

SHORT-TERM MISSIONS MINISTRY  
of Faith Church & FAITH GLOBAL MISSIONS

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## Introduction

From 1965 to 2005 participation in short-term missions (STM) grew from a few hundred to an estimated 2 million people annually (Peterson 2007). Today the number is even higher. In the early years, evangelism was the primary purpose. Over the years, the purposes of STM projects have expanded. Trips to orphanages, medical/health projects and construction projects are now near the top of the list of reasons for STM trips.

## Purpose

**The mission of the Faith Church STM ministry is to please God through brief cross-cultural ministries focused on leading people to Jesus Christ and equipping them to be more faithful disciples.** In an attempt to embody the spirit of our missions statement of leading people to *reconciliation* to God through Christ and *equipping* them to be faithful disciples our STM lay ministry is called Global Outreach for Edification and Reconciliation and will be referred to as the GOER ministry.

**The primary goal of the GOER ministry is to make disciples cross-culturally.** The ministry exists first to build and strengthen the global church through local churches. Each project will be planned with the intent of having a positive long-term impact upon each field of ministry.

**A secondary goal of GOER is to encourage and stimulate a growing level of personal involvement in missions by God's people and to strengthen and build the church at home.** STM participation often results in greater overall commitment to world missions and its activities, increased consistent and specific prayer for world missions, more systematic and sacrificial giving to missions, greater commitment to mission education, increased communication with missionaries and increased involvement in local outreach. Money that participants invest in their trips is usually money they would not otherwise have given to the church or to missions (Anderson 2007). So, STM trips generally do not take away from other church ministries and are likely to increase giving in the area of missions. STM participants are also more likely to become actively involved in church leadership or answer the call of God to serve as a career missionary. (Peterson and Peterson 1991, 23)

As important as we believe the GOER ministry to be, it is intended to **supplement our support of career missionaries**, not replace it. When feasible, STM projects will fall under the direction of and be at the request of our supported missionaries. We will strive to be a help and blessing to them. We will also strive to develop international partnerships and long-lasting friendships with indigenous churches and will work with them to meet their perceived needs through areas of our strength.

This GOER ministry has developed in part because of Biblical examples of short-term ministry, often done by non-professionals. Jesus described real people who were not professionals doing the Father's work in Matthew 5:3-7:27. The great commission passages such as Matthew 24:14; 28:19-20; Mark 13:10; 16:15; Luke 24:47; John 20:21; Acts 1:8 and Galatians 3:29 seem to indicate that the entire church has a responsibility to actively make disciples indicating that the making of disciples is not limited to "ministry professionals."

## Terminology

**Faith Global Missions (FGM).** This serves as the missions arm of Faith Church and as a mission agency assisting other local churches in the preparation, sending and care of missionaries from their congregation.

**Missions Leadership.** The mission leadership team of Faith Church and Faith Global Missions consisting primarily of the missions pastor and the missions committee of Faith Church and the executive director of FGM. This leadership acts under the leadership authority of the pastors and deacons.

**Missions.** Missions means evangelizing and making disciples [fulfilling the Great Commission] outside one's own geographic, linguistic and/or cultural community in whatever forum is acceptable in the targeted community and suitable to the goer's gifts and experiences.

**Missionaries.** These are believers called of God and identified, selected and sent out by a local church in order to fulfill the great commission among people that are in a different geographic location, speak a different language and/or have a culture different from his own. The missionary must, in the judgment of his local church, meet biblical qualifications and have the call of God on his/her life. Only the local church has the authority and responsibility to identify and send missionaries (Acts 13:1-4).

**Missions trips or missions projects.** These include trips or projects that have a primary purpose identified in the definition of missions given above. The primary purpose of mission trips is to meet an evangelistic or discipleship need among the host-receivers with long-lasting effects.

**Ministry trips or ministry projects.** These are trips or projects approved by missions leadership that fall outside the description of missions trips or projects. These may include trips that are primarily of social benefit to the host-receivers or may have a primary purpose of stimulating missions and ministry awareness and commitment among the goer-guests.

**Short-Term Missions (STM).** This term refers to missions trips and projects that are temporary and of short duration, usually two years or less.

**Goer-Guests.** This is a term borrowed from Roger Peterson (Peterson, Aeschliman, and Sneed 2003) that refers to those who go out as participants in mission projects and trips. We often think of those who go on STM trips as "goers," but we believe it is important for participants to remember that they are also "guests" in a host culture.

**Host-Receiver.** This another term borrowed from Roger Peterson (2003). It refers are those to whom the goer-guests will seek to minister. We tend to categorize those to whom we will minister only as the recipients of the message we bring and sometimes those recipients also think of themselves in the same limited way. In an effort to maintain awareness of their two-fold role as both hosts to the goer-guests and as receivers of the message being carried we will borrow this term to refer to those who are on the receiving end of the short-term project.

**Senders.** All those who participate in the sending of short-termers are included in this group. They include sending agencies, churches and supporters, both prayer and financial

## **Standards of Operation**

We have adopted the Seven Standards of Short-Term Mission promoted by Standards of Excellence in Short-Term Mission. These standards may be found on the worldwide web at <http://www.stmstandards.org/standards>.

1. "God-Centeredness:" Our first priority is to seek God's glory and his kingdom. We will do so by centering on Him and His glory throughout our STM process, by practicing "sound doctrine, persistent prayer and godliness in all our thoughts, words and deeds" and by using "wise, biblical and culturally appropriate methods which bear spiritual fruit."
2. "Empowering Partnerships:" We will develop "healthy, interdependent, on-going relationships between sending and receiving partners" by focusing on the intended recipients, by plans beneficial to all participants and by building "mutual trust and accountability."
3. "Mutual Design:" We will collaboratively plan each project for the benefit of all participants,

with “methods and activities aligned to long-term strategies of the partnership,” and all participants’ abilities “to implement their part of the plan.”

4. “Comprehensive Administration:” We will demonstrate integrity “through reliable set-up and thorough administration for all participants.” We will be truthful in “promotion, finance and reporting of results.” We will practice “appropriate risk management,” and provide “quality program delivery and support logistics.”
5. “Qualified Leadership:” We will screen, train and develop capable leadership with biblical character, good skills and biblical values.
6. “Appropriate Training:” We will prepare and equip “participants for the mutually designed outreach” through appropriate biblical training in a timely manner.
7. “Thorough Follow-Up:” We will strive to assure “appropriate debriefing and follow-up for all participants.”

### **Organization and Administration**

The pastors and deacons provide ultimate oversight of the GOER ministry with the authority to approve or disapprove STM endeavors and policies. Direct oversight will be the responsibility of the missions leadership working through FGM.

FGM will establish and carry out project promotion and participant recruitment according to criteria established or approved by the pastors and deacons.

The participants in STM projects will be organized into three categories and subdivided as senders, goer-guests, host receivers and field-facilitators. These categories have been borrowed from Roger Peterson. (2003, 184)

Senders include sending supporters and sending entities. Sending supporters are individuals who provide prayer, financial, logistical, emotional, communication or re-entry support. Sending entities include churches, parachurch organizations, mission agencies, other ministries, and institutional. FGM will be the primary sending entity for our short-term projects and ministries. We may also cooperate with other entities that send out STM teams.

Goer-guests include both leaders and followers. Goer-guest leaders include team leaders, facilitators and trainers selected by missions leadership. Goer-guest followers are those who make up the traveling team, most commonly referred to as simply goer-guests.

Host-Receiver include field facilitators and intended recipients. Field facilitators are those working in the field of service to facilitate the project or trip. These may be missionaries serving on the field or church leaders on the target field. Intended recipients are those to whom the ministry or project is directed or for whose benefit it is being done.

For projects requiring multiple goer-guests, participants will be organized into a team with a team leader (goer-guest leader) and team members (goer-guest followers). The team leader will usually be selected by the missions leadership team early in the process and will usually assist in selecting team members. Team members will in turn be responsible for recruiting and building their individual sending support team as found in the above description of senders.

All goer-guests will be required to be members in good standing or regular attendees of Faith Church or a sister church for a minimum of one year prior to participating in GOER projects. Goer-guests must be willing and able to commit money, time and energy to the project. They should have a passion for global evangelism and discipleship. Participants must be willing, qualified and able to do the work expected by the receiver-hosts. They should also be cheerful and have a good sense of humor with a generally positive attitude and be flexible.

Goer-guests must be **F.A.S.T** Christians. That is, they must be Faithful, Active, Serving, and Teachable. F.A.S.T. Christians are defined according to the following characteristics.

- **Faithful** – Those who are to serve as GOER team members are in a leadership position and should already be exemplary in their faithfulness to their local church activities.
- **Active** – Team members are not only required to be faithful but they should be active in their local church, actively seeking opportunities to participate in ministry and service.
- **Serving** – Candidates for GOER service must first prove themselves to be servants in their local church. That is they must be serving others, not simply participating in activities and ministries out of a sense of duty or for personal gain. They are expected to be following the example of Christ in Philippians 2 and laying aside their own rights and looking out for the interest of others as more important than their own.
- **Teachable** – Goer-guests must be teachable, always ready to be proven wrong and ready to learn of new ways and be open to cultural differences and considerations.

Goer-guest leaders must meet all the requirements of goer-guests described above and possess biblical qualities of leadership and requisite leadership skills as defined by missions leadership for the project. They should have a vision and passion for global evangelism and discipleship, have cross-cultural experience and/or understanding, have the ability to lead people, make decisions and be flexible enough to change them when needed. It is important that the goer-guest leader understands and agrees with the philosophies of ministry and missions of Faith Church (FC) and FGM.

The goer-guest leader will have direct responsibility for helping prepare the team for the trip as well as leading them once they arrive on the field.

## **The Process**

The process for each project will consist of three phases, pre-field, on-field, and post-field. Pre-field begins with the inception of the project and ends roughly when the goer-guests depart for the field. The on-field phase begins roughly when the goer-guests depart for the field and ends upon their return home. The post-field phase, takes place after the goer-guests return from the field. There may be some overlap of each of these phases. In the following section responsibilities will be explained for FGM (sending entity), the goer-guests, the sending supporters and the field-facilitators. Much of this material was adapted from Roger Peterson. (2003, 128-163)

## **Faith Global Missions (Sending Entity)**

### **FGM Pre-field**

Two key pre-field processes for FGM are selecting the project and selecting the team. FGM will be the sending entity representing Faith Church. As such, it will have the responsibility to identify, select and design GOER projects that are in agreement with the church's mission and philosophy. FGM will determine the partnerships and activities in which we shall participate and will be responsible for developing financial plans including project and support budgets and funding requirements for such projects during the pre-field phase.

FGM will select or approve GOER projects and trips as directed by missions leadership. A project could have one or more goer-guests. The project should ...

- Help fulfill the ministry objectives of Faith Church,
- Fit the philosophy of ministry and missions of Faith Church,
- Consist of activities that can be done well with resources available to us,
- Take place where we have access,

- Coordinate with other scheduled church activities and ministries,
- Be a project in which we believe God is leading us to participate,
- Be a project which we believe will result in a long-term, positive impact.

Missions leadership will make sure that GOER mission projects can be described as one of the following types of activities. Ministry trips that do not fit one of the activity categories presented may be approved from time to time.

- Evangelism includes planned activities or projects the primary focus of which is to directly proclaim the gospel to the lost such as church planting evangelistic activities, evangelistic VBS and camp ministries or tract distribution.
- Witnessing would be any activity or project, the goal of which is to communicate biblical truth in a way that makes the message of the Bible more attractive to host culture non-believers and builds credibility of the host-receivers to be heard among their people. Examples could include English classes, family life seminars, medical clinics, sports outreaches or other similar activities.
- Discipleship encompasses activities which involve teaching believers biblical principles to help them better understand God and His word and to help them grow spiritually. Examples of discipleship activities include teaching conferences, teaching/preaching in local churches and educational opportunities.
- Helps are activities which provide assistance to the host-recipients such as construction, provision of food, clothing or medical treatment or teaching English classes.

Project selection also requires missions leadership to consider the location of the project. Different locations and location types have different requirements and could affect the feasibility and priority of the project. We have identified two primary types of locations for missions projects that will have distinct requirements.

- Foreign geo-political regions would be the most common location type for GOER projects. These locations could be regions or countries of the world. In addition to other factors these trips will require special attention to political, legal, travel and safety considerations. FGM will have the primary responsibility of considering the ramifications of these factors and communicate pertinent information to the goer-guests during the pre-field phase.
- Domestic ministry in the United States can still be cross-cultural. Leadership must be careful to properly consider cultural-linguistic differences to plan properly for domestic mission projects. These projects are less global in nature than international projects and usually require fewer resources.

Careful study of the demographics of the host-receivers is necessary for proper planning of the project and proper selection of the team of goer-guests. The planning team must consider the age, gender, ethnicity and doctrinal beliefs of the hosts and plan accordingly. Cultural identity and experiences are important factors to consider in planning the way to execute the project. The host culture may have a high level of exposure to a particular experience that we do not see much in our ministry. For example in parts of the world with a strong occult influence demon possession is common and seen with some frequency by believers and unbelievers. The team needs to know how to handle such issues if they should arise. This becomes part of the pre-field cross-cultural training of goer-guests.

An important early step in developing a short-term project is to establish the goal of the project. The goal should answer the questions, “What do we want this project to accomplish?” and “What do we want the long-lasting impact of this project to be?” The goal should be attainable. The supernatural hand of God should not be discounted, but responsible planning and goal setting is something taught in Scriptures (Nehemiah; Proverbs 20:18; 21:15; Mark 14:28-32). The goal should

also be reasonable, not straining physical, financial or human resources to the limit. Finally it must be measurable. This will require the establishment or adoption of metrics for each project that will allow objective evaluation of the level of accomplishment.

After selecting and defining the project, FGM must establish a time line and determine the composition of the group based on the project requirements. Goer-guest criteria will be developed based on the general guidelines of the project requirements, such as trade, communication or teaching skills, language ability, time and health requirements and financial resources. Missions leadership will determine whether all team members will be recruited from Faith Church or from other candidate pools, too. All applicants should follow the same procedures for becoming part of the team.

Missions leadership will have the responsibility to control the publicizing of any given GOER project. They will strive to identify leadership candidates and approach them personally for any given project prior to publicizing openings for goer-guests. Some projects will require individual recruitment of goer-guests rather than publicized recruitment. The form and manner of promoting GOER projects and related service opportunities will be done at the discretion of the missions leadership in a manner prescribed for each project. The primary pool of candidates for most trips will be the membership of Faith Church. Like-minded believers from other churches (secondary candidate pool) may be invited to participate as goer-guests at the discretion of the missions leadership.

FGM may develop additional STM opportunities designed for personnel outside Faith Church such as other like-minded churches or college students interested in learning more about missions or thinking of serving as a missionary. Students will need to meet the qualifications already described for goer-guests. An application form will be provided by missions leadership for all candidates to complete and submit for consideration by the missions leadership. All potential participants will complete an application and submit it to missions leadership in a timely fashion for consideration. Applications by persons not part of Faith Church may be processed by leadership of the partner church or in the case of college students, by college faculty supervising student participation.

The project will generally be publicized within the church and introductory meetings will be held and applications distributed with an application deadline. The promotion, recruiting and application process will be conducted under the oversight and with the approval of the missions and church leadership.

Those who do not appear to be appropriate candidates will be notified by the appropriate leadership and told of the disposition of their application. Reasons for rejection and recommendations for improvement should also be given.

Those who appear to be appropriate candidates will be interviewed as arranged by the missions leadership in order to determine their reasons for participation, their service experience, their level of commitment, their level of spiritual maturity and their understanding of the project. During the interview the applicant will be told what the requirements and expectations are for goer-guests. Interview information may be exchanged via email at the discretion of missions leadership. Medical concerns, special needs, physical limitations, allergies, emergency contact information should all be addressed during the interview process.

FGM will develop and carry out a training program to help prepare the goer-guests for cross-cultural ministry. Each project will include specific cultural information and cross-cultural training regarding the project and receiver hosts. Training and direction will be prepared and implemented for the goer-guests regarding personal preparation, project logistics, intended activities, and financial preparation and requirements for each specific project.



## FGM On-field

Once the team is on the field, FGM is jointly responsible with the goer-guests for accomplishing programmed goer-guest intended activities and programmed and non-programmed cultural interaction with the host country. FGM will also be responsible for programmed on-field team meetings and briefings for purposes of worship, prayer, current ministry review, problem-solving and making amendments to the original plan. FGM will work with field facilitators to make sure the team has the resources necessary to accomplish programmed activities and achieve project goals.

## FGM Post-field

Once the field mission activities are completed, personnel should send official thank you notes or letters to those who supported the project. This should also include a report of the project results. FGM will provide an evaluation form to field facilitators and goer-guests for evaluating the sending entity's role in the project. They should also debrief of team leaders within a few weeks after the trip. The sending entity is also responsible to follow-up with and report to other churches involved in the project. Field facilitators should also give input on how to improve future projects.

## **Sending Supporters**

### Sending Supporters Pre-Field

Prayer supporters begin at the earliest stages and pray for the project planning and preparation throughout the pre-field portion of the project. Financial supporters should have a majority of their giving completed before the team departs for the field. Logistical supporters will be taking care of their responsibilities of packaging and shipping articles to the field, transporting participants, etc. right up to the time of departure. The emotional support team can encourage the goer-guests during pre-field by phone calls, emails, letters, and cards.

### Sending Supporters On-Field

Once the team is on the field the prayer team continues to pray for health, safety, stamina, spiritual protection, Holy Spirit power, wisdom, compassion, patience, etc. for the team. Some finances may continue to dribble in during this time. Emotional support can be very important and should still be in place, especially if there is phone or email communication available between goer-guests and the emotional supporters. The communication supporters are busy during this phase relaying information to the folks at home by personal conversation, email and announcements, working to keep awareness and interest at a high level. Near the end of the on-field phase, the re-entry team should prepare to help the team to re-enter their home culture.

### Sending Supporters Post-Field

Post-field the prayer team is done and hopefully all the finances are in. Logistical support has work to do to make sure the team gets home and any logistic loose ends are tied up. This is the time for the re-entry support team to go into action asking their questions and helping the goer-guests re-

enter their home culture. The importance of re-entry support will vary depending on the field of service and the length of the trip. Longer trips require more re-entry support than short ones.

## **Goer-guests**

### **Goer-guests Pre-field**

Goer-guests have several pre-field responsibilities. They should pray for the project and the process. They should complete all the training and preparation requirements specified by missions leadership for the project. They also have the responsibility of securing their team of sending supporters.

Prayer supporters are those people who will commit to pray for the goer-guest throughout the process from pre-field preparation to post-field debriefing. Financial supporters are those who commit to financially support the project. Logistical supporters are those who agree to help with arrangement and execution of logistical matters such as shipping articles to the field, caring for the goer-guest's home or pets or providing transportation to or from the airport. Emotional supporters are those who provide emotional support and encouragement throughout the process. Communication supporters relay extended communication back home for the goer-guest, ensuring that folks at home know what is going on in the field. Re-entry supporters are those who will deliberately ask intelligent, probing questions of the goer-guest upon returning from the field. They will listen closely and carefully to every word and look for ways to help the returning goer-guest reconnect with their home culture. The sending entity should provide a list of appropriate questions for this group to ask the goer-guest upon their return from the field.

### **Goer-guests On-field**

Once on the field the responsibilities of the goer-guests and the sending entity are essentially the same, namely to accomplish programmed and non-programmed intended activities and cultural interaction with the host country. Goer-guest leaders will be responsible for conducting meetings for the purposes of prayer worship, ministry review, problem-solving and amending the original program. Goer-guests should also be sensitive to the rest of their team members and look for opportunities to be an encouragement to them. The focus of the goer-guests' attention should be on the host-receivers.

### **Goer-guests Post-field**

After returning from the field, goer-guests must re-assimilate back in to their home culture. This will usually take a few days to a few weeks. The goer-guests will need to thank the members of their support team for their role in the project. Written reports should go out to all financial supporters. A full report should be made to the missions committee and a report to the church family as determined by missions and church leadership. A report suitable for publishing on the FGM website would also be appropriate.

The goer guest should also complete their evaluation of the project including an evaluation of FGM and the field facilitators. A post-field debriefing should be scheduled by the missions leadership for all goer-guests.

## **Field Facilitators**

### Field Facilitators Pre-field

Field facilitators and FGM will work together to design a project that will be beneficial and glorifying to God. The particular project will determine whether primary leadership is the responsibility of FGM or the field facilitators. During the pre-field phase of the project, the field facilitators should prepare and train their people for cross cultural interaction with the team, prepare the project site, make on-field logistical preparations and any other preparations needed for the planned field activities. Arrangements and instruction should be communicated to FGM and the goer-guests.

### Field Facilitators Pre-field

Field facilitators are responsible for logistics on the field. When the team arrives on the field the field facilitators are responsible for transportation arrangements, on-site orientation, including cultural guidelines, government requirements and financial familiarity. They are also responsible for locating and securing resources as agreed. At or near the end of the on-field segment of the project, field facilitators should conduct a debriefing of leadership regarding the project.

### Field Facilitators Pre-field

Field facilitators should collect feedback from intended recipients in order to evaluate the goer-guests and FGM. The field facilitators should complete an evaluation and forward it to FGM. Follow-up communication with FGM should take place in an effort to improve future projects.

## **Finances**

Funds for GOER projects may be solicited from a variety of sources – special offerings and donations from Faith Church members, interested parties in the community, families and friends of goer-guests, former STM goer-guests and other sources as approved by the missions leadership.

Goer-guests will normally be expected to provide or raise funds to cover their portion of the project expenses. The amount of necessary support will be set by FGM. The applicant will be informed of the total cost to participate and the schedule of payments due. Goer-guests are expected to provide full funding by the dates set for the project in order to participate. All fundraising activities and correspondence must be approved by the missions leadership.

Pastors of Faith Church are not expected to raise funds for their trips, however pastors of other churches who participate in GOER projects will usually be expected to provide their own support. The support for Faith Church pastors will be paid out of church funds through FGM. Some funds are available on a case by case basis for key persons or for some who may not otherwise be able to participate. These funds are controlled by the policies and guidelines of FGM and will be used and distributed according to those policies and guidelines.

In an order to maintain a high level of financial integrity, any solicitation of funds must be approved by FGM prior to any solicitation activities. Approved letters will be provided to goer-guests to use for support solicitation. Such letters will be written to protect the intent of donors and

the integrity of the ministry and the church. Such letters will inform donors how funds will be used, especially if excess funds are received. Limitations on soliciting support from the church family will be set from time to time as seems appropriate to church leadership.

Funds shall be solicited in the name of the project, not the individual. All contributions shall be made payable to FGM and deposited to an FGM account. All funds given to FGM shall become the property of FGM. Donors relinquish all control to funds donated. If donations exceed expenses surplus funds will be used at the discretion of FGM.

The budget for each project shall be set or approved by FGM within the scope of its operating budget. Additional spending shall be limited by the budget and financial policies of FGM. Expense reporting and accounting will be in accordance with the financial policies of FGM.

Only bona fide expenses are reimbursable. Funds donated to FGM or received from FGM may not be used for personal expenses not part of the project, such as souvenirs and gifts.

All goer-guests will be required to purchase temporary health insurance to cover them while serving with the team on the field. Such insurance may be purchased by FGM on behalf of the goer-guest the cost of which will be included in the cost of the project presented to the goer-guest.

## **Orientation and Training**

GOER candidates will need to attend a series of classes designed to prepare them for STM ministry with FGM. Resources and readings will be selected by missions leadership and standardized for GOER candidate training. Sessions will include the following.

- Self-evaluation, and spiritual formation
- Becoming qualified to serve as a goer-guest
- Biblical philosophy of missions
- Short-term missions philosophy, policies and forms
- Journaling, personal devotions, and group devotions
- Building a sending support team
- Discerning the call of God
- Preparing for a short-term trip
- Ministering cross-culturally at home and abroad

Goer-guests will also be required to complete a training program for their specific project. This curriculum may include the following.

- Pre-field briefings regarding ministry prep
- Financial requirements and how to raise support funding
- Health and physical requirements and restrictions
- Document and entry requirements – passports, visas, immunizations
- Project timeline, goals, ministry requirements, and assignments
  - Field-specific cultural and language awareness
  - Travel details – transportation, clothing and tools to pack, health tips
  - Requirements for post field reports to supporters and churches
  - Post-field debriefings
  - Preparing reports for the web, for email, to the church family

## **Debriefing**

Debriefing time is to help goer-guests determine what they have learned from their experience and to help FGM and Faith Church determine what has been accomplished and how the ministry process can be improved. In preparation for the debriefing, each participant should be allowed to reflect alone on the impact the experience has had on them personally, either positive or negative. Questions provided to them in a debriefing package will help them reflect on their experience and prepare for the debriefing. Each participant will be encouraged to provide a brief written plan for change and growth as a result of their experience.

The debriefing should include the entire group. Each team member will be given the opportunity to share highlights of the trip through written and verbal presentation and possibly through AV presentation. This should be a worshipful time and should be concluded with prayer for the group and the ministry thanking God for all He accomplished through the project team.

## **Conclusion**

The GOER ministry represents a symbiotic relationship between FBC and those on mission fields. Souls should be saved and believers strengthened on the mission field while churches and individuals that participate should experience an increase in mission awareness, an increase in mission giving, and an increase in mission participation. If these things happen as a result of the GOER ministry then we believe God will have been glorified and the mission fulfilled.

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