had a call to missionary service. She also knew that retirement from God’s call was not part of the plan. “I asked the Lord what was I supposed to do with this call,” And God answered. “Did you think that call was just for Namibia?” That reassurance from God that He didn’t want her to retire from her call helped in her adjustment.

God proved to the Shalley’s that their call wasn’t just for Namibia. With great excitement, Julie reports that “God *extended* His call in both of our lives. We were asked to take over Christian Literature for Africa shortly after our retirement date. CLA is a non-profit organization that collects books, Bibles, and pastors’ educational materials, and ships them to various countries in Africa. CLA is located in Fort Wayne, Indiana, which is the town we retired to. Not only do we have contacts throughout Africa, but with our Namibian family. God has grown our family to include so many wonderful people both here at home and in Africa. Through CLA lives are being touched and changed for eternity! We are blessed to have a part in this ministry.”

The Jim and Kaye Experience

Jim and Kaye served 17 years in Taiwan, 16 in Hong Kong, and five and one-half years in a Creative Access Area (an area resistant to the Gospel). As they approached retirement, they didn't want to face it unprepared. "We had observed some Nazarene missionaries who seemed to face retirement totally unprepared," Jim remembers.

Jim and Kaye did more than financial planning. "About 12 years prior to our retirement we asked three pastors of close acquaintance to pray for our adjustment when we would eventually retire." They were also pro-active with specific questions about finances and started saving early.

You will find them today re-investing their call in several ways in their local church. They love giving missions lessons to the children, volunteering as readers in the literacy outreach ministry of their church. Jim also teaches in the Course of Study for Nazarenes called into ministry.

They may have retired from their international service, but they still consider themselves on-call for God.

Common Denominators

Retirement presents many changes for missionaries, including departure from their country of service and return to a place they once called home. It creates displacement, adjustment, and sometimes feelings of isolation. But, it also presents new opportunities to minister in their home country, using their understanding of other cultures to advance the Kingdom of God. It allows them to reconnect with family and friends from whom they've been separated for so long. And, it provides opportunity to encourage the church who sent them out in missions many years before. These connections become a source of blessing to both the retiring missionaries and the church.

The cost of retirement is always a big issue. What many missionaries could live on in the field is not the same as what they need to return to their country of origin. They join an aging population needing medical care which also comes at a high cost in many contexts. Addressing budget, understanding government provisions, finding housing, connecting to the right people at the right time can be daunting.

Retirement for missionaries brings pluses and losses. The work they gave their heart to in their country of service may change as others step into their places of service. And of course, they will give their heart to new work in the countries to which they return. They leave people who grew in their hearts to return to family and friends who missed easy connections with them.

Missionaries usually understand that there will always be unknowns in following God's will and timing. They have practiced trust as a part of their obedience.

They can teach us valuable lessons about adjusting to the unexpected.

How Can We Help?

Beyond welcoming parties and gathering supplies for resettlement, there are other ways we can be the church to surround our returning missionaries with as much fervor as we sent them to serve. Here are a few ideas:

1. Ask retired missionaries to share their legacy stories.

Ask them about the lessons that changed their lives. Ask how their understanding about going into all the world has evolved. Ask what they learned from their multi-cultural experience and how they are applying it now. Help them live their legacy by allowing them to share it.

2. Ask how their experiences changed their perspective.

Because they are third-culture people, they will see the culture they return to with different eyes. There is value in cultural examination and comparison. Never reduce it to debate. Always make it about learning from another person's experience that you have not had.

3. Ask them to teach you a skill they learned.

It could be in food preparation, simplified living, travel, or ways to teach the Bible. Expect to learn something new from them.

4. Be deliberate about welcoming them into your community.

Invite them to activities without obligating them. Find common ground and share it. Widen your family circle to include them. Let them feel your desire for them to belong. Ask them how you can help. Each missionary is unique with different needs and ways you can support them through the transition.

5. Express your gratitude for their service.

Missionaries have answered God's call just as you have done. Their call has required them to go and live in another culture which can make retirement adjustment more difficult. Express gratitude for their service by remembering their birthdays and anniversaries with cards, cakes, simple celebrations of lives well lived. Think of everyday items like toiletries and household essentials, that, if provided, might ease the financial burden for those coming home on limited income. Visit retired missionaries on your district when you can, or organize an opportunity for them to meet your youth group to share international perspectives on relevant topics. Think of meaningful expressions that reinforce the truth of scripture: "How beautiful are the feet of

those who bring good news.” (Romans 10:15) Always pray for these champions of the faith who have served, and ask God to grant them strength, good health, and much happiness in their new lives. Retirement for many of our missionaries is simply a new chapter in a life that has much yet to offer to God and the church.

6. Enlist retired missionaries to help.

- a. Sponsor a Work & Witness team to a country where the retired missionary served. Use the missionary to help plan the trip as well as help the team get ready to go by sharing how the work began there and what has been happening. Ideally, cover as much as possible of the costs to allow the missionary to participate.
- b. Sponsor a child through Nazarene Compassionate Ministries (NCM) who lives in a country/region where the missionary served. Allow the missionary to give background on the culture where the child lives.
- c. Invite missionaries to your church/district who are serving where your retired missionaries served. Ask the retired missionary to give the background of the work, perhaps weeks before the serving missionary comes to speak. Share with the missionary who is coming what has already been shared with the church. Help your church/district connect what has been done

with what is being done now, and how they can continue to support and encourage this ministry.

- d. Use missionaries' unique understanding of a world area or people group to connect to people from that area in your community and district.

7. Give to Missionary Support Accounts.

Did you know that within every missionary's deputation there are two accounts: for ministry projects on their field and personal support? Individuals and local churches can contribute to these accounts, and missionaries can use them to supplement retirement. While missionaries receive a modest pension thanks to faithful contributions to WEF; like most pensions, it is never enough. (For more information about Missionary Support Accounts, see Act On It.)

Finding Home

We've all heard that home is where your heart is. Missionaries will always have more than one home. However, we should do whatever we can to give their hearts a new place to call home when they retire. Love, shared lessons, mutual support will go a long way to help them enjoy another season of service we can learn from.

(This *How Can We Help?* section can also be found as a Handout at the end of the lesson.)

PRESENTATION IDEAS

Option 1—Changes and Challenges

Prepare

- Ask five people to be ready to share the experiences of the five retiring missionary couples from the Lesson Information.
- Optional: Enlarge the pictures of the retiring missionary couples provided in Handouts. Back them with cardstock and attach paint sticks so that presenters can share each retired missionary's story while the group sees their picture. You may also choose to put the pictures into presentation software such as PowerPoint, and project them on a screen. See Power Point slides in Resources.
- Have a whiteboard or chalkboard available to make a list of retirement issues your group has faced as well as what they think missionaries will face.

Present

- Introduce today's lesson by asking what kinds of challenges people face in retirement.
- Make a list of them. Then, make another list of the top challenges facing retiring missionaries. Save time at the end to come back to these lists.
- Ask those who are prepared to share the stories from the **Lesson Information** to present their summaries. Be sure to introduce each missionary's service using information from **Fast Facts**.
 - After the presentations, return to the lists you made at the beginning of the session. Add challenges the group heard from missionary experiences that are not on the missionary list.
 - Place a check beside the challenges that are common to most retirees from both lists.
 - Place a star beside the ones that are specific to returning missionaries.
- End the lesson by sharing ideas from **How Can We Help** from the **Lesson Information**, and discuss practical ways you can put your ideas into action.
- Close the session with a prayer for the world-changing and culture-changing journeys missionaries take when they retire.

Option 2—In Their Own Words (for a group that likes activity)

Prepare

- Be prepared to divide the group into pairs that will become quartets, that will continue to double until there is only one group left. If you have a larger group, start with groups of four or six before doubling them.
- Optional: use a bell or some other signal to announce the time for the groups to join the next level of discussion.
- Provide paper and pencils for recording ideas.
- Download the **Quote It** page from **Handouts**. Cut the quotes apart, and hand them out to people who will read them when you call for them.
- Optional: Download the pictures of the missionaries, mount each on cardstock and attach a paint stick handle. Either ask the **Quote It** people to hold the picture or recruit another person to hold it while the missionary's words are quoted. You may also choose to use the Power Point slides provided in Resources.
- Optional: Gather the names and addresses of retired missionaries on your district. Your district NMI president should be able to help you with this. This will make it easier to do one or more of the **How Can We Help** ideas.
- Use a chalkboard, whiteboard, or flip chart to make a final list for the whole group to see.

Present

Double Challenge

- Dive into today's topic by asking for retired people to raise their hands. If you have a younger group, ask how many have retired parents. Then, ask the group to list some of the challenges they know retired people face.
- Explain that global missionaries who retire have some similar and some special challenges.
- Describe how you will make a list of these challenges by doubling small groups until there is one whole group.
 - Divide your group into pairs or quartets to make a list of challenges. Give them three to four minutes to list as many as possible.
 - When time is called, groups will double. (Ex: groups of two will double to make groups of four. Or if you started with groups of four, they will double to make groups of eight.) The newly combined groups will share their lists, remove repetition and add new challenges.
 - When time is called, groups double again. Begin adding a couple of minutes to group time to accommodate the larger group who, again, will combine their lists into one.
 - Repeat the doubling process until there is one large group left with one list. If possible, write this list where all can see it.
 - As the leader, be available to expedite the time limits and process of combining groups to fit your group and session.

Quote It

- Introduce this part of the session by explaining that the group will hear from newly retired missionaries. As the group listens to the missionary statements about retirement, ask members to be ready to identify whether the challenge is on your list. If it is, put a star beside it. If it isn't, add it.
- Introduce Lindell and Kay Browning who served in the Middle East for 37 years. Show their picture.
 - "It wasn't just moving. It was saying good-bye to a life that had been rich and fulfilling. We had raised our family there, watched young pastors grow into leaders." —**Kay Browning, Middle East**
 - "We may have looked like we were fitting in, but we weren't. While living overseas, we accepted our differentness as did those around us. But back in our home country, we felt unsure of where we belonged. We viewed the world through a different lens than did many in our church and community." —**Kay Browning, Middle East**
 - "We left two children overseas. Erin (daughter of the Browning's) and Brian Ketchum have been missionaries in France for ten years. We used to be one time zone away from them. It's different now. Our oldest daughter is a guidance counselor in Jerusalem." —**Kay Browning, Middle East**
 - "It took three to four months to unpack boxes, but unpacking lives takes longer." —**Lindell Browning, Middle East**

Option 2—In Their Own Words (Continued)

- Introduce Jim and Kathy Radcliffe who served in Papua New Guinea for 33 years. Show their picture.
 - “We often said that we needed a call from the Lord to leave Papua New Guinea just as He had called us to go to Papua New Guinea.” —**Kathy Radcliffe, Papua New Guinea**
 - “We did not anticipate being lonely at times here and still not feeling like we truly belong. It has been harder to make this transition than I thought it would be. Our local church has welcomed us warmly, giving us space and time to find our places of service. However, we do feel like visitors in some ways.” —**Kathy Radcliffe, Papua New Guinea**
 - “The biggest challenge has been for me to relearn and retool in the medicine of my home country.” —**Jim Radcliffe, Papua New Guinea**
 - “I miss the close tie I had with medicine and surgery and sharing my faith that I had at the mission hospital. I still try to pray and witness but have to be more circumspect.” —**Jim Radcliffe, Papua New Guinea**
- Introduce Daryll and Verna Stanton who served in several places in Africa since 1982. Daryll pastored, served as District Superintendent, and ended his missionary service teaching at Africa Nazarene University. Show their picture.
 - “The biggest shock was the high cost of living in our home country. We wondered how well retirement benefits from the government and our Nazarene pension would meet our retirement needs.” —**Daryll Stanton, Africa Nazarene University**
 - “Where to live was a challenge. All of our three grown children and my dad would like us to live near them, but they are all far apart.” —**Daryll Stanton, Africa Nazarene University**
- Introduce Rev. Mike and Julie Shalley who served as the only missionaries in Namibia since 1984. Show their picture.
 - “There was so much to do, not only with the [missionary] work, but also closing down the house and sorting through 36 years of accumulation and memories. This meant getting rid of most everything and breaking it down to a small shipment. —**Julie Shalley, Namibia**
 - “Where do you settle after 36 years out of the country?” —**Julie Shalley, Namibia**
 - “We didn’t know the songs [or] the structure of worship [when we returned to our home country church]. It made us feel like a fish out of water.” —**Julie Shalley, Namibia**
 - “When we retired, I asked the Lord what was I supposed to do with this call. God answered and said, ‘Did you think that call was just for Namibia?’” —**Julie Shalley, Namibia**
- Introduce Jim and Kaye who served 17 years in Taiwan, 16 in Hong Kong and five and one-half years in a Creative Access Area (an area resistant to the Gospel). Show their picture.
 - “We had observed some Nazarene missionaries who seemed to face retirement totally unprepared.” —**Jim and Kaye**
 - “About 12 years prior to our retirement we asked three pastors of close acquaintance to pray for our adjustment when we would eventually retire.” —**Jim and Kaye**
- Share ideas from **How Can We Help** from the **Lesson Information**. Give an opportunity for any additions. Be prepared to share the names of retired missionaries you may have as a part of your district. Decide if there is some way to connect with one of them for more information or to share your support. Consider Skype and FaceTime as a good option for connecting.
- End your session with specific prayers for missionaries, by name if possible, who have retired. Determine to apply some of the same helps to retired people, missionary or not, in your local church. It would be encouraging to retired missionaries to receive a note saying that they were prayed for.

Option 3—Changing Worlds (for a group that likes discussion)

Prepare

- Use any of the **Quote It** statements from **Handouts** that could inform your group about retirement challenges missionaries face and stimulate discussion about how to support them.
- Review the way Jim prepared for retirement to discuss his proactive strategy.
- Be ready to share **How Can We Help** ideas at the end of **Lesson Information**.

Present

Use any information from the introduction to Lesson Information before you use the following questions for discussion.

- What do you think are some unique factors missionaries encounter when retiring?
- When did you, or those you know, make a similar world change in your life? What were your challenges and lessons?
- What are our generalizations about what happens when missionaries retire?
- How might our generalizations about missionary retirement challenges contribute to the isolation missionaries face when they return?
- What is your church or district doing to support retiring missionaries, or what could they do better?
- Read Kay Browning's "different lens" quote. What is your understanding of the "different lens" that a missionary develops while living in another culture?
- What might make a missionary cautious about sharing their world view? How could you make it easier for them to share what they learned from living in another culture?
- Review some of the proactive steps that Jim and Kaye took. How can your church help missionaries from your district to be proactive with their retirement?
- What do you think would be the hardest for you to leave and/or adjust to if you traded places with a retiring missionary?
- What are legacy questions and how does asking missionaries for legacy lessons help everyone connect better?
- If your church could welcome a retiring missionary, what would you put in a welcome basket?
- Read the **How Can We Help** ideas and add some of your own.
- What ideas from this discussion might also be used to support retirees in your local church from any career?

End the discussion by asking what the group learned about retiring missionaries that they hadn't thought about before. Close the session with a prayer that your group and church will develop an open heart and warm welcome for any person in transition and resettlement.

ACT ON IT (practical ideas for personal involvement)

- Do you have a missionary who has retired or will be retiring in your area? Put together a welcome packet including information about real estate, taxes, grocery stores, government agencies, etc. If you don't have a missionary coming, consider having it available for any person retiring to your area.
- Ask for a list of retiring missionaries who will be doing deputation after leaving their assignment – schedule one to hear their legacy report. Consider gifting your retired missionaries with a gift card in a Thank You Note, to help them settle in to their new residence.
- If your church or district is home for a retired missionary, host one for this lesson. Prepare a “Thank You” basket for them with gift cards to grocery, fuel, and other retail stores for home items.
- Ask 1 or 2 recent retirees to share some of the challenges they faced as they prepared for and began retirement. Use their presentation to develop a way to address retirement challenges in your local church, missionary or not.
- Consider adding a volunteer to your missions projects that would keep up on missionaries who retire and write a “Thank you for your service” note to one or more of them each year. Some districts have multiple retired missionaries now in residence on the district. Consider video-recording an interview with those residing on your district, to share their missions legacy with your congregation.
- Consider whether you might offer books or resources to CLA for distribution to Nazarene schools in Africa.
- Contribute to a missionary support account for a retiring missionary from your local church, or a retiring missionary you have had at your church or on your district. Within the missionary's deputation, there is the missionary support account. Missionaries can use it to help defray the costs of resettlement and retirement. Don't expect a missionary to talk about this account, but they are very grateful for your help. *(To give, go to your missionary's Profile Page and click on the “Give” button. Or, if you would prefer, you may send a check made out to the “General Treasurer, Church of the Nazarene, Inc.,” with your missionary's name and “support” on the Memo line of the check.)*

RECIPES

Kathy Radcliffe shares this information and recipe about a common food in Papua New Guinea. The staple food in Papua New Guinea is “kaukau” [KOW-kow] (sweet potatoes). There are many varieties from white to yellow, orange to purple. We usually grew the orange ones because that was the familiar sweet potato color! Papua New Guineans boil their “kaukau” for the evening meal. They roast them in the coals of their cooking fire overnight to be ready for breakfast. On special occasions, they steam them in a pit with hot stones and other foods. Some people fry them and sell them in the open market. In some cultures, these are referred to as candied yams.

Ingredients:

- 4 medium-sized sweet potatoes
- 1 cup (215 grams) sugar
- 1/4 cup (55 grams) butter or margarine
- 1/2 cup (118 milliliters) water
- 1/4 tsp. (1.42 grams) salt

Preparation:

1. Boil sweet potatoes in their skin. Then, peel, and slice in thin slices. Layer them in a casserole dish.
2. Prepare the syrup by placing sugar, water, butter, and salt in a small saucepan. Simmer on medium heat while stirring until all ingredients are dissolved.
3. Pour over the sweet potatoes and bake in a moderate 325-350 degrees F (160-180 degrees C) oven uncovered for 1 hour until the syrup thickens and penetrates the potatoes.

Fresh sliced pineapple is another PNG favorite and easy to add.

RESOURCES (“handy helps” for the leader)

- **Website**
 - www.nazarene.org/missionary-profiles
- **Videos**
 - Video on the *Holiness Today* Facebook page where the Brownings’ share prayer requests from a recent trip after their retirement. www.bit.ly/Brownings-requests
 - “The Stantons’ Memoir.” The video was created, apparently by ANU, in preparation of the Stantons’ retirement. www.bit.ly/Stantons-YouTube
 - “Radcliffe Interview for ‘100 Years of Nazarene Missions.’” Jim and Kathy Radcliffe and Ben and Katherine Radcliffe share memories and dreams for mission in PNG. www.bit.ly/Radcliffe-100-Years
- **Books**
 - Browning, Kay. *To the Shelter: Journeys of Faith in the Middle East*. 1997–98 Adult NMI Missions Book. Kansas City: Nazarene Publishing House, 1996.
 - Nuffer, Bruce, and Brittany Browning. *The Forbidden Tunnel*. 1997–98 NMI Children’s Missions Book. Kansas City: Beacon Hill Press, 1997.
 - Browning, Lindell R. *Walk Humbly: Loving, Listening, and Learning in the Middle East*. 2013–14 Adult NMI Missions Book. Kansas City: Nazarene Publishing House, 2013.
- **Articles**
 - “Retiring Missionaries Recognized at 95th General Board” references Juarezes, Mulieris, Pesados, Radcliffes, and Stantons. www.bit.ly/Retiring-missionaries-2018
 - “Retiring Missionaries Recognized at 93rd General Board” The article shares summaries of the service of the Brownings’ and Jim and Kaye. www.bit.ly/Retiring-missionaries-2016
 - “Retiring missionaries recognized at 92nd General Board” references Fernandezes, Gschwandtner, and Shalleys. www.bit.ly/Retiring-missionaries-2015
 - “Transitions: Saying Goodbye” from the Eurasia regional newsletter, “Where Worlds Meet.” The article contains more information about the Brownings’ retirement as well as a legacy story from another retiree. www.bit.ly/Brownings-Saying-Goodbye
 - This article, “Needed: Mavericks” share what a missionary couple is doing in retirement. www.nazarene.org/article/needed-mavericks
- **PowerPoint**
 - PowerPoint of retired missionaries for Option 1. bit.ly/2019Lesson-5-PPT

Changes and Challenges

For Use with Presentation Option 1

Handout

Directions:

Enlarge the following pictures of the missionaries who share their retirement experiences in this lesson. Attach to cardstock, add a paint stick for a handle and ask the information presenter to hold the picture while sharing the information.

Option: create a Power Point slide set of these photos to show at the appropriate moment in the presentation. Feel free to use the Power Point presentation in the Resources section of this lesson.



Jim and Kathy Radcliffe



Daryll and Verna Stanton



Mike and Julie Shalley



Lindell and Kay Browning



Jim and Kaye

Quote It

For Use with Presentation Option 2

Handout

Cut the following quotes apart. Either give all the quotes from one missionary to a recruited participant to share or separate the quotes and hand out one per recruited participant. Use the quotes to find similar challenges your group listed in their group activity or use them to add new challenges to your list.

“It wasn’t just moving. It was saying good-bye to a life that had been rich and fulfilling. We had raised our family there, watched young pastors grow into leaders.” –**Kay Browning, Middle East**

“We may have looked like we were fitting in, but we weren’t. While living overseas, we accepted our differentness as did those around us. But back in our home country, we felt unsure of where we belonged. We viewed the world through a different lens than did many in our church and community.” –**Kay Browning, Middle East**

“We left two children overseas. Erin (daughter of the Browning’s) and Brian Ketchum have been missionaries in France for ten years. We used to be one time zone away from them. It’s different now. Our oldest daughter is a guidance counselor in Jerusalem.” –**Kay Browning, Middle East**

“It took three to four months to unpack boxes, but unpacking lives takes longer.” –**Lindell Browning, Middle East**

“We often said that we needed a call from the Lord to leave Papua New Guinea just as He had called us to go to Papua New Guinea.” –**Kathy Radcliffe, Papua New Guinea**

“We did not anticipate being lonely at times here and still not feeling like we truly belong. It has been harder to make this transition than I thought it would be. Our local church has welcomed us warmly, giving us space and time to find our places of service. However, we do feel like visitors in some ways.” –**Kathy Radcliffe, Papua New Guinea**

“The biggest challenge has been for me to relearn and retool in the medicine of my home country.” —**Jim Radcliffe, Papua New Guinea**

“I miss the close tie I had with medicine and surgery and sharing my faith that I had at the mission hospital. I still try to pray and witness but have to be more circumspect.” —**Jim Radcliffe, Papua New Guinea**

“The biggest shock was the high cost of living in our home country. We wondered how well retirement benefits from the government and our Nazarene pension would meet our retirement needs.” —**Daryll Stanton, Africa Nazarene University**

“Where to live was a challenge. All of our three grown children and my dad would like us to live near them, but they are all far apart.” —**Daryll Stanton, Africa Nazarene University**

“There was so much to do, not only with the [missionary] work, but also closing down the house and sorting through 36 years of accumulation and memories. This meant getting rid of most everything and breaking it down to a small shipment.” —**Julie Shalley, Namibia**

“Where do you settle after 36 years out of the country?” —**Julie Shalley, Namibia**

“We didn’t know the songs [or] the structure of worship [when we returned to our home country church]. It made us feel like a fish out of water.” —**Julie Shalley, Namibia**

“When we retired, I asked the Lord what was I supposed to do with this call. God answered and said, ‘Did you think that call was just for Namibia?’” —**Julie Shalley, Namibia**

“We had observed some Nazarene missionaries who seemed to face retirement totally unprepared.” —**Jim and Kaye**

“About 12 years prior to our retirement we asked three pastors of close acquaintance to pray for our adjustment when we would eventually retire.” —**Jim and Kaye**

How Can We Help?

Handout

Beyond welcoming parties and gathering supplies for resettlement, there are other ways we can be the church to surround our returning missionaries with as much fervor as we sent them to serve. Here are a few ideas:

1. Ask retired missionaries to share their legacy stories.

Ask them about the lessons that changed their lives. Ask how their understanding about going into all the world has evolved. Ask what they learned from their multi-cultural experience and how they are applying it now. Help them live their legacy by allowing them to share it.

2. Ask how their experiences changed their perspective.

Because they are third culture people, they will see the culture they return to with different eyes. There is value in cultural examination and comparison. Never reduce it to debate. Always make it about learning from another person's experience that you have not had.

3. Ask them to teach you a skill they learned.

It could be in food preparation, simplified living, travel, or ways to teach the Bible. Expect to learn something new from them.

4. Be deliberate about welcoming them into your community.

Invite them to activities without obligating them. Find common ground and share it. Widen your family circle to include them. Let them feel your desire for them to belong. Ask them how you can help. Each missionary is unique with different needs and ways you can support them through the transition.

5. Express your gratitude for their service.

Missionaries have answered God's call just as you have done. Their call has required them to go and live in another culture which can make retirement adjustment more difficult. Express gratitude for their service by remembering their birthdays and anniversaries with cards, cakes, simple celebrations of lives well lived. Think of everyday items like toiletries and household essentials, that, if provided, might ease the financial burden for those coming home on limited income. Visit retired missionaries on your district when you can, or organize an opportunity for them to meet your youth group to share international perspectives on relevant topics. Think of meaningful expressions that reinforce the truth of scripture: "How beautiful are the feet of those who bring good news." (Romans 10:15) Always pray for these champions of the faith who have served, and ask God to grant them strength, good health, and much happiness in their new lives. Retirement for many of our missionaries is simply a new chapter in a life that has much yet to offer to God and the church.

6. Enlist retired missionaries to help.

- a. Sponsor a Work & Witness team to a country where the retired missionary served. Use the missionary to help plan the trip as well as help the team get ready to go by sharing how the work began there and what has been happening. Ideally, cover as much as possible of the costs to allow the missionary to participate.
- b. Sponsor a child through Nazarene Compassionate Ministries (NCM) who lives in a country/region where the missionary served. Allow the missionary to give background on the culture where the child lives.
- c. Invite missionaries to your church/district who are serving where your retired missionaries served. Ask the retired missionary to give the background of the work, perhaps weeks before the serving missionary comes to speak. Share with the missionary who is coming what has already been shared with the church. Help your church/district connect what has been done with what is being done now, and how they can continue to support and encourage this ministry.
- d. Use missionaries' unique understanding of a world area or people group to connect to people from that area in your community and district.

7. Give to Missionary Support Accounts.

Did you know that within every missionary's deputation there are two accounts: for ministry projects on their field and personal support? Individuals and local churches can contribute to these accounts, and missionaries can use them to supplement retirement. While missionaries receive a modest pension thanks to faithful contributions to WEF; like most pensions, it is never enough. (For more information about Missionary Support Accounts, see Act On It.)

Finding Home

We've all heard that home is where your heart is. Missionaries will always have more than one home. However, we should do whatever we can to give their hearts a new place to call home when they retire. Love, shared lessons, mutual support will go a long way to help them enjoy another season of service we can learn from.

6

Developing in Leadership

By Cheryl Crouch

LESSON PURPOSE

Future focus – To consider how children, youth, and young adults can be nurtured to teach and to lead within today’s church. Could NMI offer intentional opportunities to develop new leadership in this generation?

SCRIPTURE: We will not hide them from their descendants; we will tell the next generation the praiseworthy deeds of the Lord, his power, and the wonders he has done. (Psalm 78:4)

FAST FACTS

Age distribution among the Church of the Nazarene (2014-USA only...other areas not available):

18–29: 14 percent

30–49: 29 percent

50–64: 38 percent

65+: 19 percent

(Source: Pew Research Center)

2018 Global (only SDMI stats available)

	SDMI Responsibility List	%	SDMI Attendance	%
Children	593,050	31%	433,626	33%
Youth	372,285	19%	276,728	21%
Adult	948,280	50%	607,964	46%
<i>Total</i>	<i>1,913,615</i>		<i>1,318,318</i>	

Source: Church of the Nazarene Annual Church Statistical Reports 2018

USA/Canada SDMI Adult Responsibility List broken down further. This is not collected for other regions.

34 or Younger	142,731
34-54	153,748
55-69	132,196
70 or Older	86,165
<i>Total Adults</i>	<i>514,840</i>

Fully 36% of the youngest members of the Millennial generation – those between the ages of 18 and 24 when the survey was conducted in 2014 – eschew (deliberately avoid) an affiliation with organized religion. (source: Pew Research)

22% of the 18- to 29-year-olds interviewed said the church ignores real-world problems (Source: You Lost Me: Why Young Christians Are Leaving Church . . . and Rethinking Faith)

LESSON INFORMATION

Why – for their sakes. Every generation needs NMI.

Belonging: Like others before them, many today desire to belong. We search for meaning, for a way to be part of something bigger than ourselves. This desire for belonging is revealed in small ways, such as sports teams or movie franchise logos on t-shirts, and bigger ways, such as causes championed on social media.

NMI is BIG! Its impact reaches around the globe. Those who participate in NMI find their hearts and minds stretched as they connect with cultures and places unlike their own. Does everyone in your church understand that as members of the Church of the Nazarene, supporting the purposes of Nazarene Missions International, they may be a member of NMI? Joining means they belong to something big!

Giving: People today are generous, perhaps even more than previous generations. They desire a place to contribute. Take a look at current ads. From store chains, to car manufacturers, to shoe companies, ads feature ways organizations “give back” and make a difference. The popularity of GoFundMe campaigns also reflects individuals’ willingness to give generously to causes in which they believe.

NMI has natural appeal for everyone who is passionate about bringing others to know Jesus, and who wants to address real-world problems. Is everyone in your church aware of the many ways in which your church gives back around the globe?

Involving everyone in NMI is an excellent way to meet their need to belong and give them a place to invest in their own development, and in making a difference around the world.

Why – for our sakes. NMI needs leaders of and for every generation.

Fresh eyes: NMI is over 100 years old. Any organization which has existed for decades runs a risk of becoming obsolete. We need to be open when others share things from their perspectives. The church is stronger and better when it hears more voices.

Fresh ideas: Leaders who have served for a long time are valuable to any organization, in NMI we especially appreciate those who have faithfully kept the light of missions burning in our churches. When these existing leaders incorporate the training and development of additional leaders, NMI enjoys fresh energy to tackle new projects and insight to approach valued traditions in a new way.

Future: The church at its best is multi-generational and engages all ages in its mission. Clearly, if we want NMI to be strong in coming decades, younger generations must get involved now. In fact, involving

young people in NMI can help the entire denomination remain healthy. NMI offers an opportunity not only to engage all ages in reaching the world for Christ, but also to be intentional about engaging all ages in leadership. NMI creates a bridge, an open door.

How – Use existing opportunities

Does the thought of adding one more event to your calendar or one more activity to your list make you tired? You are not alone! Most people today are not sitting at home, bored and lonely, hoping for a way to fill the time. The opposite is true; many people are overwhelmed and exhausted. It makes sense, then, to find ways to incorporate a missions emphasis into events which are already in place.

NYI: Partner with your local, zone, and district Nazarene Youth International (NYI) leaders. Often those in leadership are mission-minded, and already promoting various missions opportunities. Ask how you can support their efforts. Have they planned a project the congregation can pray for? give to financially? work alongside them? Get on board and become an NYI cheerleader!

Don’t forget to offer them the same opportunities to be involved in your projects. Make sure they are aware of opportunities to give to the World Evangelism Fund, to go on missions trips, and to pray for a wide variety of world needs. Involving them in local hands-on outreach is also an excellent connecting point.

SDMI: Partner with your local, zone, and district Sunday School and Discipleship Ministries International (SDMI) leaders. SDMI encompasses every age group, so working with these leaders offers a natural way to connect with children, teens, and young adults. As many churches move to fewer services during the week, Sunday School classes and Bible Study groups offer an important opportunity to share missions information and prayer requests.

How – Be intentional

Whether you work with existing organizations and schedules or carve out new opportunities for connecting with the next generation, it will take effort. In some ways, bridging generational barriers is similar to bridging cultural barriers. The same lessons missionaries learn about respecting differences apply here! Train yourself to say, “My, that’s different” instead of “My, that’s weird” when you encounter new patterns of thought, dress, and behavior. And just as missionaries must complete language training, you also can work to understand new ways of communicating (including social media). The goal of a good missionary is to

raise up local leadership, ultimately working himself or herself out of a job. In a similar way, your church can make it a goal to raise up next-generation NMI leadership.

It will pay off! I recently met with missions-minded college students at Southern Nazarene University, in Bethany, Oklahoma, USA. I asked where their interest in Nazarene missions came from. They said they grew up in churches which didn't limit missions to a once-a-month focus, but instead made missions part of the fabric of the church. Their pastors talked about and prayed for missions and brought in missionaries to speak. They were given opportunities to interact with missionaries and participate in service and outreach projects.

Nothing they said shocked me, except the very fact that they didn't say anything shocking. These were outstanding young leaders, all gearing up to head

to mission fields around the world for the summer, and their love for missions came from local Nazarene churches doing what local Nazarene churches do best.

Invite the next generation to be part of something much, much bigger than themselves. Children and youth need to find their place in God's kingdom to be healthy and whole, and our church needs them to find their places if our denomination is going to continue to be healthy and whole.

The steps aren't earth-shattering. And maybe that's good. Isn't our earth already shattered—our world already fragmented and broken? As Christians, we're called to bring God's hope and healing and peace to the brokenness around us.

Next generation leaders are likely our best hope for that! Let's do what we can to involve and equip them.

PRESENTATION IDEAS

Option 1—Every Generation

Prepare

Invite a panel of varied ages (older child, teen, young adult, mature adult) to present the main points of the lesson. Make copies of the lesson as needed for panel participants. Appoint a spokesperson.

Present

After the panel presents the lesson information, have the spokesperson ask the panel the following questions:

- Why do you think many young people are abandoning organized religion?
- In what positive ways are younger generations different from those who came before them?
- How can our local NMI involve the next generation in meaningful prayer, giving, and outreach?
- How can NMI create meaningful, lasting connections between the next generation and the Church of the Nazarene?
- What opportunities for next-generation leadership exist (or can be created) in our local NMI?

Option 2—Bridge Building (for a group that likes activity)

Prepare

Make copies of the bridge handout titled "Building Bridges Through NMI Leadership Development" for each attendee. Gather bridge building supplies (Legos, tinker toys, wooden blocks, or toothpicks and mini marshmallows). Collect small prizes or make award certificates. Recruit helpers (ideally of various ages) who will present the lesson information and make copies for them as needed.

Present

Consider dividing your audience into four (or more) smaller groups, being careful to mix the ages of group members. Use Lego blocks, wooden blocks, or toothpicks and mini marshmallows for a bridge-building contest between groups. Set a timer for two minutes and encourage team members to work together to build a bridge. The winning bridge must be standing when the timer rings.

Offer creative prizes such as "Strongest Bridge," "Smallest Bridge," etc. After awarding prizes, ask, "Was this difficult? Why, or why not? Is it easier to build a tower or a bridge? What makes bridges hard to build?" After

Option 2—Bridge Building (Continued)

allowing time for discussion, say, “Today we’re going to talk about building bridges to reach the next generation of NMI leaders.” Some of the world’s greatest bridges have been designed and constructed from opposite shores to meet in the middle of what appears to be an impossible span. Those who build must keep their focus on that “meeting in the middle,” trusting that all have done their part to achieve the successful completion of the bridge to which all were committed. Give participants the “Building Bridges Through NMI Leadership Development” handout. Encourage them to note the placement of the four pillars and the text they bear:

Why? For their sakes.

How? By using existing opportunities.

How? By being intentional.

Why? For our sake.

Have presenters (ideally young people) rotate to the smaller groups, or let the groups rotate to the presenters. As they present, they should encourage participants to jot notes on the cross boards of the bridge. Notes might include information they find interesting, questions that arise, or ideas sparked by the lesson.

In the New Testament, breaking bread was a symbolic building of a bridge between believers of all ages. See the graphic **Handout: A Bridge Is Built in the Breaking of the Bread**. When you break bread, think of what is happening between you and another person; as you reach out, each from their own positions, and connect with a meaningful gesture and offering of bread, a bridge of valuing, welcoming, and union is built. Have participants (all ages) move around and build a bridge by breaking bread or sharing some refreshment, allowing each to sense the significance of that gesture. It is not a meaningless gesture, but one upon which meaningful relationships can be built in NMI leadership and missions engagement.

Using the graphic **Handout: A Bridge Is Built as the Torch or Baton Is Passed** of two people passing a torch or a relay baton, demonstrate how a relay race works. Both persons are running in the same direction, but the one in the lead hands off the baton behind him/her, and the one following stretches to receive and carry the baton for their circuit and the next hand-off, or to the finish line. Reference Paul’s words from Philippians 3:12-14, about stretching for the finish line in the race he was running in faith.

RESOURCES (“handy helps” for the leader)

• Websites

- Cooper, Betsy, et al. “Exodus: Why Americans are Leaving Religion—and Why They’re Unlikely to Come Back.” Posted 22 September 2016. *Public Religious Research Institute*. www.bit.ly/PRRI-Americans-leaving-religion
- Tauton, Larry Alex. “Listening to Young Atheists: Lessons for a Stronger Christianity.” Posted 6 June 2013. *The Atlantic*. www.bit.ly/TheAtlantic-Listening-to-Atheist
- Rhea, Joseph. “Why the Church Needs Intergenerational Friendships.” Posted 8 January 2015. *The Gospel Coalition*. www.bit.ly/Church-Needs-Intergenerational
- “The Importance of Intergenerational Church.” 3 April 2012. *Youthministry.com*. n. pag. Web. 12 October 2018. www.bit.ly/Importance-of-Intergenerational
- Lipka, Michael. “Millennials Increasingly Are Driving Growth of ‘Nones.’” Fact Tank—News in the Numbers 12 May 2015. 15 October 2018. www.bit.ly/Growth-of-Nones
- Nazarene Compassionate Ministries site: www.ncm.org

• Books

- Kinnaman, David. *You Lost Me: Why Young Christians Are Leaving Church...and Rethinking Faith*. Ada, MI: Baker Books, 2011.

Option 3—This Is NOT Clickbait (for a group that likes discussion)

Prepare

Invite people of varied ages (older child, teen, young adult, mature adult) to present the main points of the lesson. Make copies for them as needed. Have paper and pens available for writing “Clickbait” titles.

Present

- After each presentation, challenge the group to have fun brainstorming “Clickbait” titles for the section. Many attendees (but especially those of younger generations) will be familiar with clickbait: the catchy, leading titles that lure people to click on Internet articles. For example, “This Woman Adds Cinnamon to Her Oatmeal. See why the results left her in tears!” While clickbait is usually seen as a negative, use this activity as a fun way to spark conversation. Sample titles for this lesson could be “Church Invites Young People to Lead NMI Lesson... What happens next will blow your mind!” “Unbelievable! Generations work together to raise funds for missions. The results will shock you!”
- Why do you think many young people are abandoning organized religion?
- In what positive ways are younger generations different from those who came before them?
- How can our local NMI involve the next generation in meaningful prayer, giving, and outreach?
- How can NMI create meaningful, lasting connections between the next generation and the Church of the Nazarene?
- What opportunities for next-generation leadership exist (or can be created) in our local NMI?

ACT ON IT (practical ideas for personal involvement)

- **Expose:** Ask a young person or several young people to research and then present a lesson about the response of the Church of the Nazarene to a global issue which concerns them, such as immigration, human trafficking, disaster response, or world hunger. Ask them to identify how NMI is involved, or could be, in addressing these concerns: Prayer, World Evangelism Fund (WEF), Alabaster, Links, Engaging Children and Youth. Researching will likely expose them to exciting information they did not know about the denomination and presenting will help them “own” the content. Whatever attendees learn will be an additional benefit! Some churches without a regular meeting time have invited a young person to cycle through different Sunday School classes each Sunday to present a lesson to various age groups.
- **Invite:** Ask teens and young adults to join your local NMI leadership. They will likely prefer clear, specific tasks, such as finding and downloading short missions videos to show on Sunday mornings, subscribing to NCN News for online articles, and sharing highlights with the church, or keeping the congregation up to date on the Nazarene response to natural disaster.
- **Support:** Ask teens and young adults about their dreams for changing the world. Find a way to help them achieve those dreams by praying with them, training them or helping them receive training, and supporting them financially.
- **Engage:** Plan a multi-generational hands-on opportunity to reach out locally. Young people want the church to live out missions where they are, not just send money far away.

RECIPES

Top-Your-Own-Pizza

For a treat that is fun for all ages, make individual pizzas.

Preheat oven to 400 F (200 C) degrees and arrange toppings on a table or counter.

Give each participant a raw, refrigerated biscuit (piece of dough) to lightly press or roll out on a paper plate. Allow each person to choose what toppings to add. Possibilities could include pizza or spaghetti sauce, various types of shredded cheese (mozzarella, parmesan, Romano), different types of meat (pepperoni, hamburger, sausage, ham, bacon), or various types of vegetables (bell peppers, mushrooms, olives, onion), and fruits (tomatoes, pineapple).

Carefully transfer loaded crusts to a baking pan and bake at 400 F (200 C) degrees for 8–10 minutes, or until cheese begins to bubble and brown and the bottom of the crust is browned.

As attendees top their pizzas and wait for them to bake, point out that just as all parts of a pizza (crust, sauce, cheese, and toppings) work together to make a pizza, all ages of a congregation are necessary to make a healthy church.

Monster Cookies

Visit www.tasteofhome.com/recipes/giant-monster-cookies or use another Monster Cookie recipe. While other popular cookies focus on one star ingredient such as peanut butter, oatmeal, or chocolate chips, these cookies include all of the above! Serve them and let the decadent combination of flavors symbolize the beautiful outcome of blending strengths as different ages come together to serve the church.

Building Bridges Through NMI Leadership Development Handout

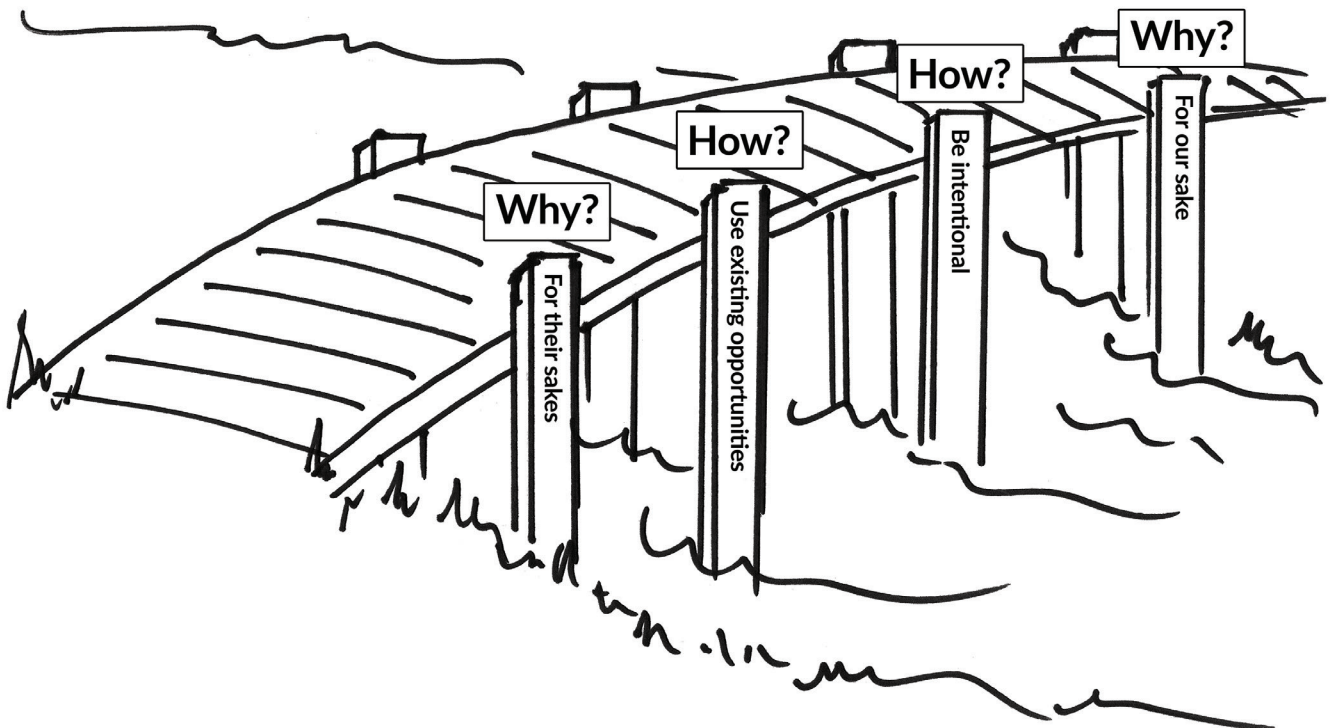
Some of the world's greatest bridges have been designed and constructed from opposite shores to meet in the middle of what appears to be an impossible span. Those who build must keep their focus on that "meeting in the middle," trusting that all have done, or will do, their part to achieve the successful completion of the bridge to which all are committed. Encourage them to note the placement of the four pillars and the text they bear:

Why? For their sakes.

How? By using existing opportunities.

How? By being intentional.

Why? For our sake.



A Bridge Is Built at the Breaking of the Bread Handout

When you break bread, think of what is happening between you and another person; as you reach out, each from their own positions, and connect with a meaningful gesture and offering of bread, a bridge of valuing, welcoming, and union is built. Have participants (all ages) move around and build a bridge by breaking bread or sharing some refreshment, allowing each to sense the significance of that gesture. It is not a meaningless gesture, but one upon which meaningful relationships can be built in NMI leadership and missions engagement.



A Bridge Is Built as the Torch or Baton Is Passed Handout

Using this graphic of two people passing a torch or a relay baton, demonstrate how a relay race works. Both persons are running in the same direction, but the one in the lead hands off the baton behind him/her, and the one following stretches to receive and carry the baton for their circuit and the next hand-off, or to the finish line. Reference Paul's words from Philippians 3:12-14, about stretching for the finish line in the race he was running in faith.



7

Gathering the Story of Alabaster's Legacy *By Debbie Salter Goodwin*

LESSON PURPOSE

To share current stories of how Alabaster funds have made new works possible in order to increase participation in this mission-extending offering twice a year.

SCRIPTURE: And as God's grace reaches more and more people, there will be great thanksgiving, and God will receive more and more glory. (2 Corinthians 4:15b, NLT)

FAST FACTS

- There have been over 11,700 projects since the beginning of Alabaster.
- Church of the Nazarene in Poland (2018 statistics)
 - Work opened: 1999
 - Number of churches: 3
 - Number of members: 24
 - Average worship attendance: 50
 - Number of missionaries: 4
 - Number of clergy: 5 elders; 1 licensed minister
- Church of the Nazarene in Creative Access Areas (Areas resistant to the Gospel are places where open proclamation of the gospel can be restricted, requiring creative approaches for ministry and missions.)
 - Number of Creative Access Areas (areas resistant to the Gospel): 12 (2018 statistics reflect eight areas reporting, but due to the sensitive nature of work in Creative Access Areas, information is sometimes difficult to gather and report.)
 - Number of churches: 251
 - Number of members: 16,436
 - Conversions in 2018: 173
 - Average worship attendance: 5,987
 - Number of missionaries: 44
 - Number of clergy: 16 elders; 3 deacons; 77 licensed ministers
- Church of the Nazarene in South Africa
 - Work opened: 1919
 - Number of churches: 636
 - Number of members: 65,557
 - Average worship attendance: 33,580
 - Number of missionaries: 44
 - Number of clergy: 397 elders; 6 deacons; 161 licensed ministers

LESSON INFORMATION

Nazarenes have been giving Alabaster offerings to fund missions building projects and land purchases that would not be possible in other ways since 1949. Alabaster-funded buildings and land can be influential to give an address to a ministry, to extend a ministry, or to revitalize a ministry. The stories in this lesson are just a few from the many that demonstrate how Alabaster becomes that extra push that a global missions area needs. As you present these stories, connect them to the global circle of Nazarenes who gave to Alabaster.

Sweet Surrender: From Poland to Denmark

When Ev and Rhonda Tustin [TUHS-tin] went to Poland as the first global missionaries for Poland, they understood that traditional outreach models wouldn't work. They realized that Polish people liked to relate over coffee, good coffee. They began to dream about a café where they could more easily connect with people. They named it "Sweet Surrender" after a song written by college student Spencer Green¹ whom they met when he traveled, sharing his music. While many may have understood the shop's title as an invitation to enjoy the menu's sweets, the Tustins used it to reflect their mission: to invite people to the "sweet surrender" of following Jesus. Now there are two successful Sweet Surrender cafes in Poland, one in Poznań [pohs-NAHN] and the other in Kraków [krah-KOW].

While the story of developing a coffee shop in Poland is, itself, a wonderful story of vision and innovation; it doesn't connect with Alabaster offerings until we understand what happened in Denmark.

The Church of the Nazarene opened in Denmark in 1960 in the urban area of Rødovre [roh-DOH-vruh] outside of Copenhagen [koh-ben-HOW-uhn]. In 1977, the Rødovre church dedicated their new building that Alabaster funds helped make possible. The church continued serving their community until 2004 when they sold the building and property and joined the Greve [gray-EEH-vuh] church. The district placed money from the sale of building and property in bonds to help fund ministry.

In 2013, the Greve church, looking for a way to reach into Copenhagen, decided to replicate the "Sweet Surrender" café they knew about in Poland. Using money from the sale of the Rødovre church, they purchased space close to the city center of Copenhagen. Proceeds from the café help fund ministry operating from the café to the city. For example, they sponsor special events at the café for women, men, and youth. They even supervise a ministry called 'Night Light Café' to reach prostitutes and hand out Bibles as

well as copies of the JESUS film.

Denmark's District Superintendent Kaj Ove Bollerup [KAI-oo-ve BOH-luhr-uhp] reports: "God is already at work in the lives of the people who make the coffee shop their place. In a way we are the guests, who prayerfully make ourselves available in this divine/human encounter."

In addition to the café in Copenhagen, exploratory work to open a similar café in Sweden, also partly supported from the sale of the Rødovre Alabaster property, has led to the start of Sweet Surrender near Malmo [MAHL-moh] in a village called Arrie [AHR-ree].

From Poland to Denmark to Sweden, with coffee and sweets, vision and witness, the Church of the Nazarene is reaching people who would never have visited a church. And Alabaster became the critical link in a chain of sweet surrender.

Against All Odds

This story of how obedience and Alabaster giving not only enlarged ministry but also saved a work in one Creative Access Area (area resistant to the Gospel) in Eurasia is compelling.

Rebel fighters were camped just over the hill from the city. Christians knew what waited for them if this group entered, and they began to make plans to escape. Members of the local Nazarene congregation made plans to sell everything they had and flee to safety as soon as possible. By the time the field strategy coordinator heard from the pastor, he and the church leaders had reached safety.

"Is anyone left in town to take charge?" The field strategy coordinator asked with a heavy heart.

"Only one," the pastor replied, "but he has been selling his belongings and plans to join us very soon."

The field strategy coordinator couldn't get the man off his mind, so he tracked down a phone number and called him.

"Are you fleeing because of fear or are you leaving because God told you to?" he asked the man.

The man admitted that he really believed God wanted him to stay and asked for prayer to confirm his impression.

A few days later, the man remaining in the city had a dream. "I saw my father dressed in white on the other side of a river, surrounded by sheep. My father called me over. When I came close to the sheep, I heard a voice say, 'Feed my sheep.' Again, the command came, 'Feed my sheep.' When the command came the third time, the shepherd opened his hand." That's when I saw the nail prints and recognized it was Jesus, the Good

¹ Spencer was never able to visit his musical namesake in Poland. He died of cancer in 2007. His legacy lives on as people find the "sweet surrender" that Jesus offers.

Shepherd, who had called me.”

It was that dream that gave the man the confirmation he needed to stay. He stayed and pastored the church as best he could with the help of other Christians who also had remained in the city. They determined to use this fear-filled time to reach non-believers through their faithful testimony. All the while, they kept praying for their city.

God answered their prayer. The rebel fighters were driven back before they could enter the city. It was a faith-enlarging moment for all of them.

However, the real answer to prayer was that the church was growing and needed a facility larger than their rented space. The people had saved Alabaster funds allotted to them through several cycles and had enough money to purchase a large building at half its value. It was large enough to give the pastor a place to live and had adequate space for all the activities of the church.

Today, this man is taking theological training as the congregation continues to grow. In fact, when the building next door to their Alabaster-funded church came open, they invested more Alabaster funds to pay for it.

Nothing grows a church better than obedience, but not just one person’s obedience. Alabaster gave many a chance to use obedience to save a church in a dangerous area where people didn’t need to lose their lighthouse.

Worth Waiting For

In Randfontein [RAND-fohn-tayn], South Africa, Rev. Saul Sedith [SED-ith] faced significant challenges as he pastored the Toekomsrus [tyew-KUHMS-ruhs] Church of the Nazarene. He started the church in a classroom at a local school but eventually grew out of it and needed a new place to grow. Pastor Saul also needed to build a house for his family, but he decided to build the garage first. The church could worship there until they found something permanent. Twenty-eight years later, they were still meeting in the garage even overflowing into the backyard.

The Toekomsrus Church knew they needed a dedicated place for their growing church so they could more effectively meet pressing needs in their rural community. They started looking for land in 1980. Unfortunately, city leaders would not allow any land to be zoned for a church.

By this time there was a new pastor, Rev. Eunice Sedith, daughter of Saul. With the help of her father, she found a For Sale sign in front of a Jehovah’s Witness Kingdom Hall. However, there was no way the church had the resources to purchase the property. That’s when she wondered, “Maybe we could ask for Alabaster funds to make the purchase possible.”

Before long, the church celebrated the good news that they would receive Alabaster funds. However, the amount would cover only a sixth of the total cost. But this was a congregation that had been growing their faith muscles for forty-three years. They began to work hard to raise the rest. “Everyone from the church came on board and put their hands in their pockets to make the purchase,” Rev. Eunice Sedith explained. With what the people raised on their own, the blessing of an interest-free loan and a generous donation from a sister church; they were able to purchase the building.

Sunday, April 23, 2017, was a day of celebration that the Toekomsrus Church will not forget. Their oldest member, 83-year-old Jessie Sedith, Saul’s wife, cut the ribbon. The people of the Toekomsrus Church worshipped in their own space and dedicated it to God for His use.

Now that they have a building, they can more actively serve their community. The community recognizes the church as a place they can come for prayer. On some days, Pastor Eunice says, “I just sit in the back of the church and wait to see what God will do. I just wait to deal with the walk-ins.”

Alabaster gave the church hope when they needed a building, but the people made the difference. Today, the Toekomsrus Church averages 100 people worshipping together each week. Overall statistics that relate to the impact of Alabaster on the life of this church primarily indicate that the church has continued to grow, both in attendance and in giving, because they have a church building and the space to grow, thanks to Alabaster.

PRESENTATION IDEAS

Option 1—A Circle of Obedience

Prepare

- Recruit 3 people to introduce each story with Fast Facts about the Global Missions area, including a definition for Creative Access Areas (areas resistant to the Gospel).
- Recruit one person to summarize or read the stories from the Lesson Information.
- **Optional:** Consider using the video from Resources of the dedication of the Toekomsrus Church at the end of your presentation.
- Make sure you know when your church will receive your next Alabaster offering.
- Have extra Alabaster boxes available for those who need one.
- Recruit 2 people for the closing prayer: one to pray specifically for the churches in the stories you present and one to pray for your church's generous giving to Alabaster.

Present

- Introduce today's lesson about Alabaster as a story of obedience. Ask your group to listen for the ways that people obeyed God and it resulted in more possibilities for ministry.
- Invite the person who will introduce Fast Facts about Poland and Denmark. Then, share the story of "Sweet Surrender."
- Introduce the second and third stories the same way.
- Ask the group to share examples of how obedience extended the reach of Alabaster funds. (Example: preserving Alabaster funds from sale of property to apply toward future ministry)
- End the session by reminding people that what your church contributes to Alabaster increases ministry somewhere.
- Announce the next time Alabaster offering will be received. Make Alabaster boxes available for anyone who needs one.
- Close with the two people you asked to pray.

Option 2—Interactive Stories (for a group that likes activity)

Prepare

- Recruit 3 storytellers who will present one of the three stories using the suggested ideas.
- Divide your attenders into three groups with three different areas to meet. This can be a corner of your meeting room or close-by smaller rooms, whatever works for your group's size and facility.
- To simplify transition, ask the storytellers to rotate and allow the groups to remain in the same place.
- Download the handouts necessary for each storyteller and make appropriate copies according to the directions.
- Collect the following props for each storyteller:
 - Storyteller 1: "Sweet Surrender."
 - Alabaster box, a sweet pastry. Could wear a generic black or white serving apron to replicate a Sweet Surrender server.
 - Storyteller 2: Alabaster box, a suitcase, 4 copies of Handout 2.
 - Storyteller 3: Alabaster box, something from a garage, copies of the Handout 3 for each person in attendance. Optional: Provide garbage or trash bags (a common item in most garages) as a reward for anyone who gets the exercise order right.
- **Optional:** Consider using the video of the dedication of the Toekomsrus church when the whole group comes back together. Make appropriate arrangements for this viewing.
- **Optional:** Set up your own "Sweet Surrender" refreshment table at the back of your meeting room. Use tiered serving piece and cake stands to display refreshments. Consider placing an Alabaster box on the table for donations. Invite attenders to visit the refreshment table anytime during the session.

Option 2—Interactive Stories (Continued)

Present

Open the group session with the introduction from Lesson Information. Explain that storytellers will rotate through three groups so that everyone will hear three stories about how Alabaster extended mission. Divide the group into three parts and send them to pre-set areas.

Storyteller 1: Sweet Surrender

- Pass out the information strips from Handout 1: Sweet Surrender. Volunteers will listen for the boldfaced word(s) and share the information from their strip. Information is only shared once, even if word is repeated. Storyteller should use the handout to highlight the first time the boldfaced word(s) appears on their reading copy.
- The storyteller begins by asking: *What does an Alabaster box and a pastry have in common?* Explain that the story of “Sweet Surrender” will share the answer.
- At the end of the story, ask the group to answer the lead question about the connection between an Alabaster box and a pastry.
- Collect the numbered strips and move to the next group and repeat the same process.

Storyteller 2: Against All Odds

- Share “Against All Odds” as a narrated story. Handout 2 has prepared the script. Storyteller becomes the Narrator. Recruit volunteers to read the parts of **Field Strategy Coordinator (FSC), Pastor, and Man.**
- Introduce the story by asking: *What does an Alabaster box and a suitcase have in common?*
- Consider using information from Fast Facts to identify Creative Access Area (area resistant to the Gospel) and the role of a field strategy coordinator.
- Present the story with recruited volunteers.
- After the story ask the group to answer your opening question.
- Collect the scripts and move to the next group.

Storyteller 3: Worth Waiting For

- Share the story “Worth Waiting For” using the Handout 3 exercise.
- Introduce the story using the question: *What does an Alabaster box and a garage have in common?*
- Pass out the Handout 3: Worth Waiting For, and ask the group to use it to number the steps that enabled the congregation in the story to purchase a church as you share the story.
- After the story, ask the group to answer your opening question.
- The correct order for the “Order It” exercise is:

Answers:

1. Pastor Saul Sedith pastors the Toekomsrus Church.
 2. Met in a school classroom.
 3. Met in the pastor’s garage.
 4. Rev. Eunice Sedith became the new pastor.
 5. The city rejected zoning land for a church.
 6. A Kingdom Hall building was for sale.
 7. Alabaster funds helped.
 8. Congregation generously gave.
 9. Received an interest-free loan and donation from a sister church.
 10. Celebrated ribbon-cutting and Dedication Sunday.
- Use garage or trash bags (a common item in most garages) as prizes for anyone who gets the correct order.

Closing

Bring the group back together.

- **Optional:** Consider making it possible to view the dedication of the Toekomsrus church using the video link from Resources. Talk about the joy you sense from the people.
- Ask, “How did Alabaster extend mission in the stories you heard?” and “How did obedience help make it happen?”
- Announce the next Alabaster Offering date and hand out Alabaster boxes to anyone who needs one.
- Close asking for 4 volunteers to pray for the work of Sweet Surrender, the Creative Access Areas (areas resistant to the Gospel) church, the Toekomsrus Church, and your church’s part in the Alabaster initiative.

Option 3—Stories to Discuss (for a group that likes discussion)

Prepare

- Read through each story and be ready to share summaries of the stories as discussion starters.
- Optional: Be prepared to show the short promotional video, “Alabaster Offering 2018,” especially if you have not used it at your church. Also consider showing the video of the Toekomsrus’ church dedication at the end of your session. Use the videos to stimulate discussion.

Present

Optional: Open your session with the video “Alabaster Offering 2018” and follow with these questions:

- How is Alabaster more than buildings?
- How does Alabaster help us become a global church?

Share information about the Tustins opening the work in Poland from “Sweet Surrender” story.

- Why did the Tustins think a café ministry would help them connect with the Polish people?
- What are similar ways people in your community use to connect?
- What do you think the name “Sweet Surrender” meant to Polish people? to the Tustins?
- What are the advantages of non-traditional ways to gather people to hear the Gospel? What are the disadvantages?

Share information about the Rødovre church in Denmark and ask these questions:

- How did the newly self-supporting Danish District practice stewardship with original Alabaster funds?
- What are the advantages for the church when ministry takes them outside of church walls?
- What does Superintendent Bollerup mean when he says “we are the guests”?
- How might a “guest” mentality cooperate with a missionary/evangelistic attitude?

Share information about the Creative Access Area (area resistant to the Gospel) church that nearly disappeared from “Against All Odds.”

- What is your understanding of a Creative Access Area (area resistant to the Gospel)?
- What motivated one man to stay despite a possible attack from rebel fighters?
- Were the rest of the people in error for leaving? Why, or why not?
- What did the man have to surrender in order to stay? What would you have done?
- What if the rebel fighters had attacked? Would that change your perspective about whether the man should have stayed? Why, or why not?
- How does this incident remind you of New Testament times when the church was persecuted?
- Some believe that when the church is “under-persecuted” it shows up in our level of obedience. Do you think this could be true? Why, or why not?

Share a short version of “Worth Waiting For.” Then ask these questions:

- How did creative problem-solving share answers when resources were limited?
- How did the Toekomsrus church grow their faith in the forty-three years they met without a dedicated church building?
- How does hardship either grow a church or limit growth?
- Why do you think Pastor Eunice Sedith didn’t take the city’s “no” as her final answer?
- Do you think Alabaster should have supported the whole price of the property and building? Why, or why not?
- **Optional:** Consider viewing the dedication of the Toekomsrus church using the video link from Resources.
- How would you describe the spirit of the Toekomsrus on the day they dedicated their church?
- In all the stories from today’s lesson, how did Alabaster funds extend ministry beyond the resources a mission-minded group already had?
- In the stories, what part did obedience play?

As you close today’s session with prayer, ask for volunteers to pray for the discernment of leaders who disperse Alabaster funds, for the people who make decisions, and for more forward-thinking people who find new ways to meet the spiritual needs of their communities.

ACT ON IT (practical ideas for personal involvement)

- How could you share one of these stories with the whole congregation before your next Alabaster offering?
- Think about “Sweet Surrender” and the way it shares a non-threatening place for people to interact. Is there a way your group/church could replicate this in other ways besides starting an off-site business? Ex: Sponsor children’s games in the park and let moms connect. Ex: On a day that is set aside for remembrance of those who have served your country, plan something special, like delivering cookies and coffee to a local veteran’s home or site.
- Go to www.nazarene.org/special-offerings and review Alabaster Projects as listed. Choose one and attach a target amount needed to complete the project. Use the amount to help you increase your Alabaster offering. (NOTE: The projects referenced here are examples of Alabaster buildings. When you give to Alabaster, the final determination of the recipient congregation or entity is made on the region.)

RESOURCES (“handy helps” for the leader)

• Websites

- The Sweet Surrender Cafés in Poland (Krakow) website have photos and videos.
 - Poznań: www.facebook.com/sweetsurrenderpoznan
 - Kraków: www.facebook.com/sweetsurrenderkrakow
- The Sweet Surrender Café (Copenhagen) website can be translated into English, by clicking on the flag of the United Kingdom in the upper-right portion of the page. It shows a menu with pictures. “About us” shares their mission. www.sweetsurrender.dk/da/hjem
- This site shares information about Alabaster, promotion ideas, as well as projects waiting for Alabaster funds. www.nazarene.org/special-offerings
- NMI Ideas: Ideas for promoting the Alabaster Offering from around the world. www.nmiideas.org/category/alabaster

• Videos

- “Alabaster Offering 2018.” *Nazarene Media Library*. Posted: 21 February 2018. Gives an overview of what Alabaster has done throughout its history and what people’s gifts can do. Length: 1 minute, 7 seconds. www.bit.ly/Alabaster-Offering-2018
- Green, Spencer. “Sweet Surrender.” This was the musical inspiration for name of the cafes. While a little over 8 minutes, it is easy to use a short piece from the beginning if you desire. www.bit.ly/Sweet-Surrender-YouTube
- “Toekomsrus Church Dedication.” An inspiring video that shows excerpts of the Dedication Sunday for the Toekomsrus Church of the Nazarene. www.bit.ly/Toekomsrus-gets-building-YouTube

• Books

- Crutcher, Tim, ed. *Building on God’s Foundation: 50 Years of Alabaster*. Kansas City, MO: Nazarene Publishing House, 1999.

• Articles/Blogs

- Church of the Nazarene Africa. “South African church finds home after 43-year search.” *NCN News*. Posted: 16 May 2017. www.nazarene.org/article/south-african-church-finds-home-after-43-year-search

RECIPES

Juliann Beals wanted to honor the legacy of her cousin, Spencer Green, after his death in 2007. She served as a volunteer at the Sweet Surrender Café in Copenhagen from 2014-2016. She shares these ideas about providing a simple Danish café experience for your refreshment table.

- Serve Coffee.

As Juliann says, “Danes always have coffee at any gathering, even if it’s 11:00 at night!”

- Serve Smørrebrød [SMUHR-bruth], a traditional open-faced sandwich on rye bread. Here are some popular options:

Potato-mayonnaise-chives on rye bread.

Butter slices of Danish rye bread.²

Top with slices of boiled, sliced, new potatoes.

Place a dollop of quality mayonnaise and sprinkle with chives.

Blue Cheese and Apple on rye bread

Place a slice of Danish blue³ cheese on Danish rye bread

Top with apple slices.

- Serve Sweet

Purchase a Danish tin of butter cookies.

² Danish rye is a hearty, thick rye. Substitute any quality dark rye.

³ Specialty cheese sections may carry authentic Danish Blue Cheese, but you can substitute a quality blue cheese.

Handout 1: Sweet Surrender Information Strips

Use with "Sweet Surrender" story

Instructions:

Cut strips apart so that there is a strip for each boldfaced word. Recruit eight volunteers who will share this information when the name of the place or person is mentioned the first time. Storyteller should highlight the boldfaced words on their reading copy and be prepared to cue a volunteer to share the information.

1. **Poland** – The Church of the Nazarene entered Poland in 1999.

2. **Spencer Green** – Spencer was never able to visit his musical namesake in Poland. He died of cancer in 2007.

3. **Mission** – to invite people to the “sweet surrender” of following Jesus.

4. **Two successful cafes** – one in Poznań and the other in Kraków, Poland.

5. **Denmark** – The Church of the Nazarene opened work in Denmark in 1960.

6. **Rødovre** – is a central-western suburb of Copenhagen.

7. **The Night Light Café** – reaches out to prostitutes, hands out Bibles, and copies of the “JESUS film.”

8. **Denmark’s District Superintendent:** “God is already at work in the lives of the people who make the coffee shop their place. In a way, we are the guests who prayerfully make ourselves available in this divine/human encounter.”

Handout 2: Against All Odds Story Script

Instructions:

Recruit volunteers for the following parts. Make copies of the script for each reader. Have readers come to the front and share the story.

Characters:

Narrator the storyteller.
FSC the field strategy coordinator for this Creative Access Area (area resistant to the Gospel).
Pastor the original pastor who helped his people leave the city.
Man the man who whose vision from God led him to stay.

Narrator: Rebel fighters were camped just over the hill from the city. Christians knew what waited for them if this group entered, and they began to make plans to escape.

Members of the local Nazarene congregation made plans to sell everything they had and flee to safety as soon as possible. By the time the Field Strategy Coordinator heard from the pastor, both the pastor and the church leaders had reached safety.

FSC: Is anyone left in town to take charge?

Narrator: The field strategy coordinator asked with a heavy heart.

The pastor answered:

Pastor: Only one, but he has been selling his belongings and plans to join us very soon.

Narrator: The field strategy coordinator couldn't get the man off his mind, so he tracked down a phone number and called him.

FSC: Are you fleeing because of fear or are you leaving because God told you to?

Narrator: The man admitted that he really believed God wanted him to stay and asked for prayer to confirm his impression.

A few days later, the man remaining, but in the city, had a dream.

Man: I saw my father dressed in white on the other side of a river, surrounded by sheep. My father called me over. When I came close to the sheep, I heard a voice say, "Feed my sheep." Again, the command came, "Feed my sheep." When the command came the third time, the shepherd opened his hand. That's when I saw the nail prints and recognized it was Jesus. It was the Good Shepherd who came to me in my dream.

Narrator: That dream gave the man the confirmation he needed to stay. He had to stay, no matter what happened to him.

And that's exactly what he did. He pastored the church as best he could with the help of other Christians who also had remained in the city. They determined to use this fear-filled time to reach non-believers through their faithful testimony. They kept praying for their city.

Pastor: God answered our prayer. The rebel fighters were driven back before they could enter the city!

Narrator: It was a faith-enlarging moment for all of them. However, the real answer to prayer was that the church was growing and needed a facility larger than their rented space.

Pastor: The church had saved Alabaster funds we received through several cycles. We had enough money to purchase a large building at half its value. It was large enough to give my family a place to live and had adequate space for all the activities of the church.

Narrator: But what about the man who stayed?

Man: I am taking theological training so that one day I can keep "feeding the sheep" just like Jesus told me to do.

Narrator: The good news is that the congregation continues to grow today. In fact, when the building next door to their Alabaster-funded church became available, they invested more Alabaster funds to pay for it.

Nothing grows a church better than obedience, but not just one person's obedience. Alabaster gave many a chance to be part of the obedience that saved a church in a dangerous area where people didn't need to lose their lighthouse.

HANDOUT 3: Worth Waiting For

Ordering exercise for use with "Worth Waiting For" story

Instructions:

Place a number 1-10 beside each step in the Toekomsrus Church's journey as you listen to the story.

_____ Alabaster funds helped purchase a building.

_____ Met in a school classroom.

_____ Celebrated ribbon-cutting and Dedication Sunday.

_____ Received an interest-free loan and a donation from a sister church.

_____ Pastor Saul Sedith pastors the Toekomsrus Church.

_____ A Kingdom Hall building was for sale.

_____ Rev. Eunice Sedith became the new pastor.

_____ Met in the pastor's garage.

_____ City rejected zoning land for a church.

_____ Congregation gave generously.

LESSON PURPOSE

To recognize the importance of food to culture and therefore to establishing relationships and, ultimately, to evangelism. Additionally, to celebrate the variety of foods in our wide world!

SCRIPTURE: They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. (Acts 2:42)

Then Jesus declared, "I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty." (John 6:35)

While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my body." Then he took a cup, and when he had given thanks, he gave it to them, saying, "Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins." (Matthew 26:26-28)

FUN FOOD FACTS

- 100 acres (40.4 hectares) of pizza is consumed in the US each day. (Source: *Washington Post*)
- Fried spiders (Cambodia), poisonous pufferfish (Japan), and fried calf brain sandwiches (United States) qualify for the list of "Top Ten Weirdest Foods From Around the World." (Source: *Reader's Digest*)
- A potluck is a meal that consists of food brought by the people who come to the meal, or a meal that consists of whatever food happens to be available without special preparation. (Source: *Collins Dictionary*)
- India produces, consumes, and exports the most chili peppers in the world. (Source: *Mental Floss*)
- Queen Elizabeth I of England loved carrots so much, a deputy once gave her a tub of butter and a wreath of tender carrots emblazoned with diamonds. (Source: *Illinois.edu*)

LESSON INFORMATION**Introduction**

Have you noticed when missionary speakers open the floor for questions, often the first question is, "What do people eat in the country where you are serving?" The question signals our fascination with the differences in food while acknowledging the importance of food for people everywhere.

Food is necessary, nutritious, sustaining, energizing, delighting, and satisfying. It is so intimately tied to life! Perhaps that is why food is such an integral part of culture, whether it is the culture of Ethiopia, India, China, Haiti, or the places we call home.

More than "Just Food"

Often, eating a meal is about much more than the food. From preparation and serving to utensils (or lack

of utensils) and seating arrangements, the parts come together to form a significant experience. And sharing that experience is one of the most powerful ways we, as humans, connect.

Some people are adventurous eaters and relish the opportunity to try new foods from new places. Others are reserved, preferring to stick with the familiar. Whether you choose to be brave and experience international culinary delights, or you choose to stick with your own local favorites and share them with someone from another culture, sharing food together with others can open the door for friendship and evangelism.

Nazarene Missionaries Share

From a Creative Access Area (area resistant to the Gospel) (In the case of a CAA, the name of the person 'serving', and country name is withheld):

We hardly do anything in this culture without food. Whenever we go to someone's home, or they come to our home, the host is expected to provide a beverage and often a small snack like fruit, candy, or snack foods.

When going on a picnic, riding a train, or having a special outing, one does not just bring food for themselves, but rather brings something to share. Everyone is expected to think corporately, like at a buffet, and not just individually.

One great thing about our culture is that the word we use for a service is the same word for "party" or a casual gathering of friends, which helps us to have an excuse for a "party." A "party" (service) will necessarily include tea, but sometimes will include fruit and snacks, depending on the host or what the guests bring.

The most special times together are those when we share a meal and a devotional thought or study. It solidifies our relationships and gives people an opportunity to open up about their lives.

From the Philippines (Jill Riggins)

So much of Filipino culture revolves around food. One fascinating tradition is the Boodle [BOO-duhl] Fight. In a Boodle Fight, there are often no chairs. The food is piled on banana leaves that run the length of the middle of the table. Everyone eats with their hands; there are no plates or utensils. And it's not all finger food. There is always rice. (In this country, it isn't a meal without rice; if there is no rice, it's just a snack.) There is often fish, which is usually whole and getting picked apart as the meal goes along. It is a real picture of the Filipino community, coming together and sharing together—hallmarks of their culture.

During a Boodle Fight on the campus of Asia-Pacific Nazarene Theological Seminary (APNTS), students and professors shared how grateful they were that we were taking part in a genuinely Filipino custom. It spoke deeply that we were willing to eat as they eat in order to enter into community with them. In the same way, over many shared meals around many tables (or on mats on the ground), relationships have been strengthened and great memories have been made.

(Source: Riggins, Jill. Email interview by author. 25 November 2018.)

From Haiti (Erika and David Campos)

Here in Haiti, culture is filled with many colors and smiles, and so it is with the food. Haitian food has a

variety of natural flavors, and of course, as usual, any time there is food, there are smiles.

One of the biggest celebrations here is Independence Day, on January 1st. For many, this is a holiday to celebrate a new year, but for Haiti, it is also a day to commemorate becoming the second independent country in the Western Hemisphere—after the United States. On this day, some will wave the Haitian flag, but most important, every house makes pumpkin soup (*soup joumou* [SOOP dzoo-MOO] in Haitian Creole). Legend says that slaves used to prepare this soup on special occasions for their masters but they were not allowed to have any, so when they became independent, they made this soup to celebrate. It is our favorite Haitian meal!

Last year we had a youth missions team here in Haiti for eight weeks. During this time, we visited a new church-type mission four days a week to evangelize, disciple, and have Vacation Bible School (VBS). At first, some people doubted us because we were foreigners. When we walked into the community, we received many negative looks from the neighbors. After two weeks, one of the neighbors brought the Haitian version of homemade donuts (*kokiyol*) [kuh-kee-DZUHL], and they were delicious! One of the church leaders told us it was a sign of love from the lady, who felt she wanted to share something with her new friends even though she did not have much. During our next visit, we took homemade bread and shared it with them, and then the next time someone else brought something different and so on. By the end of the eight weeks, not only had we gained some weight, but also, we had gained new friends for life! While bonding over food, we were able to share the EvangeCube⁴ and pray for people. Seven people decided to follow Jesus. Praise the Lord!

(Source: Campos, David and Erika. Email interview by author. 27 November 2018.)

From India (Nazarene Pastor Shradha Saraf)

My paternal grandfather was the first one in his family who accepted Christ, and later many of his relatives came to know Christ because of his Christlikeness. One way he demonstrated his faith was by serving food to his non-believing relatives. Often, Grandfather and his children would be seated on the floor eating when guests arrived. He would ask his children to get up from the plate and serve the guests. Once the guests had their food, Grandmother would prepare more food for her family. Feeding guests made them welcome in the Christian home which made them curious to know more about Christ who also fed the hungry. The same family tradition of hospitality and respect has been passed down to my father and now

⁴ The EvangeCube is made up of eight blocks connected at strategic points. Through a series of six maneuvers, seven panels are revealed which illustrate God's plan for salvation through Jesus' death and resurrection. The EvangeCube "simply and clearly unfolds the gospel of Jesus Christ ... the answer to life's greatest puzzle."

to my family. In India, it is an important way we serve others and glorify the Lord.

(Source: Saraf, Shradha. Online interview by author. 23 November 2018.)

From a Secured Area (In the case of a Secured Area, the last name of the person ‘serving’ and country name is withheld.)

Food in this country is social. When you are invited to someone’s house, eating a little *injera* [in-JE-rah] (staple bread) with a tiny bit of food is a must. *Enibla* [e-ne-BLAH] (let us eat) is a common phrase when you pass a group of people eating, whether or not you know them. “This is the culture,” they explain. They do not ask, “Are you hungry?” or “Are you thirsty?” They simply serve. Even the dishware is social: a round plate big enough for four people to share. Utensils? Forget it. Forks are for foreigners. Social space? Not so much. Feeding your neighbor is considered an honor. The more you respect your neighbors, the more likely you are to put handfuls of food into their mouths. There is always room for another person at the shared table. There is always time to visit and talk and drink coffee. Drinking coffee is the crowning of the shared meal. And how long does it take? If the full coffee ceremony is prepared and served from start to finish, it easily might last half an hour to an hour. Take your time. Visit. If you make it to the third cup of coffee, it’s traditionally called the blessing. And isn’t socializing around the table with loved ones just that?

One of my favorite memories in this country happened on a chilly Sunday morning at a local Church of the Nazarene. My husband and I were new parents at the time. Our four-month-old daughter was fast asleep, and I had snuck outside to shield her ears from the loudspeaker. The electricity went off, and everything became quiet, so I could no longer hear what was being said. A good friend of mine came out of the church to call me.... “Katy,” she whispered, “Jesus dinner.” My mind struggled to comprehend what she meant, and my face must have revealed my confusion because she repeated “Katy, come. Jesus dinner.” She had to repeat herself one more time and then slowly I understood. I stood up with tears in my eyes and a smile on my face, thinking about how her lovely broken English perfectly encompassed this invitation: it was time for the Lord’s Supper. I was being invited to eat dinner with my Lord. My Savior was calling for me to join him in a meal! Just as my family was always invited to eat or drink coffee with friends, so I was being invited to eat and drink with my Savior, spending sacred time in fellowship with Him and my church family.

(Source: Katy. Online interview by author. 26 November 2018.)

PRESENTATION IDEAS

Option 1—Exploring the World of Food

Prepare

- Recruit someone (or several people) to study and share the lesson information. Consider creating a PowerPoint featuring unusual foods from around the world as a lead-in. Alternately, include a retired missionary to help prepare dishes or share about food from the culture where they served. Or, recruit someone who has traveled internationally (perhaps on Work & Witness trips) to share their “best” and “worst” food experiences.
- Ask two people to play the parts of “Interviewer” and “Katy” from the handout at the end of this lesson.

Present

- Open with the PowerPoint or personal “best” and “worst” food experiences.
- Ask volunteers to read the scriptures.
- Present the lesson information, ending with the “interview” of Katy (see handout at the end of the lesson.)
- Consider closing the lesson with the Lord’s Supper, thereby tying together the scripture, Katy’s story, and the importance of sharing food and fellowship.

Option 2—Boodle Fight! (for a group that likes activity)

Prepare

- Make a copy (or multiple copies, if your group is large) of the lesson information and divide it into sections by cutting between each section: fun food facts, scriptures, lesson information, and the missionaries' stories. Divide Erika and David Campos's story and Katy's story in half and label the second halves, so participants will know where those stories came from. Save the story from Jill Riggins about the Boodle Fight to share aloud. (See the video about Boodle Fights in the Resources section to better understand how one is done.)
- Set up one long table for each group of 8 – 10 people. Put the copied pieces of the lesson down the center of the table.

Present

- Read the story from Jill Riggins, Nazarene missionary to the Philippines, about the Boodle Fight. Say, "Today we are going to enjoy our lesson 'Boodle Fight' style! You will gather around the table, and I will give the traditional cry, which is, 'Ready on the left, ready on the right, commence boodle fight!' You will grab a 'slice' of the lesson and find a partner to read it to, and then listen as your partner reads his or her 'slice' to you. If you prefer not to read, just find a duo and listen in!"
- "Once you've read/heard one set of information, put it back in the center of the table and choose a new bit to share and enjoy. Choose a new partner each time, or continue to work with the same person."
- Allow participants to find their places, give the cry, and "dig in"!
- After the 'Boodle Fight' lesson, consider having a real Boodle Fight. If your group isn't up to eating rice and whole fish with their fingers, substitute finger foods like sandwiches and chips.

Option 3—Bread Revelations (for a group that likes discussion)

Prepare

- Recruit someone (or several people) to study and share the lesson information.
- Make copies of the handout "Breads from Around the World."

Present

- Ask participants to share (either with the whole group or with someone near them) the best and worst foods they have ever eaten.
- Ask, "What is the most meaningful meal you've ever shared? What made it special?"
- Have your presenter(s) share the scriptures and the lesson information.

Discuss:

- Why is food so vital to culture?
- Do you enjoy experiencing foods from other cultures? Why, or why not?
- What missionary story impacted you most? Why?
- Would you be willing to experience new foods and new ways of eating if it meant opening the door to relationship and ultimately to evangelism?
- Would you be willing to share your own foods and ways of eating them with someone from another culture if it would open the door to relationship and ultimately to evangelism?
- Give out the handout (at the end of the lesson) "Breads from Around the World."
- Ask, "Why do you think Jesus referred to himself as the Bread of Life?"

If you are able, offer a "bread tasting" with as many of these breads as possible. (See **Handout: Breads from Around the World**)

Close with prayer.

ACT ON IT (practical ideas for personal involvement)

This lesson provides a prime opportunity to bond over great food! Evaluate your congregation and choose an approach that fits your situation.

- **International Feast:** Invite members of your congregation to share foods that express their heritage. This activity will be especially meaningful if there are attendees who are recent immigrants to your country. If there is not a great variety of cultural backgrounds within your congregation, consider reaching out to people beyond your church (perhaps in the neighborhood, or students in a nearby school) and inviting them to share foods from their home cultures. NOTE: it may be gracious to offer to assist with the cost of foods, depending on the economic situation of the person(s) bringing international foods to enjoy.
- **Missions Meal:** Invite members of your congregation to look up recipes from various countries where the Church of the Nazarene is present. Each person who prepares a dish can also share briefly about the work of the church in that country. To get the most from the experience, eat the dishes the way nationals would eat them; for instance, use chopsticks or your fingers when appropriate.
- **Home Cookin':** If your group is not adventurous when it comes to new foods, cook up a scrumptious meal of familiar foods—and then invite guests from outside your congregation (neighbors, students, etc.) to dine with you. Linger over the meal as people do in many cultures, taking advantage of the opportunity to strengthen relationships.

RESOURCES (“handy helps” for the leader)

- **Websites**
 - More information about Haiti’s Pumpkin Soup: www.libertyinasoup.com/trailer-1
 - More information about Boodle Fights: www.aboutfilipinofood.com/boodle
- **Books**
 - Gusztinné, Mária Tulipán. *Eyewitness—Seeing from Within an Oppressive Society*. Kansas City, MO: Nazarene Publishing House, 2017. This 2017–18 NMI missions book has numerous Hungarian soup recipes.
- **Videos**
 - Video about Kokiyo! (Haitian doughnuts): www.bit.ly/Kokiyo!-Youtube
 - Video about Boodle Fights: www.bit.ly/Boodle-Fight-Youtube
- **Other Resources**
 - Handout: “Interview with Katy” at the end of this lesson.
 - Handout: “Breads from Around the World” at the end of this lesson.

RECIPES

Haiti’s Pumpkin Soup: www.bit.ly/Haitian-Pumpkin-Soup

Note: Simplify this recipe by using two pounds of cubed beef and leaving out the beef shank.

Ask members of your congregation to share recipes from their unique heritages, or ones they have collected from mission trips.

“Interview” with Katy, Serving in a Secured Area Handout

Invite someone to read the part of the interviewer and someone to read Katy's part.

Interviewer: What is different about eating in the country where you serve?

Katy: Food in this country is social. When you are invited to someone's house, eating a little *injera* [in-JE-rah] (staple bread) with a tiny bit of food is a must. *Enibla* [e-ne-BLAH] (let us eat) is a common phrase when you pass a group of people eating, whether or not you know them. They do not ask, “Are you hungry?” or “Are you thirsty?” They simply serve.

Interviewer: Is the style of eating different?

Katy: Yes! Even the dishware is social: a round plate big enough for four people to share. There are no utensils. Feeding your neighbor is considered an honor, so the more you respect your neighbors, the more likely you are to put handfuls of food into their mouths.

Interviewer: What about coffee?

Katy: Drinking coffee is the crowning of the shared meal. A full coffee ceremony might last half an hour to an hour. If you make it to the third cup of coffee, it's traditionally called the blessing. And isn't socializing around the table with loved ones just that?

Interviewer: Do you have a favorite memory involving food?

Katy: I do! It happened one Sunday morning at a local Church of the Nazarene. My four-month-old daughter was asleep, so I snuck outside where it was quiet. A friend came out of the church to call me. “Katy,” she whispered, “Jesus dinner.” My face must have revealed my confusion because she repeated, “Katy, come. Jesus dinner.” She had to repeat herself one more time before I understood. I followed with tears in my eyes and a smile on my face, thinking about how her lovely broken English perfectly encompassed this invitation: it was time for the Lord's Supper. My Savior was calling for me to join him in a meal! Just as my family was always invited to eat or drink coffee with friends, so I was being invited to eat and drink with my Savior.

Breads from Around the World Handout

Baguettes [bag-ETS] – France

Rye [RIE] – Russia

Focaccia [foh-KAH-chee-uh or -chuh] – Italy

Pita [PEE-tuh] – Israel & Greece

Bagels [BAY-guhls] – Poland

Tortillas [tohr-TEE-yahs] – Spain & many countries in Mesoamerica

Naan [NAHN] – India

Injera [in-JE-rah] – various countries in Africa

Kokiyol [kuh-kee-DZUHL] - Haiti

Chapati/Roti [chuh-PAH-tee/ROH-tee] – India

Pão de queijo [POWN ZI KE-zhu] – Brazil

Pan Dulce [PAHN DOOL-se] – Ecuador

Medialunas [mr-dee-ah-LOO-nahs] – Argentina

Povitica [poh-vah-TEET-sah] – Croatia and Slovenia

Then Jesus declared,

“I am the bread of life.

Whoever comes to me will never go hungry.”

(John 6:35)