

Surpassing the SuperHero Mentality:

A Plea for a Shift in the Way we do Work and Witness

Workshop Outline—June 25-26, 2009

General NMI Convention (Orlando, Florida)

- I. **Personal Introduction—Who is David Cooper and who are the Armstrongs? What do they do?**
 - A. **David Cooper is the International Coordinator of Volunteerism for the Church of the Nazarene. He has served as a missionary in Guatemala heading up ministries of regional communications and Work and Witness. He and his wife Jody live in Kansas City and have two wonderful children, Sarah and Stephen.**
 - B. **Scott and Emily Armstrong are Global Nazarene Missionaries serving in the MAC Region. Scott is the Coordinator of World Mission MAC, which seeks to discover, develop, and deploy missionaries from the Mexico and Central America for ministry around the world. Emily is the Personnel Coordinator for the region. Together they coordinate Máxima Mission and short and long-term volunteers. They served for five years in Guatemala and are currently living in San José, Costa Rica with their beautiful kids Elijah (6 years old) and Sydney (4).**
- II. **Expectations for the Workshop**
 - A. **After this workshop, the participant will be able to know how to make short-term missions have a long-term impact.**
 - B. **The participant will be able to understand and incorporate new Work and Witness paradigms for the 21st Century.**
 - C. **The participant will become aware of and foster healthy intercultural dynamics between sending and receiving teams.**
- III. **Introduction to the Superhero and his Mentality**
 - A. **Ill-Prepared**
 1. **Limited Communication with Direct Field Supervisor**
 2. **Preparation Limited to Logistics (Obtaining Passports, Raising Support, Etc.) or Evangelistic Techniques (“How to” Put on a Bible School, Share the Evangecube, Etc.)**
 3. **Series of Brief Group Meetings in Weeks Before Boarding the Plane**
 - B. **Paternalistic**

1. People Become Objects
 2. Vision, Finances, and Strategy Come from the Foreign Visitors
 3. Local Leaders Left Feeling that They Could Never Have Done this Without the Help (ie. Money) of the Visiting Group
- C. Superficiality
1. Staged Sacrifice
 2. Needs and Desires of the Visiting Group Placed First
 3. Tourism and Doing Ministry According to Visiting Group's Desires
- D. "To" and "For" (Adventure)
1. "Experiencing this Extra-Ordinary Event as Something Different to Normality"—Nicholas Shepherd
 2. Doing Ministry (Giving Money, Etc.) To/For the Locals Because they Are Unable, Too Poor, Etc.
 3. Enjoying Isolated Ventures into Community
- E. Doing (Task)
1. Purpose: Accomplish as Much as Possible in a Short Time
 2. Assumed Roles: Teacher and Servant
--In the sense of teaching them things they do not know and doing for them what they cannot
- F. Isolation (of Ministries)
1. Groups are Pigeon-Holed
 2. "Specialized" Ministry (Community Touched in One Primary Way)
 3. People "Pick" Short-Term Mission Trips According to Likes and Dislikes
- G. Short-Term Results
1. Emphasis Placed on Trip Itself
 2. Missions Trip is Disjointed from Long-Term Mission Agency, Strategy, Etc.
 3. Virtually No Evaluation or Debriefing
- IV. Surpassing the Superhero: Some Welcome Alternatives
- A. Well-Prepared
1. More Creative Communication (and More Often) with the Field
 2. Cultural and Even Theological Training as Opposed to Mere Logistics
 3. Prepare by Doing "Missions" in your Local Community
 - a. "Seek to be authentically missionary at your own doorstep."—Richard Slimbach
 - b. Acts 1:8—As we prioritize mission(s) in our Jerusalem, Judea, and Samaria we vow to only venture abroad after first going through the center of the city.

- B. **Indigenous Church**
 - 1. **Vision and Strategy (and Part of the Finances, Too) Originate at the Local, Receiving Level**
--Is a Short-term Missions Team Even the Best Way to Meet this Need?
 - 2. **Focus on How Community Feels About Itself Rather than All the Work that was Done**
--Does community feel weak and poor after the visit or do the people feel empowered and strengthened so that they can continue the work?
 - 3. **Contact with Local, District, and Field Leaders Before, During, and After the Trip**
- C. **Substance**
 - 1. **True Transformation**
 - 2. **Needs and Desires of Host Culture Put First**
 - 3. **Meeting Existent Needs of a Real Community Alongside an Authentic Group of Indigenous Believers**
- D. **“With” (Community)**
 - 1. **Trip Becomes Part of Great Commission Living**
 - 2. **Ministering With Locals and Receiving as Much as Giving**
 - 3. **True Immersion into Host Culture and Community**
- E. **Learning (Relationship)**
 - 1. **Purpose: Initiate and Maintain Meaningful Relationships**
 - 2. **Assumed Roles: Student and Friend**
- F. **Integration (of Ministries)**
 - 1. **Groups Minister in a Variety of Ways**
 - 2. **Holistic Ministry (Community Touched in Many Ways)**
 - 3. **Talents and Gifts Discovered and Utilized**
 - 4. **Example of MNU Group after Hurricane Stan**
- G. **Long-Term Follow-up**
 - 1. **Emphasis on Follow-up After Trip**
 - 2. **Missions Trip is Vitally Intertwined with Long-Term Organization and Mission Strategy**
 - 3. **Significant Evaluation and Debriefing**
- V. **Conclusion**
 - A. **Helpful Resources**
 - B. **“Missions from Everywhere to Everywhere”—Samuel Escobar**
 - C. **Comments from David Cooper**
 - D. **Questions and Dialogue**