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ABSTRACT

This Doctor of Ministry thesis presents the results of a project in which twelve individuals from two churches on two continents (North and South America) came together via video conference to explore missional partnership practices. These two churches connected through a common missionary and utilized a spiritual discipline called Dwelling in the Word to cultivate relationships, thereby creating a pathway to shared discovery of partnership practices. The problem I identify at the beginning regards transactional partnership, which commonly propels churches toward relationships that treat the other as unequal partners through unilateral, top-down interactions. In response, I present a *perichoresis*-inspired lens for understanding and practicing relationship between two partners, and I contend that this understanding must influence and inspire missional partnership practices at the international level. Through Dwelling in the Word, the participants engaged in relationality and experienced new depth to their connection and partnership. Their experiences allowed for robust conversation in reflection-group settings, in which the participants reflected on their interactions with the others and collaboratively constructed a document of healthy missional partnership practices unique to their context and partnership. I conclude that Dwelling in the Word effectively cultivated and enhanced the relationship between these two international partners, and the efficacy of the practice challenged transactional patterns of partnership. This project was a first step toward discovering *perichoresis*-inspired practices that promote mutuality and togetherness among partners in the gospel.

Exploring Missional Partnership Practices Between the
Littleton Church of Christ and Her Peruvian Missionary
Partners Through Dwelling in the Word

A Thesis

Presented to

The Faculty of the Graduate School of Theology

Abilene Christian University

In Partial Fulfillment

Of the Requirements for the Degree

Doctor of Ministry

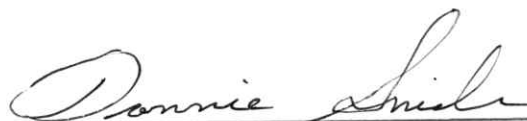
By

Justin L. Thompson

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This thesis, directed and approved by the committee for the thesis candidate Justin L. Thompson, has been accepted by the Office of Graduate Programs of Abilene Christian University in partial fulfillment of the requirements for the degree

Doctor of Ministry



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To my supportive, loving wife and partner in ministry, Alison.

And to the four the Father has gifted us—Cailyn, Corban, Carter, and Chloe.

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CHAPTER I

INTRODUCTION

This thesis addresses the need to explore healthy missional partnership practices between the Littleton Church of Christ (LC) in Littleton, Colorado, USA and her international missionary partner, Aliento de Vida (ADV) in Lima, Peru. My project investigated a relational model for missional partnership¹ as a response to a transactional model, and Dwelling in the Word² was the medium I chose for growing a relational, *perichoresis*-inspired relationship between the two churches. As a final outcome, the participants of this project produced together a document I titled “Final Product: Practices of Healthy Missional Partnership” that specifies practices and establishes a model for healthy missional partnership between LC and ADV.

Chapter 1 of this thesis looks at the history and missional practices of both congregations. In particular, it looks at LC’s current context and explores their predominantly transactional patterns of partnership. The chapter also surveys ADV’s ecclesial context and short history of missional partnership. These observations about

1. *Missional partnership* commonly refers to the partnership between a sending church and a missionary. The phrase does not typically denote other relationships, such as that of the missionary to the church he or she established or with which he or she works. This project, however, applies the term to another partnership, namely the one between the church who sends out a missionary and the church to whom that missionary ministers.

2. Dwelling in the Word is a communal practice of listening to the word of God and one another. It relates to the practice of *lectio divina*, the traditional Benedictine practice of reading, meditating, praying, and contemplating Scripture. The communal dimension of Dwelling allows the church to hear, speak, and experience Scripture with strangers in their faith community. In this project, participants heard, spoke, and experienced Scripture with their missionary partners in Peru or the United States. See Pat Taylor Ellison and Patrick Keifert, *Dwelling in the Word: A Pocket Handbook* (St. Paul, MN: Church Innovations, 2011), 7–9.

both churches bring into focus the problem, purpose, assumptions, and delimitations of the project. Chapter 2 presents the project's theological framework, probing the *perichoresis* of the Trinity as a model of missional partnership and examining the lingering effects that Christendom and colonialism have imposed on Christianity, Christian mission, and the practice of partnership. Chapter 3 outlines the methodology of the project, detailing the ministry intervention, participants, dwelling experiences, reflection groups, methods of data collection, and evaluation processes of this project. Chapter 4 presents the findings and results of the project and then places these findings into conversation within a perichoretic framework. Finally, chapter 5 includes implications and questions regarding the project's future potential.

Historical Context at the Littleton Church of Christ

LC is a church with a rich history of missional partnerships dating back to 1966. The church opened its doors in 1956 as the greater Denver area expanded southward. The first chronicled evidence of missional partnership at LC was with Dale and Imogene McAnulty. Church bulletins show that Littleton supported the McAnultys for the initial five years of their mission work in Lille, France.³ LC also partnered with Ralph Smith, an African-American evangelist in Centreville, Illinois, during the 1970s and 1980s. Since 1983, the Littleton Church has supported Cindy (McMickle) Roehrkas, whose family came to faith at LC in 1966 when she was in first grade. They supported Cindy in Germany first as a single woman and maintained their partnership after she married Don Roehrkas. Together, they served in Germany, first in Cologne and later in Hildesheim.

3. Bill O'Daniel, a member of the Littleton Church, provided this information. His collection of bulletins and artifacts focuses on the church's history from 1956 to 1982, the year the congregation moved to its current location on Colorado Boulevard.

LC members who watched Cindy grow up over the years still maintain contact with her and recall her family's deep connection to the congregation.

LC also has enjoyed many other missional partnerships over the years. They maintained a long partnership with South Pacific Bible College (SPBC) and the Otumoetai Church of Christ in Tauranga, New Zealand, beginning in 1986.⁴ The partnership with SPBC also connected LC with Bimlesh and Nilu Prasad in Suva, Fiji, from 2000 to 2011. In the late 1980s and early 1990s, LC started funding the Littleton Food Bank and a mission effort called World Wide Bible Study (WWBS). Partnering with the food bank continues today; however, the church discontinued support for WWBS in 2014. In 2006, they took on the support of Max and Prisca Dauner in Marseille, France, which is one of five mission points LC continues to support today. LC then partnered with Paul Renganathan, a missionary in Chennai, India, from 2006 to 2012. They also supported Josh and Kim Hensal, who served as missionaries in Vienna, Austria, from 2007 to 2013. In 2008, LC added three new mission points, Lucner Pierre in Cap-Haitien, Haiti; Scott and Holly Emery in Santiago, Chile; and Johnny and Susie Davis with His Hands Christian Ministry in Denver.⁵ The partnership with Lucner continues today, while support for the Emerys and His Hands ended in 2013 and 2015 respectively. Finally, LC partnered with me and my wife, Alison Thompson, in Lima, Peru, from 2012 to 2020.

4. I obtained this information from Littleton's financial reports dating back to 1999. Other information also came from leadership meeting notes and personal interviews.

5. At the end of 2013, His Hands Christian Ministries became a part of CitySquare in Dallas, Texas. At that point, their name changed to CitySquare Denver.

Missional Practices at the Littleton Church of Christ

LC made a paramount shift in their practice of mission in 2007.⁶ Rick Mastalka and the missions committee structured a new vision statement, which served to guide the committee and pull the church body into missional participation. The new vision outlined three primary goals. First, it pushed for LC to move away from partially supporting works to more fully sponsoring mission points.⁷ Second, the vision pushed for congregational participation at LC-sponsored mission points. Third, it aimed to dedicate a significant amount of LC's resources toward outreach efforts. Mastalka and the missions committee developed a five-year plan for the initial years of the new vision (2007–2011), which reflected the new goals and called the church to greater responsibility and commitment.⁸

Sponsorship required more of the congregation, not only in financial giving but also in the physical, emotional, and spiritual duties from these missional partnerships. Mastalka and Johnny Davis, the founder of His Hands, generated considerable excitement about missions at the local level. His Hands opened its doors in 2008 and offered assistance to a community with growing needs in the Denver area. The estimated numbers for homelessness in the metro Denver area increased by nearly twenty percent

6. This information came from personal interviews I conducted via FaceTime, Skype, and telephone in October 2017 with thirteen individuals who represented multiple generations of the congregation, including eleven current and two former members.

7. In my interviews with missions committee members (former and current), there was a distinction made between the terms supporting and sponsoring. To support assumes mainly financial commitment whereas to sponsor entails a more profound physical, emotional, spiritual, and financial commitment to a missionary or mission point.

8. Specifically, the goal after five years envisioned being the sponsoring church for three different mission points, sought to have half of the congregation participating hands-on with their missionary partners, and called for an annual half-million-dollar budget.

from 2007 to 2009.⁹ This demographic shift, combined with the economic difficulties of the Great Recession (2007–2009),¹⁰ produced a tangible local partnership for LC. The hands-on element of His Hands also motivated the committee to search for international partnerships that would allow the church to participate in a similar way in an overseas context. In 2007, David and Maxine Heath moved to Littleton and brought with them their connection to Lucner Pierre in Haiti. Lucner's work closely resembled the ministry that His Hands offered LC. The need and geographical location of Haiti gave the church a new viable international location to sponsor.

The new vision also intensified the expectation for hands-on participation with LC's missionary partners. LC members spoke often and fondly in the interviews about the missionaries and mission points they had visited. Most interviewees expressed the sentiment that people got excited about things in which they could participate. In fact, most of these individuals labeled 2007–2010 as LC's heyday for missions. At the local level, the missional direction of the youth group under the guidance of Rick Odell helped thrust the congregation into participatory action.¹¹ He organized regular intergenerational mission trips and service projects, which united the church and generated excitement for

9. Mike McPhee, "Homeless in Colorado metro area up to 11,061," *The Denver Post*, September 16, 2009, Accessed October 23, 2017, <http://www.denverpost.com/2009/09/16/homeless-in-colorado-metro-area-up-to-11061>.

10. The National Bureau for Economic Research determined that a trough in business activity occurred in the U.S. economy in June 2009. The trough marks the end of the recession that began in December 2007 and the beginning of an expansion. However, high unemployment rates remained until at least December 2012. See <http://www.nber.org/cycles/sept2010.html>.

11. Rick Odell was the youth minister at the Littleton Church from 2002–2009. I obtained the descriptions in this section through interviews and conversations with members of the Littleton Church.

missions throughout the congregation.¹² The missional partnerships of His Hands and Haiti provided abundant opportunities for hands-on, church-wide participation.¹³

Increased financial resources also significantly changed the new vision. The committee reframed missions fundraising during that time period and moved its funding from being a line item on the church's budget to utilizing a Missions Sunday model. This shift heightened the giving power of the congregation, which provided significant opportunities to fulfill its new vision. The financial makeover doubled the budget and opened doors for more sponsorships and hands-on participatory opportunities.¹⁴ LC became the giving church they felt God calling them to be.

Missions Today at the Littleton Church of Christ

The mission program at LC today still reflects the three main characteristics of the 2007 vision. However, much has changed. The most influential factor contributing to the change occurred when Rick Mastalka moved away from the Colorado area in 2011. His departure created a significant void because his passion, influence, and time were critical components of the program's success. Committee members tried to maintain his vision yet readily admit that nothing was ever the same again. His move, coupled with the complicated reality of the economic recession, debilitated the mission program. Then, in February 2013, the LC leadership announced its decision to become a gender-inclusive

12. Artifacts, such as the Missions Sunday booklets, and interviews show that the church participated in intergenerational mission trips to Hildesheim, Germany to visit Don and Cindy Roehrkas; to Marseille, France to visit Max and Prisca Dauner; and to Hidalgo del Parral, Mexico to help construct a church building. Rick Mastalka, "Passport to Missions 2009," Created September 2008.

13. In the interviews, people told many stories about the hours they spent invested in these ministries. Examples included people going to His Hands to serve food to the homeless, to pray for individuals and families, and to teach the Bible. Others spent time supporting Haiti by sewing dresses for girls, putting together feminine hygiene kits, and digging wells.

14. I collected this information from Littleton Church financial reports regarding the mission budget from 1999–2017.

church. The loss of membership as a result of this transition, which accounted for nearly thirty percent of the church body, crippled the church's ability to attain the goals outlined in the vision for missions.¹⁵

The mission program's weaknesses surfaced as time passed. The 2007 vision was well-intentioned and enjoyed a season of palpable excitement, but LC could not maintain it. While the committee members sought to develop and cultivate meaningful relationships with their sponsored missionaries and mission points, the leadership vacuum resulting from multiple transitions moved LC back into the transactional patterns of partnership they had practiced pre-2007. The crux of transactional partnership concerns a disproportional focus on the financial nature of missionary support over a *perichoresis*-inspired, relational-focused partnership. In social behavior literature, transactional and transformational leadership represent two types of relationships within social environments. In the transactional model, leaders perform a series of actions to influence and convince their followers, mainly to ensure results and acceptable achievement. In the transformational leadership model, leaders promote growth and self-awareness, construct value systems around common goals, obtain group collaboration, and accentuate the group identity.¹⁶ The differences between these models stem from a fundamental difference in how identity and motivation are viewed. The transactional

15. I obtained this information from a 2013 elder's document, "Women's Roles Announcement," and attendance records dating back to 1996. Attendance records show that the average monthly attendance from 2012 to 2013 dropped from 503 average weekly attendees to 353, a decrease of 29.8 percent. Also, several of the church's larger donors to the mission budget left Littleton after the gender-inclusion decision. The Littleton Church is half the size that it was in 2007 when Rick Mastalka implemented the new vision for missions. In 2007, Littleton averaged 681 attendees weekly while by the end of 2017 averaged only 341, a decline of 49.9 percent.

16. Stefano Ruggieri and Costanza Saffidi Abbate, "Leadership Style, Self-Sacrifice, and Team Identification," *Social Behavior and Personality* 41, no. 7 (2013): 1172.

model embraces a view of identity and motivation as individual, while the transformational model views them as collective.

LC's practice of sponsorship itself is transactional, which manifests in two key shortcomings—as a primarily economic transaction and as a partnership lacking in relational connectivity. First, they send funds to their missionary partners with the expectation that their missionary partners work to plant churches or serve their communities. However, the interaction and communication between these two partners stop there, with the exception of occasional prayers offered for their missionaries during Sunday services at LC.¹⁷ LC's infrequent hands-on participation with their international missionary partners illustrates their transactional patterns. For three of their four international partnerships (Hildesheim, Germany; Marseille, France; and Lima, Peru), the visits from LC members or groups are sporadic. In my experience in Lima, only seven people from LC came to visit ADV throughout our eight-year partnership. An additional four individuals participated in a five-week Dwelling in the Word experience with people from ADV. Therefore, only eleven individuals, out of a congregation of more than 350 members, engaged in a physical practice of being with their Peruvian missionary partners. The lone exception to this observation regards the various LC members who consistently travel to Haiti to assist Lucner Pierre in his ministry. Their relationship with Lucner receives more attention because of the awareness and care that David and Maxine Heath give to the Haitian work.

17. Writing from my experience as one of LC's missionaries, members from LC rarely asked me for prayer requests or updates. This comment, then, serves to emphasize a critical thought regarding prayer. How can a person specifically pray for another without engaging in direct communication? I did, however, send out team newsletters once every two months, which did provide prayer requests. These requests, indeed, provided my brothers and sisters at LC with items for which to pray.

Second, LC's transactional model of partnership undercuts the relational connection between the two partners. The Missions Sunday model that LC utilizes illustrates their underdeveloped dedication to meaningful relationships with their missional partners. They use the Missions Sunday model to generate great excitement for missions and enhance the giving power of the congregation, which it accomplished for several years. However, there is an unfortunate propensity with this model to disengage from missions once the buzz from Missions Sunday fades, thereby creating a significant problem. Missions Sunday and its four-week buildup has become the premiere time during the year when the congregation hears from church leaders about LC's international partnerships. Consequently, this practice diminishes their dedication to meaningful relationships with their missionaries over the rest of the year. The Missions Sunday model creates a practice that overshadows the importance of relational connectivity and accentuates a model that generates the possibility for more transactional partnerships. As a whole, LC's steady financial commitment but undeveloped dedication to meaningful relationships with their missionaries exposes a transactional model for missional partnership.

To be clear, these shortcomings are not indictments against those who volunteer time and energy to oversee the mission program. I raise these issues because they highlight important areas to be addressed so that LC or any other church that practices transactional patterns of missional partnership might step more fully into a theological vision of *perichoresis*-inspired partnership and align their practices accordingly.

Ultimately, a transactional model does not produce deep missional partnerships and falls short of the interactions to which God calls us. Missional partnership, especially

at the international level, should be much more than being a sending church or financially supporting missionaries. However, before I further unpack the problem that I present and address in this thesis, it is pertinent to share the historical context and practice of missions at ADV in Lima, Peru.

Historical Context at Aliento de Vida (Lima, Peru)

The Lima Team, a team of five U.S. missionary families, arrived in Peru in 2009, committed to a ten-year presence in Peru's capital city. The vision was to plant a self-sustaining, mission-driven, Peruvian-led church. Through the mission team's work, the beginnings of ADV took root, and the church first met as a single body in April 2011, after initially existing as three small groups meeting in different areas of Lima's expansive metropolitan area. The decision to begin with small groups was a product of the geographical locations of the team's families, while the decision to unite was a result of a desire to find more unity and cohesion among the three groups.

ADV, as a church body, watched the Lima Team lead the church for the initial six years of her existence. The missionaries led Sunday gatherings and made most of the decisions regarding church life. The initial years involved intense seasons of evangelism and outreach and followed a structure that placed the missionaries at the center of leadership. However, after six years, once the Lima Team had reduced in size from five families to two, the missionaries began handing over leadership responsibilities to Peruvian brothers and sisters who had matured spiritually and demonstrated a desire to lead ADV into the future.

ADV is now a small community of about thirty active members who weekly attend the Sunday worship service, of which more than ninety percent are first-generation

Christians. Forty-five people, however, would currently consider ADV their church home. Also, the ADV of today consists of an entirely different group than the ADV of 2011, as only two people of the original group remain. Additionally, ADV does not own property. Instead, the church rents a space for Sunday mornings and has maintained a sort of itinerant identity throughout her existence. In that time, ADV has met in four different spaces, each location geographically closer to a more ideal spot in the center of the neighborhood where the majority of church members live. Additionally, ADV is predominantly a congregation of Peruvians, though recent international geopolitical events have introduced the church to Venezuelans who have become part of the ADV family.¹⁸ Then, in October 2019, four Peruvians officially stepped into leadership roles through a process that the last two missionary families facilitated before their departures in the first half of 2020. During the six-to-nine-month overlap between naming Peruvian leaders and the missionaries' departures, the missionaries disciplined and mentored the new leaders. Consequently, the present project complementarily served as a component of this discipleship process for three of the four ADV leaders.

Missions Today at Aliento de Vida (Lima, Peru)

As a young church, ADV is a community with a short history of missional partnership. Three years ago, in 2017, two of ADV's members, Juan Lopez, and his wife, Blanca Bardales, moved to Juan's hometown, Santa Rosa de Sisa, in the high jungle of Peru. This town is located about 500 kilometers north of Lima. Juan was in the middle of

18. More than four million Venezuelans fled their home country and took refuge in other countries between 2015 and 2019. Multiple sources reported that by June 2019, more than 750,000 of the four million refugees who fled Venezuela emigrated to Peru (second most worldwide behind Colombia). See Mariana Toro Nader, "Ya son más de 4 millones de migrantes y refugiados venezolanos en el mundo, según ACNUR," CNN Español, June 7, 2019, Accessed August 6, 2020, <https://cnnespanol.cnn.com/2019/06/07/mas-de-4-millones-de-migrantes-y-refugiados-venezolanos-en-el-mundo-segun-acnur>.

his seminary training when his family started worshipping at ADV and quickly became involved in a variety of ways. In an informal sense, he was a leader, or at least a highly respected individual. Together, they faithfully attended while preparing for their greater dream of sharing the gospel with the people of Santa Rosa.

Yearly visits to Juan and Blanca in Santa Rosa have become an intentional focus for ADV. Predating Juan and Blanca's time as reestablished residents of Santa Rosa, my teammate and I traveled to Santa Rosa to learn about their dreams for missions there. During this trip, we listened, observed, served, and learned. Since that initial visit, a handful of Peruvians have made the journey at least once a year to assist them in their work. Then, during a series of conversations among the ADV leaders and missionaries from September 2019 through December 2019, the leaders decided to lean more intentionally into this missional partnership. They decided to dedicate forty percent of the ministry portion of the church's monthly offering to support Juan and Blanca. Additionally, ADV's four leaders committed to travel to Santa Rosa at three different points in 2020, with one of them making the journey each time. Their actions financially and emotionally to support Juan and Blanca demonstrated their commitment to pursue relational partnership.

Statement of the Problem

LC's missional partnerships are predominantly transactional and scantily nurture meaningful relationships with their missional partners. Transactional relationships are problematic because they model a top-down style of leadership and create a void that prevents both partners from mutual functionality and reciprocal participation. Since LC's approach to missions does not privilege the relationship between the partners, they need

to gain eyes to see the richness of *perichoresis*-inspired partnership as a new paradigm. The final document that the project's participants produced served to help both churches think about and practice partnership in more relational, perichoretic ways.

With each passing year as a missionary, three elements of partnership discouraged me. First, the transactional nature of my partnership with LC as one of their missionaries left me desiring more. I wanted the substance of our partnership to be characterized by a mutual and reciprocal relationship. Second, I lamented the reality that, in the history of our team, the partnerships that existed during our eleven-year history never extended beyond the relationship of the sponsoring churches with their missionaries.¹⁹ I grieved the lack of partnership that could have existed between our sponsoring churches and ADV. Third, as a church-planting missionary, I had an opportunity through discipleship to inspire ADV to view partnership through new lenses. As our team discipled church leaders at ADV, we welcomed the opportunity to teach and engage in mission through missional partnership. The lessons I learned through this project were not exclusively or uniquely for the North American church. There were valuable insights about mutuality and reciprocity for both the North and South American churches as they considered the richness of perichoretic partnership.

Therefore, for LC, I suggest that the 2007 vision does not automatically, even with successful and meticulous execution, lead to healthy missional partnership. LC's current practices are a remnant of that vision. Moreover, I assert that missional

19. On the Lima Team, different congregations sponsored each of the five families (Mark and Kami Clancy by Westgate Church of Christ in Abilene, TX; John Mark and Tara Davidson by Lamar Avenue Church of Christ in Paris, TX; Lee and Stephanie Fletcher by Highland Church of Christ in Abilene, TX; Wes and Stacy Yoakum by Kaufman Church of Christ in Kaufman, TX). With each of these congregations, the practice of these partnerships never extended beyond each church's partnership with their respective missionaries.

partnership is more fundamentally about mutual relationships than programs. It is not about the number of missionaries a church supports, the number of people who participate hands-on at foreign mission sites, or even the ability of a mission budget to make a broad global impact. Missional partnership is about entering into a relationship in which the church who sends out a missionary profoundly connects with the church with whom their missionary works. The churches function as equals.²⁰

Furthermore, for ADV, I advocate that mutuality and reciprocity equally depends on church members' ability to use their voices and engage in dialogue. North American churches cannot learn if their partners do not speak. As the participants forged their relationships with each other, a space opened where a void had previously existed.

Statement of the Purpose

I attempted to address the conundrum that transactional relationships serve limited and short-sighted purposes for missional partnership. My purpose was to develop a document of healthy missional partnership practices with a model for LC and ADV to continue as they lean into their missional partnerships. At the project's end, I presented the gathered conclusions to church leaders at each congregation.

Basic Assumptions of the Project

With this project, I made three basic assumptions. First, I assumed church leadership at LC (i.e., the eldership and missions committee) and ADV (i.e., the church leaders and project participants) wanted to enhance missional partnership practices with their international missionary partners. From this experience, each would learn more

20. Joerg Rieger, "Theology and Mission Between Neocolonialism and Postcolonialism," *Mission Studies* 21, no. 2 (2004): 220. Rieger suggests that we must think of missional "I reach"—in which something comes back to us. This idea serves as a reminder that mission does not start with ourselves, but rather missional partners can claim postures of listening and learning as mutual coworkers in the gospel.

about what it can look like to partner relationally with others. As I communicated my hope for the project, each of these groups reciprocated this desire. Second, I assumed that church leaders from LC and ADV would give serious consideration to the recommendations of the participants in this project. Their final document of healthy missional partnership practices would provide a starting point for future missional partnership conversations, to which the participants collectively expressed an openness. Third, I assumed that shared Christian practice would form Christian community. I believed that opening up mutual relationships would create space to discover God's living presence between the two parties in relationship.

Definitions of the Project

Missional partnership: I define missional partnership as a relationship in which two or more partners mutually labor together for the sake of the kingdom of God. Missional partnership is often restricted to the interaction between a missionary and that person's partnering church; however, this project sought to connect the two churches connected through the missionary.²¹ Here, the missionary served as an intermediary.

Missional partnership practices: I define missional partnership practices as habits or patterns of interaction that mutually and reciprocally grow a healthy relationship between two or more churches for the explicit purpose of partnering together in mission.

21. Greg McKinzie and Jeremy Daggett, "A Relational Vision of Partnership," *Missio Dei: A Journal of Missional Theology and Praxis* 6, no. 2 (August 2015), <http://missiodeijournal.com/issues/md-6-2/authors/md-6-2-mckinzie-daggett>, suggest five relational characteristics of partnership—relationships as missional, organic, sincere, psychologically interdependent, and enduring—that force the church to place each of its constituent conversations in the context of real relationships. See also Greg McKinzie, "What We Talk about When We Talk about Partnership (Editorial Preface to the Issue)," *Missio Dei: A Journal of Missional Theology and Praxis* 6.2 (August 2015), <http://missiodeijournal.com/issues/md-6-2/authors/md-6-2-preface>. McKinzie provides descriptive words for partnership, and in this project, he would define the partnership as a nonlocal, intercultural, mediated partnership, which means culturally different Christians/churches working together at a significant distance from each other in conjunction with a third-party advocate (i.e., a church supporting a cross-cultural missionary in another country).

These practices might include but are not limited to activities or experiences that foster reciprocal interiority (i.e., welcomed into each other's space), mutual empathy (e.g., practices of listening and sharing table), and dignified personhood (i.e., respect for each other as equals in the partnership).²²

Christendom: Christendom refers to a framework that produced a legal and cultural establishment of Christianity and created a set of deep assumptions whereby Christians systematically conflated church and world. This framework altered how the church perceived itself, practiced evangelism, and expanded Christian influence. Christendom construed the relationship between church and state, fusing the two together for the sake of governance in such a way that Christianity became a project of the state.²³

Colonialism: Colonialism refers to the time period when European countries colonized Africa, Asia, and the Americas (1490s to 1930s) and the effects that European expansion incited on those continents.²⁴ Characteristics of the Western Colonial project include commercial interests (e.g., increasing wealth and exploiting indigenous resources), Western imperialistic attitudes (e.g., increasing the power and authority of the

22. Based on my definition of *missional partnership*, missional partnership practices enhance the relationship and awareness of the other partner. The emphasis of these practices is on the relational aspect of a partnership over transactional patterns.

23. Bryan Stone, *Evangelism After Christendom: The Theology and Practice of Christian Witness* (Grand Rapids: Brazos Press, 2007), 118. Alan Kreider, "Christendom," in *Encyclopedia of Mission and Missionaries*, ed. Jonathan J. Bonk (New York: Routledge, 2006), 73, presents a descriptive use of the term *Christendom*, depicting it as "a society where there were close ties between leaders of the church and those in positions of secular power, where the laws purported to be based on Christian principles, and where, apart from clearly defined outsider communities, every member of the society, was assumed to be Christian." He also contends that Christendom (1) utilized powerful incentives (e.g., inducement, compulsion, and at times lethal violence) to Christianize society, and (2) admonished a vision of the Lordship of Christ as the basis for unitary society.

24. David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Missions*, American Society of Missiology Series 16 (Maryknoll, NY: Orbis, 1991), 226–30, 302–13.

European countries), and the desire to Christianize unsaved people groups, all of which heavily influenced the practice of Christian mission.²⁵

Neocolonialism: Neocolonialism refers to the colonial attitude, cultural norms, institutionalized arrangements, and relational habits that still linger after the technical end of the colonial period.²⁶ It is primarily a characteristic of local, non-Western peoples, who assume, in new ways, the hegemonic attitudes and practices of their former colonizers.²⁷

Post-Christian: I define post-Christian as a society where the majority of the people within that society who used to be Christians no longer identify as Christians.²⁸ Many individuals within these societies have declined Christian beliefs, practices, motivations, and worldviews with the result that Christians have become or are becoming a minority. The historical dimension of post-Christianity is unique to Western cultures with Christian roots, though it affects each of these countries in different ways.²⁹

25. Ibid. Jonathan Ingleby, "Colonialism/postcolonialism," in *Dictionary of Mission Theology*, ed. John Corrie (Downers Grove, IL: InterVarsity Press, 2007), 62, states that colonialism usually had a civilizational component, not simply the occupation of territory, but also cultural and religious transformation. The almost universal use of the term as a pejorative refers not only to the use of force against indigenous peoples, but also to the imposition of a foreign worldview on them, which made it difficult to disassociate the spread of Christianity from the dominant characteristics of the colonial era.

26. Rieger, "Theology and Mission," 220. Ingleby, "Colonialism/postcolonialism," 63, suggests that the process of neocolonialism concerns economic means. It refers to the way that national elites, inheritors of power through their independence movements, have sometimes become inheritors of the colonial attitudes of the predecessors in power. This process retains colonialism's themes of economic exploitation and colonization of worldviews but abandons the practice of land acquisition.

27. Joerg Rieger, "Liberating God-Talk: Postcolonialism and the Challenge of the Margins," in *Postcolonial Theologies: Divinity and Empire*, eds. Catherine Keller, Michael Nausner, and Mayra Rivera (St. Louis: Chalice Press, 2004), 207. Robert J. C. Young, *Postcolonialism: An Historical Introduction* (Malden, MA: Blackwell, 2001), 42, for example, mentions that the U.S. imperialism held primarily economic interests and always governed without a major colonial empire. "When the colonial powers themselves began to switch to this American form, giving their colonies independence but maintaining economic influence and control, colonialism was renamed neocolonialism."

28. Stefan Paas, "Post-Christian, Post-Christendom, and Post-Modern Europe: Towards the Interaction of Missiology and the Social Sciences," *Mission Studies* 28, no. 1 (2011): 10–11.

29. This project brought together one church from a Western country and one from a non-Western country. In other words, LC is a faith community in an increasingly post-Christian country while ADV is a church body in a non-Western (or Global South) country where Christianity is growing. Peter

Delimitations of the Project

This project contains two delimitations.³⁰ First, I delimited participation to six LC participants and six ADV participants. I divided these twelve individuals into two groups of six with three LC and three ADV persons per group. I made this delimitation for two reasons based on the pilot study I conducted with eight individuals—four LC and four ADV participants—that I placed in one group.³¹ The first reason concerned time constraints. I intended to keep each Dwelling experience to no longer than one hour. The second reason took into consideration the feedback I received upon completion of the pilot study, which indicated that the participants would have liked the opportunity to ask clarifying questions of their Dwelling partners. Time constraints in the pilot study eliminated this possibility; therefore, I reduced the group size by two participants for this project in order to create space for clarifying questions while also maintaining the one-hour timeframe.

Second, I delimited the dwelling experience to Luke 10:1–12. This text served as the focal point of the dwelling experience for the duration of the project. My reasons for this delimitation were twofold. The first concerned the missionary nature of the text. As Pat Ellison and Patrick Keifert explain, “It captures and eventually shapes the imagination of people who may want to look beyond their own circles into the world that

Vethanayagamony and Edmund Kee-Fook Chia, “Introduction,” in *Mission after Christendom: Emergent Themes in Contemporary Mission*, eds. Ogbu U. Kalu, Peter Vethanayagamony, and Edmund Kee-Fook Chia (Louisville: Westminster John Knox, 2010), xvii.

30. Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, OR: Wipf & Stock, 2011), 20–21. Delimitations arbitrarily narrow the scope of a project. They delimit the project to focus only on selected aspects, certain areas of interest, a restricted range of subjects, and a level of sophistication.

31. I modeled the structure of this project after a pilot study I conducted between LC and ADV in the spring of 2018 for the DMin Missional Ecclesiology course with Dr. Stephen Johnson.

God loves and to persons God wants to embrace. It provides words and images for people who want to discover how God might be calling and sending them to serve others.”³² The second reason emerged from what I learned from the pilot study, in which I utilized the same text. The pilot confirmed Ellison and Keifert’s statement. As the participants walked through the Dwelling experience with this text, they learned to look into the lives of the others and started to see the depths of Christianity in their missional partners. They legitimately learned from one another.

Limitations of the Project

There were also two limitations of this project.³³ First, the language barrier was a limitation. It was necessary to utilize a translator. Mark Clancy, my teammate, translated during the Dwelling experiences. However, any conversation through a translator has its limitations. There were also elements lost in translation, whether verbal, nonverbal, or cultural. Second, communication and conversation via a video conference call was a limitation. Even with the technological advances of interfaces like Zoom or Google Meet, participants missed or lost specific nuances of communication that are more easily experienced in face-to-face conversations.

Conclusion

Missional partnership is not an easy endeavor, yet the potential benefits and blessings that can emerge from positive, relational practices deserve our attention. Churches will overstep or misinterpret, simply because of our imperfections and

32. Ellison and Keifert, *Dwelling in the Word*, 82.

33. Sensing, *Qualitative Research*, 20–21. Limitations may exist in project methods of approach due to sampling restrictions, uncontrolled variables, faulty instrumentation, or other compromises to external validity. All conclusions from any investigation must be confined within the limitations of the study.

hardwired biases. However, I desire for churches to recapture a practical theology of missional partnership, one inspired by *perichoresis*—the divine dance of the Trinity. It is to a theology of missional partnership that we now turn.

CHAPTER II

THEOLOGICAL FRAMEWORK

Introduction

LC and ADV are churches trying to do missional partnership well. LC has had an active history with missionaries since 1966, while ADV, as a much younger church, is diligently trying to care faithfully for their partnerships in ways that honor God. However, a transactional model of relationships has strongly influenced a top-down, unilateral style of partnership for both churches. In response, I pose the notion of *perichoresis* as fruitful theological ground for nurturing a different kind of relationship between partnering churches. For both churches to lean into healthy mission partnership practices, LC will need to evaluate honestly how culture and human history have formed their dispositions toward transactional relationships, and ADV will need to recognize the influence of these transactional patterns on their practice of partnership. In both cases, *perichoresis* offers a life-giving alternative to enhance missional partnership practices.

Furthermore, culture complexifies cross-cultural partnership. In these types of relationships, misunderstandings of individualistic and collectivistic worldviews are often at the heart of the most challenging conflicts.¹ This project brought together two churches from different parts of the world. Each operates from a dramatically different set of cultural biases and assumptions about the nature and function of partnership. For

1. Mary T. Lederleitner, *Cross-Cultural Partnerships: Navigating the Complexities of Money and Mission* (Downers Grove, IL: InterVarsity Press, 2010), 34.

example, individualistic cultures tend to define partnership as a business contract for a specific time. However, many collectivistic cultures define partnership as a long-term relationship, extending even beyond one's death.² Conclusively, cross-cultural partnership, like the one represented between LC and ADV, is culturally variable and specific. It requires thoughtful dialogue, kindhearted reciprocity, and compassionate listening, all of which a *perichoresis*-inspired model of partnership encourages.

As I will explore in this chapter, Christendom and colonialism charted a course of power and authority that exercised power *over* and *against* rather than *with* and *alongside of*. This course obscured the practices of mutuality and reciprocity, and with it, the idea of partnership also suffered. These unprecedented historical events and intense cultural pressures caused churches, mission agencies, and missionaries to reduce partnership to practices of self-interest and transactional behavior, leaving a formidable imprint on Christianity, Christian mission, and missional partnership. However, a theology of missional partnership based on a perichoretic understanding of the Trinity poses a way forward not thwarted by Christendom or colonialism. It presents a hopeful opportunity to see partnership through a new theological lens and reframes the practice of partnership to help churches function in more mutual and life-giving ways, which carries tremendous potential to enhance missional partnership practices.³

2. Ibid., 40.

3. Stanley H. Skreslet, "The Empty Basket of Presbyterian Mission: Limits and Possibilities of Partnership," *International Bulletin of Missionary Research* 19, no. 3 (1995): 103, suggests that the heart of Christian mission, what God has given the church to share in a spirit of partnership, is simply a forthright proclamation of what is truest about the human condition. It is a commitment to act in love based on what God has done for all humanity on the cross, and an invitation to others to participate in Christ's victory and to celebrate his sovereignty over all things.

***Perichoresis* as a Paradigm for Missional Partnership**

Perichoresis is a theological word that describes the inner life of the Trinity.

Scholars have long investigated the semantic history of the word. The noun means “whirl or rotation,” whereas the cognate verb means “going from one to another, walking around, encircling, embracing, or enclosing.”⁴ This ancient concept for “community without uniformity, and personality without individualism”⁵ sparks stimulating imagery of the divine dance of the Trinity and suggests a framework to view missional partnership—a framework less focused on transactional patterns and more insistent on a relationship of mutuality.

Gregory of Nazianzus, one of the three Cappadocian Fathers who advanced the development of the doctrine of the Trinity, first used the term theologically in the fourth century.⁶ The term was translated into Latin as *circumincessio*, but in contemporary English, phrases such as “mutual interpenetration” or “mutual indwelling” are often used to represent the individuality of the persons to be maintained while insisting that each person shared in the life of the other two.⁷ Then, in the eighth century, John of Damascus made *perichoresis* a fundamental term of his Christology and his doctrine of the Trinity. In Christology, the term expressed the mutual interpenetration of the different natures, divine and human, in the person of Christ (i.e., nature-*perichoresis*). However, in the doctrine of the Trinity, it captured the mutual indwelling of the equal divine persons:

4. Jürgen Moltmann, “Perichoresis: An Old Magic Word for a New Trinitarian Theology” in *Trinity, Community, and Power: Mapping Trajectories in Wesleyan Theology*, ed. M. Douglas Meeks (Nashville: Kingswood Books, 2000), 113.

5. Ibid.

6. Alister E. McGrath, *Historical Theology: An Introduction to the History of Christian Thought* (Malden, MA: Blackwell, 1998), 34, 65–67.

7. Ibid., 64.

Father, Son, and Spirit (i.e., person-*perichoresis*).⁸ In developing a theology of missional partnership, I emphasize person-*perichoresis*.

Three specific characteristics of person-*perichoresis* can help shape a theology of missional partnership.⁹ First, *perichoresis* reveals a reciprocal interiority among the Trinitarian persons. Miroslav Volf writes, “In every divine person as a subject, the other persons also indwell; all mutually permeate one another, though in so doing they do not cease to be distinct persons.”¹⁰ Jürgen Moltmann describes the divine persons as “habitable” for one another, giving one another open life-space for mutual indwelling.

8. Moltmann, “Perichoresis,” 113–14. See also Leonardo Boff, *Trinity and Society* (Eugene, OR: Wipf & Stock, 2005), 136. See also Oliver D. Crisp, “Problems with Perichoresis,” *Tyndale Bulletin* 56, no. 1 (2005): 121. Crisp provides helpful terminology for these two general forms of perichoresis. Nature-*perichoresis* refers to the perichoretic relation of Christ’s two natures in the incarnation—divine and human. Person-*perichoresis* relates to the perichoretic relationship between the persons of the Trinity—Father, Son, and Spirit. In choosing person-*perichoresis* over nature-*perichoresis*, I recognize there are difficulties. Recent academic scholarship raises multiple objections to social trinitarianism and the notion of *perichoresis*, particularly regarding whether or not one can discern or understand the inner divine life (i.e., the immanent life) of the Trinity. John L. Gresham, Jr., “The Social Model of the Trinity and Its Critics,” *Scottish Journal of Theology* 46, no. 3 (1993): 330, asserts that the tendency to view the relationship between divine and human persons univocally rather than analogically in the social model can allude to tritheism or the existence of three consciousnesses and three wills of God. In other words, the comparison between the divine persons and human persons taken analogically provides insight into the trinitarian life as social and interpersonal love, but when taken univocally and without qualification, this comparison can lead toward a tritheistic understanding of the Trinity (331). Karen Kilby, “Perichoresis and Projection: Problems with Social Doctrines of the Trinity,” *New Blackfriars* 81 (2000): 441, an opponent of social trinitarianism, argues that most adherents to the doctrine derive the details about the social Trinity from their ideals of how human beings should live in community. In other words, its adherents become projectionists because they often project ideals onto God. She contends that the propensity of this problem fails to make the three persons into one God and not just into one family of God. Indeed, there is an affinity toward tritheism, which one should avoid. At the same time, I argue that God the Father and God the Son together, as one, invite Christians to experience their nature and join their *perichoresis*. While it is impossible to understand the immanent life of the Trinity, there are discernible and distinguishable characteristics of the Trinity that can stimulate the imagination of missional partnership. See also Gijsbert van den Brink, “Social Trinitarianism: A Discussion of Some Recent Theological Criticisms,” *International Journal of Systematic Theology* 16, no. 3 (2014): 331–50.

9. John Jefferson Davis, “What Is ‘Perichoresis’ – and Why Does It Matter?: Perichoresis as Properly Basic to the Christian Faith,” *Evangelical Review of Theology* 39, no. 2 (2015): 146–47. Davis presents these same three characteristics and concepts in his article.

10. Miroslav Volf, *After Our Likeness: The Church as the Image of the Trinity* (Grand Rapids: Eerdmans, 1998), 209.

“Each person is indwelling and room-giving at the same time.”¹¹ It is important to emphasize with this first point that in their reciprocity, none of the Trinitarian persons loses distinctive personhood as each allows the others to indwell. The doctrine of the *perichoresis* of the Trinity brilliantly links together the threeness and the unity, without reducing the threeness to the unity, or dissolving the unity in the threeness.¹²

Second, mutual empathy characterizes the boundless connectivity that the Trinitarian persons share in their perichoretic relationship. In other words, the ability to feel the others’ experiences envelopes their relationship. By their eternal love, they live in one another and dwell in each other to such an extent that they are one. It is a process of most perfect and intense empathy.¹³ Volf contends that the mutual indwelling of the persons contributes to the identity of each person. The Son is not who the Son is without the Father and vice versa. “In a certain sense, each divine person *is* the other persons, though is such in its own way, which is why rather than ceasing to be a unique person, in its very uniqueness it is a completely *catholic* divine person.”¹⁴ In feeling the others’ fullness, each trinitarian person finds wholeness and distinctiveness, simultaneously being fully unified and wholly unique.

Third, the persons of the Trinity do not reduce each other to objects in their perichoretic relationship. In other words, each person of the Godhead seeks to know each other not impersonally as an “it,” as merely an object or instrument of one’s own self-

11. Moltmann, “Perichoresis,” 114. See also Jürgen Moltmann, *The Coming of God: Christian Eschatology* (Minneapolis: Fortress, 1996), 299–302.

12. Jürgen Moltmann, *The Trinity and the Kingdom: The Doctrine of God* (San Francisco: Harper & Row, 1981), 175.

13. Ibid.

14. Volf, *After Our Likeness*, 209–10.

interest, but as another subject who has opened the heart to share the inner life, with no ulterior motives, but only in a stance of reciprocal self-donation.¹⁵ Moltmann insists that through the mutual indwelling of the Trinitarian persons, they are giving each other themselves and the divine life in self-love. It is a kenotic community as the persons are emptying themselves into one another.¹⁶ In their ever-flowing indwelling movement, how they exist in specific ways *for* and *in* each other occurs with such rich variety that one-sidedness simply fails to exist. They move to fill the others, and in so doing, fully honor and dignify the personhood of the others.

John's description of Jesus's relationship with the Father over several chapters in the Gospel of John provides a basis for understanding the perichoretic relationship among the Father, Son, and Spirit. "The Father is in me, and I am in the Father" (John 10:38; 14:10–11; 17:21). Jesus progressively expounded on this concept as he neared his death, and this idea of reciprocal immanence posed challenges for different audiences. In John 10:38, Jesus implores unbelieving Jews to believe: "so that you may know and understand that the Father is in me and I am in the Father." Then, in John 14:10–11, Jesus speaks not to unbelieving Jews but to his disciples. They are notably unsure about the concept that Jesus teaches, but to the reader, Jesus leaves little to the imagination. He communicates that the Father and Son are one. Finally, in John 17:21, Jesus prays for all who will believe through the message of his disciples. His prayer takes on a new dimension. He affirms the statement that he made in the previous places ("The Father is

15. Davis, "What Is 'Perichoresis,'" 147. Davis describes this third characteristic as a "Thou-Thou" relationship. In a "Thou-Thou" relationship, each person intends to allow the other to know himself as a 'Thou,' in reciprocal openness, transparency, and trust. His use of "Thou" permits each party in a partnership to be a subject, not an object.

16. Moltmann, "Perichoresis," 115.

in me, and I am in the Father”); however, he wants all believers to be one, just as he and the Father are one. In a powerful phrase, he then states, “May they also be *in us* so that the world may believe that you have sent me.” Jesus envisions a future among all of his disciples, both present and future, in which they share in the Trinity’s *perichoresis*. Furthermore, he opens and invites his believers into unity and oneness with the Godhead, as the “in us” in John 17:21 indicates.

The development of *perichoresis* in John’s Gospel moves from a crowd of unbelieving Jews to disorganized disciples to future followers. The capstone in John 17 is not merely a teaching of theoretical significance but an invitation to participate in the divine dance. It presents practical considerations too. Before Jesus’s prayer in John 17, we find Jesus talking to his disciples about the necessity of his departure. In John 16:7, he states, “It is to your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you.” Therefore, before Jesus expresses his desire to include his disciples in the perichoretic relationship of the Trinity, he extends to them a perichoretic vision of their futures. Jesus views their unity *in* the Spirit and each other as a priority, precisely as he sat at the cusp of joining the Father and sending the Spirit. Together in perichoretic union with the Trinity, the disciples would participate in the Godhead’s kingdom work. Unquestionably, Jesus views the unity of the disciples and their mission to the world as inseparable because their unity with one another will send a message to the world that will bring people to faith in the Father, Son, and Holy Spirit.¹⁷

17. J. Ramsey Michaels, *The Gospel of John*, NICNT (Grand Rapids: Eerdmans, 2010), 875.

But how can *perichoresis* shape missional partnership? After all, in *perichoresis*, the Trinity consists of divine beings who mutually share their spaces with the others, maintain boundless connectivity, and practice reciprocal self-donation with no impure motives. In theory and practice, this notion appears impractical and downright impossible for human beings to emulate with any sort of success. Volf addresses this idea and argues that human persons are always external to one another as subjects. In other words, the interiority of the divine persons is an impossibility at the human level.¹⁸ Furthermore, the mutual empathy that characterizes the Trinity's interrelationship represents a challenging task within human partnerships because of the human tendency to objectify others in certain situations. The interiority in the Godhead is strictly reciprocal; however, this is not the case in the relationship between God and human beings and is certainly not true in relationships between humans.¹⁹ Undeniably, some challenges need to be addressed, and solutions need to be posited in order to see *perichoresis* as a paradigm for missional partnership.

While Volf identifies these challenges, he also suggests that reciprocal interiority can occur at personal levels within the church. He asserts that only the *interiority of personal characteristics* can correspond to the interiority of the divine persons.²⁰ He explains, "In this mutual giving and receiving, we give to others not only something, but also a piece of ourselves, something of that which we have made of ourselves in communion with others; and from others we take not only something, but also a piece of them. Each person gives of himself or herself to others, and each person in a unique way

18. Volf, *After Our Likeness*, 210–11.

19. Ibid., 211.

20. Ibid.

takes up others into himself or herself.”²¹ Mutual reciprocity in partnership extends pieces of ourselves and receives pieces of the others. This interchange is a continuation of the invitation that Jesus extended to his disciples to participate in the divine dance. Jesus’s petition and invitation in John 17:21 is a crucial foundation: “May they also be *in us* so that the world may believe that you have sent me.” Volf states that human beings can be in the triune God only insofar as the Son is in them (John 17:23; 14:20). It is not the mutual *perichoresis* of humans but rather the indwelling of the Spirit common to everyone that makes the church into a communion corresponding to the Trinity, a communion in which personhood and sociality are equally important.²² A perichoretic practice in missional partnership is only possible through a shared experience in the Trinity, and the good news is that it is indeed possible!

It is an arduous task to shape a vision for the future without simultaneously considering the dynamic historical narratives that illuminate the problem of transactional relationships. Christendom and the Colonial Era caused the concept of partnership to become visibly top-down and unilateral. The slow progression of the patterns and characteristics of these periods embedded a transactional model of relationships in the psyche of the Western mind, which presented a radically different idea from the *perichoresis* of the Trinity. Before exploring perichoretic practices of partnership, I want to consider how Christendom and colonialism shaped the problem of transactional relationships, leaving behind a significant impression on missional partnership.

21. Ibid.

22. Ibid., 212–13. See also Moltmann, “Perichoresis,” 121. Moltmann describes how this verse depicts the church’s mystical dimension, in which the unity of Jesus with the Father and of the Father with Jesus is not an exclusive but an open and inviting community.

Christendom and Partnership

Alan Kreider insists that there was nothing more transforming of missional thought and mission praxis than the emergence of Christendom in both the West and East.²³ He argues that Christendom sought to subject all areas of human experience to Christianity and the Lordship of Christ but, in the process, produced a troubling missional paradigm. Christianity became more about societal status than about followership of Jesus. People converted because of societal obligation rather than heart transformation—a shift that watered down Christianity. In short, Christendom created a marriage between Christianity and state power, between Christianity and compulsion, and between Christianity and conventional values.²⁴ Bryan Stone, in *Evangelism After Christendom*, contends that church and state fused in Christendom for the sake of governance in such a way that Christianity became a project of the state, subject to its violent ends.²⁵ Christendom undeniably complicated Christian mission and witness as it adulterated the authenticity of genuine Christian community. It exchanged the gospel of Christ for a gospel of the state, using the latter to frame the former.

These shifts altered the practice of partnership. As people converted for societal reasons, they transferred their cultural statuses into the life of the church and diluted the mutual togetherness of the early church. This created a propensity for partnership to seek self-interests over shared group-interests, thereby shaping a transactional model of relationship based on the predominant interests of Christendom. In this section, I explore

23. Alan Kreider, “Beyond Bosch: The Early Church and the Christendom Shift,” *International Bulletin of Missionary Research* 29, no. 2 (2005): 61.

24. Ibid.

25. Bryan Stone, *Evangelism After Christendom: The Theology and Practice of Christian Witness* (Grand Rapids: Brazos Press, 2007), 118.

the fundamental impacts of Christendom that shaped Christianity and evaluate how they still linger in fragmentary form. I also delve into the insights I learned from these impacts and their failures and how they affect missional partnership practice today.

In a period longer than a millennium, the Christendom shift created a culture that profoundly modified Christianity and its practices. Kreider identifies eight categories of Christendom that profoundly affected Christianity.²⁶

1. Vantage point. The Christendom shift moved the perspective, existence, and experience of Christians from the margins of society to the center.
2. Attraction. The Christendom shift buttressed Christianity's appeal with enticing incentives, thereby changing the nature of its attraction for evangelism and church membership.
3. Power. The Christendom shift moved the church's reliance from divine power to human power.²⁷

26. Kreider, "Beyond Bosch," 62–66. The above categories broadly sweep the landscape and culture that Christendom created. See also Stuart Murray, *Post-Christendom: Church and Mission in a Strange New World* (Carlisle, England: Paternoster, 2004), 82–87. Murray gives a similar though slightly broader schematic overview of the Christendom shift. Kreider's categories and Murray's review consistently overlap in multiple areas and provide a solid perspective on Christendom's challenges to Christianity.

27. See Douglas John Hall, *The Cross in Our Context: Jesus and the Suffering World* (Minneapolis: Augsburg, 2003). Hall describes the footprint of Christendom on theology and ecclesiology as one of triumphalism (i.e., sight, finality, and power), expansionism (i.e., conquest and violence), and a Westernized presentation of the gospel (i.e., superior understanding and civility). These tenets decisively depict a world of firm certainty and absolute authority in the state, which utilized the church to serve its own agenda (17). See also Stone, *Evangelism After Christendom*, 121–22. Stone argues that it is distinctly complicated to hold in tension serving Jesus as Lord while simultaneously rendering allegiance to the state or the emperor if and when the state is Christian. This condition is highly unlikely due to the nature of statehood and the sort of power required to maintain the state both from those on the inside and against those on the outside. Therefore, these sources further demonstrate the formidable challenges that Christendom presented to Christianity in its position at the center of society.

4. Sanctions. The Christendom shift changed Christianity from a voluntary movement to a compulsory institution, where to be a member of society was to necessarily be a member of the Christian Church.
5. Inculturation. The Christendom shift led Christianity to be at home in society so that it lost the capacity to make a distinctive contribution to society.
6. Role of Jesus. The Christendom shift transformed the role of Jesus in the church from the Good Shepherd, a teacher of all Christians, to the exalted Lord, whose teaching applied to a minority of “perfect” Christians.
7. Worship. The Christendom shift transformed worship from humble gatherings that edified Christians to grand assemblies.
8. Missional style. The Christendom shift altered the church’s focus from mission to maintenance, except on the fringes of the “Christian” territories.

As Kreider indicates, this shift evolved and solidified over an extensive amount of time. In addition to the above eight categories, he also contends that the patterns of conversion within Christendom focused on at least three salient categories: belief, belonging, and behavior. Belief regarded the dominance of the Christian theology and ideology of the time. Belonging referred to an interchangeability of civil and religious populations, and behavior concerned a general understanding of acceptable or unacceptable conduct for both ordinary and “perfect” Christians.²⁸ Christendom ultimately sought to provide stability through the conformity of belief, the assimilation of religion into civil life, and

28. Alan Kreider, “Changing Patterns of Conversion in the West,” in *The Origins of Christendom in the West*, ed. Alan Kreider (New York: T&T Clark, 2001), 45–46. See also Alan Kreider, *The Change of Conversion and the Origin of Christendom* (Harrisburg, PA: Trinity Press International, 1999), 91–98.

the uniformity of behavior, but the complicated collision of these markers wreaked mayhem on Christianity.

In order to shape belief, civil and religious leaders together affirmed an orthodox Christianity as the structural ideology for all of society. This ideology saturated the secular with religious symbolism (rituals and religious “noise” that gave civilization its ambiance) and shaped society’s politics, institutions, and values.²⁹ So substantial was the transformation to institutionalize Christianity that it squelched anything that rivaled Christianity. Then, with Christianity firmly positioned at the center of society and with no approved religious alternatives to contest Christianity, religious instruction became rudimentary. Nothing challenged people to test their convictions or beliefs. This scenario of forced adherence to Christianity was not troublesome because it gave prominence to Christianity; rather, it was problematic because religious belief became synonymous with the values of civil society, and the latter consumed the former. Instead of Christianity shaping culture and society, it was Christendom’s culture and society that shaped Christianity. Functionally, Christianity moved from occupying a position of alleged power to serving the state by supplying religious justification for its endeavors. Christendom fused the relationship between church and state for the sake of governance and made Christianity an appendage to the state.³⁰ Belief, then, was not about the content of Christianity’s message but rather about the uniformity that Christianity provided to promote stability for Christendom’s agenda.

29. Kreider, *The Change of Conversion*, 92.

30. Stone, *Evangelism After Christendom*, 118.

Second, in order to shape belonging, both civil society members and members of the Christian church harmoniously coexisted.³¹ In other words, as the church rhythmically danced with civil society, so too did their beliefs and desires. In general, this union led to Christian mission supporting the civil government's expansion and conquest politics. However, this close connection, or this sense of newfound belonging within society, did not liberate Christianity. Instead, it handcuffed Christianity to non-Christian ideas. In their symbiotic relationship, the church provided the state with reliable religious legitimization, and the state supplied the church with protection and resources. In other words, the church liturgically expressed a uniformity with the civic body, and the state defended the church's monopoly and its place in society's symbolic center.³² In the quest to belong, the pestiferous result of this relationship was that Christendom replaced the Lordship of Jesus with a lordship of the state, and it cost Christianity dearly. The state's mission transformed the way the church viewed its mission. It dissolved God's mission into the state's mission and caused people to confuse obedience to Jesus as Lord with obedience to the state.³³

Furthermore, the process of forcibly incorporating people into Christianity diluted the significance of belonging. Since everyone was a Christian in Christendom, faith was no longer a requirement. People were Christians not because of what they believed nor because of how they behaved, but rather because they belonged—and their belonging

31. Kreider, *The Change of Conversion*, 94.

32. Ibid., 95. Christendom's civil structures also influenced a new division within the church, that between clergy and laity. With the clergy's professionalization, the tendency to guard local solidarity, and the propensity to diminish the importance of mission (since everyone was a Christian, who was there to evangelize?), Christendom undercut Christianity's vision, mission, and identity.

33. Stone, *Evangelism After Christendom*, 122. Stone calls this the "Constantinian temptation."

was rooted in the primal realities of genetics and geography.³⁴ Therefore, faith was irrelevant as Christianity became seen as a birthright. However, this unfortunate practice's long-term consequences created an unhealthy mentality of superiority and directly impaired the practice of Christian mission and partnership, particularly as Christendom expanded through violence and conquest.

Third, in order to shape behavior, Christendom pushed for uniformity, in which Christianity aligned with the common sense of culture and society.³⁵ This shift was profoundly distinct from the first centuries of Christianity, in which extensive catechetical instruction prepared converts to live Jesus's teachings. In comparison to the richness of catechesis in the early church, Christendom set a frivolous, albeit uniform standard for Christian living and behavior. As it concerns behavior, Stone contends that the mistake of Constantinian Christianity was that it substituted the state for the church eschatologically so that the people saw the present social order rather than God's reign as most real and permanent.³⁶ This perspective transpired because the people of Christendom believed that a Christianized nation was the manifestation of God's kingdom.³⁷ As a result, their behavior supported that which was good for society regardless of whether it was peaceful or violent because, in Christendom, that which was good for society naturally aligned with Christianity. Moreover, the behavioral mindset of Christendom insisted that "responsible" Christians were not only free to reject Christ's

34. Kreider, *The Change of Conversion*, 94.

35. Ibid., 96.

36. Stone, *Evangelism After Christendom*, 126.

37. Ibid., 127. The people of Christendom viewed the successful political endeavors of Christendom as an expansion of the kingdom of God. Stone argues, however, that the church lost the potency of its witness to the world because Christendom had reduced the church to an entity meant for nothing more than improved social and economic stability.

instructions about turning the other cheek but obliged to do so when violent resistance to injustice would better contribute to the maintenance of social order.³⁸ This behavioral shift definitively diluted Christian mission and dispelled the idea that mutual or reciprocal partnership in Christendom was a real possibility for the church. Christendom did not offer the church a position of mutuality or reciprocity, and the church was not wholly free to make its own decisions based on the teachings of Christ.

Christendom has left an indelible mark on Christianity. The events and decisions of Christendom teach hard lessons about transactional relationships, but they provide a space for reflective conversation and dialogue. While today's society is post-Christendom in much of the modern Western world, Christendom's lingering residue should move Christians, particularly those participating in mission and missional partnership, to reflect broadly and deeply on how transactional patterns and characteristics of relationships have guided our practices of missional partnership. The unilateral model of Christendom, with its modifications on the relationship between church and state, affects the practice of missional partnership today and predicates a need to envision new perichoretic practices that enhance missional partnership. Now, however, before probing perichoretic practices of partnership, I turn our attention to another historical period birthed in the late fifteenth century—a time that further inculcated transactional habits and behaviors of relationship and impacted the practice of missional partnership.

Colonialism, Neocolonialism, and Partnership

The fall of Constantinople to the Muslims in 1453 and the dawning of the Age of Discovery with the expeditions of Vasco da Gama and Christopher Columbus ushered in

38. Ibid., 126.

the age of colonialism. European countries embarked on quests in the fifteenth century to colonize Africa, Asia, and the Americas. Christendom discovered with a shock that there were still millions of people who knew nothing about salvation.³⁹ With this startling discovery, the Colonial Era ushered in an unprecedented time of Christian mission. Unfortunately, the imprint of this historical period resulted in profound repercussions in the relationships between the colonizers and colonized. The colonizers pillaged the colonies for the sake of their governments and personal gain. Relationships under this pretense privileged the colonizers and disempowered the colonized, breeding transactional patterns of relationship (i.e., unequal, disconnected, and unilateral). This dynamic marred Christian mission as missionaries had to function within this system and environment. Joerg Rieger argues that the quality of international encounters in today's society, if not the future of theology and mission itself, depends on how churches deal with colonialism and neocolonialism. The failure to consider the colonial imprint on world missions may result in a failure of churches to understand themselves and deal with the neocolonial stories now at play.⁴⁰ In this mindset, an understanding of colonialism and its mark of transactional interactions and relationships is essential to advancing the practice of missional partnership today.

Colonialism is a multidimensional subject. A short review of the various colonies reveals an extraordinary range of different forms and practices carried out with respect to radically different cultures (e.g., Spanish, Portuguese, British, and Dutch) over multiple

39. David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Missions*, American Society of Missiology Series 16 (Maryknoll, NY: Orbis, 1991), 227.

40. Joerg Rieger, "Theology and Mission Between Neocolonialism and Postcolonialism," *Mission Studies* 21, no. 2 (2004): 202.

centuries (i.e., from the 1490s to the 1930s).⁴¹ An exhaustive reflection on colonialism is simply outside the scope of this paper; however, a brief history can provide a glimpse of its central characteristics. From a historical point of view, colonialism was the process of Western expansion that resulted in the extension of European rule over more than half of the earth's land surface and over a third of the world's population.⁴² Indeed, the colonization process unleashed unprecedented economic, military, and intellectual forces as the Western world raced to discover the ends of the earth, the likes of which have been unmatched in the modern period.⁴³

The first two colonial powers, Spain and Portugal, each had on their thrones kings who were ardent champions of the Catholic faith, trusted persons who would promote Christian mission. In 1493, Pope Alexander VI, acting under the medieval assumption that, as pope, he had supreme authority over the entire globe, granted Spain and Portugal full authority over all the territories that each had discovered and over those they had yet to discover. With the right of patronage, the rulers of these two countries had dominion over their colonies, not only politically but also ecclesiastically. As a matter of course, colonialism and mission were interdependent, and the right to have colonies carried with it the duty to Christianize those colonies.⁴⁴ However, this union was problematic because

41. Robert J. C. Young, *Postcolonialism: An Historical Introduction* (Malden, MA: Blackwell, 2001), 17. See also Ania Loomba, *Colonialism/Postcolonialism* (New York: Routledge, 1998). Loomba details the process of colonizing or "forming a community." She writes, "The process of 'forming a community' in the new land necessarily meant *unforming* or re-forming the communities that existed there already, and involved a wide range of practices including trade, plunder, negotiation, warfare, genocide, enslavement, and rebellions." The diversity of what this looked like from one culture to another amplifies the extraordinary range of colonialism's forms and practices (2).

42. Horst Gründer, "Colonialism," in *Dictionary of Mission: Theology, History, Perspectives*, ed. Karl Müller, Theo Sundermeier, Stephen Bevans, and Richard Bliese (Maryknoll, NY: Orbis, 1997), 67.

43. *Ibid.*, 68.

44. Bosch, *Transforming Mission*, 227.

the spread of the Christian faith became so intertwined with colonial policies that it was difficult to distinguish one from the other.⁴⁵ While the Spanish and Portuguese kings championed the Catholic cause, their motives were predominantly economic and militaristic. Their central purpose was to extract gold and silver, bringing great wealth to the Iberian kingdoms and money to secure formidable maritime power in Europe.⁴⁶ Consequently, Christian mission, from a colonial government perspective, was at best of secondary importance.

Unlike the Spanish and Portuguese, the British and Dutch did not initially view colonization in terms of Christian mission, even though the Protestant-Catholic rivalry greatly expanded the territories of each of these countries.⁴⁷ The sheer number of British joint-stock companies (e.g., Merchant Adventurers, Muscovy Co., Levant Co., Virginia Co., East India Co., and Royal West Africa Co.) and Dutch companies (the Dutch West India Company and the Dutch East India Company) strongly accentuated those countries'

45. Ibid., 228. See also Hugh Tinker, "Colonialism," in *The Encyclopedia of Politics and Religion*, vol. 1, 2nd edition, ed. Robert Wuthnow (Washington, DC: CQ Press, 2007), 186. Tinker contends that Spanish and Portuguese conquests in South America witnessed a massive interaction of church and state, where a striking church of great size and splendor dominated every colonial city. In some cases, the archbishop was head of not only the church community but also of secular affairs. However, the new religion did not affect the commoners of each community, even though the formal tone of society reflected Catholicism.

46. Tinker, "Colonialism," 185–86. He indicates that the religious spirit was much less evident in British colonies because, before 1800, Christian missionaries were excluded from India and other areas of British control. The push for missionaries in British colonialism expanded more heavily in the first half of the nineteenth century (186). There were, however, exceptions to this observation. For example, William Carey was the first person posted abroad to represent the Baptist Missionary Society when he left England for India in 1792. He later moved to a Dutch area within India and established connections with the East India Company. Among a few examples like Carey, the norm in the early years of British colonialism did not utilize Christian missionaries to fulfill their agendas. See also Jon Miller, "Missionaries," in *The Encyclopedia of Politics and Religion*, vol. 2, 2nd ed., ed. Robert Wuthnow (Washington, DC: CQ Press, 2007), 625–27. See also Young, *Postcolonialism*, 21: "The need for gold was a primary motive of the remarkable maritime expansion eastwards and westwards in the late fifteenth and early sixteenth centuries."

47. Young, *Postcolonialism*, 22.

economic motivation to acquire riches and commercial profit, undoubtedly a core reason for joining the colonial pursuit. As colonialism developed into the eighteenth century, competition and warring ensued between the European powers. They fought these wars in the colonial territories for the sole purpose of acquiring their riches.⁴⁸ This glimpse of conquest and exploitation reveals the dominant ideologies that constituted the colonial period and demonstrates how Christian mission took a subservient role to colonialism's deeper desires.

The interests of colonialism were decidedly diverse, as the brief history above attests. The desire to expand and control trade, the search for land and resources, and the zeal to convert indigenous people to the Western Christian faith comprised its strongest primary motivations.⁴⁹ In reflection on the diverse history of colonialism, I want to present three categories that aptly summarize the unfortunate imprint that colonialism stamped on Christianity, Christian mission, and the practice of missional partnership.

First, economic profit was a key component of colonial expansion from its beginnings.⁵⁰ Western governments sought to explore new territories, expand their boundaries, and exploit the resources of already inhabited lands exclusively for their own benefit. Colonizers entered foreign lands with trained military personnel with the intent of extracting gold and silver, and, in most cases, quickly established the upper hand and exploited each land's indigenous people and resources. Ania Loomba explains that European colonialism practiced a variety of techniques and patterns of domination, which

48. Ibid., 23.

49. Tinker, "Colonialism," 164. See also Young, *Postcolonialism*, 24: "Colonization was not primarily concerned with transposing cultural values. They came as a by-product of its real objectives of trade, economic exploitation, and settlement."

50. Gründer, "Colonialism," 68.

all produced the economic imbalance that was necessary for the growth of European capitalism and industry.⁵¹ As a result, the intense drive for economic power created a mindset of authority that flowed from the colonizers to the colonized.

This mindset also decisively associated money with power and placed the power dynamics of partnership with those who controlled the resources.⁵² Consequently, the power given to money also pushed the practice of Christian mission to make a project out of the colonized. Those with the power objectified those without the power, and this practice directly moved the relationship, and any form of partnership extending from it, into a transactional association. Partnership could not be mutual or reciprocal because the system under which they functioned promoted inequality. As Western governments sought to explore new territories and plunder each territory's riches, they promoted a system of inequality and extortion that destroyed any possibility for mutuality or reciprocity between the colonizers and the colonized.

Second, the pursuit of power epitomized colonialism. Whatever the reason, whether political, economic, national, militaristic or otherwise, colonialism was a pursuit of power. Military conquest and territorial expansion were just two visible forms of asserting power and establishing domination. Rieger demonstrates that the colonized perceived the power differential as an authority differential, which led them to believe

51. Loomba, *Colonialism/Postcolonialism*, 4.

52. Rieger, "Theology and Mission," 202–6. The relationship of mission and colonialism took different shapes in their different contexts; however, it generally maintained the same objective of expanding kingdoms. See also Bosch, *Transforming Mission*, 334: "It [mission] proceeded from the assumption that the missionary traffic would move in one direction only, from the West to the East or the South. It spawned an enterprise in which the one-party would do all the giving and the other all the receiving. This was so because the one group was, in its own eyes, evidently privileged and the other, equally evidently, disadvantaged."

that God was on the side of the missionaries.⁵³ Clearly, the visible success of the colonizers in subduing the colonized and the Christian missionaries' close work with the colonial authorities solidified this idea in the minds of the colonized. Consequently, unequal power dynamics paved a path for an unequal and one-sided understanding of collaboration and partnership.

In truth, the relationship between colonial authorities and mission agencies was a tricky dance. To suggest that mission agencies and missionaries merely turned a blind eye toward the injustices that colonial leaders committed would paint an incomplete picture. The enigma, as Bosch highlights, is how their silence communicated a dreadful message. In their attempts at playing the mediator between the colonial government and the local population, they did not comprehend that they were actually serving the interests of the colonizers and fundamentally failing to challenge the attitudes prevalent among Western Christians of that period.⁵⁴ Consequently, the colonized directly correlated the values of colonialism with the Christianity that the missionaries presented. Both were intrinsically linked, and this connection proved to be profoundly problematic.

Third, colonialism shaped the practice of Christian mission to serve the purposes of the state. Historians attach considerable importance to the "mission" factor within colonialism, mainly where it concerns the sociocultural transformation of indigenous societies. From an undiminished Western Christian sense of superiority, the spread of European civilization and the establishment of a "modern" society represented an integral

53. Rieger, "Theology and Mission," 204.

54. Bosch, *Transforming Mission*, 306. Furthermore, Bosch contends that their actions communicated that they accepted the colonial lords as an indisputable reality without reservation.

part of the colonial program.⁵⁵ In this setting, the European impulse to colonize used the church's impetus to Christianize indigenous people to accomplish its goals. In other words, the colonial governments molded their partnerships with their Christian missionaries to promote their colonial agendas. As a result, Christian missionaries became pioneers of Western expansion,⁵⁶ and colonial power, with few exceptions, went hand in glove with the theological authority that their missionaries claimed.⁵⁷ The unfortunate consequence of this union was the advancement of paternalistic patterns in Christian mission (e.g., civilizing "primitives," developing the "underdeveloped," or taking something to others), a perspective that widened the gap between the West and the rest of the world.

Critics find fault with how Western missionaries imposed their own cultural preferences in matters of church order, family customs, and styles of leadership. It is true that missionaries, in general, fathered a colonial mindset in their practice of mission, which regularly disregarded the legitimate claims of their contexts and promoted attitudes of paternalism and dependency.⁵⁸ However, colonial history is not just a history of missionary failure. Men such as Rufus Anderson (1796–1880) and Henry Venn (1796–

55. Gründer, "Colonialism," 68–69.

56. Bosch, *Transforming Mission*, 305, writes, "In virtually all instances where missionaries became advocates for colonial expansion, they genuinely believed that their own country's rule would be more beneficent than the alternative—either the maintenance of the status quo or some other form of European power. By and large, missionaries tended to welcome the advent of colonial rule since it would benefit the natives." Also, Joerg Rieger, "Theology and Mission," comments, "Reading the histories [of Christian missionaries during the colonial period], one gets a strong sense that the missionaries meant well; they genuinely wanted to make a difference and wanted to help" (205). However, the role of the colonial system was like the role of water for fish. Not only did their mission depend on colonial structures, but they also lived within the system to such a degree that they were simply able to forget about it (206).

57. Rieger, "Theology and Mission," 203.

58. Jonathan Ingleby, "Colonialism/postcolonialism," in *Dictionary of Mission Theology*, ed. John Corrie (Downers Grove, IL: InterVarsity Press, 2007), 62–63.

1873) promoted the concept of “native agency” and the establishment of “three-selves” churches (self-supporting, self-governing, and self-propagating). Anderson did not believe that civilizing was a legitimate goal of missions and did not want missionaries confusing any secondary vocations with their primary goals of evangelizing and planting churches.⁵⁹ Venn believed that mission involved two processes: the proclamation of the gospel with the training of new converts and the formation of World Christian churches. His thinking countered the common practice of missionary “stations,” which placed control in the hands of foreign missionaries, who, in turn, provided no incentive for new Christian converts to exercise their own agency in their cultures.⁶⁰ The examples of Anderson and Venn demonstrate that colonialism did not completely sink the practice of Christian mission. Moreover, their illustrations and solutions provide perspective and understanding for today’s practice of missional partnership.

After the Second World War, the colonial construct no longer presented a useful framework for the European countries that so greatly benefitted from its expansion and exploitation. The core impacts of colonialism became impractical pursuits, particularly for these European countries depleted after a thirty-year period with two World Wars (1914–1945). However, the new system that replaced it was, in many ways, a more subtle, indirect version of the old.⁶¹ While the West abandoned the colonial mindset geared toward geographical expansion and land acquisition, the new neocolonial

59. Jonathan S. Barnes, *Power and Partnership: A History of the Protestant Mission Movement* (Eugene, OR: Pickwick, 2013), 25.

60. Ibid., 35–36. Venn’s solution for the problematic strategy that mission “stations” promoted concerned placing the leadership of new converts, as soon as possible, into the hands of a trained indigenous leadership.

61. Young, *Postcolonialism*, 44.

construct retained the old themes of economic exploitation and promoted a colonization of worldviews.⁶² In other words, colonialism packaged a framework for neocolonialism that maintained an imbalance of power at economic and intellectual levels. It espoused transactional patterns of relationship and hindered movement toward multilateral, interconnected partnerships.

In a neocolonial mindset, Christian mission envisions new mission projects that advance education in academics and promote democratic ideals that help people become more upwardly mobile. The troubling part of these new projects is not the intent of the missionaries but rather the hegemony they promote. These unilateral, top-down structured relationships exemplify transactionally mutual and adversely reciprocal partnerships based on one's use for the other. Indeed, the end of formal colonial structures does not signal the end of colonialist intellectual attitudes or economic dependencies.⁶³ On the one hand, for example, the people of the United States, including Christian missionaries, embody this neocolonial intellectual attitude through a belief in *manifest destiny*, which promotes the idea of shaping the globe in their image. This endeavor is an intellectual pursuit and an embodiment of a colonization of other worldviews. On the other hand, growing capitalist networks reveal an economic system that mainly benefits one side. In short, though more subtle than colonialism, neocolonialism is no less clear about its mission (*we know what is right for the world*) and no less powerful when it comes to the results (*those in power shape the lives of those without power*).⁶⁴ A neocolonial mindset that envisions mission as new projects

62. Ingleby, "Colonialism/postcolonialism," 63. See also Rieger, "Theology and Mission," 207.

63. Rieger, "Theology and Mission," 208–9.

64. Ibid., 209.

necessarily views relationships as unilateral. It suggests that one side has more to offer and stymies the possibility for mutual, reciprocal, and dignified partnership. It infers that the dominant worldview tenders the better solution or perspective.

In a postcolonial world, the neocolonial impulses of nationalistic pride and self-serving power obstruct a clear and holy mindset for creating a new paradigm for missional partnership and, in particular, a new pattern based on *perichoresis*. Specific organizations, however, have precipitated change and embodied a new mindset over the last half of the twentieth century. Their examples exemplify the potential to engage in healthy missional partnership outside of Christendom, colonial, and neocolonial impulses. One example considers the influence of Karl Barth on missionary thinking at the Willingen Conference of the International Missionary Council (IMC) in 1952.⁶⁵ His concept of *missio Dei* explained how mission derives from the very nature of God, and he appropriately placed the picture of a *sending* God into conversation with the doctrine of the Trinity, not with ecclesiology or soteriology.⁶⁶ A second example considers the conclusions of the Council for World Mission (CWM) in 1977.⁶⁷ At this conference, participants shaped a document called *Sharing in One World Mission*. They identified three critical elements within the document: (1) mission was a task of the whole church;

65. The IMC emerged out of the 1910 Edinburgh world missionary conference and merged into the World Council of Churches (WCC) in 1961. The IMC was a world alliance of churches for global peace as well as a council that descended from the nineteenth-century Sunday school movement. The WCC is a fellowship of 350 member churches who together represent more than half a billion Christians around the world. See the WCC website: <https://www.oikoumene.org/en/about-us/wcc-history>.

66. Bosch, *Transforming Mission*, 390.

67. The CWM is a worldwide partnership of Christian churches created in 1977. According to the CWM website, the thirty-two members are committed to sharing their resources of money, people, skills, and insight globally to carry out God's mission locally. The CWM incorporates three societies: the London Missionary Society (1795), the Commonwealth Missionary Society (1836), and the Presbyterian Board of Missions (1847). See the CWM website: <https://www.cwmission.org/about/the-organisation/our-history>.

(2) mission was from everywhere to everywhere; and (3) missional partnership was a relationship of mutual learning, shared resources (e.g., power, money, materials, and knowledge), and reciprocated value (i.e., people learning to value the different ways of discipleship in which Christ leads others).⁶⁸ These two examples are not perfect illustrations, but they represent a path forward for missional partnership. They set an example based on communal dialogue and two-way listening, which helped people understand the need to revision the practice of Christian mission and redefine missional partnership.

Partnership Practices as *Perichoresis*

While Christendom and colonialism have officially ended, the residues of both periods continue to challenge the concept of partnership today. Transactional patterns of relationship shackle missional partnerships to perspectives of unilateral and top-down interactions. Ideas of reciprocal interiority, mutual empathy, and dignified personhood get lost in the landscape of transactional settings. Moreover, while missiologists have long contended that the epicenter of Christianity now resides in the Global South, our colonial-shaped reality demonstrates that the world's wealth still remains with the West, and this fact creates a conundrum. The West's economic strength leads many to believe that the initiative and leadership in Christian mission lies with the West, yet evidence shows that Christian mission is proceeding evangelistically in the opposite direction, from non-Western countries to Western ones.⁶⁹ Peter Vethanayagamony suggests that

68. Steve de Gruchy, "Growing Up and Increasing and Yielding Thirty...: Change and Continuity in the Council for World Mission, 1997–2007," in *Postcolonial Mission: Power and Partnership in World Christianity*, ed. Desmond van der Water (Upland, CA: Sopher, 2011), 13–14.

69. Peter Vethanayagamony, "Mission from the Rest to the West: The Changing Landscape of World Christianity in Christian Mission," in *Mission after Christendom: Emergent Themes in*

Western churches are too perplexed to come to terms with this global shift in Christianity.⁷⁰ True or not, and I agree with him, the process of moving into perichoretic partnership and implementing appropriate practices first must recognize the realness of this global shift in order to shape healthy practices of missional partnership. Western Christians must be willing to see that economic resources are not the most important piece of partnership and open to appreciating the beautiful and diverse gifts that Global South Christians offer. I believe that *perichoresis* gives us fresh perspective for healthy partnership and corresponding practices.

If Christians and churches are going to reimagine relationship and interconnectedness within partnership, they must embrace a perichoretic personality and *perichoresis*-inspired practices. More transactional, utilitarian modes of relationship do not embody the type of community to which God calls his people, whether in a local or international context. Indeed, our practice of community at the local level (i.e., a deep sense of relationality, interconnectedness, and closeness) should inspire our practices at the international level. Since God does not call us to be transactional in our local contexts, neither does he call us to transactional patterns in our international partnerships. Therefore, transactional partnership as the only or predominant *modus operandi* is not a live option. Instead, we must change our imagination to consider a path forward toward an ultimate goal of *koinonia* through perichoretic relationality.

But how do we practice partnership as *perichoresis*? What lenses does this theology provide to evaluate the works in which we choose to participate and the forms

Contemporary Mission, eds. Ogbu U. Kalu, Peter Vethanayagamony, and Edmund Kee-Fook Chia, (Louisville: Westminster John Knox Press, 2010), 59–60.

70. Ibid., 68.

in which we participate? *Perichoresis* offers a partnership model and provides a helpful approach to these questions. The Cappadocian Fathers contended that the Trinity differentiate not according to their being independent centers but according to who sends whom (i.e., we know who the Father is as the one who sends the Son, the Son as the one sent by the Father and the one who sends the Spirit, the Spirit as the one released after the Son's ascension and as the one among the created). As such, the Trinity does not account for three separate entities or persons but as one existing in three differentiated forms.

Perichoresis, then, provides shape, though limited, to our understanding of the Trinity's social nature.⁷¹ First, the trinitarian persons maintain their unity while preserving their distinctiveness. They entirely inhabit each other without losing their identities, and they perfectly exemplify the concept that each one is who the others are, and who the others are is who each one is. Their *koinonia* roots their unity and distinctiveness. Their life in each other creates the foundation for all they do as distinct persons, but their *koinonia* demonstrates their incompleteness without the indwelling of the others.

Second, the *koinonia* of the Trinity is the substance of their oneness. Their interconnectedness fortifies their fully unified and wholly distinct identity. Moreover, their sense of belonging extends from their *koinonia*, particularly in their differentiation of who sends whom. Again, each one is who the others are, and who the others are is who

71. Karen Kilby, *God, Evil, and the Limits of Theology* (Edinburgh: T&T Clark, 2020), 47, warns against the dangers of grounding a theology in a doctrine that simply cannot be understood. The nature of the Trinity moves well beyond the human ability and capacity to grasp. It begs the question: can Christians create constructs for community based upon imperceptible qualities or characteristics about the social nature of the Trinity. Kilby contends that we have to acknowledge that the process of deducing a pattern of human community from the Triune God is more complicated than a one-way matter of observing characteristics of God. In quoting one of Volf's admissions of the limitations regarding trinitarian theology, namely that it is not a one-way matter of reading but a conceptual construction of correspondences (i.e., a back and forth, two-way street of conversation taking into account our created and sinful nature as well as the Trinity as an ideal model), Kilby insists that we cannot pretend to read off a social program directly from the Trinity. As a result, she advises against the penchant for making insensible models (52).

each one is. The pursuit of power is non-existent in the Trinity. This idea does not influence their experience of inclusion, nor is it a desired attribute. It does not affect the sending or sent (i.e., who sends whom) differentiation. Instead, they are entirely content in their mutuality and reciprocity because their *koinonia* is the essence of their oneness.

Third, the interconnectedness of the Trinity portrays interactions of reciprocal interiority, mutual empathy, and dignified personhood. In other words, the three persons share their space and allow each other uninhibited occupancy. Resultingly, they experience boundless connectivity and appreciation for the personhood and movement of the others. This interaction extends from an interconnectedness of existing in particular ways *in* and *for* each other.

In light of these qualities of *perichoresis*, what shifts would it take to view the theologically significant language of *koinonos* and *koinonia*, the NT words most closely associated with partnership, through this filter? Indeed, a perichoretic framework provides an insightful hermeneutic for the discussion here. *Koinonos* suggests “one who takes part in something with someone – a companion, partner, or sharer,” while *koinonia* implies “a close association involving mutual interests and sharing – association, communion, fellowship, or close relationship.”⁷² In reference to partnership, these words appear once in Luke and intermittently throughout the Pauline corpus, painting an image of partnership in broad strokes. These words describe partners as business comrades (Luke 5:10), fellow-worshippers (1 Cor 10:18), participants in Christ’s sufferings (2 Cor 1:7), ministers of the gospel (2 Cor 8:23; Phlm 17; Gal 2:9), and companions through

72. W. Bauer, F.W. Danker, W.F. Arndt, and F.W. Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd Ed. (Chicago: University of Chicago Press, 2000), 552–53.

suffering in persecution (Heb 10:33).⁷³ They also describe partners as financial supporters (2 Cor 8:4, Phil 1:5, 7; 4:14–15).⁷⁴ The broadness of the definitions assigned to these words truly encompasses multiple facets of partnership. However, at the same time, these words need to stand alongside an understanding of the *perichoresis* of the Trinity to find fuller meaning.

The perichoretic reciprocal interiority is clear in several of these texts.⁷⁵ For example, Galatians 2:9 describes how James, Peter, and John offered Paul and Barnabas the right hand of fellowship. The imagery of this text reflects John 17:21. The apostles invited Paul and Barnabas in the *perichoresis* of the Trinity, just like Jesus did with them. The Spirit moved in such a way among them that they allowed each other to experience the space of the other. It was as Volf describes. In their mutual giving and receiving, they gave to the others not only something, but a piece of themselves, something of that which they had made of themselves in communion with the others; and from the others they took not only something, but also a piece of them.⁷⁶ Furthermore, Galatians 2:8 reads, “For God, who was at work in the ministry of Peter as an apostle to the Jews, was also at work in my ministry as an apostle to the Gentiles.” In the practice of *perichoresis* among humans, it is an indwelling of the Spirit common to everyone that makes the church into

73. Stephen D. Renn, “Fellowship,” in *Expository Dictionary of Bible Words: Word Studies for Key English Bible Words Based on the Hebrew and Greek Texts* (Peabody, MA: Hendrickson, 2005), 377.

74. Michael J. Gorman, *Becoming the Gospel: Paul, Participation, and Mission* (Grand Rapids: Eerdmans, 2015), 31.

75. Reciprocal interiority is present in 2 Corinthians 1:7, where Paul applauds the Corinthians for sharing in his and Timothy’s sufferings and comfort. It is also found in Philippians 1:5, 1:7, and 4:14–15. Paul thanks the Philippians for sharing with him in God’s grace. Furthermore, he expresses his gratitude for their faithfulness to him, in being the only church that shared with him in giving and receiving. Indeed, their relationship practiced deep reciprocity and consistently invited each other into their spaces.

76. Volf, *After Our Likeness*, 211.

a communion corresponding to the Trinity, a *koinonia* in which personhood and sociality are equally important.⁷⁷ This scene depicted here in Galatians 2 exudes an essence of reciprocal interiority that could only enhance the power of mutual partnership in churches.

The mutual empathy characteristic within the Trinity's *perichoresis* also finds parallel expression in these passages about *koinonos* and *koinonia*. Both 2 Corinthians 1:7 and Hebrews 10:33 present in-depth illustrations of genuine connectedness. In the first passage, Paul thanks the Corinthians for sharing in his sufferings. "And our hope for you is firm, because we know that just as you share in our sufferings, so also you share in our comfort" (v. 7). Similarly, the message of Hebrews 10:33 comes within a call to persevere, which at times includes insult and persecution. This verse indicates that these Christian believers stood side by side with those who were mistreated. Their *koinonia* in these moments of suffering positioned them to feel the others' experiences and empathize in ways that simply cannot be understood otherwise. Again, the scenes depicted here provide a glimpse of hopeful and significant partnership.

Finally, each of these passages assigns value to the other partners. Each confers worth to the individual persons within the partnership. As Jesus calls the disciples in Luke 5, the text reveals that James and John were Simon's business partners (5:10). Simultaneously, the reader can sense the significance of this calling to be partners beyond what they had ever imagined possible. Peter, James, and John had no clue what lay before them, but it is evident in the text that Jesus invites them into his inner circle as subjects and participants in his kingdom. In 2 Corinthians 8:23 and Philemon 17, Paul sends Titus

77. Ibid., 212–13.

to the Corinthians and Onesimus back to Philemon. He vouches for each and holds them up as faithful servants, Titus, who is praised for all his service to the gospel (2 Cor 8:22) and Onesimus, who is a useful partner to Paul and who is, in fact, his very heart (Phlm 11–12). Paul assigns value to these two men and affirms them as active subjects in God’s story. Once more, these scenes demonstrate the beauty of mutual partnership when looked at as *perichoresis*.

To practice partnership as *perichoresis*, Christians and churches need to evaluate their partnerships through the filters of reciprocal interiority, mutual empathy, and valued personhood. The missional partnership practices that emulate patterns of Christendom, colonialism, and neocolonialism will not suffice in the future. Transactional patterns of partnership need to be reimagined, and the Western world needs to recognize the contributions of the Global South. *Perichoresis* is a critical concept because it sets a framework for *koinonia*, an important characteristic of all Christian community and partnership.⁷⁸ Practicing *perichoresis*, however, is a complicated endeavor. Humans simply do not have the capacity to copy God in all respects. God is God, and humans are not. The Trinity, however, creates humankind in their image, and they invite the created to shape and imitate their lives after them. There is an inherent recognition in practicing *perichoresis* that humans cannot be perfect as God is perfect; however, there is a striving to take on God’s character and presence as much as possible. Volf suggests that the question is not whether the Trinity should serve as a model for human community, which,

78. *Koinonia* is a word that emphasizes *partner* or *partnership-movement* toward a common goal. *Perichoresis* paints a picture of *koinonia*. It is the embodiment of *koinonia*. In my walk as a Christ-follower, I experience greater *koinonia*, or am a better *koinonos*, as I practice *perichoresis*.

indeed, it should. The question is rather in which respects and to what extent it should do so.⁷⁹

Two examples of transactional, non-perichoretic practices of mission are particularly common within North American thought. First, the practice of mission as giving is overtly transactional. Darrell Guder points out in *Missional Church* that the sending-receiving mentality is strong within American churches as congregations collect funds and send them off to genuine mission enterprises elsewhere.⁸⁰ This mindset does little to move missional partners out of transactional partnership and into a *perichoresis*-inspired partnership of mutuality and reciprocity because it fails to emphasize the inequalities and differentials in power and authority. This example accentuates a power model flowing from the economically advantaged and fails to produce a partnership in which learning flows both ways.

Second, the practice of mission as program dilutes its efficacy and identity. This colonial and neocolonial construct distracts the church from owning her missionary identity. Mission as program compartmentalizes mission (i.e., reduces it to an outreach or project of the church) and promotes a one-way mindset (i.e., flowing unilaterally but not reciprocally). It suggests, for example, that merely giving monetarily to mission

79. Miroslav Volf, “‘The Trinity Is Our Social Program’: The Doctrine of the Trinity and the Shape of Social Engagement,” *Modern Theology* 14, no. 3 (July 1998): 405, suggests that there are two basic limits to modeling the Trinity for human communities. First, since in reality human beings are manifestly not divine and since intellectually human notions of the Triune God do not correspond exactly to who the Triune God is, Trinitarian concepts such as *person*, *relation*, or *perichoresis* can be applied to human community only in an analogous rather than a univocal sense. Second, since the lives of human beings are inescapably marred by sin and saddled with transitoriness, in history humans cannot be made into the perfect creaturely images of the Triune God which they are eschatologically destined to become (405).

80. Darrell Guder, *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids: Eerdmans, 1998), 6.

constitutes acceptable missional partnership practice. Unfortunately, this inclination toward the practice of mission permits the church to disengage from being God's missionary people and suggests that the church's missionary identity is the responsibility of the select few whom God chooses to call and send.

In the *Coming of God*, Moltmann wrestles with the concept of space—being inhabitants or inhabited. In the *perichoresis* of the Trinity, he asserts that how the Trinitarian persons exist in a certain way *for* each and how they exist in a certain way *in* each other are so multifarious that any one-sidedness is precluded. However, human relationships are frailer and less pure. While humans can be present for other people and in other people, they can also either mutually open up their spaces for others out of love or close them through intimidation.⁸¹ In *perichoresis*, the Trinitarian persons exclusively practice openness, mutually and reciprocally available for the others to indwell.

Following the example of the perichoretic nature of the Trinity, the practices of mission as giving and mission as program can be transformed for both Western and Global South churches. LC and ADV can shape their partnership with each other and their partnerships with others so both sides, or all sides, can dance without feeling overshadowed or undervalued. This perichoretic paradigm represents a stout and necessary challenge not to accept easy practices as acceptable practices. Christians and churches who desire to lean into relationality and interconnectedness within missional partnership must embrace a perichoretic personality and *perichoresis*-inspired practices. These proclivities move us to truly discover who the other is and hopefully accept that their presence in our spaces enhances who we are while our presence in their spaces

81. Moltmann, *The Coming of God*, 301.

refines who they are. Together we are unified and distinct—partners who live to dance and love to learn.

CHAPTER III

METHODOLOGY

The purpose of this project aimed to identify healthy and theologically informed missional partnership practices between LC and ADV, two churches connected through a common missionary. I approached this purpose by conducting the project in two parts—Dwelling experiences and reflection groups

Selecting Participants and Setting Parameters

I used purposive sampling to select participants and chose an equal number of men and women (three of each from both congregations), all of whom were mature believers and active members in their respective congregations.¹ From LC, I selected one elder, two women who are married to elders, and one member from the mission committee. I wanted to call on individuals who had a vested interest in LC and could offer practical insights into the missional partnership conversation. From ADV, I included three individuals from the leadership team. The other participants from LC and ADV represented other sections of their congregations, all of whom had a heart for missions.

1. Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, OR: Wipf & Stock, 2011), 83–84. With any sampling in research, the Hawthorne Effect is always a possibility. This theory questions the dependability of a research study when subjects know they are being observed. In the initial Dwelling experience of the pilot study for this project, I perceived two participants trying to impress the others in the group with their textual knowledge. However, by the second Dwelling experience, both participants appeared to me to relax and enjoy the richness of the community and conversation.

After I invited these individuals to participate and received their affirmative responses, I paired one LC participant with one ADV participant by gender. I wanted each person to journey with one specific person from the other congregation for the duration of the project. I encouraged each participant to listen to all of the others; however, I clearly communicated that I wanted them at least to engage their assigned partner in each dwelling experience.

I also arranged the twelve participants (six LC and six ADV) into two groups—one men's and one women's group. I divided the two groups by gender because of the odd numbers (three LC women, three ADV women, three LC men, three ADV men). I assigned six people to each group because I wanted to make the time commitment for each meeting less restrictive. The pilot study included four participants from each congregation in one group, and it was challenging to allow each participant to engage as much as they wanted. Therefore, I designed the group size for this project to free up space for more conversation. Since I divided the participants for this project into two groups, each group rotated weeks and met once every two weeks over a twelve-week period for six Dwelling experiences per group. Finally, each meeting ran between 60 and 90 minutes.

Since this project brought together participants from two continents (North and South America), we utilized Zoom as our video conference medium.² I also wanted each participant to use their own screen. Therefore, before the project, I asked the participants

2. Zoom is a video communications company. The monthly subscription for a Pro account costs \$14.99. The parameters for this project spanned about sixteen weeks and required a subscription for four months. However, the cost for participants was free. As host, I paid for a Pro account to have recording capabilities, admin feature controls, and unlimited meeting duration for all group sizes. Each participant only needed to sign up for a free account in order to participate.

to make several preparations. First, each participant needed access to a computer, tablet, or smartphone with Internet and the Zoom application. Second, they needed to procure a set of headphones, preferably with a built-in microphone, to make each conference call more enjoyable and of a higher quality. Third, I asked each participant to find a quiet space for our meetings, free from distractions and other people (i.e., a quiet room, not a busy coffee shop). These preparations were essential, since all of the meetings both for the Dwelling experiences and the reflection groups (with one exception) were held via video conference call.

Cultural Considerations

To set up this project, I needed to account for culture. In this case, the project brought together people from Peru, Venezuela, and the United States, and I had to make appropriate accommodations for language translation, social sensitivities, and cultural intelligence. Regarding language translation, the quality, fluidity, and personality of the translator adds to the overall experience. Language translation is not just about correct grammar but also about delivery and syntax. Social sensitivities represented an important part of these cross-cultural interactions. Salutations and farewells are simple, yet powerful examples. In collectivist cultures such as Peru and Venezuela, it is socially unacceptable not to connect with each individual both when entering and leaving a place. However, in individualistic cultures, this kind of practice is not culturally esteemed. In this project, where all of our interactions occurred via technology, it was important to evaluate and accommodate the multiple cultural mannerisms of the group. Finally, cultural intelligence is about reaching across the chasm of cultural differences in ways

that are loving and respectful.³ Cultural intelligence enhanced our ability to interact with one another in ways that were respectful, loving, and dignifying because it helped each participant to look beyond him- or herself and through the eyes of another.⁴

The idea of culture is phenomenological. Culture is the collective programming of the mind that distinguishes the members of one group of people from others, and it derives from one's social environment.⁵ Cultures, like individuals, are unique and ever-evolving since social environments are ever-changing. In a project with cross-cultural interactions, the person leading the experience should note the common cultural perspectives of the various participants, tune in to the general cultural tendencies of the different cultures represented, and be prepared to dialogue openly about cultural nuances. A project of this type has a greater potential to connect meaningfully with the participants when a leader prepares them to open their minds and hearts to view the world from the eyes of the others in the group. Certainly, misunderstanding will occur in any setting similar to the one formed in this project; however, the idea here was to cultivate an awareness that people from other cultures view the world in different ways. This concept revealed the phenomenology of culture and demonstrated the necessity of considering the diversities of cross-cultural interactions and partnerships.

Dwelling in the Word

I chose Dwelling in the Word as the form for the first part of this project. This discipline proved to be an apt tool for leaning into partnership as *perichoresis*. Church

3. David A. Livermore, *Cultural Intelligence: Improving Your CQ to Engage Our Multicultural World* (Grand Rapids: Baker Academic, 2009), 17.

4. Ibid., 31.

5. Geert Hofstede, Gert Jan Hofstede, and Michael Minkov, *Cultures and Organizations: Software of the Mind* (New York: McGraw Hill, 2010), 6.

Innovations, an organization designed to partner with churches in missional innovation, developed the practice called Dwelling in the Word.⁶ The practice is not about biblical exegesis or historical analysis. Dwelling is less concerned with learning information and more concerned with learning about one another and about what God might be doing among those who practice it.⁷ This discipline creates a space for the Holy Spirit to move within and around the participants. In this practice, people who live, sit, and wait together get to know each other pretty well. After a time, these individuals are more likely to understand each other, more likely to consult each other, and more likely to become part of each other's imagination.⁸ This form for the project's first part felt like it possessed the potential to shape partnership more like the partnership we observe in the *perichoresis* of the Trinity. I believed Dwelling would help the participants lean into the relational aspects of perichoretic partnership explored in chapter two. Concretely, the practice was intended to deepen the relationship between the LC and ADV participants and functioned as a means to help the group envision new, healthy missional partnership practices.

To engage in Dwelling in the Word, it is necessary to select a text that identifies with the narrative of the participants. The commonly used text for Dwelling in the Word is Luke 10:1–12, which was the text I utilized for this project. This passage centers on mission and calling, and it gave the group a unique starting point since their relationship was birthed from a common relationship with a missionary.

6. See the Church Innovations website, <https://www.churchinnovations.org>.

7. Pat Taylor Ellison and Patrick Keifert, *Dwelling in the Word: A Pocket Handbook* (St. Paul, MN: Church Innovations, 2011), 22.

8. *Ibid.*, 5.

Part One: Dwelling Experiences⁹

The format for the Dwelling experiences was highly structured.¹⁰ Each meeting began with instructions to set up the experience. In approaching each experience, I asked the participants to open their hearts to the text and each other. I asked them to focus on two questions as they sat in silence and listened to the text. First, what grabbed their attention in the text (i.e., a word, an image, a verse, a concept)? Second, if they could ask any question about the text to a biblical scholar, what question would they ask? After the instructions, the participants entered into silence for two minutes to focus their hearts and minds. Then, one American and one Peruvian would break the silence by reading Luke 10:1–12 in English and Spanish. Following the readings, the group reentered into silence for two minutes. I then asked the participants to take one minute to write down their answers to the questions. The function of writing their answers to the two questions was to relieve each participant of the temptation to disengage from listening when others were sharing their answers. I also did not want the participants to forget their reflections during their time of listening to the others.

Once the participants finished noting the ways the text captured their imaginations, we entered into a time of sharing and listening. I gave each participant about four minutes to share with the others in the group what stood out in the text and their question for a biblical scholar. My teammate, Mark Clancy, translated for each participant since most of our participants were not bilingual. Again, I stressed the importance of engaging each other through deep listening as we shared this time. After

9. Ibid. This project resembled the practice outlined in this book; however, the adaptation considered the bilingual environment in the missional partnership between LC and ADV.

10. See Appendix C: Dwelling Experience Script (123).

all of the participants finished sharing their thoughts, we went back through the order for each individual to recap what they heard from their partner. The practice of reiterating to the group what one heard from the other served to push them to focus their attention on the task of listening. It also gave them an opportunity to internalize what they heard from their partner. Finally, after they had finished sharing what they heard from their partners, I closed our time in a bilingual prayer before we signed off from the experience.

Immediately following each Dwelling experience, I asked each participant to reflect on the meeting using a set of homework questions to guide their responses.¹¹ These questions asked them to record what they were learning from their partner. They also intended to challenge them to think about missional partnership practices in light of what they were learning. The responses sought to be useful for exploring new ways in which partnering churches might enhance their partnership. I asked the participants to email me their responses promptly upon completion. I collected these responses after each meeting and used them to guide the second part of the project—the reflection-group meetings.

So as to not privilege one group over the other (LC and ADV), I designed the meeting to rotate the responsibilities among the participants. For example, each participant read the verse twice. I arranged it so that partners were always reading together. However, if the English reader read first one week, I planned it so that the Spanish reader would read first the second week. Also, I predetermined an order for the participants to share their answers to the questions and their reflections about their partners. I intended to make good use of our time and not be subject to volunteers. This

11. See Appendix D: Dwelling Experience Homework Questions (125).

structure aimed to eliminate extended periods of silence and reduce awkwardness among the participants.

Part Two: Reflection-Group Meetings

At the end of the twelve-week Dwelling experience, the six LC participants met together for two reflection-group meetings via video conference call. The six ADV participants also met together for two reflection-group meetings, one that occurred in my home and the other on a video conference call. To reiterate, the purpose of this project was to identify healthy and theologically informed missional partnership practices between LC and ADV. The practical aim of this project was to develop a document of healthy practices for presentation to church leadership at each respective church. The objective of the reflection-group meetings, then, was to process and evaluate what the participants learned during the Dwelling experiences and explore healthy partnership practices for each church with their missionary partners throughout the world.

I structured the first reflection-group meetings for LC and ADV as a sharing time based on the homework questions from the dwelling experiences. Their reflections and observations provided the direction for the initial conversation. The meetings began with Dwelling in the Word, after which the participants entered into a time of sharing and reflection. Dr. Gary Green, an independent expert, facilitated this portion of the meeting.¹² In preparation for these meetings, Dr. Green and I read the Dwelling transcripts and homework responses in order to familiarize ourselves with the themes of

12. Dr. Gary Green is a former missionary to Venezuela (1993–2000) and missions professor at Abilene Christian University (2000–2016). He currently serves as a missionary care provider with Barnabas International. He has worked routinely with missionaries in over 60 locations worldwide including teams in Chile, Peru, and Australia. With his proficiency in Spanish, he has conducted multiple conferences for Spanish-speaking ministers, missionaries, and church leaders throughout Latin America.

the Dwelling experiences. We both also reviewed the group interview and field note protocols to help better facilitate the group interviews.¹³ The goal was to invite each participant into the discussion and share ideas for practicing better missional partnership.

Immediately following each of the reflection-group meetings, Dr. Green and I separately prepared reports based on our observations of the meetings using the protocol for group reports. Within two days after each meeting, we met to discuss our reports and compile a list of missional partnership practices recommended by the project participants. From our reports, I drafted a document, including ideas from both LC and ADV participants. Once composed in both English and Spanish, I sent the drafted document to all participants and Dr. Green and asked them to consider possible revisions or improvements before the second round of meetings.

The second meetings aimed to refine the document drafted from the first set of meetings. Once again, the meetings began with the practice of Dwelling in the Word, and Dr. Green facilitated the conversation to explore the recommendations compiled in the document. I asked Dr. Green to lean into the recommendations and help the participants explore their practicality and viability. Since the document included insights from LC and ADV participants, I anticipated that there would be some dialogue about refining the suggested practices based on the cultural lenses of each group. However, I hoped that there would be learning about what the other individuals appreciated, particularly from those of the other culture.

13. See Appendix E: Protocol for Coding Data (126) and Appendix F: Protocol for Field Notes and Group Reports (127).

Once again, immediately following each of the second meetings, Dr. Green and I separately prepared reports. Within two days after each meeting, we discussed our reports and compiled a final list of refined missional partnership practices as recommended by the project participants. I then wrote the refined draft of the document and sent it to all of the project participants.

The conclusion of the second meetings marked the end of this project. At that point, I had compiled a list of missional partnership practices based on the recommendations of the project's participants. As a final step, I presented the refined document to leaders at both churches.

Evaluation Methodology

I collected and triangulated data from insider, outsider, and researcher angles. The insider angle came from the project's twelve participants. The refined document of missional partnership practices emerged from their collective experiences and ideas. Most of these reflections and insights emerged from the group interviews. Dr. Green provided the outsider angle as an independent expert. His expertise as a former missionary and current missionary care worker with Barnabas International supplied a healthy perspective for processing the variety of observations and partnership practices presented during the project. I furnished the researcher angle with my field notes on the Dwelling experiences and reflection-group meetings. I recorded all of these meetings as a resource to supplement my field notes.

As described above, this project began with the Dwelling experiences. I designed these meetings and homework questions to cultivate meaningful relationships between the participants, centered on the Luke 10 text for the purpose of exploring missional

partnership practices.¹⁴ The homework questions also intended to prepare participants for the reflection-group meetings. The reflection groups, then, created a space to reflect on the relationships that had been cultivated during the Dwelling experiences.

Grounded theory, or the discovery of theory from systematically obtained or analyzed data, was my research method.¹⁵ In order to adhere to rigorous qualitative research standards, I inputted, coded, and analyzed the data using QSR's NVivo software.¹⁶ As I evaluated the data, I looked for significant overlap in themes and patterns, slippages (i.e., disagreements in the data), and silences (i.e., realities not represented in the finding).¹⁷ The NVivo software allowed me to triangulate the group interviews, Dr. Green's reports, and my field notes. Also, my coding protocol identified themes centered on partnership; evaluated emerging words, concepts, slippages, and silences; and helped to measure whether or not this project was effective in fostering meaningful missional partnership. Chapter 4 presents the findings and results.

14. In the pilot study, the fusion of the Luke 10 text with the experiences of the others in the group made an impression on each participant in regard to our partnership in the gospel. The Dwelling experiences have the purpose of helping us grow in our relationships and partnership. Relationships make us think differently about partnership. The homework questions intentionally guide participants to think about missional partnership and how two partnering churches might become better partners.

15. Barney G. Glaser and Anselm L. Strauss, *The Discovery of Grounded Theory: Strategies for Qualitative Research*, Kindle ed. (New York: Routledge, 2017), ch. 1.

16. See NVivo website, <https://www.qsrinternational.com/nvivo/what-is-nvivo>. See also Sensing, *Qualitative Research*, 196 fn. 3.

17. Sensing, *Qualitative Research*, 197.

CHAPTER IV

FINDINGS AND RESULTS

Relationships between sending churches and missionaries (or between two partnering churches) are largely transactional. Theological notions of the Trinity call us to live in relationships of reciprocal interiority, mutual empathy, and dignified personhood. This project introduced the practice of Dwelling in the Word as a means to live into trinitarian notions of God that transform transactional relationships into *perichoresis*-inspired relationships of mutual partnership. In the previous chapter, I stated that grounded theory would be the methodological approach to assessing the data. There are three sets of data that I will triangulate in this chapter: insider, outsider, and researcher. I gathered the insider perspectives from the project's participants. Their answers to the Dwelling experiences' homework questions and their responses during the reflection-group meetings formed the first data set. Dr. Gary Green provided the outsider angle. He facilitated the reflection groups and wrote reports based on his observations of each meeting. His reports are the second data set. Finally, I compiled my notes from the Dwelling experiences, homework questions, and reflection groups for the researcher's angle. These notes are the third data set for the project.

Grounded theory is the construction of theory as the researcher immerses himself in the data. A grounded theory leads ethnographers to (1) compare data with data systematically from the *beginning* of the research and as the research progresses, (2) compare data with emerging categories, and (3) demonstrate relations between concepts

and categories.¹ In this chapter, I first will present the raw data that emerged from the project and identify emerging categories within that data, integrating the outsider and researcher angles as they intersect with the raw data. Then, I will put the data in conversation with perichoretic partnership, highlighting the integral connections to provide perspective and reflection on the emerging data.

Presenting the Raw Data

To prepare for the reflection groups, I had to process the data from the Dwelling experiences and homework responses in order to set the agendas for those meetings. I regrouped the participants into their home congregations for the reflection groups, which meant I needed to analyze the responses corresponding to each group prior to the meetings. I will start with the LC participants.

Before the Reflection-Group Meetings

The LC participants produced an abundance of responses about partnership. They expressed a desire for more in-depth conversation. Three participants talked about the importance of direct contact with their partners. Four individuals stressed the importance of getting to know each other to fortify the relationships. Each participant emphasized the practice of being prayer partners with their brothers and sisters in Lima. This particular practice grew from the start of the project. Two people communicated a strong desire to learn about ADV as a congregation. Three individuals discussed the potential of technology to cultivate relational practices of partnership. Participants also voiced, albeit to a lesser degree, a desire to ask more questions, create a shared vision, make field visits,

1. Kathy Charmaz, *Constructing Grounded Theory*, 2nd Ed. (Los Angeles: Sage, 2014), 41.

be ministry partners, write notes of encouragement, celebrate victories, share faith stories, experience worship, and study together.

The ADV participants also presented a plethora of considerations for partnership. They, too, communicated a desire for more in-depth conversation. Four participants emphasized the importance of building and growing the relationship. Two individuals stressed the importance of listening. During the Dwelling experiences, three participants felt comfortable asking their partners for advice. Two more identified a desire to be prayer partners for an extended period. Four individuals conversed about the potential of technology. One participant repeatedly expressed a desire to learn about LC as a church body. Then, to a lesser extent, participants revealed a desire to create a shared vision, make field visits, write encouraging notes, celebrate important events, share faith stories, study together, and commune in times of worship.

Dr. Gary Green used these observations to guide the first set of reflection-group conversations with the project's participants. Each group reflected exclusively on their own reflections for the first meetings. Afterwards, I then reviewed the participants' responses and identified emerging themes from the data.

Between the First and Second Reflection-Group Meetings

After the first reflection-group meetings, I started to see themes emerging within the data. I categorically identified these items as the following: (1) essential characteristics of partnership, (2) connections between the partners which could inform future practices, (3) obstacles within the project, and (4) thoughts about the project and its design. I will again start with the LC participants' responses.

The LC participants emphasized three essential characteristics of partnership. First, they contended that listening to one another for learning is paramount. This practice communicated value and fostered meaningful dialogue. Second, they expressed that partners must demonstrate a mutual interest that prioritizes each other and the relationship. The LC participants communicated that mutual interest honors the time commitment and attentiveness necessary to establish, grow, and maintain a relationship. Finally, they shared that reciprocity is essential. They desired a two-way street in which all parties participate and open up to the process of being known. The participants closely associated reciprocity with physical presence or the ability to see and hear their partners. They deemed this essential for a partnership's growth. In this project, technology gave the participants a chance to see and hear their partners, which, in time, created deep emotional and spiritual bonds.

Next, the LC participants reflected upon ten subcategories that related to the connection between LC and ADV. They responded to questions about their connection with their partners, their connection to ADV as a church, the frequency of their interactions, and their perspectives on Dwelling in the Word. They also answered questions about what they learned from the others, their desire for less structure, their feelings of companionship, and their experiences of one-on-one conversations and sharing personal stories. In their discussion, ten recommendations emerged from their responses.

1. *Trust the process.* The emotional connection and growth of the relationship are dependent on the quality time spent together. More quality time spent together results in more meaningful relationships.

2. *Appreciate the commonalities and differences among all the participants.*

Both promote a connection within the group and between the churches.

3. *Maintain frequent communication.* The more quality time group participants spend together, the more comfortable they become around each other. Also, as the atmosphere changes and becomes more comfortable, expectations change.
4. *Listen empathetically to others.* Empathetic listening communicates value and encourages mutual participation.
5. *Establish a physical connection.* Seeing faces and hearing voices enhances the experience and creates an emotional connection. This type of interaction cultivates a deeper and more binding personal connection with others.
6. *Experience worship together via technology.* Collaboration in which the participants can see each other as churches is meaningful.
7. *Form small group partnerships.* The participants who made this recommendation insisted that the Dwelling experiences' content was a foundational part of the relationship growth in this project. Therefore, they talked about having a guided discussion that deepened their connection.
8. *Form small group prayer teams.* Those who made this recommendation suggested creating small prayer teams to practice prayer.
9. *Create opportunities for one-on-one conversations.* Those who made this recommendation feel that one-on-one conversations allow the two individuals to interact and speak on more profound levels.

10. *Share personal stories.* The experience of being invited into another person's story was powerful for establishing and growing an emotional connection.

Deeper connections create the potential for better partnerships.

The LC participants identified two challenging aspects of this project, namely language and technology. First, the language obstacle was multidimensional. It created a sense of trepidation for several participants as they entered the project. Would they be able to connect with others? It also was challenging to speak through a translator. One could lose their train of thought, be afraid of saying the wrong thing, or be worried about being misunderstood. Second, technology had its difficulties. For the LC participants, the technological issues were less about signal issues or internet dependability and more about the logistical considerations of coordinating the meetings (i.e., setting the time, determining the content, and finding a translator).

Finally, the LC participants offered reflections on this project and its design. I include this section because the participants considered *Dwelling in the Word* a viable option for strengthening partnerships. Also, their thoughts provided helpful insights that could inform future practices of missional partnership. Their observations included inquiries about how I chose the partners, questions of this project's future potential, sentiments about *Dwelling in the Word*, insights on how the project became more than a project, reflections on discovering commonalities, and commentaries on the uniqueness of this project. The following conclusions emerged from the meeting.

1. The project was much more than a project because the relationships were its substance. The North Americans looked forward to these interactions, their

new friendships, and growing from the time they spent with their ADV brothers and sisters.

2. Dwelling in the Word received mixed reflections regarding its effectiveness in cultivating relationships. For some participants, it was not a formative piece for forming relationships with the others. For others, it was the entry point into the relationship that cultivated a space for emotional and spiritual connection.
3. This project established deeper relationships than what the participants had experienced in other mission works. For several participants, this project marked the first time they met people in other congregations that LC supported. Moreover, this experience allowed them to focus on a relationship.
4. The face-to-face nature of the project enlivened the experience. The video and audio components of each call established a concrete, physical interaction, which cultivated a deep emotional and spiritual connection.
5. This project changed how participants prayed for each other. The emotional connections that participants forged moved their prayers from general to specific.
6. This project presented a paradigm shift for how partnering churches can interact. Missional partnership between two churches is not merely about a missionary sent as an evangelist from one place in the world to another. Instead, the missionary is a bridge that brings people together from both communities.

The ADV participants emphasized six essential characteristics of partnership. First, they asserted that attentive communication is crucial. The South Americans noticed how the LC participants paid attention. They observed who was taking notes and how well the North Americans summarized what they said. Second, they distinguished a difference between direct and indirect addresses. In other words, they perceived the subtle differences between first-person and third-person addresses and felt a positive connection with the direct speech. Third, the ADV participants emphasized the importance of empathetic listening. Here, they talked about being heard and feeling engaged. In this project, they felt a strong connection because of their LC brothers' and sisters' empathetic listening. Fourth, they asserted that listening to one another for learning was paramount. In the project, the participants had to repeat what they heard from their partners. Eventually, this practice became an exercise of listening to the words and hearing the heart behind them. This deeply impacted the ADV participants. Fifth, similar to the North Americans, they expressed that partners should demonstrate a mutual interest in each other and the relationship. For the South Americans, this included sharing a common goal in the partnership. Finally, they shared that receptivity is imperative. The LC participants received them well in this project, and it left a significant impression on their relationship. They felt like they were a part of something, not merely a temporary stepping stone. They also saw themselves as people with something to offer because of the reciprocal interactions with their partners.

Next, the ADV participants also reflected upon ten subcategories that considered the connection between the two churches. These reflections aligned categorically with the LC participants' reflections. They responded to questions about their connection with

their partners, their connection to LC as a church, the frequency of their interactions, and their perspectives on Dwelling in the Word. They also answered questions about what they learned from the others, their desire for less structure, their feelings of companionship, and their experiences of one-on-one conversations and sharing personal stories. In their conversation, they also offered ten recommendations.

1. *Form small group prayer teams.* Those who made this recommendation talked about building relationships through focused prayer teams.
2. *Form small group partnerships.* Those who made this recommendation wanted guided discussion materials to establish and grow their partnership.
3. *Meet consistently to grow the relationship.* The more quality time group participants spend together, the more comfortable they become with each other.
4. *Practice Dwelling in the Word.* Those who made this recommendation liked the group dynamic of meeting with multiple individuals from each church and experiencing diverse conversation focused on the biblical text.
5. *Coordinate field visits.* This recommendation included inviting LC members to visit Lima and suggested that ADV members also visit Littleton. The participants discussed how this recommendation contained logistical challenges; however, the idea represented a desire to know their partners in-person.
6. *Arrange one-on-one interactions between partners.* Those who made this recommendation felt that one-on-one conversations allowed the two individuals to interact and speak on more profound levels.

7. *Prioritize and commit to the partnership.* Those who made this recommendation indicated that a connection between churches required a prioritized time commitment. Meeting frequency represented a logistical problem that would vary from group to group, but they contended that consistent connection was crucial.
8. *Experience worship together.* Those who made this recommendation indicated a desire to learn more about LC through shared worship experiences.
9. *Pair families from each church.* Those who made this recommendation communicated a desire to see one LC family paired with one ADV family. These two families would meet via technology and get to know each other.
10. *Share personal stories.* Similar to the recommendation proposed in the LC list, the ADV participants explained that the experience of being invited into the narrative of another person was powerful for developing an emotional connection.

The ADV participants identified three challenging aspects of this project. First, the bilingual environment created an obstacle. They recognized two ways in which it caused them to struggle. The first was having to speak through a translator. The pauses, broken trains of thought, and difficult colloquialisms annoyed each participant at different points during the Dwelling experiences. Everyone graciously understood the challenging work of translation but still found themselves frustrated when they could not complete a thought or communicate what they wanted to communicate. The second way language caused frustration was in not being able to understand everything that the others said. This observation was more about wanting to engage completely when most of the

participants were incapable of understanding a second language. It spoke to their desire to be fully present yet feeling limited because of language. Second, the ADV participants listed technology as an obstacle. Their reasons for this, however, differed from the LC participants. The internet connection and signal strength prevented a couple of ADV participants from engaging like they wanted, and it hindered them from learning more about their partners. Third, the ADV participants identified an obstacle with the practice of Dwelling in the Word. At times, they did not know what to say. The mental exercise of engaging the text and listening to the Spirit distracted them from fully engaging in the relationship.

The ADV participants also reflected on this project and its design. This section contains valuable information because it provides helpful insights that could inform future missional partnerships. Like the LC responses, the ADV observations included questions about how I chose the partners, sentiments about Dwelling in the Word, insights on how the project became more than a project, and reflections on discovering commonalities. The following conclusions emerged.

1. Partners should be paired intentionally. ADV participants believed the success of the pairings was, in part, the foresight of pairing individuals with several commonalities. These similarities helped the South Americans feel a deeper connection to their LC partners.
2. Dwelling in the same text produced anxiety in some of the participants. Several ADV participants worried about running out of things to say, and others desired to explore different passages.

3. The project was much more than a project. The relationships were its substance. The South Americans eagerly awaited each meeting and looked forward to the conversations with their new friends.

After the Reflection-Group Meetings

Following the second reflection-group meetings, I reviewed the new data from the reflection-group meetings. In using grounded theory, I utilized data from the meetings to ground my conclusions. Initially, I coded the data into fifty-eight nodes. After further analysis, I grouped those nodes into ten categories: communication, continuation of the relationship, language, learning about the other, meeting environment, missionary role, partnership characteristics, partnership ideas, prayer, and technology. I based these groupings on the central themes the participants identified in their homework responses and in the reflection-group meetings. These groupings reflect diverse meditations on the experience of interacting with each other over an extended period. To allow the data to speak for itself, I will walk through each grouping to clarify these emerging categories.

Communication²

This category included commentary about attentive, direct, and indirect communication. It also contained rich insights about the meaningful subtleties of direct versus indirect communication. The ADV participants raved about the attentiveness of their LC brothers and sisters. They communicated with multiple examples of how the others paid attention, took notes, asked questions, summarized well, engaged through body language, expressed empathy, and encouraged them consistently. The North

2. See Appendix K: Charts—Chart 1: Communication (266). In the *communication* category, I combined three nodes: attentive communication, direct communication, and indirect communication. For the participants, these nodes expressed three important aspects of communication.

Americans' attentiveness to the Peruvians and Venezuelans was a palpable part of their experience. On the other hand, only two of the LC participants reflected on attentive communication. Yet, in their comments, they spoke about attentiveness as an unspoken expectation. Investing their time in another person requires attentiveness. Furthermore, the two North Americans asserted that attention to the others cultivated an emotional and spiritual connection, making the others in the group real people.

As this theme developed in the second reflection-group meetings, the ADV participants linked attentive communication to commitment. This connection appeared to heighten their comfortability and further develop their relationships with the LC participants. An LC participant also contributed to this conversation on the importance of attentive listening. For him, the practice of being attentive made this project "more than just listening, writing, or talking." It embodied an active engagement of the other.

The participants practiced direct communication or referenced the practice of direct communication fifty-seven times in their reflections on the project. In other words, most of the participants at one point or another spoke directly to their partners via the translator using first- and second-person terms. Indirect communication, or the use of third-person tenses, was slightly more common; however, the ADV participants noticed the subtle differences, which evoked feelings of engagement, mutuality, and invitation. When Green inquired about the differences between direct and indirect addresses, those who answered the inquiry asserted that the direct addresses made their partners' comments more personal. They communicated that they were not intimidated by direct addresses, nor did they view the directness as inappropriate or offensive. Instead, the context of a comfortable relationship helped the South Americans to receive these direct

addresses openly and warmly. This observation is noteworthy because group cultures such as Peru do not naturally welcome direct conversation, particularly outside the context of a familial setting or well-established relationship.

Continuation of the Partnership³

The participants did not frequently address this theme. In fact, only the LC participants commented on this subject, but their tone emitted more uncertainty and less clarity on how to proceed. There was, however, an acknowledgment that there could be something to this partnership beyond Justin and Mark's time in Lima. On the other hand, the ADV participants did not broach this subject. Generally, they did not view their role in this relationship as the initiators. Green probed this observation and pushed them to explain how exactly they saw their role within this partnership. It was clear that while three participants ultimately responded positively about their abilities to initiate interaction within the partnership, their words did not exude confidence in their abilities.

In conclusion, in light of the cultural differences between the United States and Peruvian (or Latin) culture, I believe the relationship between LC and ADV will depend more on LC's interest in maintaining it. This sentiment stems from the possible effects of colonialism on South America and the personality of the United States as a world power. Green concluded that while all of the participants seemed interested in continuing the relationship, the North Americans seemed surprised that the ability to stay connected was not just dependent on technology or language. They did not recognize the cultural

3. See Appendix K: Charts—Chart 2: Continuation of the Partnership (266). The *continuation of the partnership* category included comments and observations about the participants' desires to continue their partnership beyond the timeframe of the project.

differences related to *power distance* or the fact that they were the dominant class in this project.⁴

Language⁵

The participants primarily spoke about language as a barrier that created several complications. The participants had to depend on a translator and allow for a slower-paced conversation. It affected the fluidity of the discussion and shortened the talk time between the partners. Each participant lost their train of thought at least once when speaking through the translator. This was an annoying occurrence for all. Also, specific phrases and colloquialisms were lost in translation. The comments and observations about language accounted for twenty-seven individual responses among the participants in the reflection groups alone.

On the other hand, most of the participants thoroughly enjoyed listening to others speak in their native tongues. In most cases, the Spanish-speaking participants had studied English and had a basic knowledge of the language, while most of the English-speaking participants had a rudimentary understanding of Spanish. Therefore, despite the significant challenges of the language barrier in this project, all participants showed a willingness and capacity to engage the others through listening.

In conclusion, language did not inhibit relationships from taking root. Instead, the participants overcame this barrier and learned to function with it. They revealed that the first meetings were awkward and constrictive, which meant it was hard to get a feel for the meeting's rhythm or envision how their relationships would grow. However, they

4. Gary Green, See Appendix I: Reflection-Group Summaries (256).

5. See Appendix K: Charts—Chart 3: Language (266). The *language* category contained reflections and observations about the positive and negative aspects of the language barrier.

cultivated an atmosphere of fun and engagement, and their relationships developed even amid the language barrier. The participants were simply not used to tending to a meaningful relationship through a translator, but they discovered an ability to adapt and practice their communication skills.

Learning about the Other⁶

Learning about the other constituted a broad array of *how* the participants learned about each other. They asked for advice, probed with questions, explored commonalities and differences, inquired into the culture, interacted with the biblical text, observed their partners' lives, queried about their church, and shared personal stories. This grouping uncovered essential characteristics of how their relationships sprouted in this project. The learning in this environment did not simply yield intellectual results regarding the text but produced an arena in which the participants pursued relationships through the sharing of ideas, thoughts, stories, and experiences.

The broadest category within this grouping considered observations made about the lives of the others. It accounted for twenty-eight responses during the reflection-group meetings. The participants recorded their observations about their partners following each Dwelling experience, which probably focused their attention to reflect on these observations in the reflection groups. Moreover, I pushed the participants to practice active listening and instructed them to observe their partners. They could not hide from each other because I gave them a designed space to engage and reflect during the

6. See Appendix K: Charts—Chart 4: Learning about the Other (267). In the *learning about the other* category, I combined nodes that reflected the participants' process and desire to know each other better. It included asking for advice, asking questions, exploring commonalities, exploring differences, exploring culture, growing together from the text, observing each other's lives, observing the other's church, and sharing personal stories. These nodes reflected their group practices and personal desires to learn deliberately and intentionally about the others within the groups.

Dwelling experiences. For the ADV participants, their observations of their partners frequently expressed notions of reciprocity. Reciprocity here represented joint action and participation. In this project, the LC participants' openness created a space in which the South Americans felt invited and encouraged to interact. However, this piece of data did not exclusively overlap with any single category for the LC participants. Instead, for them, this category broadly overlapped with culture, reciprocity, commitment, empathy, desire, time, comfortability, attentiveness, mutuality, listening, and theological reflection.

In their weekly homework responses to the dwelling experiences, the participants provided a plethora of examples of what they saw and perceived in their partners. Green observed that as the project progressed, the participants moved from talking more about the text to talking more about their relationships. As he described it, the learning moved from the text to the relationship. In other words, the text stimulated the participants to engage their partners and prioritize the relationships.

The participants peeled back the layers as they interacted with each other. The meetings went from formal, rigid, timid, and restrictive to relaxed, loose, engaging, and interactive. The time they spent together created an environment in which each participant allowed others to learn about their lives and experiences. It allowed them to hear the voices and see the emotions of each individual. They discovered admirable characteristics within their partners at these deeper layers, which amplified their desire to invest more deeply in their relationships. For one of the ADV participants, her partner's stories and life experiences drew her into the relationship. For another, his partner's joy motivated him. Each detail about his partner's life made him more curious about his happiness and way of living. Another found himself tremendously impacted by how his

partner surrounded himself with encouraging people. This example gave him a robust view of intentional community. A fourth ADV participant connected with her partner's storytelling, fun nature, and easygoing personality. She loved learning about her partner's family and faith journey. One of the LC participants learned about her partner's evangelistic giftedness and heard stories about sharing faith with others. Yet another took to heart the various details about the world and environment in which her partner lived. These things intrigued her and helped her ask questions. Finally, a third LC participant felt a deep emotional connection with his partner because of his partner's cultural stories and life experiences.

The participants learned about each other through storytelling. Sharing personal stories invited others into the life of the storyteller and encouraged group participation. These stories taught lessons and exposed vulnerabilities. They empowered others to share, breaking the ice so that others felt more comfortable. Moreover, the stories established a connection between the partners, leaving an impression about deep sadness and great joy, and presenting an example of how to live life. They opened up the world of the other person. Furthermore, they taught lessons about confidence, faith, patience, imperfection, prayer, community, and family.

The Dwelling experiences also created a space for participants to listen to another person's thought process. At first, this happened extensively with the biblical text, and that gave the participants a chance to peer into each other's lives. Slowly, the participants observed their partners' personalities as they invited one another to share their thoughts and emotions. Furthermore, when each participant reflected on their partner's thoughts, they experienced reciprocity and empathetic listening. While it did not emerge from the

coded data, there appears to be a strong correlation between how the participants observed each other and the practice of attentive communication.

Meeting Environment⁷

This grouping concerned the logistical considerations about the environments in which partners interacted. The range of categories included church-to-church interactions, in-person meetings, small group huddles, family-to-family environments, and one-on-one settings.

The participants did not positively see this project to have the potential to move to a larger scale between the two churches. Only two LC participants shared thoughts regarding this idea, with one perspective exploring the potential and the other reflecting on the challenges. Furthermore, the ADV participants did not address growing the relationship between more members of each church.

The participants also did not speak comprehensively about in-person field visits. Two LC and two ADV participants referenced the idea of meeting each other in-person; however, there was no concrete feel to those comments. Green observed that the LC participants never mentioned the financial differences between the congregations, nor did they talk about ongoing financial implications in their partnership. This observation carried heavy assumptions. The South Americans could not financially afford to make visits; however, they saw the value of in-person relationships. Therefore, field visits, whether they involved LC participants traveling to Lima or ADV participants traveling to

7. See Appendix K: Charts—Chart 5: Meeting Environment (268). The *meeting environment* category consisted of comments, observations, and reflections about viable and nonviable meeting environments for fostering missional partnership. I linked the following nodes to form this category: church-to-church interactions, meeting frequency, in-person environments, meeting other members from the other's church (relationship expansion), and one-on-one interactions.

Littleton, required a commitment from LC to assist their ADV brothers and sisters with the cost.

The participants diverged in their opinions about small groups and one-on-one interactions. Five LC and five ADV participants enjoyed their one-on-one time with their partners. It allowed them to ask questions that they did not have time to ask in the Dwelling experiences. This setting also appeared to release the participants from the structured feel of the Dwelling experiences and allowed them to venture into other areas of conversation. On the other hand, the project's male participants preferred a group environment. While they enjoyed their one-on-one experiences, they awaited their weekly interactions with the entire group. The men appeared to find more freedom and enjoyment in the structured environment of the Dwelling experiences than the women. However, the female participants did not say that the Dwelling environment did not create a space to grow relationships but did say that an unstructured one-on-one setting would be a more conducive path to deeper relationships.

The data suggest, even with the divergence between small group and one-on-one interactions, that healthy church-to-church relationships emerge more prevalently from networks of person-to-person relationships.

Missionary's Role⁸

Three LC participants started to see the missionary's role from a different perspective with this project. They spoke about LC's current missionaries and reflected on wanting to know more about the churches that these missionaries led. One participant

8. See Appendix K: Charts—Chart 6: Missionary's Role (268). The *missionary's role* category contained comments and observations about the role of the missionary in a partnership between two churches.

described this project as a paradigm shift for better understanding and participating in missional partnerships. Two other participants saw this project as an excellent opportunity to connect directly with the missionaries they supported and the churches that their missionaries led. The project, then, caused them to envision themselves as more active participants in missional partnerships.

Partnership Characteristics⁹

This grouping highlighted the partnership characteristics that the project's participants most highly valued. I categorized these characteristics into fifteen categories: comfortability, commitment, confidentiality, conversational, desire to learn, empathy, encouragement, gratitude, growth, influence, initiation, listening, mutuality, reciprocity, and respect. Of those fifteen, the five most prevalent characteristics were commitment, desire to learn, empathy, listening, and reciprocity.

The participants defined commitment as an investment in the relationship. This idea included a commitment to show up, be present, and listen attentively. Both ADV and LC participants equally weighted this characteristic, where four ADV and five LC participants specifically commented thirty-seven times in the reflection-group meetings about its importance to partnership. However, the locus of this trait differed between the two groups. The ADV participants depicted their relationships with the LC participants as a type of *family*. They used words such as confidence, trust, and loyalty to illustrate the

9. See Appendix K: Charts—Chart 7: Partnership Characteristics (269). In the *partnership characteristics* category, I linked the nodes that described the participants' observations and reflections about significant partnership characteristics. These nodes consisted of comfortability, commitment, confidentiality, conversational, desire to learn, empathy, encouragement, gratitude, growth, influence, initiation, listening, mutuality, reciprocity, and respect.

types of relationships within families.¹⁰ They felt positively overwhelmed by the attentive and engaging example of their LC brothers and sisters. It conveyed commitment. As such, their identification of this characteristic correlated to their experience in this project. However, the LC participants evolved in their perspective of the relationship. They initially viewed the opportunity to interact with the ADV participants as a short-term experience to learn more about the other. Eventually they came to see their ADV counterparts as people with whom they valued relationships beyond the confines of this project.¹¹ When the LC participants spoke of commitment, they consistently labeled it as the honorable thing to do in a relationship and in this project. Since participants from both churches identified this characteristic, both groups had time to process each other's perspectives in the reflection groups. ADV participants responded positively to the LC participants' recommendation to prioritize one another. This observation added recognition and value to their growing relationship. Also, as the LC participants saw the value of this characteristic in the ADV participants' observations, they too responded positively toward the potential good in their relationship. This expression of solidarity in prioritizing commitment felt life-giving for both parties.

The participants also identified the desire to learn as an essential characteristic of partnership. Like the previous characteristic, this category contained equally weighted responses from ADV and LC participants (six ADV and four LC). This category significantly overlapped with commitment and reciprocity—two other prevalent

10. The South Americans used the words *confianza* and *lealtad*, which illustrate deep ideas of family in Latin cultures.

11. Their comments regarding the sustainability of this relationship expressed uncertainty due to the language barrier and the unknown of whether or not their South American counterparts would take to the relationship.

categories explored in this section. Moreover, this characteristic reflected more of what they experienced in this project than a desire for something they wish they would have seen. Both ADV and LC participants complemented one another in their abilities to listen with open ears and hearts.

Next, the participants defined empathy in terms of mutual understanding, awareness, and sharing of life with another person. The South Americans emphasized this characteristic significantly more than the North Americans. All ADV participants mentioned empathy at least once during the reflection-group meetings, and four of them expounded on the topic three or more times. In total, they highlighted empathy twenty-one times. On the other hand, five LC participants commented on empathy one time, with one of those individuals making two references. Since most comments from the ADV participants occurred during their first reflection-group meeting, this presented the LC participants a chance to hear and see the importance of this characteristic in the eyes of their ADV brothers and sisters. This opportunity for LC participants to reflect caused four of them to recognize this critical characteristic for their partners, which they might not have noticed otherwise.

The ADV participants also identified listening as a critical characteristic for partnership. All six ADV participants noticed their North American partners' attentive listening and thoughtful engagement during the dwelling experiences. From their perspectives, the LC participants did a phenomenal job listening to their thoughts and explaining back to the group what they heard. The North Americans clearly listened and cared to pay attention, which left an indelible mark on the ADV participants. Furthermore, the experience left such a formidable impression that the Peruvians and

Venezuelans wanted to better themselves in this area. The LC participants, however, did not speak about listening as an essential characteristic of partnership. I believe the slippage here is that they see this characteristic as an implicit absolute. Based on the LC participants' keen ability to model attentive listening, they seem to assume that this characteristic goes without saying. This category was another example in which the bulk of the ADV participants' comments happened during the first reflection-group meeting, which provided the LC participants an opportunity to more closely understand the more significant components of partnership from the perspective of their ADV counterparts.

Finally, the participants defined reciprocity as a mutual exchange and correspondence within a relationship. Eleven of the twelve participants referenced reciprocity within the reflection groups, commenting forty-two times on this characteristic. Within this category (*partnership characteristics*), this trait was second only to commitment in how frequently the participants referenced it. All ADV participants unanimously identified reciprocity as an essential characteristic for partnership, with twenty-five of those comments occurring in their first reflection-group meeting. They understood reciprocity as a mutual exchange and acceptance between the partners, which they tangibly expressed in the reflection groups because of how the LC participants embraced them as mutual partners in the experience. They did not feel like a project. Instead, they felt like mutual partners in the conversation, and, therefore, they openly received and participated in the relationship. Five LC participants also added to the conversation. For the LC participants, reciprocity concerned the ability to meet friends where they are and a growing capacity to understand them. It was an equal interchange of commitment and investment in the relationship to learn about and

appreciate the other. This category presented the unique opportunity for ADV and LC participants to reflect on each other's comments from the first round of reflection-group meetings. Both groups enhanced their awareness of this characteristic as they read about their partners' observations, and they garnered a deeper admiration for mutual exchange and interaction within a partnership.

Partnership Ideas¹²

The participants identified a range of ideas to promote partnership. These options included Bible study, Dwelling experiences, evangelism partners, newsletter correspondence, individual partners, worship times, and written correspondence. Three of these suggestions gained significant traction in their reflections as viable options worth pursuing: Dwelling experiences, individual partners, and worship times.

Three LC participants predominantly pushed the idea of Dwelling experiences, a concept unique to the North Americans. The three participants gained an appreciation for the process of sitting with the text and allowing it to guide the group's conversation. Also, the participants saw the usefulness of tending to relationships within a structured conversation, despite wanting to talk about other things. However, the data revealed a silence from the ADV participants. Perhaps, the South Americans' hesitation to initiate the relationship in this partnership explains this silence. This observation corresponded to the cultural phenomena of *power distance*, in which the form and function of a relationship depend on the power and social status of the persons within that

12. See Appendix K: Charts—Chart 8: Partnership Ideas (270). In the *partnership ideas* category, I combined the following nodes: Bible study, Dwelling experiences, evangelism partners, newsletter correspondence, worship times, and written correspondence. This category contained both positive and negative reflections regarding these ideas, representing the participants' discernment process.

relationship.¹³ Despite enjoying the Dwelling experiences, the ADV participants did not present this idea as a partnership practice for reasons that appear to be related to cultural expectations.

The participants specifically defined the idea of individual partners within the confines of a deliberate pairing process. Four participants (two ADV and two LC) asked about the process of choosing partners for this project. They noted that I deliberately chose individuals and paired partners using selective parameters. I partnered individuals I thought would complement and appreciate each other in hopes that a relationship would organically take root and flourish. In addition to recognizing the pairings, they emphasized the importance of establishing a connection early in the process, which speaks to the necessity of having an intentional process for pairing individuals to enhance partnership between two churches.

Finally, the participants extensively talked about shared worship times between the two congregations as a potential partnership practice. One ADV participant mentioned this idea consistently throughout the Dwelling experiences and reflection groups. Two other ADV participants and three LC participants unpacked this possibility, noting the obvious technological and linguistic obstacles but expressing a deep desire to

13. Hofstede, *Cultures and Organizations*, 61, defines power distance as the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally. He delineates that institutions are the basic elements of society, such as the family, the school, and the community; while organizations are the places where people go to work. On Hofstede's *Power Distance Index (PDI)*, the United States rates at a low 40 whereas Peru and Venezuela rate higher at a 64 and 81, respectively. In low (or smaller) power distance countries, there is limited dependence of subordinates on bosses. The emotional distance between them is relatively small: subordinates will rather easily approach and contradict their bosses. However, in high (or larger) power distant countries, there is a considerable dependence of subordinates on bosses. Since there are considerable differences in the cultural variance between the countries represented in this project, the hesitation of the South Americans to initiate the relationship in this project probably correlates to their cultural practices of power distance.

learn more about LC and ADV as churches. Furthermore, they explored this idea as a tangible and powerfully visual practice that could strongly encourage both churches.

Prayer¹⁴

This category could easily fit under the previous category of partnership ideas. However, I chose to place it in its own category because I intentionally asked the participants to engage in constant prayer for each other.

In this project, the participants talked about prayer in two ways. They spoke about the practice of praying for their partners and the ability to pray more specifically because of their growing relationships. After each Dwelling experience, I asked the participants to record how they wanted to pray for their partners. While this practice did not overhaul the participants' prayer lives, it did help them reflect on their conversations and record their prayers. One LC participant learned about having to ask more pointed questions because she wanted to pray more specifically. She had to exude more effort to connect more deeply with her partner, which she described as something she did not have to do in the States. Another LC participant talked about creating a way to include prayers about ADV people in the church bulletin. One ADV participant proposed connecting with LC participants to pray on specific holidays or important dates. Yet another ADV participant shared his idea to coordinate communal prayer times either between the congregations or small groups.

14. See Appendix K: Charts—Chart 9: Prayer (270). In the *prayer* category, I linked the following nodes: praying for my partner, praying more frequently, and praying more specifically. These nodes emerged from the participants' observations and reflections on their practice of and desire for prayer in partnership.

*Technology*¹⁵

Technology was the double-edged sword in this project—both a blessing and a curse. ADV and LC participants equally commented on technology. Moreover, they gave equal amounts of positive and negative feedback, thoroughly examining the benefits and considering the costs. The participants all affirmed the positive nature of the Dwelling experiences with video and audio. Seeing faces and hearing voices brought the experience to life. After a few meetings, the virtual room felt more comfortable and familiar. It allowed them to establish and maintain deeper physical and emotional connections than they could have had without sight or sound. Five participants commented that the virtual setting did not replace an actual physical presence but did provide the next best thing.

On the other hand, the participants identified technology as a significant barrier. Particularly for the ADV participants, weak or lost signals bothered them because they prevented them from participating in the entire experience. In other words, a weak signal was a hindrance to relationship building. However, for the LC participants, technological issues were less about signal strength and more about logistical details. For example, this project required more organization because it brought together multiple individuals who had to coordinate their schedules and ready their electronic devices. From their perspective, when technology came into the picture, the interaction required more advanced thought.

15. See Appendix K: Charts—Chart 10: Technology (271). The *technology* category included observations and reflections regarding the positive and negative aspects of technology in this project. It also contained participants' insights into the potential for technology to enhance missional partnership.

Finally, the participants talked thoroughly about various social media communication platforms (e.g., Facebook, Messenger, Instagram, and WhatsApp). These platforms predominantly used written communication. There are video components; however, these platforms' written communication tools provided a way to work through the language barrier with translation software. Unfortunately, as is the case in this project, South Americans are more familiar with WhatsApp. In contrast, North Americans rarely used this texting platform unless they often conversed with others outside the United States. Also, WhatsApp does not have translation capabilities. This conversation among the participants revealed a desire to explore technology platforms that could help them maintain their relationships. The LC participants even suggested learning how to communicate through WhatsApp to show their willingness to continue the partnership.

Outsider Angle

For this project, Green facilitated the reflection-group meetings. His seasoned experience provided helpful lenses for engaging this conversation on missional partnership. Here, I will present his observations about the LC and ADV participants, which I gleaned from his reports and our follow-up conversations.

From the first meeting with the LC participants, Green noticed how the rapid growth of the participants' relationships surprised the North Americans. They appeared amazed by how much they received from the Dwelling experiences in emotional and relational connectivity. Moreover, he noted their descriptions from the first meetings to the last. The experiences went from timid (*Will the others like me?*), unsure (*What are the expectations?*), reluctant (*Can I relate to the others?*), and rigid (sticking to a schedule) to

open, comfortable, and invested. Even though the structure did not change, the participants found freedom within the project's structure as the relationships grew.

He noted that the LC participants described this experience as different from other mission experiences at LC because they cultivated relationships with church members from ADV. They had not experienced a mission setting in which developing relationships was the goal. Their past efforts usually emphasized projects over relationships. Furthermore, he observed that both shared commonalities and unique differences drew the LC participants to their partners. The more personal the similarity or difference, the deeper the emotional connection, which they highlighted as an essential characteristic of meaningful partnerships.

Green observed diverging views regarding the potential to move this project to a church-to-church relationship. The LC participants disagreed on how to incorporate this idea at LC. One saw the benefit of moving from the larger church body to smaller groups, while others preferred to move from smaller to larger. The struggle existed primarily in developing a relationship with ADV that included a larger number of people from LC. He also noted that their most concrete ideas for fostering the relationship included intentional prayer times, small group studies, field visits, and corporate worship. For these things, the LC participants determined that a commitment to communication was critical regardless of the format for growing the partnership.

Green also noted an observation unique to the North Americans. From this project, they started to see the missionary's role through a different lens. In one participant's words, he viewed a paradigm shift. In other words, he saw the missionary's role as a bridge between the two groups, not as the person over there merely planting

another church. This perspective allowed a sending church to engage and appreciate their missionaries in more profound ways.

From the first meeting with the ADV participants, Green observed that the South Americans predominantly connected their responses about the Dwelling experiences to relationship. The meetings presented a way to relate to the others and were an avenue to form new relationships. After the first meeting with the ADV participants, he also noted how they had made significant progress from viewing this project as centered around the biblical text to understanding it as centered around relationships. In his words, “it was as if learning from the text was the format and excuse for coming together, but the relationship was the ultimate benefit.” The South Americans felt interconnected and not isolated with their new friends, and these friendships became the impetus for showing up week after week to the Dwelling experiences.

The most difficult parts of the project for the South Americans were the pieces that hindered community-building. Here, Green noted that the *how* of the project became the *what*. Language and technology created obstacles for each participant to overcome at one point or another. In each of these instances, the participants did not complain about missing important learning opportunities regarding the text but rather mourned the loss of missing an opportunity to bond with their friends. They prioritized the relationships and viewed anything that obstructed the development of these relationships as a problem.

The ADV participants used strong words such as mutual goals, intentional focus, and deep listening to describe partnership. Green observed how they talked about the first two as precursors for the last. In other words, if a mutual goal and intentional focus were not present for the ADV participants in this project, then the ability to listen profoundly

faded. Furthermore, they used words such as empathy, receptivity, mutual support, and confidentiality to portray deep listening. The ADV participants saw these things through attentive body language, eye contact, responsiveness, and clarifying questions. He also noted that the Peruvians and Venezuelans showed remarkable attentiveness to how their North American brothers and sisters engaged them.

For the ADV participants, Green noted that this project's potential to move to a church-to-church relationship closely connected to a series of person-to-person relationships. The participants' responses presented multiple person-to-person options for growing a partnership between two churches (e.g., small groups, one-on-one, family-to-family). These options considered both in-person and online settings, and he observed an evident desire among the ADV participants to develop ongoing, reciprocal communication in partnership. Once again, Green noticed the emphasis the ADV participants placed on the relationships within partnership. Their answers to almost every question prioritized the relationships.

Green also observed one significant cultural detail in the first reflection-group meeting with the ADV participants. He assessed that the North Americans would probably have to initiate the interactions with the South Americans. For unclear reasons but perhaps due to cultural expectations, the ADV participants in this project agreed that their LC brothers and sisters would have to set up the experience. On the other hand, they affirmed their desire to foster these relationships, communicating that they would participate in this project again.

Final Product: Practices of Healthy Missional Partnership¹⁶

This project sought to produce a document of missional partnership practices as a model of healthy missional partnership. I crafted the final document based on the participants' reflections and responses in the Dwelling experiences and reflection groups. Its contents include the following points.

- In missional partnerships, *attentive communication* is more than talking and listening. It assigns value to every person within the partnership. In international partnerships, culture, which includes a wide range of variables, influences how people interact with each other. However, when individuals practice attentive communication, they can establish strong spiritual and emotional connections.
- In missional partnerships, *language* is a barrier that individuals can overcome. Twelve members of these churches spent twelve weeks walking together, and most of them could not speak the other person's language. For these individuals, the language barrier did not inhibit meaningful relationships from taking root. It took time to become functional in this context, but the result was worthwhile.
- In missional partnerships, a healthy church-to-church partnership emerges more prevalently from a *network of person-to-person relationships*. For these individuals, the more manageable forms of missional partnership are smaller group settings. The network of smaller group person-to-person relationships can facilitate a more vibrant church-to-church partnership.

16. See Appendix J: Healthy Missional Partnership Practices (264).

- In missional partnerships, the five most essential characteristics are *commitment, desire to learn, empathy, listening, and reciprocity*. *Commitment* is about prioritizing the relationship in time and resources. We are in this together! *Desire to learn* is about being students as we enter into mission work together. We are all humble servants! *Empathy* is a practice of understanding, awareness, and sensitivity. We walk in one another's shoes! *Listening* is about learning. We have more to learn than we have to teach! *Reciprocity* is about mutual exchange and correspondence. We receive each other equally as co-laborers in this partnership!
- In missional partnerships, these twelve individuals collectively recommended four excellent partnership practices: *Dwelling experiences, individual partners, worship times, and prayer groups*. *Dwelling experiences* are interactions with the biblical text that allow strangers to have meaningful conversations. They are a great way to meet someone new and start a relationship. *Individual partners* are deliberately paired persons who journey together as prayer partners, writing partners, or ministry partners. *Worship times* are designated moments when smaller groups from two partnering churches gather (in-person or virtually) to worship God. *Prayer groups* are smaller groups who regularly meet to pray for each other.
- In missional partnerships, *technology* is a wonderful tool. Of course, technology has its flaws: weak signals, bad internet, old devices, and logistical issues. However, technology opens a world of creativity to engage missional partners in new, life-giving ways. Virtual community can be meaningful when

done well and prioritized appropriately. Most importantly, technology can be a vehicle for fostering meaningful mutually reciprocal and transformative relationships. It can open a world of video and audio to establish and maintain beautiful friendships that are mutually interdependent and share in the oneness of the Trinity with others worldwide.

Placing the Data in Conversation with *Perichoresis*

The recommendations I presented in the “Healthy Missional Partnership” document portray elements of the *perichoresis* of the Trinity. *Perichoresis* is the heartbeat of what the participants experienced in this project. Their individual and collective reflections drew upon aspects of reciprocal interiority, mutual empathy, and dignified personhood, all subjects I addressed in chapter 2. This section will place the project’s data in conversation with *perichoresis* and provide a robust view of how this concept informs healthy missional partnership.

The reciprocal interiority of *perichoresis* represents a mutual invitation for partners to move in and out of each other’s spaces. Theoretically, as Volf demonstrates, human beings cannot permeate one another as the Trinitarian persons can. However, the partnership ideas of this project emulate reciprocal interiority. The Dwelling experiences, individual partners, worship times, and prayer partner ideas consider the use of space. These environments require partners to practice the postures of guest and host. Furthermore, the essential characteristics of partnership insist on *learning* and *listening*, which affects how partners mutually interact as both guests and hosts. The project’s participants explained their preference for smaller meeting environments. In such

environments, partners are more freely capable of inhabiting the space and tending to each other as reciprocal interiority requires.

Mutual empathy in *perichoresis* concerns the interconnectedness of the partners. It embodies the action of understanding each other and seeks an awareness of feelings, thoughts, and experiences between the partners. The ADV participants applauded their LC brothers and sisters for their attentive communication practices in this project. They felt understood, even with the language barrier, because their partners empathetically listened and spoke. Furthermore, the essential characteristic of *listening* accelerated the emotional and spiritual interconnectedness between the partners. Language, too, sheds light on the process of mutual empathy. Language is more than spoken words or written type. It is culture. To experience language deeply is to learn its localisms and assimilate its richness. The process takes time and persistence, particularly if a person wants to attain a degree of fluency. Mutual empathy in partnership resembles this process. As partners work to understand and grow in their awareness of each other, they experience the *perichoresis* of the Trinity.

Dignified personhood in *perichoresis* recognizes the value of all partners. It represents equality and esteems each person's intrinsic identity as image-bearers of Christ. In other words, all participants come to the table as contributors and collaborators in a *perichoresis*-inspired partnership. The process of learning about each other in partnership is the first step of practicing dignified personhood. Prioritizing the relationship, telling stories, and listening to each other create an environment where partners are equal participants in the partnership. The partners value each other's voices and dignify one another. The essential characteristics of *commitment* and *desire to learn*

demonstrate an approach or attitude to promote a life-giving identity within the partnership.

One important caveat to this conversation on *perichoresis* considers the future relationship between these two churches. Will they continue the relationship after I leave Lima? The perceptions about the answers to this question are just as significant as the answer itself. The language and technology barriers pose a substantial hazard to the continuation of this partnership. Truthfully, it requires a timely physical and emotional investment to engage in an international missional partnership, and the participants in this project voiced their doubts about overcoming these obstacles. If this attitude becomes prevalent, the partnership risks dissolution effectively because it ceases to be worth the time or effort. When this happens, partnership slips from a *perichoresis*-inspired paradigm into a transaction-based model.

In the *perichoresis* of the Trinity, the Trinitarian persons understand what they do in light of who they are. In other words, who they are informs what they do. Green contends that religion tends to replace the *who* with the *what* over time.¹⁷ For example, religious rituals replace a relationship with God, or pious works replace a followership of Jesus. The same could be said of missional partnership. The *what* of missional partnership (e.g., mission goals, agendas, decisions) replaces the *who* (missional partners). Instead of missional partners prioritizing each other in the shape of *perichoresis*-inspired partnership, they shift the locus of partnership to a series of transactional decisions that prioritize one-sided goals and agendas. In *perichoresis*-

17. Gary Green, See Appendix I: Reflection-Group Summaries (256).

inspired partnership, the epicenter is who we are, out of which extends what we do. Who we are as partners supersedes what we do as partners.

In conclusion, I contend that partnership should prioritize *perichoresis*-inspired relationship. This project generated data that emphasized this sentiment and accentuated the kenotic partnership of the Trinity. It moved the participants to consider fascinating alternatives to the transactional models that commonly define partnerships between international missional partners. It gave them eyes to see a different future for missional partnership, one filled with practices of reciprocal interiority, mutual empathy, and dignified personhood.

CHAPTER V

CONCLUSIONS AND IMPLICATIONS

In this project I have attempted to identify healthy and theologically informed missional partnership practices between the Littleton Church of Christ and Aliento de Vida. It generated rich and meaningful experiences and conversations centered on Scripture to enhance the relationship between missional partners. Chapter 4 examined the discoveries and outcomes of the project. Using grounded theory, I triangulated three data sets: reflection-group transcripts, outside consultant reports, and field notes. Based on those data sets and the project's results, this chapter will focus on four areas: the project's impact on the participants and my personal ministry, questions that warrant further research, implications of the project, and considerations for future interventions.

Impact on Participants

The Dwelling experiences successfully initiated meaningful relationships between the LC and ADV participants. While the aim was to produce a document of healthy missional partnership practices, these new relationships were the joy of the project. However, the development of these relationships was a process. The emotional connection between the participants substantially grew with each meeting, which surprised most of them. The first meetings were awkward and rigid. Each person had to get used to the rhythm of the experiences and find a way to open up to the others. As they entered the final weeks, they described the meetings in terms of friendship and connection because they learned to communicate and interact within the Dwelling

environment. The growth of their relationships, however, did not surprise me. I anticipated a rocky beginning as they sifted through the awkwardness, and I trusted that their interactions would lead to meaningful conversation.

This project opened up a new world of missional partnerships for the participants. It showed them that partnership extends beyond the missionary. For the LC participants, the project triggered conversations about a new paradigm for missional partnerships. It provoked thoughts about engaging both their missionaries and missionaries' churches. It also caused them to inquire into their other partnerships, envisioning what they could do to tend to those partnerships. For the ADV participants, the project unveiled the world of mission beyond their immediate context. It helped them to relate to new people and experience a partnership that valued their contributions. Moreover, it showed them people who want to see them succeed and mature in their faith. By the end of the project, I believe the participants saw the enormous potential of relational partnership and gained a vision for missional partnership beyond the missionary.

This project exposed the tremendous potential of technology to connect partners worldwide. When technology works well, it produces high-quality video and audio, capable of establishing and maintaining meaningful connections. This experience impacted the participants because technology created an environment where they could see faces and hear voices, two vital components for forming emotional and spiritual connections. However, relationships are not only about sight and sound. They are also about context and substance. In both the project and pilot study, several participants had extensive work experience with technology. The difference between those meetings and the Dwelling experiences pertained to the context and substance of the conversations.

The participants learned that attentive listening and thoughtful dialogue created a safe atmosphere to cultivate relationships.

Impact on My Personal Ministry

This project was the single most meaningful missional partnership experience that I witnessed in eleven years as a cross-cultural missionary. It was significant because those who commissioned me to live on the field (LC) and those who called me pastor (ADV) embarked on a journey to know one another. My LC and ADV people engaged in learning *from* the other as they learned *about* the other. As they mutually embraced each other, they experienced the richness of my world within one another.

This project allowed me to show my LC and ADV partners a different missional focus: relationships. LC members visited me in Lima on two occasions during our eight-year partnership, on both occasions as participants on medical campaigns. The objective of those campaigns centered on service. Together we served a need in the community by offering quality medical treatment. While the campaigners tried to connect with the patients who lined up for treatment or speak with ADV members who turned out to help with the campaign, they rarely formed a relationship of substance because we did not create an environment that prioritized relationships over projects. Therefore, this project concretized my desired propensity for relationship-driven, or *perichoresis*-inspired, missional partnership. It showed me that there is substance to this theology and praxis.

This project required sacrifice. For twelve consecutive weeks, I gave up my Sunday afternoons for this opportunity to sit with my LC and ADV brothers and sisters. Phrased in that way, it sounds like a burden. However, it was a tremendous gift to remain in that space and listen to the project's participants. It was also an ideal place to listen

closely to my ADV brothers and sisters because my primary job as a missionary entailed discipling those men and women to lead the church. This project, then, did not interfere with my main task but instead enhanced it because I had a front-row seat to watch them as they navigated the waters for forming new relationships.

People sometimes asked about how they could help on the mission field. They inquired into the challenges of partnering in helpful, non-burdensome ways. More often than not, I found great joy in receiving folks who deliberately wanted to invest time in relationships. I welcomed projects and events so long as they prioritized the people they desired to serve and the message they hoped to convey. This project confirmed my desire to promote missional partnerships that privilege relationships above projects.

Questions Warranting Further Research

This project substantially impacted the participants and me. It assisted us in moving toward new ideas of *perichoresis*-inspired missional partnership. However, the project raised new questions that mission workers who engage in missional partnership might wish to address.

This project is congregation- and culture-specific. It included two churches, one from the United States and another from Peru. These two countries have distinct cultures and customs. The content and discoveries of my research here cannot translate entirely into other contexts of missional partnership. For example, language develops and changes. Cultures and societies assign meaning to colloquialisms, terminologies, and customs. Also, language is not only spoken. Gestures, eye contact, touch, space, voice inflection, posture, and facial expressions add meaning to spoken words and cultural customs. A phrase or ritual in one culture might mean something different in another.

Moreover, playful banter or good-natured sarcasm can fail to translate or altogether cause confusion because its meaning is contextually and culturally tuned. Therefore, the findings of this thesis, at best, present a model to replicate in similar settings and, at worst, demonstrate a starting point to explore *perichoresis*-inspired missional partnerships in different environments. Nevertheless, any project that explores cross-cultural partnerships must account for cultural variables.

The six female participants felt that the format of the dwelling experiences limited the potential for relationships to grow. They desired to spend more time in unstructured environments to learn more about their partners apart from the biblical text. On the other hand, the male participants preferred the interaction, conversation, and relationship that emerged from the text. The Dwelling experiences did not hinder the growth of their relationships. The female participants raise a fair point about community-building within missional partnerships. What type of community does Dwelling in the Word form? On the other hand, what type of community does an unregulated, open environment form? Or, are there ways to establish and maintain healthy missional partnerships without centering the main interactions around the biblical text, and what types of community would these formats create? How do these options differ, and does one stimulate more meaningful growth within missional partnerships than the others?

This leads to another inquiry. Could other methods of reading, studying, or listening to Scripture instigate meaningful conversations, stimulate emotional connections, and create healthy missional partnerships? Regarding this project, the question at hand is: did the increased sense of partnership come from the method (Dwelling in the Word), or did it result because for the first time these two groups

interacted together in a new type of mutuality? Dwelling in the Word is one form of interacting with the biblical text. Those who practice it meditate on the text and listen each other into free speech but do not critically exegete the text. However, other methods practice more critical scholarship when interacting with Scripture. When done well, different methods make vital contributions to community life. Therefore, as it concerns missional partnership, could other methods of engaging Scripture accomplish or surpass what this project accomplished regarding missional partnership that prioritizes relationship?

A final consideration warranting further investigation relates to the effectiveness of Dwelling in the Word in this project. The project's design assumed that Dwelling in the Word would stimulate relationship growth between missional partners. The pilot study uncovered this practice's potential. However, the project does not inquire as to why. Why was Dwelling in the Word so successful in forming community? The participants demonstrated a remarkable capacity to develop profound relationships through this practice. Also, would exploring a different text with Dwelling in the Word produce a similarly successful result and help grow relationships between two partners?

Implications for LC and ADV

This project left an impression on its participants and touched multiple areas of my personal ministry. It also raised inquiries that necessitate further investigation. This project has implications for both LC and ADV participants, as well as for other churches who engage in missional partnerships.

The participants matured in their understanding and awareness of missional partnerships and moved closer to partnering together explicitly in mission. They moved

away from thinking about missional partnership as a transactional interaction and into a space of envisioning it as a *perichoresis*-inspired relationship. This project was a solid first step toward developing intercultural relationships. It drew attention to the potential of this type of partnership, and the participants laid a foundation of trust and rapport to move into new spaces for partnering together in mission. They learned to listen to each other and, in the process, practiced reciprocal interiority, mutual empathy, and dignified personhood.

Both churches, however, face an unknown future regarding missional partnership. The LC and ADV participants fused as a group in this project because of their mutual connection to me. At the same time, both groups knew that I would move away from Lima in mid-2020, which meant that any continuation of their partnership depended on them. While this project pushed the participants to engage in relational partnership and produced satisfying results, old habits die hard. The journey of embracing more *perichoresis*-inspired partnership will require more than one project. It will necessitate that the participants revisit and reflect on this experience. A pathway forward can continue to emerge only if they commit to helping others understand the difference between transactional and *perichoresis*-inspired partnership.

Implications also extend beyond the participants to both congregations. The participants experienced meaningful relationships with their brothers and sisters from the other church; however, I limited the project to six individuals from each congregation. How, then, do this conversation and experience extend to the larger church body? In the project, the participants suggested that a church-to-church relationship has more potential to emerge from a network of person-to-person relationships. In other words, they

recommended incrementally inviting others from each church to participate in the partnership, incorporating a few people at a time.

Implications for Other Partnerships

This project's theology and methodology present a viable option for other churches or mission agencies to practice in their missional partnerships. The theology probes potent imagery of partnership and challenges a mission mindset to think about identity, priority, and function. Does who we are inform what we do? Or, does what we do inform who we are? With the former, what we do emerges out of who we are, but with the latter, hopefully, what we do represents who we want to be. *Perichoresis*-inspired partnership always concerns the former.

The methodology presents an approach to begin exploring deeper relationships and meaningful interaction in missional partnerships. It presets parameters intended to allow all participants to engage actively and comfortably. The methodology also entails an underlying belief and would require participants to believe that Scripture forms community. This belief contends that the reading of Scripture forms the listeners to assimilate the stories of Scripture and incorporate them into the life of the community. Moreover, the methodology assumes that community formation will lead to more in-depth and culturally-sensitive discoveries about robust practices for missional partnerships that will enhance the interactions between the partners.

Churches or mission agencies might also consider the implications of this project to enhance their partnerships with the missionaries they send into the field. This moves into the field of missionary care, but it also moves out of the world that generally prioritizes mission newsletters and budget reports. The theology and methodology of this

project display an alternative method to promote dialogue and develop relationships, which both extend from postures of *perichoresis*-inspired partnership.

Consideration for Future Interventions

The project's design only created a space for group interactions. I structured the Dwelling experiences to keep the group focused on the text and each other; however, it created little room for extra conversation. There was a small amount of time to ask clarifying questions, but not enough time for every participant to do so every week. After the second week, most participants asked for an opportunity to meet with their partners one-on-one, all of whom needed a translator. I honored their request and set up six one-on-ones, most of which occurred between the second and third Dwelling experiences. Due to scheduling conflicts, one pair met between the third and fourth while another met between the fourth and fifth. Many participants described this meeting as the most informative and fun of the project, despite not being a formal part. This realization leads to an important consideration. For individuals desiring to participate in a Dwelling experience with their missional partners, I suggest that they might enjoy a variety of one-on-one and small group experiences. While I believe it is more conducive to maintain a specific structure and format, the focus of the experiences is *perichoresis*-inspired partnership or the emphasis on relationships over projects. Therefore, it is significant to anticipate and, when helpful, coordinate meaningful adaptations to the experiences so that participants more fully engage in the relationships.

Conclusion

This thesis demonstrates that Dwelling in the Word holds immense potential to create and foster *perichoresis*-inspired missional partnership. Scripture guided and

centered the experiences, which resulted in deep relationships between individuals from the Littleton Church of Christ and Aliento de Vida. They mutually discerned healthy missional partnership practices and characteristics that will serve both churches well as they explore missional partnerships in the future.

I hope this project will move churches and mission agencies to use *perichoresis*-inspired missional practices to transform the transactional models so commonly used today. I also hope this project will help others to envision partnership that imitates the *perichoresis* of the Trinity and brings glory to God through the practices of reciprocal interiority, mutual empathy, and dignified personhood.

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APPENDIX A
IRB APPROVAL LETTER

ABILENE CHRISTIAN UNIVERSITY
Educating Students for Christian Service and Leadership Throughout the World
Office of Research and Sponsored Programs
320 Hardin Administration Building, ACU Box 29103, Abilene, Texas 79699-9103
325-674-2885



November 29, 2018

Justin Thompson
Department of Theology
Abilene Christian University

Dear Justin,

On behalf of the Institutional Review Board, I am pleased to inform you that your project titled "Exploring Missional Partnership Practices Between the Littleton Church of Christ and Her Peruvian Missionary Partners Through Dwelling in the Word"

(IRB# 18-113)is exempt from review under Federal Policy for the Protection of Human Subjects as:

- ☒ Non-research, and
- ☐ Non-human research

Based on:

The project does not involve a systematic investigation designed to develop or contribute to generalizable knowledge [45 CFR 46.102(d)].

If at any time the details of this project change, please resubmit to the IRB so the committee can determine whether or not the exempt status is still applicable.

I wish you well with your work.

Sincerely,

Megan Roth

Megan Roth, Ph.D.
Director of Research and Sponsored Programs

APPENDIX B

CONSENT FORM

Project Title: Exploring Missional Partnership Practices Between the Littleton Church of Christ and Her Peruvian Missionary Partners Through Dwelling in the Word

Principal Investigator: Justin Thompson
Abilene Christian University, Abilene, TX

Advisors: Dr. Chris Flanders
Graduate School of Theology, Abilene Christian University
Dr. Stephen Johnson
Graduate School of Theology, Abilene Christian University

Introduction: I understand that I have been asked to participate in six dwelling and two group interviews in a project to explore missional partnership practices.

Purpose: The purpose of this project is to enhance missional partnership practices between the Littleton Church of Christ in Littleton, Colorado and Aliento de Vida in Lima, Peru.

Procedure: This project will occur in two parts. In the first part, Justin will assign each participant to one of two dwelling groups, each group consisting of 8 individuals (3 Littleton participants, 3 Lima participants, 1 translator, and Justin). The two groups will meet separately every other week for six dwelling experiences via conference call. Following each dwelling experience, participants will be asked to respond to homework questions via email. The estimated time for each dwelling experience and the homework questions will run no longer than ninety minutes. In the second part, the six Littleton participants will meet together with Justin and Dr. Gary Green for two group interviews via conference call. Lima participants will meet in a similar setting. The estimated time for each group interview will run no longer than one hour. Justin will make video recordings of both the dwelling experiences and group interviews.

Potential Risks: There are no identifiable risks to participants in this project.

Potential Benefits: While there is no guaranteed benefit, it is possible that participants will enjoy sharing their answers to these questions or that they will find the conversation meaningful. This project is intended to benefit the congregation by enlivening our discourse on the theology and practice of missional partnership.

Confidentiality/Anonymity: All names will be kept confidential in all of the reporting and writing related to this study. Justin will listen to and transcribe the video recordings. In the transcriptions and thesis, he will use pseudonyms for all participants in order to keep identities anonymous.

Compensation: There is no compensation for participation in this project.

Rights of Research Participants: I have read the above. Mr. Thompson has explained the nature of the project and has answered my questions. He has informed me of the potential risks and benefits of participating in this project.

I understand that I do not have to participate in this project and can withdraw from this project at any time.

I understand that all of the information I provide will remain confidential.

If I have any questions or concerns, I can contact Mr. Thompson by telephone at (512) 943-6315 or by email at jlt00d@acu.edu.

Signature of Participant

Print Name

Date

Signature of Principal Investigator

FORMULARIO DE CONSENTIMIENTO

Título del Proyecto: Exploring Missional Partnership Practices Between the Littleton Church of Christ and Her Peruvian Missionary Partners Through Dwelling in the Word
(Traducido: *Explorando Las Prácticas de Compañerismo Misional Entre Littleton Church of Christ y Sus Compañeros Misioneros Peruanos A Través De Escuchar La Palabra de Dios*)

Investigador Principal: Justin Thompson
Abilene Christian University, Abilene, TX

Asesores Académicos: Dr. Chris Flanders
Graduate School of Theology, Abilene Christian University
Dr. Stephen Johnson
Graduate School of Theology, Abilene Christian University

Introducción: Entiendo que se me ha pedido participar en seis reuniones de dwelling y dos entrevistas grupales en un proyecto para explorar las prácticas de compañerismo misional.

Propósito: El propósito de este proyecto es mejorar las prácticas de compañerismo misional entre Littleton Church of Christ en Littleton, Colorado y Aliento de Vida en Lima, Perú.

Procedimiento: Este proyecto ocurrirá en dos partes. En la primera parte, Justin asignará cada participante a uno de dos grupos de dwelling, cada grupo constando de 8 personas (3 participantes de Littleton, 3 participantes de Lima, 1 traductor y Justin). Los dos grupos se reunirán por separado cada dos semanas para seis experiencias de dwelling a través de llamada conferencia. Después de cada experiencia de dwelling, se les pedirá a los participantes que respondan a las preguntas de tarea por correo electrónico. El tiempo estimado para cada experiencia de dwelling y las preguntas de tarea no durará más de noventa minutos. En la segunda parte, los seis participantes de Lima se reunirán con Justin y Dr. Gary Green para dos entrevistas grupales, una vez por llamada conferencia y una vez en la casa de Justin. Los participantes de Littleton se encontrarán en un entorno similar, pero por llamada conferencia. El tiempo estimado para cada entrevista grupal no durará más de una hora. Justin hará grabaciones de todas las reuniones, de video para las reuniones de dwelling y una entrevista grupal y de audio para la otra entrevista grupal.

Riesgos Potenciales: No hay riesgos identificables para los participantes en este proyecto.

Beneficios Potenciales: Si bien no hay un beneficio garantizado, es posible que los participantes disfruten al compartir sus respuestas a estas preguntas o que la conversación les resulte significativa. Este proyecto tiene como objetivo beneficiar a la congregación al animar nuestro discurso sobre la teología y la práctica del compañerismo misional.

Confidencialidad/Anonimato: Los nombres se mantendrán confidencial en todos los informes y escritos relacionados con este estudio. Justin va a escuchar y transcribir las grabaciones de video y audio. En las transcripciones y la tesis, él utilizará seudónimos para todos los participantes a fin de mantener las identidades anónimas.

Compensación: No hay compensación por la participación en este proyecto.

Derechos de los Participantes: He leído el contenido de este documento. El Sr. Thompson explicó los detalles del proyecto y respondió a mis preguntas. Él me ha informado sobre los posibles riesgos y beneficios de participar en este proyecto.

Entiendo que no tengo que participar en este proyecto y puedo retirarme de este proyecto en cualquier momento.

Entiendo que toda la información que proporcione será confidencial.

Si tengo alguna pregunta o inquietud, puedo comunicarme con el Sr. Thompson por teléfono al 997-098-024 o por correo electrónico (jlt00d@acu.edu).

Firma del Participante

Nombre

Fecha

Firma del Investigador Principal

APPENDIX C

DWELLING EXPERIENCE SCRIPT

- English: Thank you for participating in this experience. I am thankful for you making time for what I hope will be a powerful experience to bring two partnering churches together in the practice of listening to God through His Word and listening to one another.
- Español: Gracias por participar en esta experiencia. Estoy agradecido que hayas tomado tiempo para ser parte de este grupo. Espero que esta experiencia sea poderosa en juntar nuestras iglesias hermanas por las prácticas de escuchar a Dios por su Palabra y escuchar unos a otros.
- English: I want to remind you about who your partner is.
- Español: Quiero recordarles de quienes están emparejados.
- English: We will begin with two minutes of silence, followed by reading Luke 10:1-12 in both English and Spanish. After reading, we will have another two minutes of silence. After the time of silence, I will ask you to take one minute to write down 1) what captured your imagination and 2) one question you would ask a Bible scholar about this text. Please do this so that you do not forget when it comes time for you to share.
- Español: Comenzaremos con dos minutos de silencio. Después leeremos Lucas 10:1-12 en inglés y español. Después de leer, tendremos dos minutos más de silencio. Después del silencio, te pediré que tomes un minuto para escribir 1) lo que te llamó la atención y 2) una pregunta que preguntarías a un experto de la Biblia acerca de este pasaje. Por favor, que escribas para que no te olvides cuando te toque compartir.

Option 1: When Reading the English Version First

- English: This week, _____ will read first in English followed by _____ in Spanish. After we have spent two minutes in silence, please break our silence by reading the passage.
- Español: Esta semana, _____ leerá primero en inglés y _____ después en español. Después de que pasemos dos minutos en silencio, _____ va a romper el silencio, leyendo el pasaje.

Option 2: When Reading the Spanish Version First

English: This week, _____ will read first in Spanish, followed by _____ in English. After we have spent two minutes in silence, _____ will break the silence by reading the passage.

Español: Esta semana, _____ leerá primero en español y _____ después en inglés. Después de que pasemos dos minutos en silencio, _____ va a romper el silencio, leyendo el pasaje.

English: During our sharing time, each person will have 3 to 4 minutes to share what captured his or her imagination and the question he or she would ask about the text. When you are not sharing, I ask that you fully engage the speaker through the act of listening and not spend that time thinking about what you are going to say. We want to give our full attention to the person speaking.

Español: Durante el tiempo de compartir, cada persona tendrá 3 a 4 minutos para compartir lo que le llamó la atención y la pregunta que él o ella preguntaría acerca del pasaje. Si no te toca compartir, te pido que escuches atentamente a la persona que está hablando. No es tiempo pensar en lo que tú vas a decir.

English: Mark will translate for each speaker (English to Spanish and Spanish to English). When your assigned partner is speaking, please take notes about how the Word of God captured his or her imagination and about the question that he or she is asking about the text. You can do this for others in the group too; however, you should pay particular attention to your assigned partner.

Español: Mark va a traducir para cada persona (inglés a español y español a inglés). Cuando hable tu pareja asignada, escribe en tu cuaderno cómo la Palabra de Dios le llamó la atención y de la pregunta que él o ella está preguntando acerca del pasaje. Tú puedes escribir los comentarios de las otras personas del grupo también, sin embargo, debes prestar atención cuando hable tu pareja asignada.

English: After everyone has shared, we will have a brief time when each participant can share what he or she heard from his or her partner. This time is a time to share about your partner, not about yourself. You may also choose to ask a clarifying question about something your partner said.

Español: Después de que todos se hayan compartido, tendremos un tiempito breve cuando cada participante pueda compartir lo que escuchó de su pareja. Es un tiempo para compartir de tu pareja, no de ti mismo. También si no entendiste algo que dijo tu pareja, puedes pedirle que aclare sus comentarios.

English: Finally, we will close with a prayer to conclude our time together.

Español: Por fin, concluiremos con una oración.

APPENDIX D

DWELLING EXPERIENCE HOMEWORK QUESTIONS

English

Please take 15 minutes immediately after each dwelling experience to answer the following questions. Once finished, please email your answers as soon as possible to Justin.

1. Briefly write what grabbed your partner's imagination today.
2. What did your partner say about Jesus or about their relationship with God?
3. In thinking about being a better missional partner, what question might you have for your partner?
4. How do you want to pray for your partner today?
5. This project hopes to discover healthy missional partnership practices between two partnering churches. Based on today's interaction with the other group members, what might be a healthy practice that you would recommend for these two partnering churches? Write your recommendation.

Español

Tómate 15 minutos inmediatamente después de cada reunión para contestar las siguientes preguntas. Una vez terminado, envía tus respuestas por correo electrónico lo más antes posible a Justin.

1. Escribe brevemente lo que le llamó la atención de tu pareja hoy.
2. ¿Qué dijo tu pareja acerca de Jesús o su relación con Dios?
3. Al pensar en ser un mejor compañero misionero, ¿qué pregunta podrías tener para tu pareja?
4. ¿Cómo quieres orar por tu pareja hoy?
5. Este proyecto espera descubrir buenas prácticas de compañerismo misional en dos iglesias asociadas. En base a la interacción de hoy con los otros miembros del grupo, ¿cuál podría ser una buena práctica que tú recomendarías para dos iglesias asociadas? Escribe tu recomendación.

APPENDIX E

PROTOCOL FOR CODING DATA

1. Listen to and watch the video recordings
 - A. Transcribe the recordings into a Word document by group and date
 - B. Record meeting observations in a separate Word document
 - C. Record homework question answers into another Word document
2. Open coding in NVivo on a weekly basis
 - A. Read through and code the transcriptions
 - B. Read through and code the meeting observations
 - C. Read through and code the homework question answers
 - D. Code themes, topics, and participants, including but not limited to:
 1. Luke 10 themes and topics
 2. Partnership themes
 3. Story-telling and personal example themes
 4. Repeating terminology, words, and emerging themes
3. Code emerging themes in NVivo before, during, and after the group interviews
 - A. Read through the open coded data and merge related open codes
 - B. Note repeated terminology, slippages, and silences among the codes
 - C. Prepare the data for the reflection group meetings
 - D. Form questions for the group interviews based on the emerging themes

APPENDIX F

PROTOCOL FOR FIELD NOTES AND GROUP REPORTS

“Field notes work because implications for theory only become visible as one observes and records, over time, particular practices of ministry.”¹ Field notes help analyze the raw data collected in an intervention. I adapted the following protocol from Nathan Pickard's thesis, designed to capture what is taking place during the practice of Dwelling in the Word.²

1. Observe dwelling and group interview meetings
 - A. Attendance
 1. Who showed up?
 2. Who was late?
 3. Note the time that the video recording or meeting started
 - B. Participation and non-participation
 1. Are all participants engaging in the conversation?
 2. Are all participants listening to one another?
 3. Are some participants speaking more than others?
 4. Are some participants dominating the conversation?
 - C. Content and manner of conversations
 1. Are the conversations revolving around the dwelling experiences?
 2. Are the conversations revolving around the biblical text?
 3. Do the answers emerge out of the dwelling experiences?
 4. Are people listening to each other?
 5. Are people acting negatively or positively to what others are saying?
 - D. Silences and nonverbal behavior of participants
 1. How many people are responding through their mannerisms?
 2. Are the nonverbals negative or positive toward others?
 - E. Casual conversation before and after the dwelling experiences
 1. What am I hearing from the participants outside the experiences?
 2. What side conversations are taking place?
 3. Are people being left out?
2. Listen for specific themes
 - A. Participant engagement with the emerging themes (open and axial)
 1. Luke 10 themes and topics

1. Sensing, *Qualitative Research*, 182.

2. Nathan Pickard, “Engaging Scripture Through Dwelling in the Word at The Newmarket Church of Christ,” (2011), Doctor of Ministry Project/Thesis, Paper 13, 96–98.

2. Partnership themes
 3. Story-telling and personal example themes
 4. Other emerging themes
 - B. Partnership ideas that emerge from the conversation
 1. Reflections on homework questions
 2. Things learned from dwelling partners
 - C. Various responses
 1. "This experience..."
 2. "The dwelling experience is shaping my..."
 3. "This is how the experiences with Peruvians are shaping my..."
 4. "This is how the experiences with Americans are shaping my..."
 5. "I am rethinking..."
 6. "I think I am being challenged to..."
3. Note silences and slippages
- A. Silences
 1. What is left unsaid?
 2. What is being omitted?
 3. Are participants speaking about missional partnership?
 4. Are participants speaking about the two churches' partnership?
 - B. Slippages
 1. Are participants contradicting the themes I expect to hear?
 2. Are participants saying:
 - a. "This experience does not affect missional partnership."
 - b. "This experience has no formative..."
 - c. "This experience does not speak to..."
4. Import Field Notes into NVivo

APPENDIX G

DWELLING IN THE WORD TRANSCRIPTS¹

FIRST MEETING (MALE PARTICIPANTS)

August 4, 2019

English Reader: MP4

Spanish Reader: MP3

MP5

A mi me llamó la atención mucho el versículo 3. Vayan y tengan en cuenta que les envío como cordero en medio de lobos. Y también el 4. Lo que me llamó la atención es que es la idea de ir solo sin llevar nada, de protección o nada, porque dice no lleva nada, no sandalias, ni protección, nada. Me da mucho que pensar porque es como me dijeran, ve a un lugar peligroso y vas a llevar nada con que defenderte. Lo relacionaría como si mi padre me dijera que vaya, llevando mucho dinero a un lugar, acá de Perú, que sea muy peligroso. Le diría que estás loco. Le diría de como voy a llevar tanto dinero a un lugar peligroso. Pero creo que la idea es que vayas, confiando que él está protegiéndote, de que Dios está protegiéndote. [Muchas veces he sentido que voy por un lugar que no conozco, y mi fe me llegó, me desvió un poco, y siento que puedo solucionar las cosas. Entonces este pasaje me da mucho de pensar a que hay alguien protegiéndome.] En resumen, en mi fe algunas veces dudo y voy por un camino que no conozco. Algunas veces pienso que estoy solo, y en mi mente tengo que estar solo, que nadie me acompaña, pero acá dice muy claro que vayan y tengan en cuenta que les envío como corderos en medio de lobos. Él siempre está conmigo así, en un lugar peligroso. Tengo una pregunta sobre el versículo 1, donde dice, “Los mandó de dos en dos delante de él a todos los pueblos y lugares donde él quería ir.” Mi pregunta sería, “¿Por qué mandó a la gente de dos en dos delante de él, y no fue él delante de todo?”

Verse 3 really stuck out to me a lot. Go on your way, behold I am sending you out as a lamb in the midst of wolves. It really strikes me about verses 3 and 4, the idea that Jesus is sending out the workers without anything, without protection or a bag or a knapsack or their sandals or anything. It makes me think a lot because it is like saying to me, go to a dangerous place, but don't take anything with you to protect yourself. I relate it to if my own dad was sending me with a lot of money to a really dangerous place here in Peru somewhere. I would tell him, “Are you crazy? Why would I carry that much money to a dangerous place?” The idea seems to be that he is sending you, but with the trust and faith that he is going to protect you in that situation. [At times, I have felt as if I was

1. To protect the identity of the project's participants, I have assigned each female participant a number, FP1 to FP6. I have also designated the male participants as MP1 to MP6. These designations remain consistent throughout this thesis.

going to a place I didn't know, and while I have my faith, I go off course a little bit, but I feel like I can figure it out on my own. This passage, however, makes me think that there is someone protecting me.] In my faith, I sometimes go in certain directions with something going on in my life, and I doubt, not exactly sure what's going to happen. The idea is that if I'm doing something or going somewhere, I'm not exactly sure what's going to happen, or I'm a little nervous about what might happen, or if I'm going to be safe, or how it's going to turn out, but when I read this passage, and Jesus is sending them, it reminds me that God is always going to go with me and is always going to protect me. [That's the idea, but it's not word for word.] I have a question about verse 1, where it says that Jesus sent them out two by two into the towns and places that he wanted to go. My question would be, "Why did Jesus send them two by two ahead of him, and why didn't he go ahead of them?" "Why was it that way around?"

MP6

As with MP5, struck by the same things, I was struck by the responsibilities, first by the messengers to be utterly dependent on the Lord, their partner, and the people to whom they go. The other is the responsibility of the listener, which is awesome. How they respond to the message means everything. The question I would ask is in verse 4. "Why not greet anyone on the road?"

Muy parecido a lo que le llamó la atención a MP5, a mi me llamó la atención que ellos tenían que depender de Jesús, de Dios, y también depender de las personas que iban a compartir el mensaje. La otra es la responsabilidad de los oyentes, los que van a escuchar el mensaje. Como ellos responden al mensaje es todo [significa todo]. Es lo más importante. La pregunta que yo haría viene del versículo 4, donde dice, no se detengan a saludar a nadie por el camino. "¿Por qué no detenerse? ¿Por qué es tan importante la urgencia de ir muy rápido y no saludar a nadie?"

MP4

Similar to MP5, verse 4 where it says, "Do not take a bag, or purse, or sandals." The reason it captured me is a lot of time we feel like we need a lot, whether it's information or preparation, in order to start the work. And at the end where it says not to greet anyone, I took that as a focus on your destination, where you're going, and to not get distracted. Basically, you don't need much to start the work of God. On question two, for the biblical scholar, verse 10, where it talked about the town rejecting, I would be curious, to a scholar, "Why stop?" Because it says that the harvest is plenty, and we're going to be seeing wolves, so we're going to have people against us, "Why leave?"

Muy parecido a MP5, versículo 4 donde dice, "No lleven monedero, ni bolso, ni sandalias." Me llamó la atención porque muchas veces sentimos que necesitamos llevar muchas cosas, no solamente cosas, también mucha información y preparación, para comenzar la obra. Donde dice, "No se detengan a saludar a nadie por el camino," yo lo tomé como la importancia de enfocarnos en la meta, o sea tener muy claro adonde vas. En general, la idea es que no necesitas mucho para comenzar la obra de Dios. En pregunta dos, al experto bíblico, versículo 10, donde habla del pueblo que rechaza el mensaje. Es muy curioso porque Jesús mismo dice, la cosecha es abundante, y que va a

ver lobos, va a ser difícil, van a rechazar, entonces sabiendo que iba a ser difícil, “¿Por qué salir? ¿Por qué irse?”, a pesar de todas las dificultades.

MP3

Igual que MP5, me llamó mucho la atención el versículo 3 y 4 porque Jesús los envió a ellos, a pesar de que sabía que las cosas iban a ser un poco difícil y complicadas. Eran sin provisiones, era sin nada para sustentarse. También, me llamó la atención el versículo 5. Dice que cuando entren a una casa, primero digan que la paz sea con ustedes. Me hace pensar que, por lo menos en mi familia en Venezuela, todas las mañanas cuando uno se despierta, e igual acá con mi papá, todos los días antes de salir de la casa o cuando hay otros familiares, tenemos la costumbre de pedir la bendición a su padre o madre para que el día vaya bien. También, hay cosas que me gustan que dijo MP4. Es cierto que no es necesario salir con muchas cosas, incluso me hace recordar cuando vine de Venezuela, ya que cuando vine, vine con pocas cosas. Llegué a sitio donde yo no conocía a nadie. Más que todo, era con la confianza que todo ello iba a estar bien e iba a ir saliendo las cosas bien. Es curioso que Jesús confiaba mucho en ellos, que él tenía mucha fe en ellos para enviarlos sin nada. Eso fue lo que a mí me llamó mucho la atención. Ahora no tengo una pregunta [que me apareció del pasaje].

Very similar to MP5, verses 3 and 4 were impactful for me because Jesus sent them, knowing it was going to be very difficult and complicated. It was going to be a very challenging task. He sent them, and they went without any provisions, without anything to take care of themselves or sustain themselves. Also, in verse 5, something caught my attention. It says that whenever you go into a house, first say peace be upon this house. It makes me think, at least for my family in Venezuela, every morning when we wake up, and now it's the same here in Peru with my father, every day before we leave the house or when other family members are present, we have a custom of asking for a blessing from dad or mom so that the day goes well, so that I will have God's blessing as I go out. Also, there are things that MP4 said that I liked, things that resonated with me. It is true that when we leave a place, it is not necessary to take many things, which makes me think about when I left Venezuela. When I came [to Peru], I came with few things. I arrived at a place where I didn't know anybody. More than anything, it was with the confidence that everything was going to be okay and that things were going to turn out good. [MP3's departure from Venezuela and his arrival in Peru was very similar to how Jesus sent out the 72. He didn't have much of anything. He got here and was able to find a place with people who received him well. That whole experience resonates with him from verse 4.] It is curious how Jesus trusted them to do this important work, how he had so much faith in them to send them out with nothing. This is what really grabbed my attention. Right now, I do not have a question [about the passage].

MP1

A mí me llamó la atención principalmente dos versículos. El último que mencionó MP3 que es el 5. “Cuando entren a una casa, primero que digan que la paz sea con ustedes.” Me llamó bastante la atención porque es interesante saber que es una clave reconocer a tus hermanos en fe o en Cristo, los que comparten tu fe. Eso es, en parte, lo que me llamó bastante la atención. El versículo 10 donde hace mencionar, “Cuando lleguen a un pueblo

donde no sean bien recibidos, salgan a las calles y digan, sacudimos contra ustedes hasta el polvo de su pueblo.” En el comienzo de la lectura, nos hace mencionar que, en su recorrido que iban a hacer, iban a ver a personas que no iban a estar de acuerdo, pero les da el mensaje aún así como advirtiéndoles. Al comienzo de la lectura, está diciendo, que rápido que les da como una oportunidad, pero mientras están escuchando todo, y analizaban, me puso mucho a pensar que hicieron mucha referencia sobre el mensaje, que sabían que había personas que no estaban de acuerdo con la fe que tenían. Aunque iban a ver a personas que no iban de acuerdo con lo que ellos pensaban. A pesar de eso, mandó a personas a avisarles que el juico se acercaba, y es para prevenirles en todo caso. Pienso que no es algo que no es algo de golpe, que no les avisaron previamente. Ni es como muy bueno. La pregunta que me llamó la atención se basa bastante en lo último que mencioné. ¿Cuál es el objetivo real por qué los mandó al pueblo? Si fue a conocer a más personas en la fe como ellos, o para avisarles a los lobos que necesitan a un tiempo para ser salvados.

Two verses really struck me. One is the one MP3 just mentioned, which is verse 5. “Whatever house you enter, first say peace be over this house.” What really struck me was this idea that it’s really important to recognize who your brothers or sisters in the faith are. [This verse is making me recognize the importance of recognizing another person of faith.] This is, in part, what captured my attention. In verses 10 and 11, where it mentions, “When you arrive at a town where they don’t receive you well, even the dust of your town that clings to our feet, we wipe off against you.” From the very beginning, Jesus says there will be people who don’t listen, but, all the same, they were to give the same message to them, warning them. From the beginning of this passage, it is saying that quickly Jesus gives them an opportunity, and while they are listening to everything and analyzing, it makes me think that they made lots of references about the message, that they know that there would be people who would not agree with the faith that they had. They were even going to see people who would not agree with how they thought. [It’s a great thing even if they don’t receive the message, they were still warned. They were still told ahead of time to try to prevent anything that was going to happen later on. It wasn’t something that the judgment just hit them out of nowhere. They were given fair warning. This seems like a really good thing to me.] My question that is based in what I just said, “What is the actual purpose of sending out the messengers?” “Was it to find the true people of faith? Or was it more to just give a warning to the wolves?”

MP2

For the first part, what captured my attention, it’s somewhat similar to what others have spoken about, mine was from verse 4. Specifically, I imagined the strangeness of walking down the road and not greeting those that I encountered. That’s for two reasons. I’m a very social person, and I enjoy greeting strangers. I enjoy the reaction of saying hello to someone. Mark knows this from where we went to school. We say howdy. We say hello to everybody. That’s reason number one. The second reason is that I imagine how different it must have felt back then because there were less people. It wasn’t like walking down a busy street where you just saw the crowds, and there’s just so many of us. I liken that to, since I live in Colorado and spend some time in the mountains, it’s almost delightful and surprising when you come across someone on a trail or on a mountain pass. I love to greet those people, and so I’m imagining how strange that would

be to sort of walk past and pretend as if they're not there. If I were to talk to a biblical scholar tied in with that same verse, I would love to understand after their study, more so than mine, what would they say is the significance of not bringing along certain items, the purse, the sandals? How do they see that as so important?

Muy parecido a varios de ustedes, a mi me llamó la atención el versículo 4. Me imaginé lo raro que es caminar por el camino y no saludar a nadie. El primer motivo que me llamó la atención es que soy una persona muy sociable. Me gusta interactuar mucho con otras personas y saludar a un desconocido y su reacción. Donde Mark y yo estudiábamos en la universidad es muy común saludar a todas las personas que están caminando por el campus. Saludamos a todos, y por eso me llamó la atención. El segundo motivo que me parece un poco extraño es que, en ese entonces, en aquellos tiempos, no había tantas personas. Entonces pasar en el camino y pasar por alguien, debe haber sido menos común. No había tantas personas, y lo relaciono yo con estar acá en Colorado, haciendo un trekking en las montañas, y después de varias horas te encuentras con alguien. Normalmente cuando estás caminando, te da mucha alegría de ver a otra persona porque por varias horas no ves a nadie. Que raro sería ver a alguien, caminando también, haciendo una caminata, y evitar su mirada, pasar por largo, y no saludar. Parece muy extraño. Para un erudito, que sabe mucho de la Biblia, mi pregunta sería, ¿Cuál es el significado de no llevar un monedero, ni bolsa, ni sandalias? O sea, ¿Por qué esas cosas? ¿Tiene un significado más profundo?

MP5 (de/about MP6)

A mi me llamó la atención cuando dijo sobre la responsabilidad que tienen los que también reciben el mensaje. También me da que pensar porque es algo que si es que soy yo que comparto el mensaje, y no estás escuchando, me afecta también. Justo estaba leyendo en el versículo 6 donde dice, “Si ahí vive alguien de paz, la bendición de paz de ustedes se quedará con él, pero si no la bendición de paz se regresará a ustedes.”

Entonces, yo creo que no es en vano lo que voy a hacer, sino es que sea como sea, si es que no llega o no es bien recibido, igual va a regresar a mí. Eso es básicamente lo que me llamó la atención.

What struck me was when he talked about the responsibility that the people have for what they hear. I make me think that if I'm the one sharing the message, and it's not received well, it bothers and affects me. I was just reading verse 6, where it says, “If a son of peace is there, your blessing will rest upon them, if not, it will return to you.” I believe it's not in vain what we're doing in terms of sharing the message. If someone receives the message and receives that peace, then it will stay on them. If not, it will return back to me. That's basically what grabbed my attention [about what MP6 said].

MP6 (de/about MP5)

I heard the same thing in MP5 that all of us were asking about a lack of provisions, a dangerous world, the call to go when you're not sure what's going to happen. Lots of money in a dangerous part of town. So, I heard MP5 express the same concerns and fears about being sent out that most of us have. MP5, one thing that I would say that strikes me

is that this passage tells us that we are to be faithful, not necessarily successful. The success depends on God.

Lo que yo escuché de MP5 fue muchos de los mismos temores que nosotros tenemos pensando en este pasaje acerca de pocas provisiones, los lugares peligrosos, la llamada de irse cuando no sabemos que va a pasar. MP5 dijo de ir a un lugar muy peligroso con mucho dinero. Una cosa que yo diría a MP5 es que en este pasaje Dios nos llama a ser fieles, no exitosos. El éxito es resultado que depende de él.

MP4 (de/about MP3)

A couple of things struck me with MP3, which were good. One was that Jesus is sending them out, knowing that it is difficult, but as he said, he had faith in them, that they could be sent out and accomplish what he is sending them to do. I really appreciated how you took the passage and applied it to something in your life as we can do with a lot of passages. Also, I liked how, I can't remember if you were asking or if your father sends blessings before you leave the house, and I wish we would do that more. For my kids, I say, "I love you," but I don't offer blessing or protection as they go.

Lo que me llamó la atención de lo que dijo MP3 es que a pesar del hecho que Jesús sabía que la misión iba a ser difícil. Él confiaba en ellos, en su habilidad de cumplir la misión. Me gustaba mucho, MP3, como tú sacaste una enseñanza del pasaje y la aplicaste a tu vida personal, como podemos y debemos hacer con todos los pasajes [de la Biblia]. También, me gustó mucho la costumbre que ustedes tienen de dar la bendición antes de salir. En mi casa, siempre les digo a mis hijos, "Los quiero" y "Los amo," pero no los mando con una bendición de la protección de Dios antes de que salgan.

MP3 (de/about MP4)

Me pareció muy interesante lo que él comentaba. Es muy cierto que no necesitamos llevar muchas cosas, y más que todo tenemos que enfocarnos en la meta o enfocarnos en adonde vamos. Uno tiene que tener una visión de lo que puede ver más adelante o en el futuro, e ir aplicando en la vida. También, me llamó la atención cuando él comentaba que no se necesita mucho para obrar a Dios. Es muy cierto. Simplemente, unas veces puede que necesita unas palabras, o que le escuches.

It was interesting to hear what he commented on. What I really liked and appreciated was how he said that we don't need to take much with us to start the mission. More than anything, we have to focus on the goal or focus on where we are going. A person needs to have a vision for what they can see ahead of them, and apply that to their lives. Also, it captured my attention when he talked about not needing much to begin working for God. It's very true. Simply, it might be that a person needs a word of encouragement or that you just listen to them. [The focus and singular vision direct everything that you do. And then, you do not need much to start the mission. Sometimes it's as simple as someone who just needs an encouraging word or to be heard. It doesn't require a whole lot to get started.]

MP1 (de/about MP2)

Lo que me llamó la atención de MP2 fue principalmente sus dos razones. Debe ser difícil. Yo soy una persona sociable pero no tanto. Con la segunda razón, me puso mucho a pensar que había muy pocas personas. Sería muy difícil encontrar a alguien, yo no solo lo saludaría, yo me quedaría prácticamente todo el día, como por una hora. Su pregunta también me gustó mucho. Me causó curiosidad. Creo que sería, más que todo, que la misión era muy importante para que no lleven nada. Tuvieran que salir muy rápidos sin buscar ningún tipo de sustento en ese momento.

What I really liked about what MP2 said was mainly his two reasons. It must be difficult. I'm a social person, but not that much! With the second reason, it made me think that there probably weren't that many people. If I found somebody on the way, I wouldn't just greet them, I would want to stay all day, or at least stay there talking for an hour. I also liked his question. It made me curious. I believe that it would be, more than anything, that the mission was very important, but to not take anything? They would have had to have left quickly without searching for any type of sustenance for the journey in that moment. [The urgency of the mission in that you weren't to greet anyone, you weren't to carry anything with you. You were just to be so focused on the mission.]

MP2 (de/about MP1)

It was funny what MP1 said. I thought that it must feel a little bit like that for Justin and his family when they visit Littleton because the church service ends, but it takes almost an hour to leave because everyone is talking and want to visit with each other. Meanwhile, Justin is thinking, "I'm ready to go to lunch!" The piece that I took from what MP1 said, and I hope, Mark, that you can translate this correctly so that it doesn't sound rude. It's meant to sound supportive. I felt that MP1 spoke about a very healthy misunderstanding that he, and that we all have, about the purpose as to why God calls us to do some things, but also why he calls us to not do things. It's that trust and faith that can be challenging.

Me da mucha risa lo que dijo MP1 porque me hizo pensar de como se sienten Justin y su familia cuando visitan a Littleton [en Colorado]. Cuando termina el culto, la gente se queda por los menos una hora después porque todos están hablando y quieren conversar con ellos. ¡Seguro que Justin está pensando que quiere ir a almorzar! Lo que me llamó la atención de MP1, y Mark, espero que traduzcas bien para que no suene mal. Quiero animar a MP1. Me gustó mucho, MP1, cuando tú estabas expresando la idea de no entender exactamente cuál fue el propósito o el objetivo de la misión, y la idea de que a veces no entendemos por qué Dios nos llama a hacer una cosa o por qué Dios no nos llama a hacer otra cosa. O nos llama a no hacer otra cosa. Hay la idea de que nosotros tenemos que confiar y tener fe cuando él nos manda aún si no sabemos exactamente el objetivo.

FIRST MEETING (FEMALE PARTICIPANTS)

August 11, 2019

English Reader: FP6

Spanish Reader: FP5

FP3

Lo que me llamó la atención de este pasaje fue la parte donde dice, “Cuando entran a una casa, digan que la paz sea con ustedes,” el versículo 5. Si esta persona recibe la bendición, se quedará con él. De lo contrario, regresará a ustedes. Me llamó mucho la atención porque a pesar de que he leído Lucas, no tenía idea de eso. Entonces, estoy aprendiendo. Ahora, la pregunta que tendría es la siguiente. Sacudimos contra ustedes hasta el polvo, la frase, le preguntaría a la persona experta si es hipotéticamente o si es una manera en la que tenemos que dar entendimiento a ellos.

What really caught my attention is the part where it says, “When you enter a house, say to them, ‘Peace be on you all,’” verse 5. If this person receives their blessing or peace, it will stay with them. And obviously, contrary to that, the peace would come back, or return to you if that person is not a person of peace. This verse really grabbed my attention because even though I had read Luke before, I had no idea of this concept. As such, I am learning. The question that I would have is the following. The phrase, “We will knock the dust of our feet in protest against you,” I would ask an expert if this is a hypothetical question or is that, literally speaking, a practice [is it something that we should do to help them understand?].

FP4

No show.

FP6

What struck me about the whole passage was that he gave specific instructions that are very sequential. It seems very urgent as well. Then, what I would ask a biblical scholar is, “Why was it so urgent?” I mean, if the kingdom of God is when Jesus comes back, then why was it so urgent. Some people think that the kingdom of God is when Jerusalem was attacked. Other people think that it’s when Jesus comes back. Or that it will be when Jesus dies. I don’t think that anyone knows for sure.

Lo que me más impactó del pasaje es que él dio unas instrucciones que son muy específicos y secuenciales, cosas para hacer. También, parece que tiene un sentido de urgencia. Entonces, mi pregunta sería, “¿Por qué hay tanta urgencia? Porque si el reino de Dios es cuando venga o regrese Jesús, entonces yo preguntaría de por qué había tanta urgencia. Algunas personas piensan que el reino de Dios llegó cuando fue atacada la ciudad de Jerusalén. Otros piensan que cuando venga de regreso Jesús. O va a ser cuando muera Jesús, o en este caso, cuando él murió. Hay muchas preguntas, y nadie sabe de seguro.

FP5

Lo que a mi me llamó la atención fue el versículo 4. Dice de cómo Dios envió a sus discípulos sin absolutamente nada, ni provisiones, ni ropa extra. Entonces, yo veo que Dios confió siempre que dentro del pueblo habría personas que los iban a recibir. Eso es la parte que más me sorprende porque Dios confiaba que habría, dentro de todo su pueblo, gente de paz. La pregunta que me haría es parecida a la de FP6 de cómo es que reacciona el pueblo cuando los discípulos dijeron que el reino de Dios está cerca. Yo considero que cuando dice que el reino de Dios está cerca que podría sorprenderlos, pero positivamente, como llenos de alegría o quizás con temor porque no saben cómo va a ser la venida de Dios.

The one that really impacted me the most was verse 4. It says that God sent his disciples with basically nothing, without provisions, without extra clothing, nothing. As such, I see that God trusted that there would be people within each city who would receive those he was sending. [The idea that there was complete confidence that there would be people in that city who would meet those provisions.] This is the part that most surprised me because God trusted that there would be, within all of these towns, people of peace [there would be people of peace within the city]. My question would be similar to the one that FP6 had about how the towns would react when the disciples announced that the kingdom of God is close. I consider that when it says that the kingdom of God is near that it might surprise them, positively as if they were filled with joy, or maybe with fear because they do not know how it will be when God comes back. [When I hear the phrase that the kingdom of God is close, it comes with two way of looking at it. One is that it comes with a lot of joy and excitement that it is close and coming. The other is that it's close, and you better get things ready. There's a degree of fear associated with that.]

FP1

A mi, el versículo 2. Jesús dice que la cosecha es mucha, pero los trabajadores son pocos. Por eso, pidan al dueño de la cosecha que envíe trabajadores para recogerla. A mi me llama mucha la atención porque Dios está diciéndonos ahí que la cosecha es mucho, o sea que nosotros tenemos que marcar a muchos territorios. No es solo a nuestro territorio en nuestro alrededor. Pero los trabajadores son pocos. Cuando vamos a una iglesia, somos más los espectadores, los que estamos allí sentados, que los que estamos trabajando. Justo allí, en este capítulo, dice, "Pidan al dueño de la cosecha." El dueño de la cosecha es Jesús, es Dios, quien está pidiendo que oremos. Tenemos que orar mucho para que tengamos más trabajadores y más personas para que salgan a evangelizar la Palabra de Dios. La pregunta que yo tengo es, tenemos que orar por personas, por más trabajadores, para el reino de Dios, pero ¿todos somos llamados para evangelizar, o solo personas que vamos a una iglesia?

For me, verse 2 stood out. Jesus says that the harvest is plentiful, but the workers are few. Therefore, ask the Lord of the harvest to send out workers into his harvest field. This verse really grabs my attention because God is telling us that the harvest field is really big, or, in other words, that we have to move into many territories (or opportunities). It's not only about our own spaces in our immediate contexts. [It's also about moving beyond those areas. In other words, we have a lot of opportunities to meet our immediate areas,

but beyond that as well.] But the workers are few. When we go to a church, we are mostly spectators, those who are there just seated. Then, there are those who are working. [So, you look at the fact that there's a need for a lot of workers, and you look at a lot of people who go to church who are kind of like spectators as opposed to the few who are actually working.] So, in this chapter, it's saying to ask the Lord of the harvest. The Lord of the harvest is Jesus, is God, who is asking that we pray. We have to pray a lot so that we have more workers and more people who can go out to evangelize and share the Word of God. [It is important to pray and ask God to send workers so that we can reach people. The harvest is big. There is lots to do, and we need help in doing that.] The question that I have is, when we're talking about workers, "Are all of us called to be evangelists? Are all of us called to evangelize? How does that relate to people who go to church?"

FP2

What really stood out to me was, they were commanded to heal the sick, and then tell them that the kingdom of God was near. So, first of all, they were to go into the town and heal everyone. Then, they were to tell them that the kingdom of God is near. I kind of wonder about that. I wonder if healing was to get their attention, or if it was more a metaphor for, "We can heal you physically, and we can heal you spiritually." And I wonder, if they did not go in and do physical healing first, would anyone have listened to them, to what they had to say? And, then, the question I would ask a biblical scholar is in verse 4. It says, "Do not greet anyone on the road." I think that is very interesting that they are not allowed to talk to anybody as they go from town to town, and I wonder why that is. That seems like an odd instruction to me, and so that's the question that I would ask.

Lo que resalta para mí fue que ellos fueron mandados a curar a los enfermos, y después decirles o hablarles sobre el reino de Dios, que estaba cerca. Primero, entonces, ellos van a la ciudad para sanar. Después, les dicen que el reino de Dios está cerca. Yo me pregunto, ¿por qué así? Estoy curiosa. Estoy curiosa si eso (sanar) fue para captarles la atención, o si es algo más metafórico en el sentido que podemos sanarles, tanto físicamente que espiritualmente. Y yo me pregunto, si ellos no hubieran ido para sanar primero, ¿les hubiera escuchado alguien a ellos después? O sea, si uno fue necesario hacer primero para que ellos escucharan después. Y, la pregunta que tengo yo viene del versículo 4. Dice que nadie salude en el camino. Me parece muy sorprendente y curioso que no puedan saludarle a nadie de los demás en el camino. Mi pregunta sería, "¿por qué?" Parece algo medio raro, entonces sería mi pregunta.

FP3 (de otras/about others)

La intervención de FP1 me llamó mucho la atención porque habló de las responsabilidades que tenemos cada miembro de la iglesia, ¿no? También, de cómo debemos participar y no dejarles todo el peso a algunos. También, sobre el evangelizar. Ese tema me llamó mucho la atención. Sobre la pregunta que hizo FP2, sobre a nadie le saludes, es una pregunta interesante, y también me da un poco de curiosidad. ¿Por qué no se puede saludar a las personas en el camino?

What FP1 said really impacted me because she talked about the responsibility that each member of the church has. Also, about how we should all participate and not leave some to do all the work. Also, when she talked about the importance of evangelizing. That theme grabbed my attention. About the question that FP2 made, about not greeting anyone on the road, it's an interesting question, about which I am also curious. Why wouldn't we be able to greet other people on the way?

FP4 (de/about FP3)

No show.

FP6 (de/about FP5)

It's FP5, correct? She said that he sent them with nothing. That kind of struck her. Also, they must have had confidence that they would find people that would help them. And the question was similar to mine about the kingdom coming and as to when the kingdom is coming. It makes her think that there will be a lot of joy, but perhaps fear as well.

¿Es FP5, correcto? Ella dijo que Jesús les mandó con nada a la mano, y eso le llamó la atención. Entonces, ellos, obviamente, tenían la confianza y la expectativa de que hubiera personas en la ciudad los iban a proveer lo que necesitaban. Y su pregunta era muy parecida a mi pregunta sobre el reino de Dios y la pregunta de cuándo viene. A ella le hace pensar que habrá mucha alegría, y habrá, quizás, temor.

FP5 (de/about FP6)

FP6 habló, en general, que Dios dio una serie de direcciones que los discípulos tenían que cumplir. Dios tenía una estructura. Ya sabía, en ese momento, que debía hacer eso para poder enviar a sus discípulos al pueblo y guiarlos. Y su pregunta, que era similar a la mía, sobre el reino de Dios que está cerca. Ella se pregunta, “¿Por qué sería tanta urgencia?”

FP6 talked, in general, about how God gave a series of directions that the disciples had to follow. God had a structure. He knew, in that moment, what should be done in order to send his disciples to these towns and guide them. [Basically, Jesus had this step by step process that they were supposed to follow.] And her question, which was similar to mine, about the kingdom of God being near. She asks, “Why would there be so much urgency?”

FP1 (de/about FP2)

Me llamó la atención de FP2, de lo que dijo fue muy interesante para mi porque no me había puesto a pensar. Mandó primero a curar a los enfermos, y luego hablar del reino de Dios, como dijo FP2. Es muy interesante porque ella dice que fue para sanarlos espiritualmente. Y luego, llevar la Palabra de Dios, una vez que los han sanado espiritualmente, poder darles el mensaje para que puedan estar sanos. La pregunta que ella hizo fue que no pueden saludar a los demás, o sea, cuando vayan que no saluden. Quizás Dios quiso decir para no distraernos, y por eso, no saludar a los demás. Creo, pero no sé. Es decir, no distraernos con las cosas del mundo, al decirnos no saludar, y de ir de frente al punto y no distraernos con las cosas del mundo.

What FP2 said grabbed my attention. What she said was very interesting for me because I had never thought it like that. Jesus sent them to heal the sick first, and then to talk to them about the kingdom of God. It is very interesting because she says that it was to heal them spiritually. And after that, to take the Word of God, only after they had healed them spiritually, then they could give them the message so that they could be healed. [The idea of a healing taking place, and then there was a conversation that would take place about the kingdom of God.] [It could be that when Jesus tells the disciples not to greet anyone on the road, it was simply focusing on the fact that we shouldn't be distracted, possibly it's a way to say, "Stay focused on this." It's the idea of single-mindedness to what I have called you to.] That is to say, to not be distracted by the things of this world, when he tells us to not greet anyone on the way and to go straight away to the point to which he has called us without being distracted by the things of this world. [Avoiding the possibility of being distracted and to stay on the task that he gave them.]

FP2 (de/about FP1)

This is what I heard. FP1 was talking about the harvests and how it's very large right now. She said that that represents a lot of opportunities for us as Christians. She talked about praying to God, the Lord of the harvest. And she talked about asking God to send workers for these people. Since the harvest is so big, there is a lot to do, and we need help. We need help from God. I thought this was a very insightful question that she asked. "Are all of us called to be evangelists?" I thought that was very astute. And, then, "How does that relate to us who go to church? Are we called to be evangelists? Are every one of us called to be evangelists?" That was a very good question. That's what I heard FP1 say.

Esto es lo que escuché. FP1 estaba hablando que la cosecha, que en estos días está muy grande. Ella dijo que representa muchas oportunidades para nosotros como seguidores de Cristo. Habló sobre la importancia de hablar a nuestro Dios, el Señor de la cosecha. Y mencionó la petición sobre mandar obreros o trabajadores para trabajar en la cosecha. Como la cosecha es muy grande, hay mucho para hacer, y necesitamos ayuda. Necesitamos la ayuda de Dios. Su pregunta me impactó mucho y fue muy iluminante. ¿Todos somos llamados a ser evangelistas? Pensé que la pregunta fue muy astuta. Una pregunta ese, para nosotros como seguidores de Cristo, ¿qué significa eso para nosotros si todos nosotros tenemos el llamado para ser evangelistas, o si alguno sí y algunos no? Fue una buena pregunta. Eso es lo que escuché de FP1.

SECOND MEETING (MALE PARTICIPANTS)

August 18, 2019

Spanish Reader: MP1

English Reader: MP2

MP4

A couple of things that stood out would be at the first, the Lord sent, and I didn't quite catch it last time where it says, he sent them ahead of him. I think of him following their footsteps as well. They are paving the path for him later on. It looks like they start with 36 places, sending them two by two. It's good to have two people because if there is trouble, you have someone to support you. If you fall, they can help pick you up, as well as give you moral support. What I would ask a scholar would be the comparison to Sodom. It seems very extreme. Since he destroyed Sodom, and for people not wanting to hear the Good News, it's like they're wanting to be destroyed as well.

Hay algunas cosas que me llamaron la atención esta vez, en el principio dice que el Señor mandó a las personas, y lo que no vi la primera vez, que los envió delante de él. Pienso en el hecho que él está siguiendo sus pasos. Ellos están preparando el camino para él, y él va a seguir después. Parece que comienza con 36 lugares, mandándoles por dos en dos. Siempre es bueno tener dos porque si te encuentras con problemas, hay alguien para apoyarte. Si te caes, alguien puede ayudarte levantar, y se puede apoyar emocionalmente. Lo que yo preguntaría a un erudito sería la comparación entre ese pueblo y Sodoma. Me parece muy al extremo. Por el hecho en que el Antiguo Testamento en Génesis, Dios destruyó a Sodoma, y está comparando eso de no escuchar el mensaje con esa destrucción, que van a recibir destrucción.

MP3

Igual que MP4, me parece muy cierto de que los haya mandado en parejas para apoyarse porque estaban en esa misión que los había enviado el Señor. También, me llamó la atención cuando dice que cuando lleguen a un pueblo, que se queden en una casa, y que coman y beban todo lo que les ofrezcan porque están trabajando para el Señor y pueden recibir su sustento. ¡Wow! Me parece increíble porque les dice que cuando llegaran a cada pueblo que llegaran, que sanen a todas las personas del pueblo. Es como tuvieran ese don para ayudar de cierta manera. Él comparte, también, el mensaje de que el reino de Dios ya está cerca, advirtiéndoles o dándoles ese mensaje para que las personas se acerquen más al Señor. Mi pregunta sería, ¿Por qué específicamente les mandó a esos 36 lugares? ¿Por qué precisamente fueron a esos sitios, y por qué no fueron a otra parte?

Similar to MP4, it stood out to me how he sent them out in pairs to support each other in this mission that he had sent them on. It also stood out to me that when he sent them to a town, he told them to go into a house and to eat and drink whatever they offered them because the workers deserve their wages. It also stood out to me how Jesus sent them to heal the sick, and they had that ability and gift to help people in their ministry. [Several things jumped out to him.] Also, how he shares the message that the kingdom of God is near, warning them or giving them this message so that the people draw near to the Lord. My question would be [similar to what MP4 was saying about being sent to specific

places]. Why were they sent to those specific places? Why precisely to these places, and why not to other places?

MP1

La parte que me llamó más la atención, y con acuerdo con MP3, es del versículo 9. Pero, a mí me llamó la atención el 8 y el 9 porque la sensación que deben sentir cuando ayudan a personas, para uno es gratificante. Sentir aparte de no solo brindarles este apoyo a sus familias por algún tipo de enfermedad, sino darles un mensaje por toda una vida de fe, por una vida dedicada, dedicada en su relación con Dios. Tengan esta respuesta, es lo que buscamos todos, cuando nos atoramos o queremos conseguir algo, lo que está en el versículo 9, que dice que continúen así, que el reino de Dios está cerca. Pienso que todo esfuerzo que realiza o que sacrificamos, por “x” motivos, sea por trabajo, por familia. Pienso que todo este trabajo que realizamos, que sea por trabajo o por estudios, familia, o dedicación a algún tipo de cosas que nos gusta demasiado, que nos llega un mensaje así que el reino de Dios está cerca, nos llena porque sabemos que estamos por un buen camino, que todo lo que hemos hecho previamente, va generando un resultado. El otro versículo que me llamó la atención fue el versículo 3, a pesar que él les menciona que vayan al pueblo donde ellos son como corderos en medio de lobos. A pesar de eso, estar al tanto de todo eso, se aferraron en su viaje y continuar. No tengo una pregunta [esta semana].

The part that stood out most to me, and similar to MP3, was from verse 9. For me, verses 8 and 9 really grabbed my attention because the sensation that they should feel when helping others, for anyone it is a gratifying feeling. [The fact that they were sent out to help people and heal people is a very gratifying feeling.] Not only the fact that they could offer physical healing over sickness to whatever house they came into, but also the fact that they could offer a message of faith that would encompass all of their lives. We should have this message, which is what we all seek. When we get stuck or want to get something, which is what we find in verse 9, which says to continue like this, that the kingdom of God is near. I think that for the effort we make and the sacrifices that we make, for whatever reason, be it work or family or studies or any other thing that we love to do, when we have this message that the kingdom of God is near, it should fill us because we know (or should know) that we are on the right path, and that everything that we have previously done is going to produce results. [It was a little challenging for Mark to put into words. He (MP1) is saying that anything we put in, in terms of the work that we’ve done, or studies, or anything that we’ve done that we really enjoy doing, then to hear the message of faith that the kingdom of God is near after all that you have been through, must have been a great message to receive. It would make them feel good that the kingdom of heaven is near.] Also, going back to verse 3, “Go, I am sending you out like lambs among wolves.” Even though he is sending them out with this message, there is still the possibility of danger present. Despite the danger, they took hold of their responsibility, and they went even knowing that danger was present. I don’t have a question [this week].

MP2

What captured my attention was from verse 3. I find it very interesting that this jumped out in our second meeting together. It seems quite obvious, but it didn't really capture me the last time, which kind of makes this fun. It's the acknowledgment that they are being sent out like lambs among the wolves, and, in fact, through this, their faith is being tested. What I find interesting and what captured my attention about that is that it's one thing when we go out into everyday life with our faith, but it's another thing when we know that we are going out into that which is uncertain or that which is unsafe. Then, for the second portion, what question would I ask, or clarification from a biblical scholar would be from verse 12. Similar to MP4, I found that the reference was designed to paint a very fierce reality for any town that does not welcome these followers.

Lo que me llamó la atención fue versículo 3. Me parece muy interesante porque ahora me parece muy obvio, pero no me llamó la atención la primera vez. Por eso, me está gustando esta práctica. Es el reconocimiento de que, en sí, están siendo enviados como corderos en medio de lobos, y su fe está siendo probada. Lo que encuentro interesante y lo que me llamó la atención es que cuando estamos saliendo en nuestras vidas diarias, la vida normal, eso es una cosa, o sea salir con fe en eso momentos. Pero cuando estamos saliendo, sabiendo que hay un peligro y que hay dificultades, eso es otra cosa, o sea tener fe en esos momentos cuando hay incertidumbre. Para la segunda parte, una pregunta que haría, viene del versículo 12. Muy parecido a MP4, me pareció que Jesús estaba pintando una imagen muy fuerte de las consecuencias de no creer en el mensaje, la realidad de no creer trae consecuencias muy fuertes.

MP6

Two points. One small and not very important, and one much larger and important. The first point. I was a preacher for 40 years, and I like that the workman was worth his wages. I was only partly unserious! The second point is a much larger one, and it strikes me that twice, Jesus says that the kingdom of God has come near. This is the business of the rule of God, the kingdom of God, and it's connected with Jesus. They are sent out, it seems to me, as emissaries of Jesus, the King. It's hard for those of us in the United States to appreciate kings and kingdoms. But for those people, they had Herod, and they had Caesar. They felt, I think, the oppression of kingdoms that were not of God. And now, Jesus comes proclaiming God's rule. I don't know about Peru, but I know that's a hard message for us to hear in a country where we've never had a king, and where we have freedom. We feel oppressed if we don't get a Like in Facebook. They knew oppression. The question for the scholar is, "How do you think people heard the coming of the rule of God in Jesus? What connections did they make?" They didn't come with weapons. They didn't even come with provisions. They are strange emissaries of a different kind of king. How did they hear that? Then, the bigger question for us is, "How do we hear the message of the kingdom of God, the rule of God? How do we respond to that?" It's really, "Do we long for liberation? Are we willing to submit to Jesus as King?"

Tengo dos puntos. El primero es pequeño y no muy importante, y el segundo que un más grande e importante. El primer punto. Yo era un predicador, un pastor, por 40 años, y me gusta donde dice el trabajador merece su recompensa, su sustento. ¡Solo soy medio serio

con este punto, es parte broma! [Con el primer punto estaba bromeando un poquito porque así ganaba su sueldo por 40 años.] El segundo punto es más importante. Me llamó la atención que Jesús, dos veces, enfatiza la parte donde dice que el reino de Dios ya está cerca de ustedes. Esto es el asunto de Dios, el reino de Dios, y está conectado con Jesús. Me parece que ellos son enviados como embajadores [emisarios] de Jesús, el Rey. Nos es difícil para nosotros acá en los Estados Unidos a apreciar la realidad de reyes y reinos. Pero para la gente de ese entonces, ellos tenían Herodes, el rey de Judá, o sea el gobernador de Judá, y el emperador, o sea Cesar. Pienso que ellos sentían la opresión o la dificultad de los reinos que no eran de Dios. Ahora, Jesús viene proclamando el reino de Dios. No sé mucho de Perú, pero para nosotros en mi cultura, es muy difícil escuchar a ese mensaje porque no entendemos qué es tener un rey y vivir en un reino. Nosotros sentimos oprimidos si no recibimos un Like en Face. Ellos entendían muy bien la idea de opresión, de ser oprimidos por un poder superior. Mi pregunta para un erudito de la Biblia sería, ¿cómo ellos recibían ese mensaje que Jesús iba a gobernar? En sus mentes, ¿Cuál fue la conexión con la idea de un reino de Dios en Jesús? ¿Cómo les impactaba eso? No venían con espadas. No venían con ningún tipo de provisiones. Así llegaban proclamando del reino. Entonces, ¿cómo recibían ese mensaje sin violencia y sin provisiones? Fue diferente de cómo llegaban normalmente los reinos en ese entonces. La pregunta más grande, ¿cómo recibimos nosotros este mensaje del reino? ¿Cómo escuchamos nosotros este mensaje? ¿Cómo respondemos? Realmente la pregunta es si nosotros anhelamos la liberación que Dios puede traer y si deseamos que Jesús sea nuestro Rey.

MP5

A mí me llamó la atención el versículo 2. Entiendo que la cosecha sería todas las personas que quieren escuchar o aprender más de Dios, y los trabajadores serían los que van a predicar o evangelizar. Me llamó mucho la atención porque, viajé hace poco a la selva, y pude notar mucho de eso. Pude notar eso en la selva de que son muchas personas que buscan a Dios, y son pocos los que pueden compartir. Quizá antes no entendía mucho de este versículo porque no tenía la oportunidad de experimentar de yo transmitir algo. Creo que es un trabajo muy fuerte porque el Sr. Juan trabajaba en la cosecha, y cada vez que regresaba, regresaba muy cansado y todo sudado. Estaba muy cansado. Entonces, eso es lo que, no sé si me preocupa porque quizá estoy pasando por esa etapa de ser trabajador de Dios. Me da miedo de trabajar con tanta cosecha y habiendo pocos trabajadores. Pero lo respaldo con el versículo 1 porque me imagino que Dios me envía delante de él, y él está atrás cuidándome. Eso es todo lo que me llamó la atención. La pregunta sería, ¿qué pasaría si, de los 72 que mandó, es que uno grupo se desvía del camino?

Verse 2 stuck out to me. I understand that the harvest would be anyone who wants to learn or hear more about God, and the workers are those who go out preaching and evangelizing. It really stuck out to me because recently I traveled to the jungle to go visit a missionary and could see a lot of this. I saw this reality in the jungle. There are a lot of people who are willing to listen, but there aren't a lot of people who are willing to work. Perhaps I didn't really understand this verse before because I didn't really have the opportunity to share or to be a part of the workers. I got to experience this a little bit more

in the jungle because the guy that we went to visit [his name is Juan], who while we were there, went out to work in the fields [literally work in the fields with a machete, cutting down plants and other things]. When he came back in the afternoon, he was completely wiped out and super tired. It makes me a little bit worried because maybe I'm coming into this stage of life where I'm going to be a worker for the kingdom of God. It's what makes me a little bit scared with there being such a large harvest but so few workers. I back that up with verse 1 and take comfort in the fact that the Lord is sending me out first, but he's coming right behind me, taking care of me and helping in the work. That's everything that grabbed his attention. My question would be, "What would happen, out of the 36 groups that Jesus sent out, if one group went off on their own, or if they strayed a little from the path, not following the mission of Jesus?"

MP4 (de/about MP3)

I really like what MP3 said about the wages, to take whatever is given to you. Then, like MP6 said and MP3 said and others, about how the kingdom of heaven is near. It's like we don't want to waste that time because it is near. I also do think that is a good question that MP3 proposed for the scholar on the specific places. Why certain places? It's very interesting.

Me gustó mucho lo que MP3 dijo sobre el sustento, y recibir cualquier cosa que se les ofrezca. Cómo dijo, también, MP6 y MP3 y otros, sobre el reino de Dios que ya está cerca. No queremos desperdiciar el tiempo porque, sí, ya está cerca. También, creo que es muy buena la pregunta de MP3 sobre el por qué de los sitios donde fueron mandados. ¿Por qué son tan importante estos sitios y no otros? Es muy interesante.

MP3 (de/about MP4)

Estuve escuchando un poco y estuve analizando un poco de todo lo que estaba diciendo cada uno, pero me impactó algo que dijo MP4. Él comentaba que fueron 36 lugares. Fueron enviados de dos en dos, prácticamente para sentir un apoyo. También, dice que, si van en parejas o si van en un grupo o sentir por lo menos el apoyo de alguien, es mucho mejor. También, una de las cosas que dijo MP5 de que era mucha la cosecha, pero pocos los trabajadores, o sea que hay muchas cosas que Dios nos regala, pero son pocas las personas de que aprovechan, y eso para dar un mensaje o apoyar. También, algo que comentó MP2 que estuvo muy bien, cuando uno está enviado a un sitio, tiene la fe o la esperanza o la comisión de que todo le vaya bien y que todo vaya a salir bien.

I was listening and analyzing a little bit of what everyone has been saying, but there was one thing that MP4 said that impacted me. He commented that they were sent to 36 different places. They were sent, two by two, to support each other. Also, he talked about the idea of going in pairs or groups or with the support of another, is much better than going alone. Also, one of the things that MP5 said about the harvest being plentiful and big, but there are few workers who take the chance to give a message or support others in some way. Also, something that MP2 commented on that was very good; when one is sent on a mission to a certain place, you have the faith or hope or commission that everything is going to turn out well.

MP1 (de/about MP2)

A mí lo que me llamó la atención de MP2 fue cuando mencionó acerca del versículo 3, donde nos menciona que nuestra fe va a ser aprobada. Es verdad. Es difícil, sabiendo a va a ser algo que no te gusta o es difícil. No fue solo una prueba de avisarles sino era una prueba también para los mensajeros para tomar este tipo de situación para aferrarse más a lo que cree. De la pregunta, es verdad. Qué importante habrá comparado con Sodoma y decir que va a ser mucho peor. Me llamó mucho la atención de la pregunta para lo que pasó a Sodoma, a pasar algo peor, me causa un poco de tristeza. Me gusta bastante también lo que mencionó MP5, de sus experiencias personales. Pienso que nos da otra forma para entender lo que estamos leyendo.

What stood out to me about what MP2 mentioned was when he talked about verse 3, where it mentions to us that our faith is going to be tested. It's true. It's difficult, knowing that there is going to be something that you will not like, and it'll be hard. It was not just a test to tell them about the kingdom of God, but it was also a test for the messengers to take this type of situation to strengthen what they believe. [When they're being sent out, on one level it'll be a test for those who hear. They are sharing this message, and whether or not the people receive it, it's a test. Then, for those who are being sent out, it's a test of their faith and how they will handle these difficulties.] About MP2's question, it's true. It's interesting how it compares these towns to Sodom and says that it is going to be much worse for them [should they not receive the message]. It grabbed my attention thinking about what happened to Sodom, and to potentially go through something worse, makes me a little sad. I also really liked what MP5 said, about his personal experiences. I think that gives us another way to understand the text that we are reading. [MP1 and MP5 have known each other since they were little kids. They've been friends since they were tiny.]

MP2 (de/about MP1)

What MP1 shared during his description of what grabbed his attention, he drew our attention to verses 8 and 9, and then later to verse 3. I loved how he started off talking about how, as a statement, it's very gratifying to help others. What I like about that, not really knowing MP1 or any of our Peruvian brothers except for Justin, it starts to give me an insight and understanding more as to what fires first and the things that matter to MP1. MP1 spoke about the healing experience being both physical in nature but also a message of faith healing. His commentary around the work that we've done, the work that we do and the work that they did, brings the message of the kingdom nearer to human beings, to us, or to them, being the people they're bringing it to. I loved how he characterized that as being a very welcomed receipt of that message. He spoke about the work that they've done that brings the message of the kingdom nearer must have been a very welcomed outcome for them. I took from MP1's comments on verse 3, they were sent out with the message knowing that danger was present, and they departed even acknowledging and knowing that the danger was there.

Cuando MP1 estaba comentando de lo que le llamó la atención, él mencionaba versículos 8 y 9, después pasó al versículo 3. Me encantó cómo él comenzó hablando del hecho de que es muy gratificante ayudando a otras personas. Lo que a mí me gustó de eso, por el

hecho que no lo conozco muy bien ni a los otros hermanos en Perú, ese comentario me hace ver las cosas que le importa a uno, lo que le llama la atención primero, y en este caso, lo que le importa más a MP1. Él comentaba de el hecho, hay en versículos 8 y 9, obviamente había la parte física pero también el lado espiritual de fe, de recibir ese mensaje y cómo te afecta a ti. Sus comentarios acerca del trabajo que hemos hecho, ambos el trabajo que hacemos nosotros tanto como el trabajo que hicieron ellos, trae el mensaje del reino de Dios más cerca a la humanidad, a los seres humanos, a nosotros, o a ellos, o sea los que reciben el mensaje. Me encantó cómo él caracterizaba el trabajo como bien recibido de ese mensaje. Él habló del trabajo de llevar el mensaje debería haber sido algo que recibieron bien, era muy bienvenido ese mensaje. Cuando él comentó sobre el versículo 3, fueron enviados sabiendo que había peligro, pero de todas maneras iban llevando el mensaje.

MP6 (de/about MP5)

First, just a thought about Sodom, if I may. What's interesting to me about Sodom is what it implies about Jesus. What is interesting is what Jesus says about who he was. Sodom was destroyed after they rejected the message of angels. If the destruction is worse, it's because of who Jesus is more than angels, like the letter to Hebrews. MP5, we live in a city with mountains to the west and flatlands and farmlands to the east. We don't hear people saying, "I was just in the jungle." So, I was trying to understand what that meant for you. So, I have some questions. Were you feeling less safe? More vulnerable in that environment? That's a question that I have for you, but to know that you're going where you may not be safe, and they may have different values that you have, but that you're going to go is a great statement of faith. I really appreciated that.

Primero, quiero comentar algo de Sodoma, si se puede. Para mí, lo interesante de Sodoma es lo que implica de Jesús. Lo interesante es lo que las palabras de Jesús implican sobre quien era él. Sodoma fue destruida después de haber rechazado al mensaje de los ángeles. Si la destrucción es mayor y peor, es porque la persona de Jesús, o la persona de Jesús, es mucho más importante que el mensaje de los ángeles, como dice el libro de Hebreos. MP5, nosotros vivimos en una ciudad en que hay montañas al oeste y es plano al este. No escuchamos a personas que dicen, "Justo yo estaba en la selva." Entonces, yo estaba tratando de entender lo que significaba para ti, así que, yo tengo algunas preguntas. Al estar allí, ¿te sentiste un peligro mayor? ¿Tenías un poco de miedo en la selva? Entonces, es una pregunta que tengo para ti, pero al saber que estabas yendo a un lugar con menos seguridad, donde no sabes como iba a recibir el mensaje la gente, es algo que demuestra una gran fe. Te tengo respeto por eso.

MP5 (de/about MP6)

Respondiendo a la pregunta de MP6, siempre al principio de compartir el mensaje de Dios, me pongo muy nervioso, y me siento mucho, mucho miedo. Porque siento que algunas veces no tengo las palabras adecuadas para transmitir el mensaje. Pero, no les miento, siempre faltando como un segundo para hablar, es como sale todo. Sale y me felicitan por todo porque entienden. Yo, en mi mente, dándole vueltas, pensando de que lo estoy haciendo mal. Siento miedo al principio, pero después, me siento con más confianza de hablar. Lo que me llamó la atención de MP6 que mencionaba a los 72 como

embajadores de los pueblos adonde iban. Estoy muy de acuerdo con eso porque son los primero en ir. También, mencionó sobre, como era acá en Perú, sobre el reino de Dios está cerca. Tampoco acá en Perú estamos acostumbrados a tener un rey y creer en un rey. Entonces, creo que es complicado cuando alguien nos dice que el reino de Dios está cerca. Entonces, creo que allí sería, ¿cómo convenzo a las personas de que el reino de Dios ya está cerca? Solo decir esa frase. Eso me da mucho que pensar, y hasta ahora, no ordeno mi cabeza con eso. Es muy profundo. No lo había pensado, así como lo mencionó MP6.

First, to respond to your question, MP6, always when I'm going to share a message about God, I get really nervous before I share, and I feel very scared. Because often I feel like I don't have the right words to express what I want to say. I won't lie, always right before I speak, it just kind of comes to me. It comes out, and everyone's congratulating me because they understood. But me, in my mind, which is just turning over and over, I think that I am doing it poorly. When I first start off sharing something, I've got a lot of fear, but afterward, I feel more confident as I speak. What grabbed my attention about what MP6 said was when he said that the 72 were like ambassadors sent out to the different villages. I really agree with that thought because they were the first ones to go to those villages. Also, he talked about the kingdom of God being near. [Reflecting on your comments about the United States and not understanding kingship], in Peru, we are not accustomed to having or believing in a king. [We are not used to the idea of a king. We don't understand what that's like.] Therefore, it's difficult and complicated when someone tells us that the kingdom of God is near. For me, the challenge would be, how do I convince someone that the kingdom of God is near, but only using that phrase. There are a lot of things that I need to think about, and I don't have these things well ordered in my mind. All of this is very profound, and I had not thought about these things in the way that MP6 has talked about them today.

MP4

Trying to think about something interesting, I know MP3's coming from Venezuela. For me, I moved 13 times before high school. This is probably not very normal. I don't know how it is in other culture. [Mark: You're referring to different cities, right?] Yes. Cities and towns. [Mark: MP4, to move that much in one city would not be that much, that might be kind of normal, but to move to different cities, no, that's not normal.] There was only one city in which I lived in two houses. [Mark: Why was that?] Because of my father and his job in the mining industry.

Tratando de pensar en algo interesante, yo sé que MP3 viene de Venezuela. En mi vida, yo me mudé 13 veces antes de la secundaria, o sea antes de los 14 años. Probablemente eso no es muy normal. No sé cómo es en otras culturas. [Mark: ¿Te estás refiriendo a ciudades diferentes, no?] Sí. Ciudades y pueblos. [No se refiere a diferentes casas en la misma ciudad sino a ciudades o a pueblos diferentes en cada mudanza antes de que tenía 14 años.] Solo había una ciudad donde vivía en dos casas diferentes. [Mark: ¿Por qué en tantas ciudades?] Porque mi papá trabajaba en la industria minera.

MP3

Tengo varias experiencias y cosas que he estado viviendo. He pasado en mi tiempo, mientras que estaba en Venezuela y acá. Yo recuerdo, que hace 4 a 5 años, cuando estaba saliendo de la secundaria. En ese tiempo, mis padres me ayudaban y me daban todo lo que necesitaba. Pero, ahora, ha cambiado un poco las cosas porque me ha tocado ayudar a mi familia que está en Venezuela de Perú. Me he puesto a pensar de muchas cosas porque, hace 4 a 5 años atrás, nunca había pasado por mi mente de que en algún momento podría salir o podría estar en otro país, conociendo a diferentes personas. Yo siento que cuando llegué acá al Perú fue para tener un espacio y un tiempo para conectarme para que mi fe en Jesús creciera mucho más. Llegar a la iglesia, Aliento de Vida, cada vez que escucho a una prédica o que escucho una enseñanza, me pone a pensar muchas cosas y me pone a reflexionar ciertos aspectos de la vida. También me ha ayudado para crecer, incluso mucho como persona y poco más maduro en la fe.

There are various different experiences that have happened to me and things that I have been living, both in Venezuela and here in Peru. I remember, about 4 to 5 years ago, when I was finishing up high school. At that time, my parents helped me and gave me everything that I needed. But now, the situation has changed quite a bit because I have to help my family in Venezuela by working here in Peru. I have thought about many things from the past 4 to 5 years, never imagining in my mind that in any given moment I could have left the country or that I could have been in another country, meeting new people. [It's been interesting to look back and reflect because thinking back four years ago, I would have never imagined being where I am now or life as it is right now.] I feel that when I arrived here in Peru, having a space and time to connect myself with God so that my faith grew more was important. [Ever since I arrived here in Peru, I felt that I needed to have a space and a time in order to make an effort to connect with God more than I ever have in the past.] When I arrived at the church, Aliento de Vida, whenever I hear a sermon or a message, it makes me think about a lot of different stuff, and it makes me reflect on various aspects of my life. It has also helped me grow a lot as a person and to mature a lot in my faith and in other areas of my life.

MP1

Hace poco, ayer para ser más exacto, he viajado adonde mis abuelos. Ahorita, me encuentro donde mis abuelos por parte de mi papá. Estoy feliz porque no vengo mucho a visitarlos. Es bueno compartir un poco con ellos, con mis primos, con mis tíos. Es bonito porque es una familia grande, pero todos viven cerca. También, acá nació mi papá, y hace poco ha cumplido años de que ha fallecido. También para visitarlo. No tenía la oportunidad de conocerlo, pero siempre me gusta un poco compartir con mis abuelos y hacer este tipo de cosa que no hago mucho.

Recently, yesterday to be exact, I traveled to visit my grandparents. Now, I am at my grandparents' house on my dad's side of the family. I'm happy because I don't come to visit them often. It's always nice to have some time to share with them, with my cousins, with my aunts and uncles. It's nice because it's a big family, but they all live close. [Mark: They don't live together, which is really common in Peru. Most families don't live together, but they live really close to each other.] Also, my dad was born there, and

recently was the anniversary of my father's death. I was able to go visit his gravesite. I never had the opportunity to know him [because he died before I was born]. I always like to visit a little with my grandparents and do this type of travel, which I don't do often.

MP2

Something interesting about me was when I was in college, I was pursuing my degree but also pursuing the things that I was passionate about. I had always done a lot of scuba diving, and I became a scuba diving instructor while I was in college. It was very enjoyable, and it's something that I don't do much anymore living in Colorado.

Algo interesante de mi cuando yo estaba en la universidad, estaba avanzando con mi carrera, pero también estaba haciendo las cosas que me apasionaban. Siempre había hecho mucho buceo, y me capacité como instructor de buceo. Es algo que siempre me gustaba mucho. Era muy agradable, pero es algo que no puedo hacer mucho en Colorado porque no hay mar cerca.

MP6

Let me start with a question to MP3 that you can answer or not answer if you like. What I would like to know, MP3, "What are your prayers for Venezuela? And how would you like us to pray for Venezuela?"

[MP3 – Ok. I'll answer. First, I always pray for people who have any kind of need, for those who have health problems, and for those with economic difficulties. Also, for my family. Also, for the situation there to improve in God's timing. Pray that this horrible situation would end, and everything would improve.]

I will pray for just that. For me, I just turned 71. When you become 70 or so, you realize that you are not going to be living here forever, which I'm fine with. Anytime. Tonight would be fine. What I found the most difficult though, and it struck me when a dear friend and mentor suffered a stroke. That happens more frequently when you get older. People you've grown up with, people you know become sick and suffer. That's what I wasn't ready for. That's just one of the facts of getting older. It increases my longing to be with the Lord.

Quiero comenzar haciendo una pregunta a MP3. No tienes que contestar si no quieres. ¿Cuáles son tus peticiones por Venezuela? ¿Cómo quieres que nosotros oremos por Venezuela?

[MP3 – Sí, puedo contestar. Siempre pido por las personas necesitadas, por las personas que están pasando por un problema de salud, o que está pasando por una situación difícil. También, por mi familia. También, para que la situación se vaya mejorando en el tiempo que tenga Dios para Venezuela, para que toda esta situación se acabe, y todo mejore.] Oraré por eso. En mi caso, recién cumplí 71 años. Cuando cumples 70 años a más, te das cuenta muy rápido que no vas a quedar aquí en la tierra mucho tiempo más. Me da igual si me parto hoy día o en la noche. Estaría bien conmigo. Lo que me fue más difícil a mi fue cuando me enteré de que un amigo cercano sufrió un derrame cerebral. Eso pasa con frecuencia cuando uno tiene más edad. Yo no estaba preparado para esa parte. Eso es parte de la vida cuando uno se envejece. Me da más ganas de estar con mi Señor.

MP5

Algo interesante de mí...creo que siempre menciono la forma en cómo llegué a Aliento de Vida. Fue un cambio radical en mi vida. Uno de los involucrados es MP1. Somos amigos de infancia, y un día me invitó a jugar fútbol. Me dijo, “Vamos a jugar con unos gringos.” Cuando fui, al principio, solo jugué. Pero, después, poco a poco invitándome más veces a jugar, y comencé a formar parte de ese grupo. Luego de eso, me invitaron al retiro. Allí fue donde ya un poco más comencé a estar más en la iglesia. Es interesante porque de una invitación a fútbol ahora estoy acá haciendo este proyecto de Justin. Eso es lo que siempre cuento porque me parece muy interesante eso, y un amigo que es la de infancia este involucrado. Creo que es gracias a él que estoy acá. Me corrijo. Fue gracias a Dios que usó a MP1 para estar acá. Es algo interesante que me pasó en mi vida.

Something interesting about me...what I almost always share is how I came to the church, Aliento de Vida. It was a huge, radical change in my life. One of the culprits is MP1. We have been friends since childhood, and one day he invited me to play soccer. He said, “We’re going to play soccer with some gringos.” I went that first time, and I just played. But, afterward, they kept inviting me back to play, and I began to form part of that group. After that, they invited me to a church retreat, and ever since that point, I started to become more involved in church activities. It’s interesting because from one invitation to come play soccer; now I’m here doing this project with Justin. This is something that I always tell because it’s interesting to me. And because one of my childhood friends is to blame. I believe that it’s thanks to him that I am here. Let me correct myself. It was thanks to God that he used MP1 to invite me. That’s something interesting that has happened in my life.

SECOND MEETING (FEMALE PARTICIPANTS)

August 25, 2019

Spanish Reader: FP1

English Reader: FP2

FP6

I feel kind of dumb. I didn't realize that these 72 people could heal people. I thought that was just the apostles or Jesus that could heal people. So, that struck me. What I would ask a scholar is what was their purpose. Was it just to say, "You're healed, and the kingdom is coming?" What all are they saying to them. I don't know what their purpose is really. It doesn't explain it really well about what they're supposed to do; I don't think. I mean what they're supposed to say, their message.

Me siento un poco tonta. No me di cuenta que estas 72 personas podían sanar a las personas. Yo solamente pensaba que Jesús o los apóstoles podían sanar a las personas. Así que eso me llamó la atención. Lo que le preguntaría a un erudito de la biblia, ¿Cuál fue el propósito? ¿Sanaron a las personas y dijeron ya el reino de Dios está cerca, y eso y punto? ¿O había algo más allá de su propósito? No explica, no profundiza mucho en lo que ellos supuestamente tenían que decir. ¿Cuál fue su mensaje, más que el reino de Dios está cerca?

FP5

A mi me llamó la atención el versículo 5. Yo lo entiendo, allí dice que la paz sea con ustedes, que eso es el mensaje que deben decir cuando entren en una casa. Entonces, también lo puedo relacionar que debemos nosotros mismos decir la paz, no tanto decir la paz sino también tratar bien cada vez que entramos a un nuevo lugar, a cualquier lugar. Creo que es importante, y los 72 tenían eso muy en claro porque como es un lugar nuevo. Nadie los conocía quizás, entonces podrían tener diferentes pensamientos. La pregunta que me haría, ¿por qué los tuvo que mandar de dos en dos? ¿Por qué no los mandó individualmente o en un grupo más grande?

Verse 5 really stuck out to me. As I understand it, it says there that peace to this house (with you all), and this is the message that they should say when they enter into a house. Also, I relate it to the fact that we ourselves should speak peace, not just speaking peace but also treating others well, every time we enter a new place, wherever that might be. [I related it to wishing or desiring peace for other people, not just desiring it for other people but bringing peace to any new place that we come to.] I believe this is important, and the 72 were sent out with this clear picture [speaking and living peace] as they were coming to new places where they had never been before. [It was important to be able to share that peace wherever they went.] The question I would ask is, "Why did Jesus send them in twos?" "Why not send them out by themselves or in a larger group?" "What was the significance of sending in twos?"

FP1

A mi me llamó la atención el versículo 4. "No lleses dinero, ni provisiones, ni sandalias, y no se detengan a saludar a nadie por el camino." Creo que nos está diciendo Dios del

desprendimiento que tenemos que tener de las cosas, y confiar en él. Es cuando uno planea algo, como un viaje, y yo estoy haciendo las cosas. Yo llevando mi cepillo, llevando mi ropa. Es como yo tengo el control de todo, y Dios me está diciendo que él va a controlar. Dios va a llevar el control de todo eso, y él me está diciendo que no me distraiga en la misión que tengo, y quizá deshacerme de mis distracciones para seguir la misión de Dios. Mi pregunta es si yo, realmente, dejaría el control a Dios de todo.

Verse 4 stuck out to me. “Do not take a purse, or a bag, or sandals, and do not greet anyone on the road.” I believe that God is telling us about the detachment that we have to have from the things we hold onto so tightly, and trust in him. It’s when someone is planning something, like a trip, and I am doing everything. [I’m planning what I’m going to take. I’m going to my toothbrush, and I’m going to take this thing or that thing.] I’m taking my toothbrush and packing the clothes that I need. It’s as if I have all the control in this situation, but what God is saying here is that he is going to control everything. God is saying that he is going to take care of these things and that my task is not to get distracted by anything else in this mission, and to try to get rid of any distraction in my life to follow God’s mission. [I took her question a little bit more personally, not so much for a scholar but reflecting on myself.] My question is if I would really give control to God for everything. [Would I trust God to take complete control in this situation, in his mission for my life?]

FP2

The verse that struck me was verse 3. It says, “Go. I am sending you out like lambs among wolves.” To me, that sounded really scary. I’m wondering if Jesus said that to me in person, and I’m looking him in his eyes, and he says that to me, how would I feel? It doesn’t sound good, honestly. So, I’m wondering how the people he talked to felt about that, if they were scared, and what they were feeling. I also wonder if he picked more than 72 people, and 72 people were the only one who would do it after he said that. The question that I would ask, I’m actually in California this weekend, and I had to borrow a Bible from my brother-in-law. It’s a translation and commentary called the Maxwell Leadership Bible. One of the things that he says in his commentary, which I thought was very interesting, was that it says, “We have reason to believe that both men and women made up this group of trainees.” That made me wonder, who made up these 72 people? Was it families? Was it couples? Was it men? Was it women? It really made me wonder who these people were. This is the question I would ask, “Who were these people?”

El versículo que me impactó fue el versículo 3, donde dice, “Vayan y tengan en cuenta que los envío como corderos en medio de lobos.” Para mí, eso sonó muy fuerte. Me dio mucho miedo, espantoso. Me pregunto, si Jesús me dijera eso, directamente a mis ojos, ¿cómo me sentiría? No suena bien, sinceramente. Entonces, me pregunto de cómo se sentía la gente con quienes estaba conversando en ese entonces. ¿Tenían miedo? ¿Qué estaban pensando? ¿Tenían preocupaciones? También, me pregunto si Jesús realmente escogió a más que 72 personas, pero realmente muchos rechazaron y solamente 72 aceptaron la misión. La pregunta que yo haría, actualmente estoy en California este fin de semana, y tenía que pedir prestar una Biblia de mi cuñado. Es una traducción que tiene comentarios bíblicos que se llama el Maxwell Leadership Bible (una Biblia de un hombre

que es experto en liderazgo, se llama John Maxwell y hace unos comentarios en esa Biblia). En sus comentarios, que me pareció muy interesante, él comenta que es muy probable, o sea tenemos muchas razones por pensar, que el grupo consistía de hombres y mujeres, no solamente hombres. Eso me hizo reflexionar mucho en el grupo. ¿Quiénes estaban los 72 en el grupo? ¿Eran familias? ¿Eran parejas? ¿Eran hombres? ¿Eran mujeres? Eso es la pregunta que yo haría, ¿Quiénes eran estas personas?

FP4

The part that stood out to me kind of relates to FP5's comment but in verse 7. They are not moving from house to house. They are eating what they're given. I just thought that that's really interesting because they're not inflicting themselves on anybody. They are being very peaceful. I guess I should have noticed what FP5 had mentioned, but it really is bringing peace to the house. The question I would ask is, "Why don't they greet anyone on the road? Is there something special about being in town and being around people who can see your act of God? Or is it because they're meeting more than just a small group of people, they're trying to meet larger groups of people?" I don't understand why you wouldn't just share with everybody.

La parte que me llamó la atención fue parecida al comentario de FP5, pero en versículo 7. No estaban yendo de una casa a otra. Estaban comiendo lo que les ofrecían. Me parece muy interesante porque no estaban imponiéndose a nadie. Eran muy tranquilos y pacíficos. [Así en ese versículo dice, "Quédense en esa casa. Coman y beban lo que ellos les ofrezcan porque los que trabajan merecen recibir a su sustento. No vayan de casa en casa."] Jesús les dijo para que se quedaran en una casa. Ellos no estaban imponiéndose a las personas. Estaban viviendo un mensaje de paz. Como que llamaba mucha la atención esa parte, con la misma idea que dijo FP5, que ellos estaban llevando paz a los lugares adonde iban. La pregunta que haría es, ¿Por qué Jesús les dijo que no se detuvieran a saludar a nadie por el camino? ¿Había algo especial de estar en el pueblo o de estar en la presencia de personas que podían ver los actos de Dios como la sanación? ¿Su propósito fue compartir con grupos más grandes y no con grupos pequeños? No entiendo por qué no compartir con cada persona, incluso con las personas que ellos encontraron en el camino.

FP3

A mi me llamó la atención los versículos del 3 a 5, donde dice, "Vayan y tengan en cuenta que los envío como corderos en medio de lobos. No lleven dinero, ni provisiones, ni sandalias. No se detengan a saludar a nadie en el camino." Mi pregunta es, "¿Con qué propósito Jesús les dice a las personas que envió que ellos son como corderos en medio de lobos? ¿Es porque esas personas que rodeaban los mensajeros eran una amenaza?" Porque al ser lobos, claramente ellos son una amenaza a los corderos. ¿Cómo deberíamos sentirnos al respeto? Mi segunda pregunta era, "Por qué no debemos tener interacciones con las personas," pero FP1, al intervenir, la respondió. Dijo que debemos enfocarnos en la misión. Ellos debían enfocarse en la misión que les mandó Jesús, y eso eran distracciones. Para mí, eso fue una respuesta.

Verses 3 to 5 stuck out to me, where it says, “Go, I am sending you out like lambs among wolves. Do not take a purse, or bag, or sandals. Do not greet anyone on the road.” My question is, “What was the purpose of Jesus telling the people that he was sending them like lambs among wolves? Is it because those people who were around them on this mission were a threat?” Because wolves are obviously a threat to sheep. How should we feel in relation to that message? My second question was, “Why not greet anyone on the road,” but FP1, in her response, answered this question. FP1 said that we should focus completely on the mission. We should not get distracted by anything else. The 72 should have focused on the mission that Jesus sent them on, and these things were distractions. For me, this was an answer to my question.

FP6 (de/about FP5)

FP5 said that she was struck by verse 5, where they are to bring peace on the house that they are staying in. The emphasis being on not wishing or desiring peace but to bring peace to any place that we come to. These people were coming to new places, so it was important to bring peace. The question she had was, “Why did he send them two by two?”

FP5 dijo que le llamó la atención el versículo 5, donde Jesús les manda a llevar paz a las casas donde se quedaban. El énfasis siendo no solamente desear paz o querer paz para las casas, pero para llevar y traer paz a esos lugares. Esas personas estaban llegando a lugares nuevos, tal vez desconocidos, y fue muy importante traer paz a esos lugares. La pregunta que ella tenía fue, “¿Por qué los mandó de dos en dos?”

FP5 (de/about FP6)

Para FP6, dijo que le sorprendió de que cómo estas personas podían también sanar. Porque creo que la mayoría supone, o sabemos que Dios es el que tiene ese poder de sanar y curar. Entonces le sorprende cómo es que Dios les mandó a cada uno de los discípulos, es el mismo poder para poder transmitir ese poder y sanar a las otras personas. Su pregunta de ella acerca del propósito que tiene Dios, con la acción que vayan ellos a sanar y decir el mensaje de Dios. ¿Había algún otro propósito más? La Biblia, lo hice al más en general, no es tan especificado, yo me haría las mismas preguntas, si tenía algo detrás de eso Dios. Dios lo planifica todo, entonces es un sentido que lo iba a hacer más adelante.

For FP6, she said that it surprised her how these people could also heal the sick. We all know that God has the power to heal and cure. So, it was surprising to her that God had given that ability to all those people, to be able to do these amazing acts of healing. Then her question was about God’s purpose for this sending mission, with them going to healing and announce the message of God. Was there another purpose to the mission? [What was the purpose of all that?] The Bible, and I’m talking in general terms because it’s not very specific, I would ask myself the same questions, if there was something that God had behind all of this [that is difficult to see]. God plans everything and knows what his purposes are further down the road, so maybe he has a very clear idea. [I’m asking the same question. What exactly is the purpose?]

FP1 (de/about FP2)

FP2 habló del versículo 3. Para ella, sonaba muy fuerte, que somos corderos en medio de lobos. Le daba miedo. Ella se preguntaba que, si Dios le dijera eso a sus ojos, ¿cómo se sentiría ella? Ella se preguntaba, ¿cómo se sentían las personas de ese entonces? ¿Tenían miedo? ¿Preocupaciones? También otra cosa que se preguntó es que, si él escogió realmente a 72 personas o si escogió a más y rechazaron. La pregunta que ella hizo fue, ¿Quiénes eran esas personas? ¿Eran hombres? ¿Mujeres? ¿Parejas?

FP2 spoke about verse 3. For her, it sounded really strong and challenging, that we are lambs in the midst of wolves. It is a scary thought for her. She asked herself that if Jesus said these exact same words to her, looking in her eyes, how would she feel? Then, she asked, how did those people feel that Jesus asked? Were they scared? Did they have worries? Then, she asked the question, did Jesus really just ask those 72, or did he ask a lot more and lots of people rejected the call? Then the question she asked was, who exactly were these people? Were they men? Women? Couples?

FP2 (de/about FP1)

FP1, I could really relate to what you said. You talked about verse 4. “Don’t take anything with you.” You talked about how we needed to be detached from what we hold onto and trust in Jesus. And you talked about how, if you go on a trip, you plan everything out, and you’re in complete control. I completely understand because I am that way, too. But in this case, God wanted to be in control. He’s saying, “I’m going to take care of these things.” Jesus is telling us that our task is not to get distracted. Then, the question is, do you trust God to take complete control in your life? That’s a question that I ask myself daily.

Me he relacionado mucho con lo que dijiste, FP1. Hablaste del versículo 4. “No llevar nada.” Hablaste del desprendimiento que debemos tener de las cosas, y confiar en Jesús. Y hablaste del hecho de que, cuando tú vas a un viaje, tú planificas todo y tienes todo el control. Yo te entiendo a la perfección porque yo soy exactamente así. Pero en este caso, Dios quería tener el control. Él está diciendo, “Yo voy a encargarme de esas cosas.” Jesús nos está diciendo que nuestra tarea es no distraernos. Entonces, la pregunta es, ¿Confías en Dios 100% para tomar el control de tu vida? Eso es una pregunta que me hago a mi misma diariamente.

FP4 (de/about FP3)

FP3 spoke about verses 3 through 5. She was asking the question, What was the purpose of sending lambs to wolves? Also, were the people around them a threat? How would we feel in relation to that message if we were sent to be around wolves? Then, her question was, why not greet anyone on the road? She said that she felt she got an answer earlier from somebody else’s comment that it’s really about focusing on the mission, and don’t get distracted.

FP3 habló de los versículos 3 a 5. Ella estaba haciendo la pregunta, ¿Cuál fue el propósito de mandar corderos en medio de los lobos? También, ¿eran las personas que los rodeaban una amenaza para los enviados? ¿Cómo nos sentiríamos nosotros si Dios nos mandara a

llevar el mensaje en medio de lobos? Su pregunta fue, ¿por qué no detenerse para saludar a nadie en el camino? Ella pensaba que recibía una respuesta a esa pregunta de FP1 cuando ella dijo que la idea es no distraerse de la misión.

FP3 (de/about FP4)

Lo que a FP4 le llamó la atención fue semejante a lo de FP5, pero en el versículo 7. Ella dice que ellos no se mueven de casa en casa. Ellos comen lo que se les da, y son muy pacíficos. Son personas de paz. Eso fue lo que exactamente le llamó la atención, junto con FP5, saber que son personas de paz. Su pregunta fue, ¿Por qué no saludan a las personas en el camino? ¿Su propósito fue compartir con un grupo grande? ¿O Jesús quería que viera algo más grande? ¿Por qué no compartirles con todas las personas, incluso los que vieron en el camino, o no compartir el mensaje también con las personas con quienes saludaron en el camino?

What stuck out to FP4 was similar to FP5 but in verse 7. She mentions that they stay wherever they are. They don't move from house to house. They eat what the hosts give them, and they are very peaceful. They are people of peace. That was exactly what stuck out to FP4, similar to FP5, knowing that they are people of peace. Her question was, why not stop to greet people on the way? Was the purpose to only share with larger groups of people? Did Jesus want them to see something larger? Why could they not share with everyone, including those they met on the road, or not share the message also with the people they greeted on the way?

FP6

I've already said that I'm a Kindergarten teacher, right? Then, here's the interesting thing. I don't like ice cream. I'd rather drink water than eat ice cream. I like soda, but I don't like ice cream.

Ya he dicho que soy profesora de Kinder, ¿no? Entonces, acá está una cosa interesante. No me gusta el helado. Prefiero tomar agua que comer helado. A mí me gusta la gaseosa, pero el helado no.

FP5

Ahora no sé qué decir de mí. A mí me gusta el helado. La verdad me gusta un montón los dulces. Soy una persona dulcera, como dice acá, como muchos postres. Ya saben que soy estudiante. Tengo 21 años, y estudio publicidad. Es diferente que marketing, es una larga explicación. Sería un poco más como la persona encargada que hace campañas publicitarias como los comerciales o revistas. Es para hacer como publicidad un poco. Trabajaría yo con gente de marketing, y los de marketing me hace la historia de lo que tengo que vender, y yo hago la historia para convencerlo. Soy la hija única que es algo interesante de mí. Vivo con mis abuelos y mis padres.

Now I don't know what I should say about myself. I like ice cream. The truth is that I love sweets. I have a sweet tooth and like desserts. You know that I'm a student. I am 21 years old, and I study advertising. It's different than marketing. It's a long explanation to explain [my course of study]. It would be a little like the person in charge of public

announcement campaigns in newspapers or magazines. It is like advertising. I would work with people in marketing, and the marketing people would give me the history of what I have to sell, and I make the story to convince them. [Marketers come with a product to sell, and I come up with a story to sell the product.] I am an only child, which is something interesting about me. I live with my grandparents and my parents.

FP1

Creo que todo lo que Dios me da, las pruebas y todas las cosas, para mí son muy importantes. Tengo dos hijos y un esposo. No son perfectos, pero tienen muchas cosas buenas. Para mí, algo que fue muy importante fue cuando mi papá murió y escuchar que pidió perdón. Eso fue algo muy importante para mí. Es importante que ahora mi mamá me acompaña a la iglesia, a los desayunos, es importante. También, hace 8 años conozco de Dios. Conocía de él, pero no a la profundidad de ahora. Ahora, me doy cuenta que mi vida ha cambiado mucho, estando con Dios. Me siento más importante. También, amo a los niños. Mi deseo es que mi hija se case con un negrito, y mi hijo también, y ¡que me den nietos negritos! Estoy casada con un negrito.

There's a lot of things that I'd like to share. I believe that everything that God gives me, the trials and everything, for me, are very important. I have two kids and a husband. They're not perfect, but there are a lot of good things about them. Something very important in my life was when my father passed away [almost two years ago] and hearing that he asked the Lord for forgiveness. This was something very important for me. It's important because now my mom goes to church with me and goes to the breakfast Bible studies with me. Also, eight years ago, I came to know the Lord. I knew about God then, but not to the depth that I do now. Now, I realize that my life has changed a ton, being with God. I feel more important. Also, I love children. I desire for my daughter to marry a dark-skinned man, and my son to marry a dark-skinned woman, and for them to give me dark-skinned grandchildren! I am married to a dark-skinned man.

FP2

An interesting fact about myself is that when I was in college, I was on the equestrian team, and I rode in horse shows a lot.

Algo muy interesante de mí es que cuando yo estaba en la universidad, yo estaba en el equipo equitación, y montaba caballos mucho en competencias.

FP4

This might be TMI (too much information). I am pregnant with twins, and I feel sick and hot but happy. [FP1 – I am a twin myself.]

Eso podría ser demasiada información para ustedes. Estoy embarazada con gemelos, y me siento mal con náuseas, tengo mucho calor, pero estoy muy contenta. [FP1 – Tengo una melliza.]

FP3

An interesting fact about me is that I used to be really, really shy. Making friends was really hard for me. I used to shake when I met new people. Another interesting fact is that I live with my sister. It's only the two of us. Also, I adapt well. It was really easy for me living in Peru. I got used to it really fast. That is something that I learned about myself, that I can adapt really easy to different places and different people. I'm really happy about it.

Un dato muy interesante de mi es que yo era muy, muy tímida. Hacer amigos para mi era muy, muy difícil. Temblaba cuando conocí a nuevas personas. Otro dato interesante es que solo vivo con mi hermana, nosotras dos. Me adapté muy rápido al Perú. Muy fácil, y es algo que descubrí de mi misma. Me puedo adaptar muy fácil a diferentes lugares y a diferentes personas. Estoy muy feliz porque descubrí que me puedo adaptar fácilmente.

THIRD MEETING (MALE PARTICIPANTS)

September 1, 2019

English Reader: MP6

Spanish Reader: MP5

MP1

A mi lo que me llamó la atención fue el versículo 9, en la parte donde dice, “Sanen a los enfermos de ese pueblo y díganles que el reino de Dios ya está cerca.” A mi me parece muy interesante poder transmitir o tener el poder de ayudar a otras personas y brindarles ese mensaje. Me hace mucho recordar la historia de Moisés cuando ellos tenían que estar preparados en cada momento para irse de Egipto. Esa parte me hace recordar mucho cuando hace mencionar que el reino ya está cerca, que estén preparados. La pregunta que yo le haría a un experto sería, ¿qué requisito yo debo tener para ser parte del 72?

What stuck out to me was verse 9, where it says, “Heal the sick who are there and tell them that the kingdom of God has come near.” I find it very interesting to be able to transmit or have the power to help other people provide them with that message. It reminds me a lot about the story of Moses when the people always had to be ready in a moment’s notice to leave Egypt. It makes me think about that a lot because when it says that the kingdom of God is near to you, it’s this idea that they always needed to be ready. It’s close at hand; you need to be ready. The question that I would ask an expert would be, “What kind of requirements were necessary to be a part of that group of 72?”

MP2

What captured my attention was verse 2, the phrase that the harvest is plentiful, but the workers are few. Specifically, it brought to my mind a vision of just a few workers, which throughout the course of our discussion has made me feel bad for them, but then I had this vision of them with baskets that are overflowing from the harvest. The question that I’d ask of a biblical scholar is from verse 5. Knowing that things were taken and perceived differently in that time, what would happen if you wished peace into that home that you came into and the peace was not received well? Would there be dangerous or unpleasant consequences for that bearer of peace?

Lo que me llamó la atención a mi fue el versículo 2, donde dice que la cosecha es mucha pero los trabajadores son pocos. Específicamente, me hizo pensar una visión de pocos trabajadores, que en el principio me daba pena (me sentía mal por ellos), pero después tuve una visión de ellos regresando de la chacra con canastas llenísimas del fruto de la cosecha. La pregunta que yo haría a un experto de la Biblia sería de versículo 5. Sabiendo que las cosas se tomaron y se percibieron de manera diferente en esa cultura, ¿qué sucedería si deseara paz en ese hogar al que entró, y la paz no fue bien recibida? ¿Habría consecuencias peligrosas o desagradables para ese portador de la paz?

MP6

One of the things that is striking me now, and every time you read it a different aspect can strike you, is what power and authority they have compared to what they must not take. They have the power of Jesus. They have the power of the prophetic word. They

have the power of the gifts of the Spirit to bring healing, on the one hand. On the other hand, they are not to take supplies with them. This contrast is what grabs my attention. In both cases, they are reliant on something outside of them. The power comes from God, and the supplies are to come from those who hear them. So, there is very little in self-reliance among the 72. They are relying on God, and they are relying on people. It seems to me that the first question we shouldn't ask about our mission is what we have to bring to it. It's what God brings to it and what he promises to be delivered. It's not an inventory of my gifts or my strengths. It's an inventory of my faith that God will provide. My question for the biblical scholar comes from beyond this text but can read back into it. Jesus doesn't mention the Holy Spirit directly in this passage, but mentions healing and implies the gift of the Spirit. Later, Jesus speaks of the Holy Spirit and of Satan. So, my question is, how did Jesus's view of the spirit world and our involvement with it shape his sending out of the 72, with the Holy Spirit over against Satan?

Una cosa que me llamó la atención esta vez, y cada vez te llama la atención una cosa nueva, es el poder y la autoridad que tenían ellos comparado a lo que no pueden llevar en el viaje. Ellos tenían el poder de Jesús. Ellos tenían la palabra profética. Ellos tenían el poder de los dones del Espíritu de sanar, en una mano. [Esas cosas llevaban.] En la otra mano, ellos no podían llevar nada [bolsa, dinero, mudo de ropa]. El contraste entre estas cosas me llamó la atención. En ambos casos, ellos tenían que confiar o depender de otras personas, no de si mismos. En el primer caso, de las cosas que Dios le hubiera dado, ellos tenían que depender de Dios para recibir esas cosas. En el segundo caso, ellos tenían que recibir de la gente con quien estaban compartiendo el mensaje. Ellos tenían que recibir dinero, comida, un lugar para hospedarse, de otras personas. En cada cosa, ellos tenían que depender de otra persona, [no de si mismos]. Me parece que la primera pregunta que no deberíamos hacer sobre nuestra misión es qué tenemos nosotros que aportar o llevar. Es lo que Dios aporta y lo que él promete ser entregado. [Es lo que Dios va a proveer para que se cumpla su misión.] No es un inventario de mis dones o mis fuerzas. Es un inventario de mi fe. Dios va a proveer. Mi pregunta que yo haría es un poco más allá. No se encuentra exactamente en este texto, pero se puede aplicar a este pasaje. Jesús no menciona específicamente el Espíritu Santo en este pasaje, pero implica la obra del Espíritu Santo cuando habla de la sanación. Después, Jesús habla del Espíritu Santo y de Satanás. Entonces mi pregunta es, ¿cómo la perspectiva de Jesús del mundo de los espíritus y nuestra participación en él moldeaba su envío de los 72, con el Espíritu Santo contra Satanás? [¿Cómo influenciaba la perspectiva de Jesús sobre el mundo espiritual, o sea de los espíritus, del Espíritu Santo y de Satanás, cómo influenciaba su perspectiva de esas cosas en la misión de Jesús, en lo que estaba mandando a los 72 a hacer, especialmente en cuanto a la obra del Espíritu Santo y también la obra de Satanás? Eso, Jesús menciona bastante en Lucas 11, que viene después.]

MP5

Hoy día como no me he llamado algo en específico. Trataba de leer, y algo que capturó a la idea de los versículos 10 y 11. Es muy fuerte porque es como si alguien no te recibe, yo lo veo así y no sé cómo será, si alguien no te recibe, véngate. Eso me da mucho que pensar porque si yo estoy yendo a hacer una misión, y no me recibe bien, lo que yo haría sería reprimirme u ocultarme. No sería capaz de hacer eso, de decir esas palabras y hacer

eso, no creo. Es como que me haga un berrinche, que alguien no me reciba a la Palabra, y como que me estoy yendo y le digo, “El reino de Dios está cerca ya, el reino de Dios está cerca,” y me voy. Trato de imaginarme, una escena de lo que dice, solo me imagino eso. También me doy cuenta en que Dios me dice que si alguien no recibe mi mensaje, no es digno de estar conmigo. Lo que más me llamó la atención es que él me da el poder de yo poder decir eso a otras personas. La pregunta que haría a un experto de la Biblia sería sobre el versículo 10 y 11. ¿Por qué decir esas palabras o sacudirse el polvo de los pies y no solo tratar de persuadir y hacer que la persona logre entender el mensaje de Dios? Algo que yo he aprendido es no recibir un “no” por respuesta. Entonces, alguien que me diga eso, si antes me lo decía, si antes yo leía esto, como te dije, me reprimiría. Pero, ahora, trataría de hacer todo lo posible para que esa persona o ese pueblo entienda.

Today, there wasn't a particular spot that jumped out to me. I read over the passage again, and something that I was able to take in was from verses 10 and 11. [This part] is really strong because it's as if they don't receive you well, at least I see it this way, and I don't know how it was exactly, if they don't receive you well, get revenge on them. This gives me a lot to think about because if I am sent on a mission, and others do not receive me well, I would retreat or hide myself. I wouldn't be able to do that [shake the dust in protest] and say those things. [Thinking about in my case, if I'm sent out on a mission like this, and the people don't receive my message well, then I would tend to hide or retreat. I don't feel like I would be capable of going out and telling them to listen or else.] It's like someone throwing a temper tantrum, a *berrinche*, they don't receive my message, and I'm throwing a temper tantrum. I'm like a child, and as I leave town, I make the final word, “the kingdom of God is coming, listen up, the kingdom of God is coming.” Then, I leave [as I'm throwing this temper tantrum]. I'm trying to imagine this scene, and this is all that I imagine. Also, I realize it's as if Jesus is saying, “If someone doesn't receive your message, then they are not worthy to be with me.” What's really striking to me is that Jesus gives me the ability and power to say that to other people [if they're not receiving the other message]. The question I would ask a Bible scholar would be about verses 10 and 11. Why say these words or wipe the dust off of their town from your feet, and why not try to persuade them or help them to understand the message of God? [Why cut it off and not go any further?] Something that I have learned is to not take “no” for an answer. Before, if somebody would have told me this, I would have been hard on myself and hid. But, now, I would try to do everything possible so that they or the town would understand the message.

MP3

Al igual que MP2, me llamó un poco la atención sobre el versículo 2. Sobre todo, es la parte que dice, “Por eso, pidan al dueño de la cosecha que envíe trabajadores para recogerla.” Me llamó más la atención que todo porque a pesar de que tenían mucha abundancia, tenían muchas cosas, pero a pesar de todo les faltaban personas para que ayudaran. No tenían lo suficiente, lo que era necesario en ese momento. Me hace también pensar en la vida de nosotros, que a pesar de que podamos tener ciertas cosas que hayamos obtenido o por cierto motivo, pero de igual manera, siempre vamos a necesitar de Dios, y siempre nos va a ayudar en todo momento. También me llamó un poco la atención el versículo 5, donde dice, “Cuando entren a una casa, díganles que la paz sea

con ustedes.” Por lo menos, en mi caso, daré un ejemplo de mi vida personal. Me hace recordar cuando estaba joven, a veces me daba, ir a una casa y sentir como si no fuera bien recibido o como te fueran a rechazar. Entonces, a pesar de que te rechacen, de igual manera, siempre hay que dejar, o la intención que tengas, te la recompensa Dios, y la bendición que tú puedes dar, así se le regresa a la persona. La pregunta que yo haría a un experto de la Biblia sería, ¿por qué no hubiera más trabajadores para recoger la cosecha? Era como haber enviado a los 72, y ellos iban a ayudar. Me preguntara, si en el pueblo, era muy chico y hacía falta más personas que ayudara. ¿No era suficiente? ¿O era que la abundancia era superior?

Similar to MP2, verse 2 really stood out to me. Especially the part that says, “Ask the Lord of the harvest to send out workers into his harvest.” What most stuck out to me about this verse was that despite the fact that there was an abundance in the harvest field, there was not the necessary amount of workers for that abundance. They did not have a sufficient amount of workers for what was necessary in that moment. It makes me also think about our lives. Even if we have an abundance of things that we’ve been able to acquire, despite the abundance, we will always need God, and he is going to help us always. Also, verse 5 stood out a little to me, where it says, “When you enter a casa, say to them ‘Peace be on this house.’” For example, I will give an example from my personal life. It reminds me of when I was younger, when I would go visit a place or go visit someone’s home, sometimes there would be a certain level of rejection, where the people would not receive us well, but despite how other people might react, it’s up to every person if they’re going to make a choice to try to bless and to try to give peace to the people that they are around. If other people don’t receive that blessing, that peace, then it’ll come back to you. [It’s the idea that the person giving the peace has the choice to determine their attitude.] The question that I would ask a biblical scholar goes back to asking the Lord of the harvest to send out more workers into the harvest field. Why is Jesus asking to send out more workers? He was sending out 72. In the villages they were going to, they needed more workers. Was the abundance in the harvest field so great that there was that much need for more workers? [Why were there so few workers?]

MP4

I took a different approach on verse 4 than MP6. I took it as an urgent task. Drop everything. Don’t greet anybody. Stay focused, and do it now. Why do I now not see that urgency, especially when they are saying that the kingdom is near to be the same as now? And, then, in verse 7, it says to stay in that house. Why just stay put? If people are receiving it, and they are asking you to stay, why not stay there and then go to other houses? Why stay in one place? To what MP3 Miguel said, his question on the harvest is plenty, why wouldn’t you want to go to multiple houses to try to get the workers? My question for the scholar would be, Jesus has sent others in the past, the 12, we’ve read that in other parts, why is Luke the only one talking about the 72?

MP6 habló del versículo 4, pero yo tomé otra forma de pensar. Yo lo tomé como algo muy urgente. Deja todo. No saluden a nadie. Enfócate en la misión, y hazlo ahora. ¿Por qué yo no veo la misma urgencia hoy en día? Dice que el reino está cerca, y debe ser igual hoy en día. De ahí, en versículo 7, dice que se quedan en esa casa. ¿Por qué

quedarse en un solo lugar? ¿Por qué no irse de casa en casa? Si la gente en ese pueblo está recibiendo a ese mensaje, ¿por qué quedarse solamente en ese lugar? ¿Por qué no irse de casa en casa? Igual que lo que dijo MP3 Miguel, si dice que la cosecha es mucho, que hay una abundancia en la cosecha, ¿por qué no ir de casa en casa? Mi pregunta para el erudito sería, Jesús, antes de este momento, había mandado a los 12 [con una misión muy parecida], entonces, ¿por qué solo encontramos la historia de los 72 en el libro de Lucas y no en los otros libros [de la vida de Jesús – Mateo, Marcos, Lucas, y Juan]?

MP1 (de/about MP2)

No entendí bien lo que dijo en la parte del versículo 2. Creo que en esa parte se cortó la comunicación. Entendí bien lo que dijo acerca sobre que hay mucho cultivo, pero son pocos los trabajadores. No me quedó claro todo. No sé si podría explicar.

[MP2: Yo estaba hablando de cuando lo leí la primera vez de los pocos obreros, me preocupaba. Después, pensé que tuve una visión de pocos obreros regresando con canastas llenísimas de fruto de la cosecha.]

Ahora entiendo. Me gusta la forma de pensar de que se puso la situación de que para los trabajadores en ese momento era muy difícil. Acá nos vamos dando cuenta un poco de que lo que nos permite leer esto constantemente, nos hace ver de otras formas distintas. El último que mencionó, es verdad, el trabajo era difícil para ellos, pero los beneficios eran también mejores. Su pregunta también me llamó mucho la atención, qué difícil sería a esas personas, me imagino que nada bueno porque llevar la bendición de Dios, me da curiosidad, me da qué pensar, que cosa podrían pasar.

I didn't understand what he said about verse 2. I believe the audio cut out during this part. I understood when he talked about the harvest is plentiful, but the workers are few. But not everything was clear. I don't know if he could explain it again.

[MP2: It was me talking about how when I read it initially, it was concerning. Then I thought I had this vision of just a few workers coming back and their baskets overflowing.]

I understand now. I like the idea that you were thinking about putting yourself in the shoes of the workers and that it must have been really challenging. What we realize as we read this passage more and more, it allows us to see the text from different perspectives. The last thing that he mentioned, which is true, the work for them was difficult, but the benefits were also better. His question also stood out to me, how difficult it would be for those people, I don't imagine anything good for those carry around the blessing of God [as they share it with others]. It makes me curious about what would happen to them. [It would be really difficult to deny the blessings that God would offer you, but if you do, what would happen to you?]

MP2 (de/about MP1)

In listening to MP1 speak earlier, I like how he talked about the power of God and that they have the ability to share that power with others. It also, in a way tied in with MP4's comments, where he talked about the urgency of the journey when MP1 spoke about the story of Moses. With that, Moses's people had to be ready to flee Egypt. They had to be ready to go at a moment's notice. Because if the kingdom is near, he spoke about if the kingdom is near, then we must be ready, not just to go, but we must be ready for that fact,

that the kingdom is near. I really liked MP1's question about what requirements would have been made to join the 72. That's not something that I had thought of before. Then, I start to selfishly think about my own unworthiness in all that, but that wasn't something that I had thought of before, the criteria and selection for that group.

Al escuchar los comentarios de MP1, me gusta mucho como MP1 enfatizaba el poder de Dios y como ellos tenían la habilidad o capacidad de compartir y transmitir ese poder a otras personas. También se relacionaba un poco con los comentarios de MP4, cuando él hablaba de la urgencia del viaje [de siempre estar preparados], cuando MP1 habló de la historia de Moisés y el viaje de los israelitas saliendo de Egipto. Por eso, el pueblo de Dios tenía que estar preparado para salir de Egipto en cualquier momento. También, si el reino de Dios está cerca, él habló de que, si el reino está cerca, entonces nosotros debemos estar preparados, no solo para salir, pero listo para recibir el reino de Dios. Me gustó mucho la pregunta que MP1 haría sobre los requisitos para entrar al grupo de los 72. No se me ocurrió antes esta pregunta. Me puse a pensar en el hecho que yo no me considero digno, tal vez, de estar en ese grupo. Nunca había pensado de esa pregunta, ni de los requisitos de ser uno de los 72.

MP6 (de/about MP5)

MP5, I hear your concern about verses 10 through 12. I think I understand your concern. I'm more of a student than a scholar, but let me say this. When a town rejects the two, they are not just rejecting the two guys. They are rejecting the king who sent them. That's serious. We don't like to take no for an answer, but God does. It's serious to tell God, "no." I think it's harder to say "yes" to God after we've said "no" many times. I hear your concern. I don't think we want to sound harsh to people. We want to sound like we're welcoming them, but it is serious business. I think we pray that we have the authority, but that we have no temper tantrums.

MP5, yo escucho tus preocupaciones sobre los versículos 10 a 12. Creo que entiendo tus preocupaciones. Soy más un estudiante que un erudito, pero déjame decir esto. Cuando el pueblo rechaza a los dos, no solamente están rechazando a esas dos personas. Estás rechazando al rey quien los mandó. Eso es muy grave. No nos gusta recibir un "no" como respuesta, pero Dios sí. Dios lo toma muy en serio. Es muy serio decirle "no" a Dios. Creo que es mucho más difícil decirle "sí" a Dios después de haberle dicho "no" muchas veces. Yo entiendo tu preocupación. No creo que queramos parece muy severos y duros con la gente. Queremos recibirlos y darles la bienvenida, pero es muy fuerte rechazar al rey. Creo que debemos orar que tengamos la autoridad, pero que no hagamos berrinches.

MP5 (de/about MP6)

Sobre lo que dijo MP6, es muy cierto. Sobre yo, como mi persona, no tengo esa autoridad como para decir eso. Por eso, yo decía eso. Es muy cierto lo que dices. Algunas veces trato de opinar, por ejemplo, lidero algunas cosas en la iglesia y siempre le digo a Mark que es muy difícil yo dar mi opinión. Pero no siempre es bueno callarse. Tengo que mejorar en eso. Sobre lo que dijo MP6, el depender de Dios y de las personas que recibían el mensaje. Es muy interesante porque somos unas personas dependientes, pero algunas veces dependemos de la tierra misma que de Dios. Entonces, yo pienso que es

nuestra naturaleza depender de alguien. Solo de quien depender. También mencionó sobre la fe en ir y confiar en Dios en esa misión que tuvieron los 72 y sobre ir desarmado. Yo hablé sobre la armadura de Dios la semana pasada. Me da mucho que pensar en eso, en la fe y la confianza que debemos tener a Dios. No necesitamos llevar nada sino la confianza y la Palabra de Dios.

What MP6 said is very true. Thinking about my own self, I don't really feel like I have that authority within me to say those things, so it's a little bit challenging for me. It's true what you are saying. Sometimes I try to give my opinion, for example, I lead a few things at church, but I always tell Mark that it's very difficult for me to give my opinion. But, it's not always good to be quiet and keep your mouth shut. I need to get better at that. [Sometimes you've got to speak up.] About what MP6 said, he talked about relying on God and other people, those who received the message. It's a very interesting point because we are dependent people. Sometimes we depend on earthly things more than we depend on God. It's natural for us as humans to depend on something or someone. The question is, who are we going to trust? He also mentioned the faith in going and trusting in God on this mission that the 72 had and to go unarmed without provisions. Last week I preached on the armor of God. It gives me a lot to think about with this idea of the faith and trust that we should have in God. We don't need to carry anything with us. We just need to trust in God and in his Word.

MP3 (de/about MP4)

Estuve escuchando a un poco de lo que estaba mencionando cada uno. Me pone a pensar mucho porque cada punto, a medida que vamos yendo en la vida, tenemos diferentes puntos de vista y cosas que podamos ir aprendiendo siempre, así sea algo pequeñito. Entonces, me hace pensar cuando estaba un poco más joven, porque cada persona siempre tenía preguntas o cosas que quisiera saber más, pero medida que va pasando el tiempo, siempre las respuestas se van dando solo y uno va aprendiendo cada vez un poco más. Entonces, cada vez que vamos leyendo la Biblia, siempre vemos en cada enseñanza que podamos recibir, siempre es para aprender algo nuevo. Por eso, cada vez que alguien da un mensaje o enseñanza, siempre es bueno pensarlo de cierta manera y tomarlo de cierta necesidad de aprender mucho más. Sobre lo que comentó MP4, me llamó la atención la forma de que él lo ve. Ellos necesitaban dejarlo todo para irse a esa misión, como algo del momento y ya. También, él dice que ve a esa urgencia, como algo que se podría ver en estos días, de personas o situaciones que puedan pasar, que a veces que necesitan un poco de Dios, un mensaje, o cualquier cosa que puedan recibir para aprender o cambiar un poco la forma de ver ciertas cosas. También, tenía una pregunta a MP4. En la última parte, él decía que, si las personas necesitaban ayudar, como los 72 que fueron enviados, ellos fueron con la intención de ayudar, ¿por qué pensaría de que todos serían bien recibidos si no saben cómo los podría recibir? En esa parte, yo no entendí lo que él quiso comentar allí. Fue algo de lo que él comentaba de la última parte, de cuando ellos, de urgencia, cuando Dios los envió, ellos necesitaban algo. [Mark: ¿Tal vez, la parte, MP3, cuando está hablando de quedarse en un solo sitio? MP4 tenía la pregunta, si había tanta abundancia, ¿por qué solamente quedarse en una sola casa y no ir a diferentes casas? ¿Por qué no compartían con más personas?]. Sí, esa fue la parte que no entendí. [MP4: Al final de ese versículo, versículo 7, dice, "No vayan de casa en casa." Es la idea

de quedarse en una sola casa. Si la misión fue a alcanzar a más personas, ¿por qué no ir de casa en casa? Parece que no tiene sentido de solamente quedarse en un sitio si había más personas que querían escuchar.]

I was listening to a little of what each person was saying. It makes me think a lot because with each point, as we go through life, we have different points of view or perspectives, and there are things we can always learn, even if it's just the tiniest detail. [All the different perspectives were interesting to me. Just reading one text, everyone can have a different perspective or experience with the text, even with the tiniest detail.] Then, it makes me think about when I was a little younger because each person always had questions or things that he or she wanted to know more about. But, as time goes by, answers come along on their own, and everyone learns little by little. So, every time we read the Bible, we can always see new things in every teaching. There is always something new to learn. [It makes me think about when I was younger, and often, when we're young, we have lots of questions about different things. Often with time, you start getting a few answers to those questions that you've always had. As you have new experiences and as you learn new things, those questions start receiving their answers. Then, as we are learning more and more about the Word, we start learning, and we have some of these questions answered.] Therefore, every time someone teaches or preaches, it is good to think about the message in a certain way and take it as an opportunity to learn and grow more. [Anytime that we hear a message, whenever someone is sharing a thought or teaching on something, it's really important that we learn and take away something from the lesson.] About what MP4 commented, the way he sees the text caught my attention. They needed to leave everything to go on that mission, in that moment, then and there. [The idea of urgency, leaving everything, and just going in MP4's comments caught my attention.] Also, he says he sees that urgency, as something that could be seen these days, of people or situations that may happen, that sometimes need a little from God, a message, or anything they can receive to learn or change the way they see things. [I relate this urgency that we see in verse 4 to people now who need to hear a word from the Lord and people who need to draw near to God. Mark: In clarifying MP3's comments, MP3 is relating MP4's comments and the text to the urgency that we should also feel in sharing the message with those who need to hear it.] Also, I had a question for MP4. In the last part, you said that if the people needed help, like the 72 who were sent, they went with the intention of helping, why would you think that everyone would be welcome if they didn't know how they would receive them? In this part, I did not understand what he wanted to say. [MP4, I am asking for some clarification on something that I did not understand very well.] [Mark to MP3: Are you maybe talking about the part when he says to remain in one house and not to move from house to house? MP4 had the question that if there was so much harvest, then why stay in one place and not go from house to house? Why not share with more people?] Yes, this is the part that I didn't understand. [MP4: It tells them to stay in one house, in verse 7, do not move around from house to house. If they're trying to get multiple people, why just stay in one house?]

MP4 (de/about MP3)

I liked a lot of the conversation, and MP3, how he brings it to his life experiences. Especially, that his comment on, even though we may have an abundance, we still have that need for God. I have a similar question. Why was there a lack of workers? Is it because of the urgency that there were only a few to get sent out?

Me gustó mucho la conversación, y como MP3 relaciona muchas cosas con sus experiencias personales. Sobre todo, la parte cuando dijo, aún si nosotros tenemos abundancia, todavía hay necesidad de Dios en nuestras vidas. Yo, también, tengo una pregunta sobre la falta de obreros. ¿Por qué faltaban trabajadores en la obra? ¿Fue justamente por la urgencia que solo había pocos quienes sido enviados por Jesús?

THIRD MEETING (FEMALE PARTICIPANTS)

September 8, 2019

English Reader: FP4

Spanish Reader: FP3

FP1

A mi me ha llamado mucho el versículo 5, el 9, y el 11. Me llamó mucho el 5 cuando dice, “La paz sea con ustedes.” Creo que tenemos que ser personas que llevemos paz a otras personas. En el versículo 9, habla sobre, “Sanen a los enfermos de ese pueblo, y díganles el reino de Dios ya está cerca de ustedes.” Dios nos está diciendo que, creo, que cuando se refiere a enfermos, no es que tengamos una enfermedad, puede ser también un cáncer pero más es la enfermedad de nuestros corazones, que tenemos que cambiar esos corazones. Porque vamos anunciando el reino de Dios. Tenemos que cambiar nuestros corazones para poder anunciar el reino de Dios y decirles que ya está cerca. El reino de Dios nos enseña que, si el reino de Dios está cerca, tenemos que tener más amor, más paz, perdón. En el versículo 11, vuelve a decir él, vuelve a hablar del reino de Dios ya está cerca. Entonces, creo que Dios nos está diciendo, tenemos que ya ser personas de paz, y personas que cambiemos nuestro corazón por amor, bondad, y eso trasmitirlo, llevarlo al mensaje que él quiere para los demás. La pregunta que me hago es, ¿Dios ya me eligió como una de esas personas, a llevar paz a todos? Es una pregunta que le estoy haciendo a Dios.

Verses 5, 9, and 11 all stuck out to me. Verse 5 really grabbed me where it says, “Peace to this house.” I think that we need to be people who carry peace to other people. In verse 9, it says, “Heal the sick who are there and tell them that the kingdom of God has come near to you.” God is saying to us, I believe, that when it refers to the sick, it’s not just a physical sickness, though it could be a cancer, but more than physical sickness, it’s a sickness of the heart, and we have to change those hearts. [When it’s talking about sickness, it can obviously be talking about physical sickness, but more importantly it’s talking about a sickness within our soul that needs to be healed.] Because we are announcing the kingdom of God, we have to change our hearts in order to be able to announce the kingdom of God and tell others that it is near. [We need to be able to heal our own hearts because we are then sent out to proclaim the message that God’s kingdom is near and to be able to heal others. So, we have to heal ourselves first. Really, God has to heal us first.] So, if the kingdom of God is near, then we need to have more love in our hearts, more peace, more forgiveness. In verse 11, it says again that the kingdom of God has come near. I think that God is telling us, we need to be people of peace and that we need to change our hearts [God needs to change our hearts] to be people of love and goodness, to then be able to transmit the message of the kingdom of God to other people, to announce it. The question that I ask myself [and God] is, Has God chosen me as one of these people, to carry this peace to others? [God, have you chosen me as one of these people to bring peace to others?]

FP2

The verse that stuck out to me was the one where it says that the worker deserves his wages. It made me realize that it was the responsibility of the owner of the house to

provide for the missionary. The missionary didn't come asking for a job, but he just showed up. It's still the owner of the house's responsibility to meet the missionary's needs. That made me think about what my responsibility is, to meet the needs of the people who serve me. That made me wonder, and the question I would ask is, what was the religious culture of that day like in regards to supporting priests and people like that? Then I wondered, the priest of that time, were they volunteers? Were they paid? Was it a job? I just was curious about that now.

El versículo que me llamó la atención a mi fue el versículo que dice que el trabajador merece su pago, su recompensa. Eso me hizo entender que fue la responsabilidad del dueño de la casa, o sea los que estaban hospedando a los que venían, para proveer para sus necesidades del misionero. El misionero no llegó buscando un trabajo, solamente se le apareció. De todas maneras, todavía es la responsabilidad del dueño de la casa de proveer las necesidades al misionero. Eso me hizo pensar mucho en cual es mi responsabilidad de proveer cosas para las personas que me ayudan a mi, que me sirven a mi. Eso me hizo reflexionar mucho sobre la cultura de ese entonces, y la pregunta que yo haría es, ¿Cuál fue la cultura, los pensamientos de la gente de ese entonces, proveyendo para las necesidades de los sacerdotes, los misioneros, o gente que trabajaba en la obra religiosa? También, me hizo reflexionar sobre los sacerdotes de ese entonces. ¿Eran voluntarios? ¿Les pagaban, o recibían un sueldo o pago? ¿Fue un trabajo? Justo estaba curiosa de eso.

FP4

The part that caught my eye was like our last conversation where it says to not bring stuff with you, but for some reason, not bringing a purse caught my attention because you're saying that you're not bringing any money. I understand the idea of depending on God for everything, but it kind of struck me odd because you wouldn't pay the person that you were staying in their home. If they needed any monetary help, you couldn't help them with money. You wouldn't be able to purchase a gift for somebody as a thank you for anything. There's a lot of things that we do with money today. If I didn't bring sandals with me, okay, but if I had some money, I could get by. Then, my question is the same thing as FP2's. What was the custom? I know in other texts I've read from the Bible, when people are traveling, when to come to the town square, and who would take them to their homes. When they traveled, they knew the community would support them. It's a very different custom. It's a very different time and life where I think what they would do to take care of people coming through must have been much more than what we do today. It's very interesting.

La parte que me llamó la atención fue parecida a nuestra última conversación donde dice no llevar cosas en la misión, pero por algún motivo, no llevar monedero o bolsa me llamó mucho la atención porque estás diciendo que no estás llevando ni una moneda, ni un dinero. Yo entiendo la idea de depender de Dios por todo, pero me parecía muy raro esta parte porque no podía pagarle a la persona con quien estabas hospedando. Si ellos necesitaban una ayuda monetaria, no podías ayudarles con dinero. Tampoco podrías comprarles un regalo de agradecimiento Hay muchas cosas que hacemos con dinero hoy en día. Por ejemplo, si no llevé sandalias conmigo, ok, pero si tenía dinero, yo podía

sobrevivir. Lo que me llamó la atención fue versículo 4 donde Jesús les decía que no tenían que llevar nada con ellos. La semana pasada varias personas habían mencionado eso, pero lo que me llamó atención esta vez fue algo específico, donde dice, no lleven dinero. En la versión que nosotros tenemos, dice ni provisiones, pero en inglés dice ni bolsa, o sea la idea de que no estaba llevando nada de nada de nada de plata, ni monedero, ni su cartera, ni billetera. Me hizo pensar mucho en el hecho de llegar a la casa de alguien, de hospedarse en su casa, ellos no tenían nada para ayudar con los gastos de su estadía. No podían aportar nada para ayudar. Tampoco podrían comprarle un regalo de agradecimiento. Hay tantas cosas en la vida en que necesitamos por lo menos un poco de plata para hacer algo, comprar algo. De no llevar sandalia, ok, está bien, pero si no tengo plata para comprar, ¿qué hago? Entonces, mi pregunta es la misma que la de FP2. ¿Cuál fue la costumbre? Sé en otros textos que he leído de la Biblia, cuando la gente viaja, cuándo viene a la plaza del pueblo, y quién los llevaría a sus hogares. Cuando viajaban ellos, sabían que la comunidad los iba a apoyar. Es una costumbre muy diferente. Es un tiempo y vida muy diferente de lo de hoy. Lo que ellos harían para cuidar a las personas que pasan por sus pueblos debe haber sido mucho más de lo que hacemos hoy. Es muy interesante. [Tengo una pregunta muy parecida a la de FP2. La idea de llegar a un pueblo desconocido, el hecho de que alguien los iba a recibir en su casa, y su pregunta tiene que ver con la cultura de ese entonces. ¿Cuál fue la cultura en general en cuánto a esas cosas?]

FP3

Lo que llamó mi atención fue la parte donde dice, los mando de dos en dos donde quiera ir. Él no les envía a uno a cada lugar sino que envía dos. Creo que me va a entender para que trabajen en equipo. Eso es lo que me llamó la atención. La pregunta que tengo es, ¿Por qué 72? ¿Qué tiene en especial ese número?

What stuck out to me was the part in the beginning when he sent them out two by two ahead of him to every town and place where he was about to go. He doesn't send them one by one to each place but sends them two by two, which helps me understand that he wants them to work together as a team. That is what grabbed my attention. The question I have is, Why 72? What special significance does this number have?

FP6

The part that stood out to me was verse 11. "When you enter a town and are not welcomed, go into its streets and say, 'Even the dust of your town that sticks to our feet we wipe off against you.'" For me, this contrasts with the way we are to present the gospel to people. We don't say, "Well, here's the gospel, and you didn't believe, so pbbb." We're patient, and we present it over and over if we have to. Here is what I would ask a scholar. What is the kingdom of God that's near? Is it the destruction of Jerusalem? Or is it the gospel of Jesus Christ? By the way, aren't you guys biblical scholars? Can't you answer any of these questions for us? You've got to answer something. We can't just be having all these questions every week. [Justin: I'm glad you said that. The questions are really to help us see how other people are thinking. What grabs their attention because the questions are also about what's grabbing your attention. As much as I'd love to answer the questions, they are something for us to continue to wrestle with.]

Lo que me llamó la atención fue el versículo 11. “Cuando lleguen a un pueblo donde no sean bienvenidos, salgan a las calles y digan, ‘Sacudimos contra ustedes hasta el polvo de su pueblo que se pegó a nuestros pies.’” Para mí, esto contrasta con la forma en que debemos presentar el evangelio de Jesús a otras personas. Nosotros no decimos, “Bueno, acá está el evangelio, y no lo creyeron, no lo aceptaron, entonces pbbb [ya nos vamos].” Tenemos paciencia, y lo presentamos una y otra vez si sea necesario. Eso es lo que yo preguntaría a un erudito. ¿A qué se refiere cuando dice que el reino de Dios está cerca? ¿Se refiere a la pronta destrucción de Jerusalén? [Justo iba a ser destruida Jerusalén algunos años después.] ¿O se refiere al evangelio de Jesús? E serio, ¿ustedes dos no son estudiosos de la Biblia? ¿No pueden contestar a estas preguntas que estamos haciendo? Tienen que contestar algo porque no podemos estar acá haciendo tantas preguntas sin respuestas. [Justin: Agradezco tu pregunta. Las preguntas son para ver cómo están pensando las otras personas del grupo. La pregunta presenta otra cosa que te llama la atención y demuestra cómo estás pensando. Lo más que a mí me gustaría contestar a las preguntas, son para pensar y profundizarnos en el día a día.]

FP1 (de/about FP2)

A ella le llamó la atención que el trabajador merece su recompensa. Ella pensaba que cuando van a la casa del dueño, el dueño tiene que proveerles a ellos. Ella decía que no solo el misionero aparece para buscar un trabajo sino solo se apareció. Ella también preguntaba cuál es su responsabilidad de proveer a personas con cosas que puede ayudar ella. Su pregunta fue, ¿Cuál fue la cultura de ese entonces para proveer para los misioneros? ¿En ese entonces los sacerdotes tenían un pago?

What stuck out to FP2 was the part where it says that the worker deserves his wages. She thought about how when they went to the owner's house, the owner had to provide for their needs. She said that the missionary didn't show up looking for work, but he just showed up. She also asked what is her responsibility to provide for the needs of people who help her. Her question was, what was the culture of this time period for providing for the missionaries? [What were the cultural ideals about providing for missionaries?] Did the priests in that time receive a salary?

FP2 (de/about FP1)

What jumped out at FP1 was where it talked about peace to this house. She said that we need to be people who take peace to others. She was also intrigued by the verse where it says to heal the sick and tell them the kingdom of God is near. I thought this was very insightful. She said it could be a physical sickness or a soul sickness. She said we need to heal our own hearts because then it's going to be our turn to be sent out. She said we need to have more love and forgiveness, and we need to be people of peace. We need to become people of love so that we can tell others that the kingdom of God is near. Then, she would like to ask, she would like to ask God actually, have you chosen me to be a person to bring peace to others?

Lo que llamó la atención a FP1 fue donde dice la paz sea con ustedes en la casa. Dijo que nosotros tenemos que ser personas que transmiten paz y llevan paz a otras personas.

También le interesó mucho el versículo donde dice sanen a los enfermos de ese pueblo y díganles que el reino de Dios ya está cerca de ustedes. Yo pensaba que fue un pensamiento profundo. Dijo que pudiera haber sido una enfermedad física o una enfermedad del corazón [emocional o espiritual]. Dijo que tenemos que sanarnos a nosotros mismos a nuestros corazones para poder llevar el mensaje a otras personas. Dijo que nosotros tenemos que ser personas de amor y perdón, y también ser personas de paz. Tenemos que volvernos a ser personas de amor para que podamos decirles a otros que el reino de Dios ya está cerca. A ella le gustaría preguntarle a Dios, ¿me has elegido a mí a transmitir ese mensaje a otras personas?

FP4 (de/about FP3)

FP3 said that the part that stuck out to her was sent two by two, not one by one, promoting groups or people to work together in teams. Her question was, why 72? What was the significance of 72?

FP3 dijo que la parte que le llamó la atención fue la parte en que mandó de dos en dos y no uno por uno, promoviendo a la idea de los grupos, de trabajar en equipo. Su pregunta se trataba de, ¿Por qué 72? ¿Cuál fue el significado de ese número 72?

FP3 (de/about FP4)

FP4, lo que le llamó la atención fue la parte donde decir no traer una cartera. Yo estaba escribiendo, mientras que ella hablaba, y ella quiso decir “purse,” pero Mark aclaró provisiones. Ella dice porque sabe que dependen de Dios, pero dice que, al no tener dinero, la persona que te recibe, no puede ni siquiera recibir a un regalo de agradecimiento. No pueden pagar nada, ni ayudar. Ella sabe el valor que ahora la gente se ayuda con el dinero. La pregunta que ella haría es similar a la de FP2. ¿Cuál era la costumbre o cultura en esa época? ¿Iban a la plaza del pueblo para recibirlos? ¿Qué harían para cuidar de las personas que estaban recibiendo?

What stuck out to FP4, what she mentioned was the part where it says do not take a purse or a bag. I was writing, while she was speaking, she wanted to say “purse,” [but Mark had to clarify that the English version and the Spanish version are a little bit different. In Spanish, it says don’t take money or provisions. Translating this into English, Mark had to use the word “bag” or “purse.”] She says that she knows that they depend on God, but in not having any money, the person who receives you, they can’t receive or expect to receive a thank-you gift from the visitor. The visitor can’t pay anything or help with anything. She understands the value that now people help a lot with money. The question she would ask is very similar to FP2’s question. What was the custom or culture in that time period? Did people go to the town’s center to receive visitors? What would they do to take care of the people that they were welcoming into their town?

FP6 (de/about FP3)

What I’m hearing is that we have to answer all of our own questions. From FP3, she was struck that they went out two by two. And she says, why 72? I was also wondering where all they went. Does it say that later? Because we haven’t moved past this part. Does it tell us later? [Justin: It doesn’t tell us. It only says to the places that Jesus himself wanted to

go. It doesn't tell which specific cities.] I did look up in chapter 9. That's where Jesus tries to recruit the rich, young ruler, who said, "No, I can't do that. I've got to do this and this and this." I didn't realize that he was recruiting then. I don't know why I didn't know that. I guess sometimes, in Bible studies, we segment things. I didn't realize that he was recruiting, and now here's the 72 being recruited.

Lo que yo estoy escuchando es que nosotros tenemos que contestar a nuestras propias preguntas. Para FP3, a ella le llamó la atención de que iban de dos en dos. Y ella dice, ¿Por qué 72? También, yo me pregunto adonde iban. ¿A qué pueblos iban? ¿Nos cuenta después, o no nos dice nada? [Justin: No nos dice. Solo dice que les mandó a los lugares adonde él quería ir. No explica a que ciudades.] Yo miré hacia arriba en el capítulo 9. Ahí es donde Jesús trata a reclutar al joven rico que dijo, "No, no puedo hacer eso. Tengo que hacer esto y esto y esto." No me di cuenta de que estaba reclutando entonces. No sé por qué no lo sabía. Supongo que a veces, en los estudios bíblicos, segmentamos las cosas. No me di cuenta de que estaba reclutando, y ahora acá Jesús está reclutando a los 72.

FP1

Yo comencé a seguir a Cristo en un grupo que no era Aliento de Vida, por Bodas de Caná. Eso fue hace 10 años. Tengo 9 ya en Aliento de Vida. Cuando llegué a Aliento de Vida, sentí que Dios ... que yo escuchaba más la voz de Dios. Sentí más el llamado de Dios. La primera revelación que tuve de Dios fue cuando escuché que Dios me perdonó. Siempre pensaba que Dios perdonaba pecados muy pequeños pero muy grandes no. No perdonaba. Eso fue en la misma iglesia, cuando hubo un tema dado por Justin, y en el cual mandó a dos personas adelante, fuimos una amiga y yo, para que dijéramos nuestros pecados, pero no en voz alta sino iba a ser horrorosa, dentro de uno. Yo escuché cuando Dios me dijo, "Te he perdonado." Desde allí, mi vida cambió. Comencé a creer más en Dios, que era un Dios vivo. Estaba a mi lado siempre. Yo digo que soy una hija de Dios. Creo que Dios sabe a quien le manda estas manifestaciones. Quizás a mi me puede enviar porque quizá en ese momento mi fe no era muy fuerte. En todo este tiempo que ha transcurrido, he tenido muchas cosas. El Espíritu Santo se me ha manifestado de muchas formas, en mis oraciones. Dios sabe cómo hacerlo porque yo sé si se manifestara de otra forma, yo estaría asustada. Él se me manifiesta con cosas que quizá a mi me gusta como las plantas, los olores. También, tengo sueños. Todo eso, me hace de verdad confiar más en él. Yo creo que Dios sabe que soy una hija que caigo, y acá dice, "No, acá te mando revelaciones." El camino de seguir a Dios, para mi, no es fácil. Yo no sé que Dios tiene preparado más adelante para mi. Oro mucho para no caer y seguir adelante porque a veces tengo dificultades. Soy una persona que ya conoce de Dios y a veces reniego cuando no veo las cosas correctas. Sé que tengo que ser una persona de paz, como estoy aprendiendo. Tengo que seguir ese camino. Estoy feliz de seguir este camino, y mi deseo es que mi familia tenga esa fe y ese amor a Dios que yo estoy sintiendo en el corazón.

I started following Christ in a group that was not our church, Aliento de Vida (ADV), in a place called "Bodas de Caná," [which is translated "the Wedding Feast of Cana." It's associated with the Catholic Church.] That was 10 years ago. I have been with ADV for 9 years now. When I first arrived at ADV, I felt that God ... that I heard God's voice more. I felt God's call more. The first time that I had a revelation from the Lord was when I

heard in my heart that God had forgiven me. I always thought that God did forgive really small sins but really big one no. He didn't forgive those ones. That was when we were in a church service, there was a lesson that Justin was teaching. Justin called two people up, Olinda and me, and he asked us, in our hearts, to name our sins, not out loud; otherwise it would've been horrifying. I heard when God said to me, "I have forgiven you." From then on, my life changed. I began to believe more in God, that he was a living God, and he was always at my side. I now say that I am a daughter of God. I believe that God knows when he needs to reveal these things [manifestations] to people. When I heard that, about that forgiveness from God, my faith was not very strong. In all this time that has passed, I have had many things. The Holy Spirit has manifested to me in many ways, in my prayers. God knows how to do this because I know that if he had manifested himself to me otherwise, I would have been scared. He manifests himself to me with things that I enjoy, like plants and smells. All of that really makes me trust him more. I believe that God knows that I am a daughter who falls, and here he says, "No, here I send you more revelations." Some of my experiences since then, I have had some really impactful experiences where God, through the Holy Spirit, has given me intense times of prayer where he reveals himself to me. These things are really special to me. I've had some crazy dreams that God has shown me. Sometimes these things happen during really difficult moments, and they have given me strength to keep going on in my faith. God knows when he needs to build me up. Walking with the Lord, for me, has not been easy. I don't know what God has planned for me in the future. I pray a lot that I won't fall and will keep moving forward because I have my difficulties. I am a person that knows about God, but sometimes I complain when I don't see things that are done well. I know that I need to be a person of peace, like I am learning. I'm happy that I'm walking with the Lord, and my desire is that my family has this peace and this love that I feel in my heart.

FP2

I started learning about Jesus the day I was born from my parents. I didn't really develop my very own faith; it didn't become real to me until I went to college. When I went to college, I was lonely and homesick, and God was the only constant that I felt was left in my life. My faith has grown over the years, especially watching my children. There's so much I can't control about my children and what I want for them and things that are happening to them. I have to depend on God to take care of it. I've seen that every single time God has come through for me and given me good. He really has. He's been there for good for me. I can't imagine doing life without God.

Yo comencé a aprender de Jesús el día en que nací de mis padres. Realmente no comencé a desarrollar mi propia fe hasta que yo fui a la universidad. Cuando yo fui a estudiar en la universidad, me sentía muy sola y extrañaba mucho a mi casa, y sentía que Dios fue el único que era constante en mi vida. Siempre estaba allí conmigo. Mi fe ha crecido mucho a lo largo de los años, especialmente viendo a mis hijos. Hay tantas cosas que no puedo controlar en las vidas de mis hijos, cosas que les están sucediendo, cosas que quiero para ellos. Tengo que depender de Dios para esas cosas. Yo he visto que cada vez que lo necesitaba a él, él estaba allí. Él me ha dado lo bueno. Verdaderamente me lo ha dado. Me ha sido presente conmigo. No puedo imaginar una vida sin Dios.

FP4

This question really intimidated me. I wrote down what I wanted to say. I've been a Christian since I was born. I was born into a Christian family. My relationship with God has grown through different experiences through life. Things like watching my parents work in the church. They were very involved, and they really built a network of Christian friends and relationship. They made the church feel like a home. This is what built my love for church home. My mom was the church secretary. So, my siblings and I would play in the church all the time. That was a good foundation for building my faith. But as a teenager in that church, we had a person in our congregation attack our family. [Mark: Like physically? Or emotionally? Or spiritually?] More like verbally. Our church stood by the attacker. As a Christian, in my personal faith, I learned about the world's imperfections and forgiveness, and also using caution. In college, my spiritual life grew through biblical studies and making Christian friends. Really building my personal network with God's people and living for God. Then, I got married and learned my husband's family dynamics with church, and that helped me grow and learn new perspective. Then, the most recent thing that I've been through, I learned about grief as we mourned for ten years. I didn't think that would be hard to say. We dealt with infertility. Then we had the greatest opportunity to experience our Christian network praying over us. As a Christian, it was neat to see God hear and experience God's compassion and grace. To see him alive and working. Now, I'm pregnant with two, and I have an older daughter who's three. Currently, my spiritual life is looking through the Bible again, looking at God's story with his people and questioning where do I fit.

Esta pregunta me intimidaba mucho. Así que anoté lo que quería compartir. He sido cristiana desde mi nacimiento. Nací en una familia cristiana. Mi relación con Dios ha crecido mucho a través de muchas experiencias diferentes de la vida. Cosas como ver a mis padres trabajando en la iglesia. Ellos estaban muy involucrados en las cosas de la iglesia, y ellos crearon un grupo muy íntimo de amigos. Hicieron que la iglesia se sintiera como un hogar. Eso es lo que me hizo crecer mi amor por la iglesia. Mi mamá fue la secretaria de la iglesia. Así que mis hermanos y yo estaban allí siempre jugando en la iglesia. Eso fue un buen fundamento para que mi fe creciera. Pero como una joven de la iglesia, tuvimos una mala experiencia en que una persona de la iglesia atacó a mi familia. [Mark: ¿Cómo físicamente? ¿Emocionalmente? ¿Espiritualmente?] Fue más un ataque verbal. Nuestra iglesia, lamentablemente, apoyó a él que nos atacó. Como una cristiana, en mi fe personal, yo aprendí mucho de las imperfecciones del mundo, y del perdón, y de ser precavida. En la universidad, mi vida espiritual creció mucho por estudios bíblicos y conociendo a amigos cristianos. Formando mi propia red de amistades y trabajando juntos con esa comunidad. De allí, me casé y aprendí mucho sobre la dinámica de la familia de mi esposo con su iglesia, y eso me hizo crecer mucho también y me dio nueva perspectiva. Luego, lo más recién por lo que he pasado, aprendí sobre el dolor (la aflicción) mientras llorábamos durante diez años. No pensé que fuera tan difícil decirlo. Luchábamos con la infertilidad. Nosotros tuvimos la mayor oportunidad de experimentar el apoyo de nuestra familia cristiana, orando mucho por nosotros. Como cristiana, fue muy impresionante ver a Dios escuchar y experimentar la compasión de Dios y gracia. Al verlo vivo y obrando. Ahorita, estoy embarazada con gemelos, y tengo una hija mayor que tiene 3 años. Actualmente, mi vida espiritual, estoy estudiando de nuevo la Biblia,

viendo la historia de Dios con su pueblo y preguntándome de donde me quedo en esta historia.

FP3

Cuando me sentí más cerca de Dios o cuando lo encontré fue una etapa muy oscura de mi vida donde tenía mucha depresión. Tenía mucha ansiedad. Asistía a una iglesia en Venezuela, y fui aprendiendo sobre él. Cuando llegué al Perú, yo no conocía a nadie, y me sentía muy sola. Por fortuna, encontré la comunidad de Aliento de Vida. Me han enseñado mucho sobre Dios, y me han apoyado muchísimo. Una de las preguntas que envió Justin fue, ¿te ha costado mucho tomar la decisión de seguirlo? Mi respuesta es, en lo absoluto, no me ha costado. Creo que se debe a convivir con mi hermana quien está en el mismo camino. La convivencia con mi hermana, ya que está siguiendo el mismo camino, nos motivamos. Por supuesto, la comunidad de Aliento de Vida me ha ayudado mucho. La vida en Cristo me ha cambiado 100%. No es lo que me había dado cuenta, pero cuando interactúo con personas de mi pasado, me dicen, es tu rostro, pero es lo único, que hay otra persona. Solo dicen que el mismo rostro, pero otra persona. Realmente, me he sentido que Dios me ha cambiado la vida por completo, y siento que apenas está empezando, y estoy preparada para lo que tiene para mí.

When I felt most close to God or when I found him, it was a very dark time in my life when I was going through deep depression. I was very anxious. I attended a church in Venezuela, and I started learning more about God. When I arrived in Peru, I didn't know anyone, and I felt very alone. Fortunately, I found the Aliento de Vida (ADV) church community. They have taught me lots about the Lord and have supported me greatly. One of the questions that Justin asked was, has it cost you a lot to make the decision to follow Christ? No, it really hasn't been difficult for me because I live with my sister, who is also following Christ, and we motivate each other. We really support each other. Of course, the ADV church community has helped me a lot. Life in Christ has changed me 100%. I didn't really realize that in myself, but whenever I act with people who knew me before, they see my face, but that's the only thing that's the same. They always say that it's the same face but a different person. So, really, I feel that God has completely changed my life, and I feel like it's just beginning. I'm prepared for whatever he has in store for me.

FP6

I was born into a really abusive family. My dad was an alcoholic and had mental illness. My parents had a background in Christianity. So, we went to church sporadically. My grandmother was very faithful, though. She was very kind and calm and loving and stable. I was very close with her and would go to church with her when I visited her. So, I grew amidst violence, bigotry, and a lot of hatefulness. But, at a young age, I also had a strong belief in Jesus as my rescuer. When I was 14, I went to church camp for the first time where I was baptized. For my parents, this was both good and very upsetting. They thought it was good that I wanted to go to church and that I wanted to be a believer, but they weren't there to see me be baptized and that really made them angry. From them, I had a lot of mixed, confusing messages about Christianity. But, through the church and through my youth minister and other teens who were with me, I grew so much in my faith in my teenage years. I stayed faithful to Christ. I obeyed my parents. I tried my best to get

along with them and honor them even though it was very difficult. I went to a Christian college and grew even more in my faith. There I met a Christian man. I have two beautiful children who have grown up to be very kind adults. I feel like God has rewarded me for being faithful and trying to do the right thing, and trusting him to make my life better. It hasn't all been smooth sailing like my daughter got really sick in high school, but I am convinced that God is faithful, and things will eventually turn around with him on our side. I have a good relationship with my parents. They're still dysfunctional, but I feel like God has taught me a lot by being patient with them and honoring them as my parents.

Yo nací en una familia muy abusiva. Mi papá era alcohólico y tenía enfermedades psicológicas. Mis padres tenían un trasfondo en el cristianismo. Así que nosotros íbamos a la iglesia muy de vez en cuando. Mi abuela era muy fiel en su fe. Era muy amable y tranquila y bondadosa y estable. Yo estaba muy unida y cercana con ella, y cada vez que la visitaba, asistía a la iglesia con ella. Entonces, yo crecí en medio de violencia, intolerancia y mucho odio. Pero, desde una edad muy joven, yo tenía una fuerte creencia en Jesús como mi salvador. Cuando tenía 14, fui a un campamento cristiano por la primera vez donde fui bautizada. Para mis padres, eso fue bueno, pero también les incomodaba mucho. Les gustaba la idea de que yo quería ir a la iglesia y que quería ser creyente, pero ellos no estaban allí para ver a mi bautismo y eso les enojaba mucho. De ellos, recibía muchos mensajes mezclados y confusos sobre el cristianismo. Pero, por medio de la iglesia, del pastor de adolescentes, y de mis amigos, crecí mucho en mi fe durante esos años. Me mantenía fiel en mi fe. Obedecía a mis padres. Trataba de respetarlos y honrarlos, aunque era muy difícil. Fui a una universidad cristiana, crecía aún más en mi fe, y conocí a un hombre cristiano. Yo me casé con él. Tengo dos hijos muy lindos quienes han crecido a ser adultos excelentes. Siento que Dios me ha bendecido, me ha recompensado por ser fiel e intentar hacer lo correcto, y confiar en él para mejorar mi vida. Todo no ha sido muy fácil, como mi hija se enfermó muy fuerte cuando estudiaba en el colegio, pero estoy muy convencida que Dios es fiel, y las cosas eventualmente cambiarán por el mejor con él de nuestro lado. Tengo una buena relación con mis padres. Todavía son disfuncionales, pero siento que Dios me ha enseñado mucho al ser paciente con ellos y honrarlos como mis padres.

FOURTH MEETING (MALE PARTICIPANTS)

September 15, 2019

Spanish Reader: MP3

English Reader: MP4

MP6

Hi, MP5! How are you? This week's thought prepared me to hear something at the end of our text. I've been reading from a British theologian named N.T. Wright. He has written a book about the crucifixion of Jesus called *The Day the Revolution Began*. The other thing that brought me to this was in our preaching series at Littleton, Jovan was talking about one Lord in Ephesians 4 of the seven "ones." He was talking about one Lord. It occurred to me as he was preaching how inherently political, in the Roman empire, it would be to say, "Jesus is our one Lord," in a world that said, "Caesar is lord." So, in the reading of this text again, the message that they give is "the kingdom of heaven is about to come." The message was not, "Jesus died for our sins, and he died so that you can go to heaven." None of that had happened yet. So, what did they hear when they heard that the kingdom of God is coming? What kind of message did they hear? How does that shape our message? Are we just saying that Jesus came to die to save us from our sins so that we can go to heaven, or do we talk about the rule of God on earth? This is also the question that I would want to know from scholars.

¡Hola, MP5! ¿Cómo estás? El pensamiento de esta semana me preparó para una parte al final del pasaje. Durante la semana, he estado leyendo de un libro de un teólogo británico que se llama N.T. Wright. Él ha escrito un libro sobre la crucifixión de Jesús que se llama *The Day the Revolution Began* [El Día en que Comenzó la Revolución]. La otra cosa que me preparó para este pasaje fue la serie de prédicas en la iglesia Littleton [donde congrego], Jovan [el predicador] estaba hablando de un solo Señor en Efesios 4 donde habla de la lista de siete cosas [tenemos el mismo Señor, misma fe, mismo bautismo, etc.]. Él estaba predicando del mismo Señor. Se me ocurrió mientras que él predicaba, el mensaje que transmitía fue muy fuerte políticamente, "Jesucristo es el Señor," porque iba muy en contra de la cultura alrededor de ellos que decía que "César es el señor." Así que, al leer este pasaje otra vez, el mensaje que ellos dan es "el reino de Dios ya está cerca de ustedes." Así que el mensaje no fue "Jesús murió por nuestros pecados, y él murió para que nos vayamos al cielo." Eso todavía no había sucedido en ese momento. Así que, ¿qué escucharon las personas cuando oyeron el mensaje de que el reino de Dios ya está cerca? ¿Cuál fue el mensaje que ellos entendían? ¿Cómo debe eso transformar nuestro mensaje? ¿Estamos solamente diciendo que Jesús vino a morir para salvarnos de nuestros pecados para que estemos en el cielo algún día con él? ¿O hablamos de más del reino de Dios acá en la tierra? Esto es la misma pregunta que yo haría a los eruditos.

MP5

A mi me llamó la atención casi lo mismo que a MP6, pero yo lo entendí un poco diferente porque menciona dos veces que el reino de Dios ya está cerca. Los dos veces son escenarios distintos. Un caso es para un pueblo que sí recibe bien el mensaje, y el otro es para un pueblo que no recibe el mensaje. Me llama la atención porque usa la misma frase, bien sea para bendecir o bien sea para amenazar. Entonces, la pregunta que

yo haría es, “¿en qué se diferencia esos dos contextos? ¿Por qué decir la misma frase para las dos personas, uno que me trata bien y el otro que me trata mal?” Si yo escucharía alguien diciéndome, “El reino de Dios ya está cerca,” si es que yo he hecho el bien, lo voy a tomar como una bendición, como algo bueno que me está diciendo. Pero, si luego veo otra persona que trata mal a esa persona que me dijo eso, y le dice lo mismo, “El reino de Dios ya está cerca,” ¿me da que pensar! Porque yo lo traté bien, y me dijo lo mismo. El otro lo trató mal, y le dijo lo mismo. Entonces, eso me da que pensar, dos contextos diferentes y lo mismo. También veo el hecho de que la persona que dice eso dice, “el problema tuyo no es conmigo.” Todo es Dios que se va a encargar. Todo es por él. Todo está en sus manos de él. Yo no te voy a golpear. No te voy a juzgar porque me brotas de tu pueblo. No. Yo dejo todo en las manos de Dios. Entonces, todo lo que me pasa, así sea bueno o malo, una situación buena o mala, sé que todo está en manos de Dios. Supongo que es por eso en los dos contextos diferentes dice lo mismo.

The same things that stood out to MP6 also jumped out to me, but I understood them a little bit differently because the text mentions twice that the kingdom of God is near. The two times occur in different contexts. One context is about a town that does receive the message, and the other is about a town that has rejected the message. It grabbed my attention how the same phrase is used to both bless other people and threaten other people. So, the question that I would ask is, “what’s the difference between those two contexts? Why say the same phrase for both types of people, one who treats me well and the other who doesn’t?” If someone were to say to me, “The kingdom of God has come near,” if I have been doing things well, I am going to accept these words as a blessing, as something good that this person was saying to me. But, if later I see another person that treats that same person poorly, and that person says the same phrase, “The kingdom of God has come near,” it makes me think! I mean, I treated him well, and he told me this phrase about the kingdom. The other treated him poorly, and he told him the same thing about the kingdom. It makes me think. Why? How can this be? Two different contexts but the same response. Also, I see that the person who says these things says, “Your problem is not with me.” God is going to take care of everything. He will take care of it all. It’s all in his hands. I’m not going to hit you. I’m not going to judge you because you’re throwing me out of your town. No. I’m leaving it all in God’s hands. So, whatever happens to me, whether good or bad, whether a good situation or a bad situation, I know that everything is in God’s hands. I suppose that it’s for this reason that they say the same thing.

MP3

Esta vez me llamó un poco la atención el versículo 8 donde dice, “Cuando lleguen a un pueblo donde sean bienvenidos, coman y beban todo lo que les ofrezcan.” Cuando alguien llega a un sitio y les ofrecen algo, siempre tienen que ser agradecidos porque han sido bien recibidos. En el versículo 11 dice, “Sacudimos contra ustedes hasta el polvo de su pueblo que se pegó en nuestros pies.” Es como si una persona obrara mal o como las personas de ese pueblo que hayan obrado mal, todas las cosas malas que se hayan hecho, ellos las sacuden para quitar las cosas malas que hayan ocurrido en ese pueblo. La pregunta sería, ¿Qué hubiera pasado si ellos hubieran ido a otros pueblos si no hubieran sido recibidos? Hay una parte que dice, “Cuando lleguen a un pueblo donde no sean bien

recibidos, sacuden el polvo de los pies.” Eso sería mi pregunta. ¿Ellos llegaron a otros pueblos después de ser rechazados?

This time, verse 8 grabbed my attention, where it says, “When you enter a town and are welcomed, eat and drink whatever is offered to you.” When someone comes to a new place, and they are offered something, this person should be thankful because they were well received. [This person was welcomed into the other person’s space.] In verse 11, it says, “Even the dust of your town we wipe from our feet as a warning to you.” It’s as if a person has done evil things, or as if the people of this town who have done evil things, all of these things that they have done, they [the followers of Jesus] wipe them off [wipe off these evil things], those evil things that have happened in that town. [In this situation, the people of that town have not done things well. They have been “workers of evil.” They have worked “evil.” That gesture of shaking off the dust from their feet is like shaking off the evil in this town. We don’t even want that stuck on our feet.] My question would be, [relating it to verse 11], “What would have happened if they had gone to other towns or place where they would have been well received?” In one part, it says, “When you enter a town where you are not well received, shake the dust of this town off your feet.” That would be my question. Did they go to other towns after being rejected? [Was there an intense rejection toward the places that did not receive them well?]

MP4

A couple things stuck out to me this time. First, toward the end of verse 2, where it says, “Ask the Lord of the harvest, therefore, to send out workers into his harvest field.” The word “ask,” as in, how do we talk to God? How do we talk to the Lord? It’s saying, “Pray for the workers.” Some things that he goes into that you can ask about is when he says to go. In my mind, it’s the courage just to do it because it’s talking about lambs among wolves. For the question I would ask would be similar to what MP3 was talking about. My question would be about the contrast between going into a house [and remaining there or rejecting a town and getting out of there]. It says [to announce] “Peace be with you” in both situations. It’s either received or rejected. Then, it [the house] is compared to the town, where it’s talking about the whole town. In the house, it says, “Stay in that house.” To me, it’s like if you were rejected, you’re still staying there. But, if you’re rejecting a full town, it’s saying, “Get out of there.” So, until when do you stay? And when would you decide to leave? I know I’m not talking through it very well in my mind, but it seems interesting that your peace would rest on the house, but to go into a town, I think you would be going into people’s houses. Does that mean that all the town or all the houses are rejecting you? Whereas in the house, it’s almost like you had some rejection, but you’re still staying there. But, then, it’s contrasting this to a whole town.

Un par de cosas me llamó la atención esta vez. Primero, por la parte final del versículo 2, donde dice, “Por eso, pidan al dueño de la cosecha que envíe trabajadores para recogerla.” La palabra “pedir,” se refiere a la pregunta, ¿Cómo hablamos a Dios? ¿Cómo conversamos con el Señor? El versículo está diciendo, “Ora por los trabajadores.” “Pide por los trabajadores.” Algunas cosas que él [Jesús] les explica de que ellos le podrían preguntar es cuando él les dice que vayan. En mi mente, es la valentía en la misión de hacerlo porque el pasaje habla del peligro de ir como corderos en medio de lobos. [¿Qué

cosas debemos pedir? Yo me enfoco en el hecho de que dice, “Vayan.” Ellos tenían que salir, entonces, pidiendo por la valentía de salir porque Jesús había dicho que iban a ir como corderos en medio de lobos. Hay necesidad de tener valentía para ir.] Mi pregunta sería sobre el contraste entre entrar a una casa [quedarse allí o rechazar un pueblo y salir de allí]. Dice [anunciar], “La paz sea con ustedes” en ambos casos. Es recibido o rechazado. Luego, [la casa] se compara con el pueblo. En la casa, dice, “Quédense en esa casa.” Para mí, es como si fueras rechazado, todavía te estás quedando allí. Pero, si está rechazando a un pueblo entero, está diciendo, “Sal de allí.” Entonces, ¿hasta cuando te quedas? Y ¿Cuándo decides salir? [Así que mi pregunta sería algo parecido a lo que está diciendo MP3. Cuando dice que lleguen a un pueblo, que ellos primero iban a decir, “La paz sea con ustedes,” y esa casa iba a recibir la paz o no. Dice también, “Quédense en esa casa,” pero no habla mucho del pueblo. En cambio, cuando el pueblo rechaza el mensaje, ellos iban a sacudir sus sandalias como señal para ese pueblo. Pero, no menciona exactamente que iban a hacer en ese pueblo que recibía el mensaje.] Sé que no lo estoy hablando muy bien en mi mente, pero parece interesante que tu paz cae sobre la casa, pero para ir a un pueblo, creo que entrarías en varias casas. ¿Eso significa que todo el pueblo o todas las casas te rechazan? Mientras que estás en una casa, es casi como si tuvieras cierto rechazo, pero aún te quedas allí. Pero, entonces, estás contrastando esto con todo un pueblo. [Estoy luchando con la idea de entrar a un pueblo y quedarse en una casa. Pero, obviamente, en un pueblo hay muchas casas. La idea es tal vez visitar a todas las casas. Pero, en el otro caso, el pueblo los rechazaba completo y se iban. Entonces, creo que está transmitiendo la idea que en el pueblo que sí, los recibe bien, ¿cómo es exactamente la forma de compartir? ¿De visitar a otras personas? ¿De recibirlos en la casa?]

MP2

What captured my attention was verse 1. It says, “After this, the Lord appointed 72 others.” I hadn’t picked up until today the word “others.” But I never before wondered, “After what?” What was he speaking about? Many times, when we listen to a sermon, a pastor sets the stage for what has happened already. So, the pastor will tell you what happened either in the verse before or the chapter before. In this case, I had not yet looked myself to better understand the story’s context. It makes me curious to go back, to read that, and understand the context of where I’m coming into in this part of the story. The part that I was curious about was in verse 6 when it refers to the peace from a home returning to you. It says specifically that the peace will return to you if a man of peace is not in the house. So, my question is, in the context of time when this was written, was the peace returning to you considered good, bad, or was it a neutral event [as in walk away, it’s neither good nor bad]?

A mí llamó la atención el versículo 1. Dice, “Después de eso, el Señor eligió a otros 72.” Yo no había recogido hasta hoy la palabra “otros.” Pero, nunca antes me había preguntado, “Después de qué?” ¿De qué está hablando Jesús? [Obviamente estaba hablando de un evento que había pasado antes.] Muchas veces, cuando escuchamos una prédica, el pastor prepara el escenario [los antecedentes] para lo que ya sucedió [en el pasaje]. Entonces, el pastor te dirá lo que sucedió en el versículo anterior o el en capítulo anterior. En este caso, todavía no me había revisado los versículos anteriores para

comprender mejor el contexto de la historia. Me da curiosidad regresar, leer [revisar] eso, y comprender el contexto de dónde me encuentro en esta parte de la historia. [En cuanto a la pregunta que yo haría a un erudito], la parte sobre la que tenía curiosidad estaba en el versículo 6, cuando se refiere a la paz de un hogar que regresa a ti. Dice específicamente que la paz volverá a ti si un hombre de paz no está en la casa. Entonces, mi pregunta es, en el contexto del tiempo en que esto fue escrito, ¿la paz que te regresó a ti fue considerada buena, mala, o fue un evento neutral [como sal de allí, no es bueno ni malo]?

MP1

Estoy tratando de concentrarme en qué me llamó la atención porque cada día hablamos de algo y ya no me quedan muchas opciones. Lo que me llamó la atención en este versículo, pienso que es más el respeto. Lo veo en el versículo 3 y 4. Es el respeto que tienen los 72 hacia lo que dice Jesús. Me hizo recordar un poco de mí. Hoy me mandaron a comprar o hacer algo. Mi primera reacción fue, yo no quiero ir, no quiero hacerlo. Estoy leyendo estos versículos, me concentro en estos versículos, y en qué momento dice, “No puedo llevar algo,” o “No tengo ganas de hacer esto.” Me llama la atención a lo que él les dice, para ellos es lo primero que deben hacer. No había ninguna queja. No había ninguna negación de su parte. Veo mucho respeto por parte de ellos hacia el pensamiento de Jesús para hacer esto tipo de trabajo, y más de nada a la voluntad de hacerlo. No hay reproches. No hay dudas. Es algo que no hacen por obligación sino por deseo de cumplir. La pregunta que yo haría a un erudito, ¿qué tipo de vida debo llevar para recibir el mensaje y sentir bien yo el mensaje de que puedo entrar al reino de Dios? En el versículo 6, dice acerca de la paz, si hay paz en ese hogar, la paz se quedará con ellos. Me imagino que hay requisitos que debo tener yo para sentirme así, lleno de paz para cuando me den el mensaje del reino de Dios ya está cerca, que yo sienta parte de eso.

I'm trying to concentrate and figure out what grabbed my attention because each meeting we talk about many things, and I don't have many options left. What caught my attention in this verse, I think it's about the respect [that I see in those who Jesus sent]. I see it in verses 3 and 4. It's the respect that the 72 have toward what Jesus says. This made me think a little about myself. Today, my family sent me to buy something [from the store around the corner]. My first reaction was, I don't want to go, I don't want to do it. I am reading these verses, I focus on these verses, and at what time do they say, “I can't take something,” or “I don't feel like doing this?” It draws my attention to what he [Jesus] tells them, for them, it's the first thing they should do. There was no complaining. There was no denial on their part. I see a lot of respect from them toward the thoughts of Jesus to do this kind of work, and more than anything their will to do it. There are no reproaches. No doubts. It is something that they do not do by obligation but by desire to fulfill (follow through). The question I would ask a scholar, what kind of life should I lead to receive the message and feel good about the message that I can enter the kingdom of God? In verse 6, it talks about peace, if there is peace in that home, it will stay with them. I imagine, then, that there are requirements that I must have to feel this way, full of peace for when they give me the message of the kingdom of God is near, that I feel like I'm a part of it. [The question that I would ask a scholar is, what requirements do I need to do to fulfill to enter the kingdom of God? In verse 6, where it talks about the peace

resting upon them, to be the kind of person that receives that peace, that has that peace, to belong to the kingdom of God.]

MP6 (de/about MP5)

MP5, I hear you talking about the message of the kingdom of God coming to those who receive it and to those who reject it. It's the same message. When I was a child, virtually everyone in my generation played a game called "hide-and-seek." One person would close their eyes and give the rest a time to hide. At the end of that, he would say, "Ready or not, here I come." I think that's their message. The kingdom of God is coming. Ready or not, like it or not, the kingdom of God is coming. If you don't like it, it's still coming. Just because you don't want it to come, it's still coming.

MP5, te escucho hablar sobre el mensaje del reino de Dios que llega a quienes lo reciben y a quienes lo rechazan. Es el mismo mensaje. Cuando yo era niño, todas las personas de mi generación jugaba el juego "escondidas." Una persona cerraría los ojos y daría al resto un tiempo para esconderse. Al final de eso, él diría, "Listos o no, ya voy." Creo que ese es su mensaje. El reino de Dios se acerca. Listo o no, nos guste o no, el reino de Dios viene. Si no te gusta, todavía sigue llegando. Solo porque no quieres que llegue, sigue viniendo.

MP5 (de/about MP6)

De MP6, escuché cuando dijo que Jesucristo es el Señor. Creo que de allí capté un poco más. No sé si entendí bien, pero entiendo de que dijo sobre el mensaje que el reino de Dios ya está cerca. ¿Cuál era el mensaje, a las personas que transmitían ese mensaje, qué entendían de eso? Me llama mucha la atención eso porque me pongo a pensar. No lo había visto así, pero ¡que gran responsabilidad llevaban ellos! Ellos tenían que entender bien lo que decían para poder transmitirlo. También, sobre lo que mencionó que nosotros también deberíamos decir lo mismo [del reino de Dios] acá en la tierra. Hasta ahora, no he escuchado a alguien que de una enseñanza y que me diga que el reino de Dios ya está cerca, directamente que me diga esta frase. Si alguien me lo dijera, yo diría que eso lo he escuchado o lo he leído hace mucho tiempo. Eso es lo que me llamó la atención de MP6. Hasta ahora, lo estoy pensando y trato de entenderlo mejor.

From MP6, I heard when he said that Jesus Christ is Lord. From there, I understood a little bit more. I'm not sure if I understood it completely, but I [think I] understand about what he said about the kingdom of God being near. What was the message, to the people who were giving the message, what did they understand it to mean? [How did those people, who were sharing it and receiving the message, how did they understand that idea of the kingdom of God?] That catches my attention a lot because it got me thinking. I had not seen it in the same way, but what a great responsibility they carried! [What an enormous responsibility that the people who were sharing the message had!] They had to understand well what the message was that they were conveying to be able to share it. Also, about what he mentioned that we should also say the same things [about the kingdom of God] here on earth. [We also should be ready to share the same message here on earth.] So far, I have not heard anyone give a teaching and tell me that the kingdom of God is near, directly speaking to me this phrase. [I'm not sure that I've heard someone

directly with that phrase say, “The kingdom of God is near.”] If someone did say that to me, I would say that that was something I had heard or read about a long time ago. That’s what grabbed my attention about what MP6 said. Until now, I am still thinking about it and am trying to understand it better.

MP3 (de/about MP4)

Lo que escuché fue cuando él estaba comentando sobre la cosecha. Él comentaba que debemos orar o pedir para que mande más obreros, para que mande más cosecha para que haya más obras. También, su pregunta es muy buena. Él decía, ¿qué debemos pedir ante eso? ¿Qué debemos pedir para que haya más obras, para que haya más cosecha, para que las personas puedan obrar de cierta manera o transmitir algún mensaje? También, comentaba que Jesús los enviaba como corderos en medio de lobos. Comentaba de qué sentirían ellos. Los manda, y no saben lo que se van a encontrar. ¿Qué puede pasar en el camino? ¿Qué pueden tener en esas situaciones? También, como comentaba MP1, ellos, de igual manera, lo obedecieron y respetaron el mensaje o lo que ellos querían transmitir. ¿Para qué fueran enviados? También, él comentaba de cuando iban a recibir la paz, cuando llegaban al pueblo, que les decía que la paz sea con ustedes, y ellos recibían la paz. Él preguntaba de qué pasaría si no recibirían la paz. Cuando dice que sacudan el polvo de sus sandalias, es como decir eso para quitar las cosas malas o las cosas que puedan estar en ese pueblo que ocurrió. En esa última parte que comentaba de las sandalias, en esa parte, yo no entendí muy bien. No sé si él quería comentar que cuando se sacuden los pies de las sandalias es para quitar las cosas malas o es para quitar las cosas malas del pueblo. Eso fue una pregunta mía porque no entendí muy bien esa parte. ¿Es para sacar las cosas malas de uno? ¿O es para sacar las cosas malas que puedan estar pasando en el pueblo? [MP4: Mi comentario principal fue sobre el rechazo, hablando de una casa que los recibía, pero de allí un pueblo que rechaza el mensaje. Enfocaba en la diferencia entre los dos.]

What I heard was when he was talking about the harvest. He commented that we should pray or ask [the Lord] to send more workers, to send more harvest so that there might be more works. Also, his question is a very good one. He said, what should we ask for before that? What should we ask for so that there might be more work, so that there might be more harvest, so that the people who are sent might work in a certain way and share the message? [What should we ask for regarding the workers who are going out? With the workers, what should we be asking the Lord for?] Also, he commented that Jesus sent them as lambs in the midst of wolves. He commented on what they might have felt [in this situation]. He sends them, and they don’t know what they are going to find. What can happen on the road? What can they have in those situations? Also, as MP1 commented, in the same way, obeyed and respected the message they wanted to convey. What were they sent for? [MP4 talked about how Jesus was sending them out like lambs among wolves and the difficulties of the situations they were going to face. This relates to how MP4 was talking about having the courage to be able to go.] Also, he commented about when they were going to receive peace, when they arrived at a town, and they told them that peace be with you, and how they received peace. He asked what would happen if they would not receive the peace. When it says to shake off the dust that sticks to your sandals, it’s like it’s saying to remove the bad things or evil things that may have been in

that town. In that last part about the sandals, in that part, I did not understand very well [what he was trying to say]. I do not know if he wanted to comment that when they shake the feet of their sandals, is it to remove bad things from that town? That was a question of mine because I didn't understand that part very well. [Mark: He was asking, MP4, about, was there a part where you were talking about shaking off the dust from the feet? MP4: No. I was mainly talking about the contrast of the house versus the town, about a little rejection in a house but a full rejection in a town.]

MP4 (de/about MP3)

I think, talking about the dust, one thing that I did like that MP3 mentioned was the thought of the “workers of evil” in a town. The thought of when they are shaking off the dust that you are shaking off the evil that is in that town and not taking that with you. I liked his question about what it would look like in the towns if you were not received and what that would look like going from town to town.

Creo que, hablando del polvo [en las sandalias], una cosa que me gustó que mencionó MP3 fue la idea de los “trabajadores de mal” en el pueblo, los que había hecho el mal en ese pueblo. La idea de cuando están sacudiendo el polvo, están sacudiendo el mal que hay en ese pueblo y no llevandoselo contigo. [Es la idea de dejar toda esa maldad en el pueblo.] Me gustó su pregunta acerca de cómo se vería en los pueblos si no fueran recibidos y cómo se vería ir de un pueblo a otro.

MP2 (de/about MP1)

The first thing that I got from MP1 was that after many weeks, he's running out of options, which I think many of us feel that way a little bit. I really took from MP1 what he spoke about the respect that he sees the 72 having in what Jesus is telling them to do and their commitment to him. I liked the correlation because it's one that, Mark started out saying “in Peru,” but even in America, these corner stores, I like how MP1 tied that into if someone asks you to go get something quick at the corner store, we have that feeling like that's so easy, but I'm feeling so lazy. But these people, the challenge that Jesus gave them was great, and they have so much respect for him that they don't refute or doubt him. They accept the journey. And, then, when he talked about what he would ask a biblical scholar, I liked the correlation of the first question, what do I need to do to get into heaven? And, then, he transitioned that into, what do I need to do to receive that level of peace with God? I liked how his mind worked on that. What's the secret code? No, really, what do I need to do to really have that connection and peace with God? I liked how he transitioned.

La primera cosa que me llamó la atención de MP1 fue que después de varias semanas, él está agotando las opciones, algo que creo que todos nosotros sentimos. Me enfoco mucho de cómo MP1 habló del respeto que tenía los 72 a Jesús y a lo que estaba pidiendo que ellos hicieran. Demostraban mucho compromiso a Jesús. Me gustó la correlación porque es una de las que, Mark comenzó diciendo “en Perú,” pero incluso en los Estados Unidos, estas bodegas, me gusta cómo MP1 se relacionó eso si alguien te pide que vayas a comprar algo rápido en la bodega, tenemos esa sensación de que es tan fácil, pero me siento muy flojo. Pero a estas personas, el desafío que Jesús les dio fue grande, y tienen

tanto respeto por él que no lo refutan ni lo dudan. Aceptan la misión. Y después, cuando habló sobre lo que le preguntaría a un erudito bíblico, me gustó la correlación de la primera pregunta, ¿qué debo hacer para llegar al cielo? Y, hizo la transición a, ¿qué necesito hacer para recibir ese nivel de paz con Dios? Me gustó cómo luchaba su mente con esa idea. ¿Cuál es el código secreto? No, en serio, ¿qué necesito hacer para tener realmente esa conexión y paz con Dios? Me gustó cómo hizo la transición.

MP1 (de/about MP2)

¿Qué escuché de MP2 que me llamó la atención? Lo que mencionó fue el versículo 1, la parte cuando dice que eligió a otros 72. Si lo leo de nuevo, suena como otra cosa. Como si cambiara algo fácilmente. También, entiendo que es dependiendo del contexto del pasaje. Es bueno leer lo que viene antes para entenderlo completo, o sea mejor. La pregunta que tuvo acerca del versículo 6, más que todo no escuché muy bien, él quería entender, ¿qué era lo que recibía, o sea lo bueno o lo malo? ¿Qué no recibía cuando enviaba la paz, fue a ellos que se les volvía? Eso yo no entendí muy bien. ¿Podría repetirse? [MP2: Honestamente, hice la pregunta porque también me confundió. Entonces, en el versículo 6, cuando habla de entrar a una casa y extender la paz, dice que si hay un hombre de paz en la casa, la recibirá, pero si no hay un hombre de paz en la casa, la paz vuelve a ti. Mi pregunta para un erudito bíblico sería, en ese momento, contextualmente cuando esto fue escrito, ¿el retorno de la paz a ti hubiera sido positivo, negativo, o neutral? No me imagino que sea positivo. Me imagino que es negativo o neutral.] Entiendo ahora. Más que nada me dio curiosidad porque yo quería saber y entender mejor lo que había dicho.

What did I hear from MP2 that caught my attention? What he mentioned was verse 1, the part when he says that he chose another 72. If I read it again, it sounds like something else, as if changing something easily. Also, I understand that it [the meaning of the text] depends on the context of the passage. It is good to read what comes before to understand it more completely, that is, better. The question that he had was about verse 6, most of which I didn't hear very well. He wanted to understand, what was it that they received [when the peace came back to them], that is, was it good or bad? What did the others not receive when the peace they sent came back to them? That I did not understand very well. Could he repeat [his response]? [MP2: Honestly, I asked the question because it confused me as well. So, in verse 6, when they speak of entering a house and wishing peace, they say if there's a man of peace in the house, he will receive it, but if there is not a man of peace in the house, the peace returns to you. My question for a biblical scholar would be, in that time, contextually when this was written, would that returning of the peace to you be a positive, negative, or a neutral? I don't imagine it's a positive. I imagine it's either negative or neutral.] Now I understand. More than anything, I was curious because I wanted to know and better understand what you had said.

FOURTH MEETING (FEMALE PARTICIPANTS)

September 22, 2019

Spanish Reader: FP5

English Reader: FP6

FP4

The part that stood out to me in the text was verse 2. It says the harvest is plentiful, but the workers are few. I guess the reason for why it stood out to me was because, during our two minutes of quiet time, I read Luke 9:62, just right before chapter 10. It says, "No one who puts his hand to the plow and looks back is fit for service in the kingdom of God." That's also my question for a scholar. What does verse 62 mean? How does that compare to "the workers are few?" I was thinking that it can't be willingness to work if they're standing at a plow. It seems like it's more the ability to let go of the world.

La parte que me llamó la atención a mi en el texto fue el versículo 2. Dice que la cosecha es mucha, pero los trabajadores son pocos. Me imagino que el motivo que me llamó la atención fue porque cuando estábamos tomando dos minutos de silencio yo estaba leyendo Lucas 9:62, justo antes del capítulo 10. Dice, "Aquel que empieza a arar un campo y mira hacia atrás, no sirve para el reino de Dios." Supongo que también eso sería la pregunta que haría a un erudito. ¿Qué significa lo que dice Jesús en Lucas 9:62? ¿Cómo se relaciona eso con lo que dice en el versículo 2: La cosecha es mucha, pero los trabajadores son pocos? ¿Cuál es la relación entre los dos versículos? No puede ser que no estén dispuestos a trabajar porque ya están arando. Parece que es más la capacidad de dejar atrás el mundo o soltar su vínculo con el mundo.

FP3

Lo que me llamó la atención fue versículo 9, donde dice, "Sanen a los enfermos de ese pueblo y díganles, 'El reino de Dios ya está cerca de ustedes.'" Lo que mi pregunta sería, ¿los sanaban físicamente? ¿Esas personas conocían sobre medicina? ¿O era una sanación espiritual a través de la Palabra de Dios?

What stood out to me was verse 9, where it says, "Heal the sick who are there and tell them, 'The kingdom of God has come near to you.'" What my question would be: Did they heal them physically? Did those people know about medicine? Or was it a spiritual healing through the Word of God?

FP5

A mi también me llamó la atención el versículo 2. Solo de una manera diferente, ya que me hizo recordar la parte donde dice que la cosecha es mucha. Me hizo recordar, justo hoy día que tocamos la canción "Será Llena la Tierra" que también menciona de la cosecha. Dice, "Alza tus ojos y mira, la cosecha está lista. El tiempo ha llegado, y la mies que está madura." Entonces, yo lo puedo interpretar como que el plan de Dios es tener a todo su pueblo obrando para él y con él. Pero también Dios sabe que no es fácil que todos acepten participar y dejen todo para seguir las instrucciones del Señor. Entonces, para mi la pregunta tiene que ver con la cosecha. Dios sabía exactamente cuando iba a estar lista.

Supone que sí, pero ¿cómo le iba a comunicar a los demás? Porque también la idea es que todos, en ese entonces en ese pueblo, crean en él para que puedan seguirlo.

I was also struck by verse 2. It struck me in a different way since it reminded me of the part where it says that the harvest is plentiful. It made me think about today in church; we sang a song called “The Earth Will Be Filled,” that also mentions the harvest. It says, “Lift up your eyes and see; the harvest is ready. The time has arrived, and the harvest is ripe.” I interpret this as God’s plan to have all his people working for him and with him. God also knows that it’s not easy that everyone will accept to participate and leave everything to follow the Lord’s instructions. So, for me, the question has to do with the harvest. God knows exactly when the harvest was going to be ready. Assuming this, how was he going to communicate this to the others? How are we to know when the harvest is ready? Because the idea was that everyone, at that time in those towns, believes in him so that they can follow him.

FP6

Same thing for me, verse 2. “The harvest is plentiful, but the workers are few.” I know right before that, he had asked people to go who didn’t want to go and said no. So, they stayed behind, and I have always felt that the ones who stayed behind were going to be in trouble. One of them was the rich young ruler, and we like to think that he was in trouble. I’m wondering: were they still acceptable even though they said no? Because in verse 3, it says, “Ask the Lord of the harvest to send workers.” It doesn’t say, “Tell yourself, ‘you’re the worker, so go.’” I’m fine asking other people to go or praying for other people to go. But that’s what he told me to do. So, am I in trouble? That’s my question for a biblical scholar.

También para mí, me llamó la atención el versículo 2. “La cosecha es mucha, pero los trabajadores son pocos.” Sé que justo antes de eso, él había pedido a la gente que fuera, quienes no quisieran ir y dijeron que no. Entonces, ellos se quedaron atrás, y siempre he sentido que los que se quedaron iban a tener problemas. Uno de ellos tal vez fue el joven rico quien no aceptó la invitación de Jesús, y nos gusta pensar que él estaba en problemas. Me pregunto: ¿siguen siendo aceptables a pesar de que dijeron que no? Porque en versículo 3, dice, “Pidan al dueño de la cosecha que envíe trabajadores para recogerla.” No dice, “Díganse a sí mismos, ‘ustedes son los trabajadores, así que vayan.’” Estoy bien pidiéndoles a otras personas que vaya, o orando para que otras personas vayan. Pero eso es lo que me dijo que yo hiciera. Entonces, ¿tengo problemas con Dios? Eso sería mi pregunta para un erudito.

FP2

The thing that stuck out to me was verse 5, where it says, “When you enter a house, first say, ‘Peace to this house.’” So, they were commanded to say this phrase to the house that they entered. I kind of wonder was there some magic to this phrase. Then, it made me think, should I be saying that over my house every morning? There are six of us here, and sometimes it’s not very peaceful. I wonder if speaking words like this over my house, and if they were to speak words over the houses that they entered, what was the purpose of that? It seems like a simple thing to do if we could all get along better sometimes. My

question was, and I know we've kind of touched on this before, but how common was it for people of that time to come and stay with other people, to just move in with them? I know when we have people over to stay, it's great, but it's a little exhausting, and I'm kind of happy when they leave, too. So, I wonder what the culture was. How often that really happened? I can't imagine a stranger coming to Denver, and me just inviting them home. That would be my question.

La cosa que a mi me llamó la atención fue el versículo 5, donde dice, “Cuando entren a alguna casa, primero digan, ‘La paz sea con ustedes.’” Así que Jesús les ordenó decir esta frase a la casa en la que entraron. Yo me pregunto si esta frase tenía algún tipo de poder como magia. Entonces, me hizo pensar, ¿debería decir eso sobre mi casa todas las mañanas? Somos seis acá en la casa, y a veces no hay mucha paz. Me pregunto si hablar palabras como éstas sobre mi casa, y si ellos fueran a hablar estas palabras sobre las casas en las que entraron, ¿Cuál era el propósito de eso? Parece algo muy fácil de hacer si todos pudiéramos llevarnos mejor a veces y vivir en armonía. Mi pregunta fue, y sé que ya hemos tocado esto antes, pero ¿qué tan común era que las personas de esa época vinieran y se quedaran con otras personas, simplemente mudarse y quedarse con ellos? Sé que cuando nosotros recibimos a personas en la casa para que se queden un tiempo, es excelente, pero también nos cansa, y también estoy un poco feliz cuando se van. Así que yo me pongo a pensar mucho en la cultura de ellos, y ¿Qué tan frecuente pasaba eso en su cultura? No me puedo imaginar que un desconocido llegara a Denver, y lo invito a alojarse en mi casa. Eso sería mi pregunta.

FP1

A mi me llamó la atención el versículo 3. “¡Vayan! y tengan en cuenta que los envío como corderos en medio de lobos.” Creo que cuando dice Dios “vayan,” no dice, “Anda tú” o “que vayan algunos.” Está diciendo que vayan, que vayamos todos. Eso me hizo acordarme también de la canción justo que dijo FP5, Será Llena la Tierra. Cuando dice vayan, hay una parte en la canción que dice, “Esfuézate y sé valiente.” Eso me llama mucho la atención porque también estoy elegida a llevar el evangelio. Y justo, en la canción, dice, “Esfuézate y sé valiente.” Creo que eso me caía perfecto. Él dice, “Los envío como corderos en medio de lobos.” [Video se cortó.] Dios no va a vencer acá al mundo por las armas sino por la fuerza de la cruz, que es la verdadera garantía de la victoria. Mi pregunta es: cuando él dice vayan, ¿somos todos tantos corderos y lobos para ir al reino de Dios? ¿Los lobos también van a entrar al reino? Somos llamados a predicar.

Verse 3 stood out to me. “Go! I am sending you out like lambs among wolves.” I believe that when God says, “Go,” he is not saying, “You go,” or “Some people go.” He is saying, “Go! That all of us should go.” [In Spanish, the word is plural. In English, it's just “go.” So, in English, we don't have the same meaning, but it's plural in Greek. So what FP1 is saying is that Jesus, in plural, says you all go. It's not addressed to just one person. It's addressed to several different people.] That also made me think about the song that FP5 mentioned from church this morning, “The Earth Will Be Filled.” When it says go, there is a part in the song that says, “Be strong and courageous.” That catches my attention because I am also chosen to carry the gospel. And just as in the song, it says, “Be strong and courageous.” I think that hit me perfectly. He says, “I am sending you out

like lambs among wolves.” [Video cut out.] God is not going to defeat the world through weapons but through the power of the cross, which is the true guarantee of victory. My question is: when he says go, are we all both the lambs and the wolves going into the kingdom of God? Are the wolves also entering the kingdom? We are all called to preach.

FP4 (de/about FP3)

FP3 said that verse 9 stuck out to her. Heal the sick, and the kingdom of God is near to you. Her question was: Did they physically heal the people, and did they have knowledge about medicine? Or was it a spiritual healing?

FP3 dijo que el versículo 9 le llamó la atención. Sanen a los enfermos, y el reino de Dios ya está cerca de ustedes. Su pregunta fue: ¿Ellos sanaban físicamente a las personas? ¿Tenían un conocimiento de medicina? ¿O fue una sanación espiritual?

FP3 (de/about FP4)

Lo que le llamó la atención a FP4 fue el versículo 2. Su motivo fue porque previamente leyó Lucas 9:62. En ese capítulo decía, Jesús dijo, “Aquel que empieza a arar un campo y mira hacia atrás, no sirve para el reino de Dios.” Su pregunta es: ¿Qué significa Lucas 9:62 sobre lo de arar y no mirar hacia atrás? ¿Y cómo se relaciona con la cosecha es mucha y los trabajadores pocos? No puede ser que no estén dispuestos a trabajar porque ya están arando sino es soltar su vínculo con el mundo.

What caught FP4’s attention was verse 2. Her reason was because she previously read Luke 9:62. In that chapter it says, Jesus replied, “No one who puts a hand to the plow and looks back is fit for service in the kingdom of God.” Her question is: What does Luke 9:62 about putting your hand to the plow and not looking back mean? And how does that relate to verse 2, which says that the harvest is plentiful but the workers few? It can’t be that they’re not willing to work because they are already plowing, but is because they’re not willing to loosen their bond with the world.

FP5 (de/about FP6)

Sobre FP6, le llamó la atención el versículo 2 también. Decía que antes había escuchado que ya le habían negado varias veces a Dios. Una de las cosas para FP6 que ella había pensado es que aquellos que lo negaban y se quedaban atrás, se metían en problemas. Entonces, la pregunta era: ¿Sería aceptable para Dios si en verdad se quedaran atrás? Por eso se preguntaba a sí misma si ella estaría en problemas también. Es una de las cosas que también me llamaba la atención, y que no me lo había preguntado también, pero es interesante saberlo. Porque normalmente nosotros, pertenecemos a una iglesia cristiana y seguimos a Dios, pero si fuera lo contrario, entonces Dios nos escucha, pero ¿qué sería de nosotros?

For FP6, verse 2 stuck out to her as well. She said that before she had heard that others had denied God several times [God’s invitation to follow him]. One of the things for FP6 that she had thought is that those who denied and stayed behind got into trouble. [Were they in trouble?] So, the question was: Would it be acceptable to God if they really stayed behind? That’s why she asked herself if she would be in trouble too. It is one of the

things that also caught my attention, and that I had not asked before, but it is interesting to know. Because normally, we belong to a Christian church and follow God, but if it were the opposite [if this weren't the case], God would listen to us, but what would happen to us? [What would be our lot in life?]

FP6 (de/about FP5)

FP5 was struck by the same verse, too. Verse 2. The harvest is plentiful, but the workers are few. It reminded her about a song at church called "The Earth Will Be Filled." In the song, it says, "Lift up your eyes; the harvest is ready. The time has arrived." She was saying God's plan is to have his chosen people ready to work, but God knows it isn't easy for everyone to do that. God knows when the harvest is ready, but how do we know when the harvest is ready? That was her question. And, at the time, he wanted everyone to follow him.

También, a ella le llamó la atención el mismo versículo. Versículo 2. La cosecha es mucha, pero los trabajadores son pocos. Le hizo recordar de una canción en la iglesia llamada "Será Llena la Tierra." En la canción, dice, "Alza tus ojos y mira, la cosecha ya está lista. El tiempo ha llegado." Ella dijo que el plan de Dios es tener a su pueblo elegido listo para trabajar, pero Dios sabe que no es fácil para todos hacer eso. Dios sabe cuándo está lista la cosecha, pero ¿cómo sabemos nosotros cuándo está lista la cosecha? Esa fue su pregunta. Y, en ese momento, quería que todos lo siguieran.

FP2 (de/about FP1)

She was struck by verse 3. [She talked about the English and Spanish "go" may not have the same meaning because the Spanish is plural, but the English is kind of questionable. Mark: she didn't explain that, I was just trying to explain the difference between the two languages.] She also mentioned the song that you sing where the earth will be filled with his glory, and be strong and courageous. She said she needs to take the message, and she needs to be strong and courageous. Then, tell her I really liked this next part. I thought it was very insightful what she said. She talked about how wolves can represent fear or evil, and she compared the wolves and lambs, or the evil versus the peaceful. She doesn't think the kingdom of God will be full of wolves, but it will be full of lambs. She also mentioned that wolves don't have a shepherd. They don't have this leader person. She said this made her think that God is not going to defeat through weapons but through the cross, and that's going to be a guarantee of victory. And, then, her question, which I thought was wonderful was: Are lambs and wolves both called to preach? That's what I heard.

A ella le llamó la atención el versículo 3. [Ella habló sobre el inglés y el español "vayan/go" puede que no tenga el mismo significado porque el español es plural, pero el inglés es algo cuestionable. Mark: ella no explicó eso, yo estaba tratando de explicar la diferencia entre los dos idiomas.] También, mencionó la misma canción donde dice será llena la tierra de su gloria, y esfuérzate, sé valiente. Ella dijo que ella necesita tomar el mensaje, y ella necesita ser fuerte y valiente. Por favor, dile a ella [FP1] que realmente me gustó la siguiente parte. Pensé que era muy impactante lo que dijo. Ella habló sobre cómo los lobos pueden representar el miedo o el mal, y comparó a los lobos y los

corderos, o el mal contra el pacífico. Ella no piensa que el reino de Dios será lleno de lobos, pero sí será lleno de corderos. También, mencionó que los lobos no tienen pastor. No tienen esta persona líder. Ella dijo que esto le hizo pensar que Dios no va a vencer con armas sino con la cruz, y eso será una garantía de victoria. Y, entonces, su pregunta, que me pareció maravillosa, fue: ¿los corderos y los lobos están llamados a predicar? Eso es lo que escuché.

FP1 (de/about FP2)

A FP2 le gustó mucho el versículo 5, donde dice, “La paz sea con ustedes. Entren a las casas y díganles, ‘La paz sea con ustedes.’” Para ella, ella dice que esa frase tiene poder, magia. Dijo que en su casa son seis, y no hay mucha paz. Se seguía preguntando si había un poco de poder en esa frase, y que debemos vivir en armonía. En esos tiempos, ¿qué tan común era recibir personas en la casa? Porque ellos reciben personas también en su casa por semanas, y eso es algo excelente, pero también cansa. Se sienten felices también cuando salen. Ella también dijo, ¿qué sería si recibiría un desconocido, una persona en su casa?

FP2 liked verse 5, where it says, “Peace to this house. When you enter a house, first say, ‘Peace to this house.’” For her, she says that phrase has power or magic. She said that there are six people in her house, and there isn’t much peace. She continued asking the question if there was power in that phrase, and that she would live in harmony [or peace]. In those times, how common was it to receive people into your house? Because they also receive people in their home for weeks, and that is something excellent, but also tiresome. They feel happy when they leave. She also said, how would it be if she received a stranger into her house?

FIFTH MEETING (MALE PARTICIPANTS)

September 29, 2019

English Reader: MP2

Spanish Reader: MP1

MP3

Hola. ¿Cómo están todos? Esta semana me llamó un poco la atención, algo que me puso a pensar un poco cuando venía a la casa de Justin. Fue algo que vi mientras que venía, y era que se encuentra en el versículo 3, donde dice, “¡Vayan! y tengan en cuenta que les envío como corderos en medio de lobos.” Cuando venía, estaba un chico que estaba cantando y haciendo una actuación en el bus. Cuando comenzó, decía que podría dar sin compromiso, que no los incomodara. Entonces, eso me hizo pensar a pesar de que iba a presentarse sin saber si lo iban a apoyar o escuchar, es como él era cordero en medio de lobos. No sabía si ellos iban a colaborar, pero de igual manera se lo realizó. Entonces, también me pone a pensar en el versículo 5, donde dice, “Entren a una casa y díganles, ‘La paz sea con ustedes.’” Cuando culminó lo que estaban realizando, dice al final, “Dios te bendiga. Que les vaya bien.” Entonces, me hizo pensar que él está pidiendo una colaboración que ellos les ayudaran. Estaba pensando de qué hubiera pasado si una persona que estaba allí no le diera una colaboración a pesar de todo que le dijo. Que les dio la bendición, ¿qué pasaría en ese caso? ¿La bendición se quedaría conmigo? ¿O simplemente se regresa a él de igual manera? Viendo la situación en lo que estaban los 72, era como muy difícil porque si no me reciben, de igual manera yo complico con lo que allí van a ir a ese sitio. Me hace pensar que los 72 lo tenían difícil porque a pesar de que estaban enviados sin saber adonde iban, de igual manera no sabían si los iban a recibir en ciertas casas. De igual manera, con la mejor disposición, ellos iban en paz como tranquilo porque iban exactamente a las casas, a la misión, a lo que fueron enviados. La pregunta que yo haría: ¿Qué hubiera sido si los 72 adonde llegaron, al sitio donde ellos estaban, no les hubieran recibido, no les hubieran dado sustento?

Hello. How is everyone? This week it caught my attention, something that made me think when I was coming to Justin’s house. It was something that I saw while coming to Justin’s house, and it was something that is found in verse 3, where it says, “Go! I am sending you out like lambs among wolves.” When I was on my way, there was a young man who was singing and doing a show on the bus [to earn money]. When he started, he said that no one was obligated to give, and he didn’t want to bother anyone. So, that made me think, even though he was going to introduce himself without knowing if they were going to support him or listen to him, it’s like he was a lamb in the middle of wolves. He didn’t know if they were going to collaborate (support him), but he still did it. [It was making him think because this young man was getting on the bus and was about to perform. Even before he did his act, he wasn’t sure how the people were really going to receive his act or show. He didn’t know if they would give him anything. He didn’t know if they would receive him. MP3 is relating this idea to being sent out like lambs among wolves, not really knowing what to expect.] This also made me think about verse 5, where it says, “When you enter a house, say, ‘Peace to this house.’” When what they were doing had ended, it’s like they were saying, “God bless you. We hope that things go well for you.” [Relating it back to the young man’s story,] when the young man was

done, he was going around asking for money if they wanted to help. I was thinking about what would have happened if a person who was there did not help him out despite everything he said. He gave you a blessing. What would happen in that case? Would the blessing stay with me? Or does it simply just return to him in the same way? Seeing the situation that the 72 were in, it was very difficult. If they don't receive me, in the same way, I still commit with them going to those places. It makes me think that the 72 had it difficult because although they were sent without knowing where they were going, they did not know if they would be received in certain homes. [How difficult it must have been for the 72 because they were being sent out without knowing how it was going to go or if the message is going to be well received. They still had to go out and share that message.] In the same way, with the best disposition, they went in peace, calm, because they went exactly to the houses, to the mission, to which they were sent. [They went to fulfill the mission that Jesus sent them to do.] The question I would ask: What would have been if the 72, where they arrived or where they were, if they had not been received or been given sustenance? [What would have happened in that situation?]

MP4

Very good, MP3. What stuck out to me today was similar to something that we have talked about in the past: those two thoughts of the kingdom of God is near you in verse 9 and in verse 11 it says that the kingdom of God is near. What stood out to me is in verse 9. It says "you," and it's talking about the sick. That is the difference between those. It's "you," and then the other is more general. I was thinking about verse 9 and who he was talking to. He was talking to the sick, but he healed the sick. I'm kind of thinking that the comfort, the change in their lifestyle, and how that, the kingdom is near me now as a healed person. The contrast to verse 11 is almost: verse 9 is a comfort, and verse 11 is a warning. Thinking about our personal path where we are baptized in Christ, we've been healed from our sin. You feel that the kingdom of God is close to us, to our heart, to our faith. We don't have to think of it as a warning. The scholar question that I would propose: Why was that said to the sick? Is that just my thinking? Or was there a specific reason?

Muy bien, MP3. Lo que me llamó la atención hoy día fue algo que hemos mencionado en el pasado: los dos pensamientos sobre el reino de Dios ya está cerca de ustedes en versículo 9 y en el versículo 11 dice que el reino de Dios ya está cerca. Lo que se destacó para mí está en el versículo 9. Dice "ustedes," y está hablando de los enfermos. Esa es la diferencia entre esos. Son "ustedes," y luego el otro es más general. [La parte que me llamó la atención fue la parte final del versículo 9, donde dice, "ya está cerca *de ustedes*." Pero, en el versículo 11, no dice "de ustedes."] Yo estaba pensando en el versículo 9 y con quién estaba hablando. Estaba hablando con los enfermos, pero curó a los enfermos. Estoy pensando que la comodidad, el cambio en su estilo de vida, y cómo eso, el reino está cerca, ahora como una persona sanada. El contraste al versículo 11 es casi: el versículo 9 es un consuelo y el versículo 11 es una advertencia. Pensando en nuestro camino personal con Dios donde somos bautizados en Cristo, hemos sido sanados de nuestro pecado. Sientes que el reino de Dios está cerca de nosotros, de nuestro corazón, de nuestra fe. No tenemos que pensar en esas palabras como una advertencia. La pregunta que yo propondría a un erudito: ¿Por qué se dijo eso a los enfermos? ¿Es solo mi

pensamiento? ¿O hubo una razón específica? [¿Por qué esa frase fue dicha a los enfermos? ¿Es algo que yo solo estoy poniendo en el texto? ¿Qué significado tiene?]

MP2

The part that stood out to me was the sheer act of faith to head out on this journey without shoes or sandals, without anything on your feet. I know we have talked about this concept before early on, that they were told to leave with nothing, but it really just sunk in with me today about how dramatic that was. As I thought about it, this is the type of faith and trust in Jesus is what we all should truly strive to welcome into our own hearts. What would I ask a scholar? I pulled from verse 7. They talk a lot about eating whatever is given to you. I would want to know what food and drink would have been served to the workers during this time. What would they have been given? Was it a feast, or was it very simple? My guess is that it's probably something very simple, but I would be curious about what made that up.

Lo que me llamó la atención sobretodo fue el puro acto de fe de emprender este viaje sin zapatos ni sandalias, sin nada en los pies. Sé que hemos hablado de este concepto antes desde el principio, que les dijo que se fueran sin nada, pero hoy realmente me enteré de lo dramático que fue. Mientras lo pensaba, este es el tipo de fe y confianza en Jesús es lo que todos deberíamos realmente esforzarnos por recibir en nuestros propios corazones. ¿Qué le preguntaría a un erudito? Saqué del versículo 7. Hablan mucho sobre comer todo lo que se te da. Me gustaría saber qué alimentos y bebidas se habrían servido a los trabajadores durante ese tiempo. ¿Qué les habrían dado? ¿Fue un banquete, o fue muy sencillo? Supongo que probablemente sea algo muy simple, pero me gustaría saber cómo era.

MP1

La parte que me llamó la atención es un poco gracioso para mí. Yo lo entendía por lo que estaba leyendo. En la lectura dice que siempre los envía, el grupo de 72, los envía de dos en dos. Me hace recordar un poco lo que estamos haciendo ahorita. Es como parejas de dos en dos. Obviamente, nuestros intermediarios son ustedes. No es el mismo fin, pero estamos haciendo entender un poco de lo que es la Palabra de Dios en este caso, a la diferencia de los dos que enviaban. Tal vez no somos los 72, pero somos los 6 en apoyo del proyecto de Justin. Mi pregunta a un erudito, en este caso sería Justin, porque me da curiosidad: ¿esta lectura le causó en su proyecto en agruparnos de dos en dos, o no tiene nada que ver?

The part that caught my attention is a bit funny for me. I understood it through what I was reading. In the reading, it says that he always sends them, the group of 72, he sends them two by two. It makes me think a little about what we are doing right now. We are in groups of two, paired up. Obviously, our intermediaries are you (Mark and Justin). It's not the same end, but we are trying to understand a little of what the Word of God is in this case, so it's a little different than the two that were sent. Maybe we're not the 72, but we are the 6 in support of Justin's project. My question to a scholar, in this case, it would be Justin. It makes me curious: Did this reading cause him in this project to group us two by two, or does it have nothing to do with it?

MP5

Esta vez trataba de algo me llame la atención, pero como que no hay mucho. Sé que hay mucho, pero quizá no estoy entendiendo mucho ahora. Estoy tratando de concentrarme un poco, pero tengo sueño, y es eso que me está molestando un poco. Me llaman la atención las instrucciones que se dan. Las dos que más me han llamado la atención dice, “No se detengan a saludar a nadie por el camino,” y “No vayan de casa en casa.” Me llama la atención porque si es que supuestamente voy a una misión, lo que debería ser es ir casa en casa y saludar a la gente que veo alrededor. No estoy entendiendo bien por qué da ese tipo de instrucciones. Cuando fuimos a la selva, yo intentaba saludar a todas las personas que veía y compartir un poco. Entonces, eso es lo que me llama mucho la atención, y la pregunta sería en base a eso. ¿Por qué da ese tipo de instrucciones si es que voy a hacer una misión de compartir el mensaje?

This time I tried to allow something to catch my attention, but it's as if there isn't much. I know there is a lot here, so maybe I'm just not understanding much now. I'm trying to concentrate a little, but I'm sleepy, and that's what is bothering me a little. I am struck by the instructions given. The two that most have caught my attention say, “Do not stop to greet anyone along the way,” and “Do not go from house to house.” It catches my attention because if I'm supposed to go on a mission, what it should be is to go from house to house and greet the people that I see around me. I am not understanding well why he gives such instructions. When we went to the jungle, I tried to greet all the people I saw and share a little with them. So, that's what catches my attention a lot, and the question would be based on that. Why give such instructions if I am going to do a mission to share the message?

MP6

I heard a long time ago that one of the ways to read the Gospels, and it's really helped me to read it this way, is to see three levels happening at the gospel. Level 1 is: What is going on with Jesus and those around him? Level 2 is: What does the author, in this case, Luke, mean by this? What is his purpose? Level 3 is: What does it mean for us? So, what is striking me is level 2. Matthew, Mark, and Luke talk about the sending of the 12, but only Luke tells this story. And only Luke has the history of the church in Acts. So, does Luke tell this story in light of the continuing story of the mission to the Gentiles? If his first readers were Gentiles, what were they to see from this? So, isn't that how we should read this as recipients of this mission that went to the whole world and that we are carrying on this mission. That's also the scholar's question: How does this story fit in Luke's overall story from Jesus to the gospel going to the ends of the earth? So, are we to take this as we now continue the work of the 72? That becomes our task in our setting.

Hace mucho tiempo escuché que una de las formas de leer los Evangelios, y realmente me ha ayudado a leerlo de esta manera, es ver que ocurren tres niveles en el Evangelio [desde tres perspectivas diferentes]. El nivel 1 es: ¿Qué está pasando con Jesús y los que lo rodean? El nivel 2 es: ¿Qué quiere decir el autor, en este caso Lucas, con esto? ¿Cuál es su propósito? El nivel 3 es: ¿Qué significa para nosotros? Entonces, lo que me llama la atención es el segundo nivel. Mateo, Marcos, y Lucas hablan sobre el envío de los 12 apóstoles, pero solo Lucas cuenta esta historia de los 72. Y solo Lucas cuenta la historia

de la iglesia en el libro de Hechos. Entonces, ¿cuenta Lucas esta historia a la luz de la misión a los gentiles? Si sus primeros lectores fueron gentiles, ¿Qué verían ellos de esto? Entonces, ¿no es así como deberíamos leer esto como destinatarios de esta misión que fue a todo el mundo y que estamos llevando a cabo esta misión? Esa es también la pregunta para el erudito: ¿Cómo encaja esta historia en la historia general de Lucas desde Jesús hasta el evangelio que llega hasta los confines de la tierra? Entonces, ¿debemos tomar esto mientras continuamos el trabajo de los 72? Esa se convierte en nuestra tarea en nuestro ambiente. [¿Debemos tomar esta responsabilidad de Jesús mandando a los 72 como nuestra misión también?]

MP3 (de/about MP4)

Yo escuché lo que él comentaba sobre el versículo 9. Más que todo, se centró en la parte de cuando llegaron al pueblo, se sanaron a los enfermos. La última parte del versículo 9 cuando dice que el reino de Dios ya está cerca de ustedes. En cambio, en el versículo 11 dice que el reino de Dios ya está cerca. También, él comentaba del momento de bautizarnos, somos sanados y recibimos esa bendición de Dios.

I heard what he commented on in verse 9. Most of all, he focused on the part of when they arrived in the town, they healed the sick. The last part of verse 9 when he says that the kingdom of God has come near to you. Instead, in verse 11, it says that the kingdom of God has come near. Also, he talked about the moment when we choose baptism, we are healed, and we receive that blessing from God.

MP4 (de/about MP3)

It was good. I liked how MP3 related verse 3, where it says, “Go! I am sending you out like lambs among wolves,” to someone who was performing on his bus ride. They were sent out just as he was out trying to promote for money, promote what he can do compared to what we can do just by going out. What stood out to me was when MP3 talked about what if his greeting was not received. He said, “God bless you.” What if that’s not received? I think that would be hard thinking of the disciples, those that were sent out, if it wasn’t received because you’re so passionate. How we just really don’t know how, when we talk to people as they talked to people, how that would have been received. Also, similar thought to what if they go into town and did not get any food? That’s their wages. That’s their survival. What would happen?

Fue muy bueno. Me gustó cómo MP3 relacionaba el versículo 3, donde dice, “¡Vayan! y tengan en cuenta que les estoy mandando como corderos en medio de lobos,” al hombre que estaba actuando en su viaje en el bus. [Los 72] fueron enviados igual como él había salido tratando de promocionar por dinero, promocionar lo que puede hacer, en comparación con lo que podemos hacer con solo salir. [Comparando que el hombre iba con la misión de recaudar fondos, de bendecir a las personas, y cómo nosotros somos mandados también con una misión.] Lo que me llamó la atención fue cuando MP3 habló sobre qué pasaría si su saludo no fuera recibido. Él dijo, “Dios te bendiga.” ¿Qué pasa si eso no se recibe? Creo que sería difícil pensar en los discípulos, los que fueron enviados, si no fue recibido porque eres tan apasionado. Cómo realmente no sabemos, cuando hablamos con la gente como ellos hablaron con la gente, cómo se habría recibido eso.

[No sabemos cómo hubiera sido recibido ese mensaje.] Además, un pensamiento similar al de ¿si van a la ciudad y no obtienen comida? Ese es su sustento. ¿Qué pasaría?

MP2 (de/about MP1)

I actually sent Justin a note asking for a little bit of clarity because the audio when MP1 was talking had cut out a bit, so Justin helped me understand what I had missed, and it made a lot of sense with the part that I did hear. I heard, and I liked how MP1 related our group of 6, or our group of 8, to the 72 and tied in the pairing of these projects: their project that we're reading about and the project that we are doing. He spoke about or feels like this group is trying to, as we learn the Bible, we are also learning from one another, but we are also learning about one another, and how those all kind of intermingle in this project. Lastly, I liked how he then asked Justin if he selected the passage on purpose because he was sort of trying to have the two reflective of one another, or if it was just an accident. I do, I think that that's interesting, and I like that somebody thought of that because my brain hadn't gotten there, but I thought it was a really cool question.

Le envié a Justin un mensaje pidiendo un poco de claridad porque el audio cuando MP1 estaba hablando se había cortado un poco. Entonces, Justin me ayudó a entender lo que me había perdido, y tenía mucho sentido con la parte que escuché. Escuché y me gustó cómo MP1 relacionó nuestro grupo de 6, o nuestro grupo de 8, con los 72 y cómo relacionó el emparejamiento de estos proyectos: el proyecto de los 72 de lo cual estamos leyendo y el proyecto que estamos haciendo. [Escuché y me gustó cómo él comparaba la idea de las parejas y el grupo de los 6. Y, MP1, te corrigió porque dijo, "No somos 6; somos 8." De ahí, comparando eso con el texto y lo que estamos haciendo nosotros.] Él habló o siente que este grupo está tratando de hacerlo, mientras que aprendemos la Biblia, también estamos aprendiendo unos de otros, y cómo todos esos tipos de personas se entremezclan en este proyecto. [En este proceso de conocer más de la Palabra, nos estamos conociendo y estamos aprendiendo cosas de los demás.] Por último, me gustó cómo le preguntó a Justin si seleccionó el pasaje a propósito porque estaba tratando de que los dos se reflejaran el uno al otro, o si era solo un accidente. Sí, creo que es interesante, y me gusta que alguien haya pensado en eso porque mi cerebro no había llegado allí, pero pensé que era una pregunta realmente genial.

MP1 (de/about MP2)

Lo que más me llamó la atención de lo que mencionó MP2 es cómo la fe, en todos los sentidos que dijo acerca de lo que debemos sentir nosotros. Y los misioneros cómo se sentían por la prisa de su misión. Creo que es lo más importante. La fe, como hace mención, es lo que deberíamos recibir todos en nuestras vidas. Y no solo recibirlo sino transmitirlo. Pienso que fue lo más importante que me llamó la atención. Creo que para mí trabajar en mi fe y transmitirlo es difícil. Creo que tal vez para todos, pero creo que es como escuchar algo que tal vez uno está viviendo, estoy pasando por eso. Pero, es tratar de entender la forma de pensar de otros. Me refiero a lo que piensan acerca de Dios y sus actos. Pienso que es importante porque para mí trabajar en la fe es un poco complicado. Es algo de día a día, y escucharlo es bueno porque te permite ver nuevas perspectivas de otras personas de cómo piensan acerca de su fe y de la fe de los demás. Lo que es la pregunta, no entendí muy bien. ¿Está bien? ¿Fue de qué tipo de comida servían? [MP2:

Me encanta la comida. Antes trabajaba en restaurantes y hoteles. Entonces, yo tenía mucha curiosidad si, en primer lugar, era el estilo de la comida, pero también, ¿Qué les habrían dado? ¿Fue una comida simple? ¿Y qué se habría servido específicamente a los trabajadores?] Ok. Entiendo. Me daba curiosidad su respuesta.

What struck me most about what MP2 said is how faith, in every way, is what he said that we should feel, and how the missionaries felt about the urgency of their mission. [What stood out to me about what MP2 said was this idea of the faith of the missionaries who were sent out, and this process of the urgency that they had, and the faith that they had in the midst of that urgency.] I think that's the most important thing. Faith, as mentioned, is what we should all receive in our lives. And not only receive it but share it. I think this was the most important thing that caught my attention. I think that working for me in my faith and sharing it is difficult. I think maybe it is for everyone, but I think it's like listening to something that that person is living out, "I'm going through that." It is trying to understand the thinking of others. I'm mostly talking about what they think about God and his actions. I think it is important because, for me, working in faith is a bit complicated. It's something from day to day, and listening to each other is good because it allows you to see new perspectives of other people on how they think about their faith and the faith of others. [I think it's really important because for me, working on my faith and having my faith grow, and also sharing that is challenging. When you talk about your faith or share your faith, then you can see, you can learn from other people, you can gain from their perspectives when you start sharing with others.] About the question, I did not understand it very well. Is this correct: was it about what kind of food they served? [MP2: I love food. I used to work in restaurants and hotels. So, I was very curious if it was, first off, sort of the style of the meal, but also, what would they have been given? Was it a very simple meal? And what specifically would have been served to the workers?] Ok. I now understand. His answer just made me curious.

MP5 (de/about MP6)

Lo que me llamó la atención de MP6 fue lo que dijo de, también me preguntaba, ¿Por qué Mateo y Marcos no dicen sobre los 72? Yo no conozco la Biblia tanto como MP6, pero yo me guio porque acá arriba te da referencias adonde está ubicado casi lo mismo, la misma idea. También, me llamó la atención lo que dijo sobre la responsabilidad que nosotros deberíamos tomar. Debemos tener la misma responsabilidad que los 72. Eso me pone a pensar mucho porque yo creo sí debemos asumir esa responsabilidad. Yo pienso que es una responsabilidad muy grande para mí. Entonces, allí sería lo complicado si es que acepto a esa responsabilidad o no. Porque supuestamente no quiero nada pesado para mi vida, se podría decir. Entiendo de que todo este tiempo que hemos estado haciendo este tiempo, entendido de que Jesús quiere que confíe en él. Entonces, más que tomar a esa responsabilidad, sería ¿por qué no tomar esa responsabilidad?

What stood out to me about MP6 was what he said, and I also asked myself, Why do Matthew and Mark not talk about the 72? I don't know the Bible as much as MP6, but I am guided because here [*he shows the references listed by the titles of each section in the Gospels*], it gives you references where the same passage is located in the other Gospels. Also, what he said about the responsibility we should have caught my attention. We must

have the same responsibility as the 72. [Do we have the same responsibility to carry out the mission as the 72 had?] That makes me think a lot because I think that we should assume that responsibility. I think it is a very big responsibility for me. So, that would be the challenge if I accept that responsibility or not. Because I supposedly don't want anything heavy for my life, you could say. [It seems that I shouldn't have anything heavy weighing me down, you could say.] I understand that all this time we have been doing this project, understanding that Jesus wants me to trust him. So, more than taking that responsibility, it would be why not take that responsibility? [So, more than why should we accept that responsibility, maybe the question is, why shouldn't we?]

MP6 (de/about MP5)

Outstanding, MP5! Thank you. MP5, I'm tired enough also that if the opportunity for a Sunday afternoon nap comes along, I might just take it. One of the things that I heard from MP5 was how unnatural the call not to speak to anyone on the way seems. So, I thought, what would be a way to express this. Suppose someone told you that a severe storm was on its way, and you needed to warn people in a certain location. So, when you come back, you are asked, "Did you warn them?" And you say, "Oh, no! It slipped my mind. I was talking to some friends about where we are going to eat tomorrow night." I think that is kind of what Jesus has in mind. This is important. Don't get sidetracked.

¡Excelente, MP5! Gracias. MP5, estoy también cansado que, si se presenta la oportunidad de una siesta hoy por la tarde, yo podría aprovecharla. Una de las cosas que escuché de MP5 fue lo poco natural que parece la llamada de no hablar con nadie en el camino. Entonces, pensé, ¿Cuál sería una forma de expresar esto? Suponga que alguien le dijera que se acerca una tormenta severa, y que necesitas advertir a las personas en un lugar determinado. Entonces, cuando regresas, te preguntan: "¿Les advertiste?" Y tú dices, "¡Oh, no! Se me fue de la mente. Estaba hablando con algunos amigos sobre dónde vamos a comer mañana por la noche." Creo que eso es lo que Jesús tiene en mente. [Creo que eso es la idea que Jesús estaba tratando de transmitir.] Esto es importante. No te desvíes.

FIFTH MEETING (FEMALE PARTICIPANTS)

October 6, 2019

English Reader: FP2

Spanish Reader: FP1

FP2

This morning we were talking about the Beatitudes in Matthew. One of them is “Blessed is the poor in spirit, for they will see the kingdom of heaven.” That made me think about the kingdom of God that we’re talking about in Luke. It appears in Luke that it’s an all or nothing. Either the whole town believes, or they don’t. Whereas in Matthew, it seems more an individual decision. So, that made me wonder about the individual versus the collective. How does that factor in? I don’t have an answer to that. It was just something that struck me and made me think. Then, I started thinking about Sodom. It said that God rained down fire on Sodom. My question for the biblical scholar would be: Do we see evidence of that today? Is there archeological evidence of this rain of fire down on Sodom, and what is that? That’s what jumped out at me today.

Esta mañana estuvimos conversando de las Bienaventuranzas en Mateo. Uno de ellos es “Bienaventurados los pobres de espíritu porque verán el reino de los cielos.” Eso me hizo pensar en el reino de Dios de lo cual estamos hablando en Lucas. Parece en Lucas que es todo o nada. Todo el pueblo cree, o nadie cree. Mientras que en Mateo, parece más una decisión individual. Entonces, eso me hizo preguntarme sobre lo individual versus lo colectivo. ¿Cómo influye eso? [¿Cómo se compara entre los dos?] No tengo una respuesta para eso. Fue algo que me llamó la atención y me hizo pensar. De ahí, comencé a pensar en Sodoma. Dice que Dios hizo que lloviera fuego para destruir a Sodoma. Mi pregunta para el erudito bíblico sería: ¿Vemos evidencia de eso hoy? ¿Hay evidencia arqueológica de esta lluvia de fuego sobre Sodoma, y qué es eso? Eso es lo que me llamó la atención hoy.

FP1

Perdón. Yo estuve, hizo algo malo, estuve escribiendo lo que me interesaba de la Biblia, y no me escuché casi nada de FP2. ¿No pueden repetirlo? [Mark: Yo puedo dar un resumen. Ella comenzó diciendo que en la mañana estaba escuchando de Mateo 5 de las Bienaventuranzas. En la primera parte donde dice, “Bienaventurados son los pobres en espíritu porque verán el reino de los cielos.” De ahí, comenzó a pensar en Lucas 10 donde habla del reino de Dios. Pero parece en Lucas 10, es algo colectivo, o sea es todo el pueblo o nadie en el pueblo cree el mensaje. En cambio, en Mateo 5, parece que está hablando Jesús de cada persona, una decisión personal. Ella estaba pensando mucho en la diferencia, el contraste entre Mateo 5 y Lucas 10, o sea la decisión personal que cada uno tiene que tomar de tener un espíritu humilde y pertenecer al reino de Dios. Y, en Lucas 10, donde todo el pueblo cree o todo el pueblo rechaza, y la diferencia entre los dos. De ahí, comenzó a hablar de Sodoma, donde menciona Sodoma, que en el Antiguo Testamento fue destruida por una lluvia de fuego. Su pregunta a un erudito fue: ¿Hay evidencia de eso hoy? ¿Hay evidencia arqueológica de esta lluvia de fuego sobre Sodoma, y qué es eso?] A mi me llamó la atención de Lucas 10, sola la parte que dice, “El reino de Dios ya está cerca.” Eso me hace pensar, ¿Qué estamos haciendo nosotros

ahora? Nuestra misión es evangelizar la Palabra de Dios a todos, a las personas que no conocen de él. Me hace pensar también que no tenemos que ser simples espectadores. No ir a una iglesia y sentarnos, escuchar al evangelio, cantar, alabar. No. Creo que Dios nos está diciendo que nos levantemos y salgamos a predicar la Palabra. Dios nos está diciendo que ya tenemos que estar preparados para el reino de Dios, que no nos sorprenda su llegada. Mi pregunta es: ¿No hay una fecha donde nos diga cuando va a ser eso para estar lista?

I'm so sorry. I did something bad. I was writing what interested me from the text, and I heard almost nothing from FP2. Can you repeat it? What stood out to me from Luke 10, was only the part that says, "The kingdom of God has come near." That makes me think, what are we doing now? Our mission is to evangelize the Word of God to all, to people who do not know him or about him. [Our mission is to share the Good News of Jesus with everyone who does not know about this message.] It also makes me think that we don't have to be mere spectators. Do not go to a church and sit down, just listening to the gospel, singing, and praising. No. I think God is telling us to get up and go out to preach the Word. God is telling us that we already have to be prepared for the kingdom of God, that his arrival should not surprise us. [It shouldn't be something that catches us off guard and surprises us.] My question is: Isn't there a date to tell us when that is going to happen in order to be ready?

FP5

En esta oportunidad me llamó la atención el versículo 6, donde dice, "Si allí vive alguien de paz, la bendición de paz se quedará con él." Yo entiendo que la bendición se quedará con él, como podemos transmitir esa palabra como paz, alegría, o crear una sonrisa, como cosas positivas. Yo lo veo importante porque es igual cuando saludamos o llegamos a un lugar nuevo, y podemos cambiar el estado de ánimo de la otra persona. Creo que la palabra cuando decimos "bendiciones" o "Dios te bendiga" o "Te deseo una bendición," es como le das poder, y la otra persona se siente satisfecha. Le cambias todo. Obviamente, eso es como un pequeño paso que podemos hacer, y que Dios quiere que vayamos distribuyendo su Palabra. Mi pregunta sería: lo que continua que la bendición regresará a ustedes, si llamas a otra persona y lo acepta, entonces, ¿Por qué no aceptaría la bendición con los de aquellos que no lo aceptan? Tengo dudas porque como todos son bienvenidos al reino de Dios, entonces tengo dudas.

This time verse 6 stood out to me, where it says, "If a son of peace is there, your peace will rest upon him, but if not, it will return to you." I understand that the blessing will stay with him, and we can share that word as peace, joy, or even create a smile, positive things. I see it as important because it is the same when we greet others or arrive at a new place, and we can change the mood or attitude of the other person. [We can change the environment with our presence, by bringing that same joy and peace with us.] I think the word when we say "blessings" or "God bless you" or "I wish you a blessing," is how you give the other person power, and the other person feels satisfied. You change everything. [When we give a blessing, that person receives it, and it makes them feel really content and happy by what we're trying to share with them.] Obviously, that is like a small step that we can do, and God wants us to go out distributing his Word. My question would be:

The passage continues saying that the blessing will return to you. If you call another person, and that person accepts it, then why would I not accept the blessing with those who do not accept it? I have doubts because everyone is welcome into the kingdom of God. [The question is about the second part of the verse. “But if not, it will return to you.” So, my question is that when you are giving that blessing upon other people, and it doesn’t stay with them but returns to you, why is that? If the kingdom of God is for everyone, then why doesn’t it stay with them? Why exactly doesn’t it stay there?]

FP6

I didn’t have one verse in particular that really caught my attention, but just the whole thing was so urgent. It makes me wonder, and I know that I’ve said this before, but if he’s talking about the destruction of Jerusalem that was coming quickly or if he was talking about when Jesus comes back to earth. So, it doesn’t really say what they’re telling people. If they’re saying the kingdom of heaven is near, why would people reject that? I don’t understand. So, I would ask a biblical scholar: Do you know what they were sharing that people rejected? Are they rejecting Jesus? Or are they rejecting the fact that Jerusalem is going to be destroyed? What exactly are they rejecting?

No había un versículo en particular que me llamó la atención, pero todo el pasaje me parecía urgente. Me hace preguntarme, y sé que he dicho esto antes, pero si él está hablando de la destrucción de Jerusalén que vendría rápidamente o si estaba hablando de cuando Jesús regrese a la tierra. No dice exactamente lo que están diciendo a la gente. Si están diciendo que el reino de los cielos está cerca, ¿Por qué la gente rechazaría eso? No entiendo. Entonces, le preguntaría a un erudito: ¿Sabes lo que estaban compartiendo que la gente rechazaba? [¿Cuál es el mensaje que están rechazando?] ¿Están rechazando a Jesús? ¿O están rechazando el hecho de que Jerusalén será destruida? ¿Qué están rechazando exactamente?

FP3

Me llamó la atención esta vez dos partes. La primera es muy breve. Dice, “eligió a *otros* 72.” ¿Se quiere decir que habían 72 más, o incluso muchos más y los dividió en grupos de 72? La segunda parte que me llamó la atención fue que hace mención dos veces sobre coman lo que les ofrezcan, en el versículo 7 y en el 8. Lo interesante es que en español dice, “Coman lo que les ofrezcan,” pero en inglés tiene que comer “whatever,” o sea lo que sea que le pongan en frente deben comerlo. Cuando lo escuché en español, “Coman lo que les ofrezcan,” no lo entendí tanto como cuando escuché la palabra “whatever,” como lo que sea que te ponga en frente, eso debes comerlo. A lo que voy es que te enseña mucho sobre humildad y sobre aceptar lo que te ofrezcan con esfuerzo y hace mención dos veces sobre eso. Mi pregunta es similar a FP1 que habla del reino de Dios ya está cerca. También, me gustaría saber, ¿Qué tan cerca?

There were two things that stuck out to me today. The first one is really short. It says, “he appointed 72 *others*.” Does this mean he chose 72 more, or that there were many more and those were divided into different groups of 72? The second part that caught my attention was that he mentions twice about eating what they offer in verses 7 and 8. The interesting thing is that in Spanish it says, “Eat what you are offered,” but in English, you

have to eat “whatever,” whatever they put in front of you, you should eat. When I heard it in Spanish, “Eat what they offer,” I didn’t understand it like when I heard the word “whatever,” as in whatever it is that they put in front of you, you should eat. [There is a little bit of a subtle difference between the English and the Spanish.] What I am getting at is that it teaches you a lot about humility and about accepting what they offer you with effort, and they make mention of this two times. [It has to do with humility to be able to receive whatever is set before you.] My question was similar to that of FP1 that talks about the kingdom has come near. Also, I would like to know: How near is it?

FP4

I was looking at two verses. In verse 5, the part where it says, “your peace will rest on that person.” Then, in verse 9, it says, “heal the sick, and say, ‘The kingdom of God is near to you.’” It may just be how it’s translated, but it made me think maybe they’re not talking about timeframe. Maybe they’re talking about proximity. I was thinking it sounds like the kingdom of God is actively within their person and being carried out through them. I’ve always thought the saying, “The kingdom of God is near you,” meant time like at some point; it will be near. But each time we read this, I keep thinking it sounds like they’re talking about these 72 people are physically close to the people in the town, and they’re telling them, “God is with me, and I am here with you.” My question for a scholar is verse 12 when they talk about more bearable on that day for Sodom than for that town. What does that mean?

Estaba viendo a dos versículos. En el versículo 5, la parte donde dice, “la paz se quedará con él.” Después, en el versículo 9, dice, “Sanen a los enfermos y díganles, ‘El reino de Dios ya está cerca de ustedes.’” Tal vez es solamente una cuestión de la traducción, pero me hizo pensar tal vez no están hablando de un periodo de tiempo. Tal vez están hablando de la proximidad. Estaba pensando que parece que el reino de Dios está activamente dentro de su persona y se está llevando a cabo a través de ellos. Siempre pensé que el dicho: “El reino de Dios está cerca de ustedes,” significaba tiempo, como en algún momento estará cerca. Pero cada vez que leemos esto, sigo pensando que parece que están hablando de estas 72 personas físicamente cercanas a las personas en el pueblo, y les dicen, “Dios está conmigo, y yo estoy aquí con ustedes.” Mi pregunta para un erudito es, versículo 12, cuando hablan de más soportable en ese día para Sodoma que para ese pueblo. ¿Qué significa eso?

Mark

FP4, check out Luke 11:14–20. In verse 20, it’s really interesting. Jesus says, “If I cast out demons by the power of God, then it is clear that the kingdom of God has come near to you.” It’s the same idea that his power casting out evil is a sign of the coming kingdom. It’s this physical reality. Anyway, check that out.

FP4, mira en Lucas 11:14–20, es realmente interesante. Jesús dice: “Si expulso demonios por el poder de Dios, entonces está claro que el reino de Dios se ha acercado a ti.” Es la misma idea de que su poder expulsando el mal es una señal del reino venidero. Es esta realidad física. De todos modos, échale un vistazo.

FP5 (de/about FP6)

Esta vez a FP6 no hay un versículo en específico, pero todo lo engloba como hay una urgencia. A mi también me llamó la atención lo que dijo que al parecer tiene una duda o que hay dos cosas importantes, la destrucción de Jerusalén o si se refiere a la segunda llegada de Jesús. Porque la primera impresión para mi era la llegada de Jesús, pero ahora me hizo pensar la otra. Su pregunta fue acerca de por qué las otras personas rechazan al mensaje. ¿Por qué rechazan las otras personas el mensaje de Jesús? También, es casi como lo pregunté, pero en este caso es todo el mensaje. Me llama eso la atención porque creo que solo lo rechazarían aquellos que quizás no creen, entonces quizás por eso es lo que hacen. [Creo que el mensaje lo rechazan las personas que no creen en Dios, y eso fue algo de la pregunta como había hecho FP6.]

This time to FP6, there is no specific verse, but everything she encompasses through a sense of urgency. [There was an urgency in the message.] I was also struck by what she said. She seems to have a question to which there are two possible answers, the destruction of Jerusalem or if it refers to the second coming of Jesus. Because the first impression for me was the arrival of Jesus, but now she made me think about the other. Her question was about why other people rejected the message. Why do other people reject the message of Jesus? Also, it's almost like I asked, but in this case, it's the whole message. That catches my attention because I think only those who may not believe would reject it, so maybe that's why they do it. [I think the message is rejected by people who don't believe in God, and that was part of the question that FP6 asked.]

FP6 (de/about FP5)

The verse that stuck out for her was verse 6, where it talks about you give a blessing to them, and if they don't accept it, it'll come back to you. She said when we go to a new place, we can bring a positive environment to the place and spread joy as Christians. It's something small that we can do, sharing our peace with others. Her question was about, "if not, it will return to you." Why is that? Why doesn't it just stay with them? If the gospel is for everybody, it should just stay with them.

El versículo que le llamó la atención fue el versículo 6, donde hable de que les das una bendición, y si no la aceptan, se volverá a ti. Ella dijo que cuando vamos a un nuevo lugar, podemos traer un ambiente positivo al lugar y difundir alegría como cristianos. Es algo pequeño que podemos hacer, compartiendo nuestra paz con los demás. Su pregunta era sobre "si no, se volverá a ti." ¿Por qué es eso? ¿Por qué no se queda con ellos? Si el evangelio es para todos, debería quedarse con ellos.

FP2 (de/about FP1)

FP1 also talked about the kingdom of God and how it's near. She wondered, what are we doing right now? She said that our mission is to share the gospel with everyone, and we should not be spectators. She said we shouldn't go to church and sing and pray, and then do nothing else. She said we need to get up and do something. And we should be prepared and not be surprised for when the kingdom of God comes. Then she wondered, why don't we know the date? Can't we know the date of when it's going to come?

FP1 también habló sobre el reino de Dios y cómo está cerca. Se preguntó, ¿Qué estamos haciendo ahora mismo? Ella dijo que nuestra misión es compartir el evangelio con todos, y que no debemos ser espectadores. Ella dijo que no deberíamos ir a la iglesia y cantar y orar, y luego no hacer nada más. Ella dijo que tenemos que levantarnos y hacer algo. Y debemos estar preparados y no sorprendernos cuando llegue el reino de Dios. También se preguntó, ¿Por qué no sabemos la fecha? ¿No podemos saber la fecha de cuándo va a venir?

FP1 (de/about FP2)

FP2, disculpa primero por tener mucha atención. Ella dice que hoy día escuchó sobre Mateo 5 y las Bienaventuranzas. Bienaventurados de los pobres de espíritu, por ellos es el reino de Dios. Le hizo eso como una comparación a Lucas 10. En Mateo 5 habla de la decisión personal y en Lucas 10 es todo o nada, todo el pueblo. Eso le hizo pensar en lo individual, lo colectivo. Hay que estar preparados para los dos. Habló también de Sodoma, y cómo en Sodoma Dios hizo que lloviera fuego. Eso le hacía que la pregunta era que si había evidencia arqueológicas de Sodoma.

FP2, I'm sorry that I wasn't paying a lot of attention at the beginning. She says that today she listened to Matthew 5 and the Beatitudes. Blessed are the poor in spirit, for theirs is the kingdom of God. She made a comparison with Luke 10. In Matthew 5, it speaks of a personal decision, and in Luke 10, it is all or nothing, all of the people or none of them. That made her think of the individual and the collective. You have to be prepared for both. She also spoke about Sodom, and how in Sodom God made it rain fire. That made her ask the question of whether there was archaeological evidence of Sodom.

FP3 (de/about FP4)

A FP4 le llamó la atención dos versículos. El 5, que dice, “La paz sea con ustedes,” que le diga eso a una persona, y si lo acepta, quedará con él. Y, también, le llamó la atención, el versículo 9, donde dice, “Curen a los enfermos y díganles, ‘El reino de Dios ya está cerca.’” Ella dice que tal vez sea debido a la traducción, pero piensa de cómo antes pensaba que era sobre un periodo de tiempo [Ella decía que anteriormente pensaba que se trataba de un periodo de tiempo sobre el versículo 9, y no una proximidad física. Pero, ahora, que ha leído tanto esta parte, ahora lo ve que la persona tiene explícitamente adentro de ellos el reino de Dios, y lo está transmitiendo.] Su pregunta es sobre el versículo 12, donde dice que le irá mejor a Sodoma que a la gente de ese pueblo. ¿Qué quiso decir?

Two verses stood out to FP4. Verse 5, which says, “Peace to this house,” let them tell that to a person, and if he accepts it, it will stay with him. And, also, verse 9 caught her attention, where it says, “Heal the sick and tell them, ‘The kingdom of God has come near.’” She says that it might be due to the translation, but thinks how before she thought it was about a period of time. She said that she previously thought it referred to a period of time in regards to verse 9, and not a physical closeness. But, now, that she has read this part so much, she now sees it that the person has explicitly within them the kingdom of God, and is sharing it with others. Her question is about verse 12, where it says that it will be more bearable for Sodom than for the people of that town. What is that saying?

FP4 (de/about FP3)

FP3 said that she had two things stand out to her. The first point is that they appointed 72 *others*. She wondered, does that mean there are more than the 72. At this time, are they talking about more than just 72 people, or are these the others? The second thing that stood out to her was in both verses 7 and 8. It says that these people should eat what is offered to them, eat or drink what is offered to them. I'm not sure if I got it right. It sounded like she was pointing out that this shows a lot of humility as the main point, or she was wondering, did they have a choice, or you don't have a choice? I'm hoping I got that right. [To FP3: Were you asking if they had a choice? FP3: No.] And, then, your question for a scholar would be: The kingdom of God is near. How near?

FP3 dijo que tenía dos cosas que le llamaron la atención. La primera cosa fue que el Señor eligió a *otros* 72. Se preguntó si eso significa que hay más de 72. En este momento, ¿están hablando de más de solo 72 personas, o estas son las otras? La segunda cosa que le llamó la atención fue en los versículos 7 y 8. Dice que estas personas deben comer lo que se les ofrece, comer o beber lo que se les ofrece. No estoy segura si lo hice bien. Parecía que estaba señalando que esto muestra mucha humildad como el punto principal, o se preguntaba, ¿tenían otra opción, o no tenían otra opción? Espero haber entendido bien. [A FP3: ¿Preguntaste si tenían otra opción? FP3: No.] Y, entonces, tu pregunta para un erudito sería: El reino de Dios está cerca. ¿Qué tan cerca?

SIXTH MEETING (MALE PARTICIPANTS)

October 13, 2019

Spanish Reader: MP5

English Reader: MP6

MP2

The part that captured my attention, which I found really surprising, during our two minutes of silence, I actually was praying to notice something different. I was really delighted when God granted that to me because, again, we've heard the same text many times now. What I noticed in the text was the phrase that Jesus sent the 72 on this journey before he went. That gave me a feeling for those 72 of real closeness to Jesus because he was sending them on a journey that he himself was preparing to make after them. It also made me notice the fact that when we've been asking the question about him instructing them not to bring anything that that again must have been the mentality that he had of I'm sending them out, not only on the journey that I'm going to make but also in the way that I'm going to make the journey the same. The piece about what I would ask a biblical scholar, further down in the text it talks about when they come to a town, they should heal the sick. I have a two-part question that I would ask a biblical scholar. One is how would these followers of Christ, that were not Christ or the twelve, how would they heal the sick? And, also, how would that offering of healing from these followers of Christ be perceived? How would that be perceived? Positively or negatively?

La parte que me llamó la atención, que encontré realmente sorprendente, durante nuestros dos minutos de silencio, en realidad estaba orando para pensar en algo diferente. Estaba realmente encantado cuando Dios me lo concedió porque, nuevamente, hemos escuchado el mismo texto muchas veces. Lo que noté en el texto fue la frase que Jesús envió al 72 en este viaje antes de que él fuera a estos lugares. Eso me dio la sensación de que esos 72 estaban realmente cerca de Jesús porque los estaba enviando a un viaje que él mismo se estaba preparando después de ellos. [Eso me hizo pensar que había mucha cercanía, mucha intimidad entre Jesús y ellos porque él estaba mandando a ellos a una misión donde justamente él estaba preparando ir el mismo después de ellos.] También, me hizo notar el hecho de que cuando hemos estado haciendo la pregunta sobre él, y les ha ordenado que no traigan nada, que otra vez debe haber sido la mentalidad que tenía de que los estoy enviando, no solo en el viaje que yo voy a hacer, pero también en la forma en que voy a hacer el viaje igual. [Me hizo pensar mucho en la parte donde dice, "No lleven dinero ni provisiones ni otro par de sandalias." No solamente estaba mandándoles en la misma misión, pero también en la misma manera que Jesús también probablemente ir llevando nada con él.] La parte sobre la pregunta que haría a un erudito, más abajo en el texto, habla de cuando llegan a un pueblo, deberían sanar a los enfermos. Tengo una pregunta de dos partes que le haría a un erudito. Una es cómo estos seguidores de Cristo, que no eran Cristo o los doce, ¿Cómo sanarían a los enfermos? Y, también, ¿Cómo se percibiría esa ofrenda de sanación de estos seguidores de Cristo? ¿Cómo se percibiría eso? ¿Positivamente o negativamente?

MP1

A mí me llamó la atención el versículo 5. Ya hemos hablado de él, pero me enfoco en esa vez. Me gusta mucho la idea cuando hace mención de “La paz sea con ustedes, y si allí vive alguien de paz, la paz se quedará en ellos también.” Yo pienso por sí mismo compartir algo es especial de cualquier forma. Compartir un poco de lo que nosotros, como ellos su fe transmitir esto. Yo lo veo como algo que los ayudaría mejorar en el sentido de crecer su fe, tal vez compartir o agrandarla. No sé si me explico. Pienso para crecer y fortalecer su fe porque obviamente si ya lo reciben es porque creen en Dios o tienen una fe. Me imagino que las personas que no pueden recibirla, eran porque no contaban con él. La parte de mi pregunta es como en la parte que menciona las personas que no reciban la fe y se les regresará, mi pregunta sería: ¿Qué les sucedería? Porque obviamente puedo invitarles a mi casa, no hay problema. Pero, allí dice si no es recibida, regresará a ustedes. ¿Qué le pasara a ese tipo de persona?

Verse 5 stood out to me. We have already talked about this verse, but I focused on it this time. I really like the idea when he says, “Peace to this house, and if someone who promotes peace is there, your peace will rest on them.” I think sharing just by itself is something special in whatever form. Sharing a little of who we are, as they shared their faith. I see it as something that would help others improve in the sense of growing their faith, perhaps sharing or growing it. I don’t know if I’m explaining myself well. [Sharing something, and in this case for them sharing their faith, is something that is really important, really special.] For those who received the peace, I think it helps them to grow and strengthen their faith because obviously, if they already receive it, it is because they believe in God or have faith. I imagine that people who cannot receive it were unable because they did not rely on him. [When they share those things, the people that were receiving that message, it helped them to grow in their own faith, it helped them strengthen their faith. I would imagine that those people who were receiving that message, they already had faith; they were willing to hear that message. So, it helped them to grow even more in their faith. Those who didn’t receive the message or didn’t receive the peace, they didn’t share that same faith.] The part of my question is as in the part that mentions people who do not receive the peace, and it is returned to you. My question would be: What would happen to them in this case? Because obviously, I could invite them to my house, no problem. But there it says if it is not received, it will return to you. What will happen to that kind of person? [When your peace comes back to you, what happens to the person who rejected it? What does that mean?]

MP5

Estaba tratando de pensar en algo que me llame la atención de otra manera. Sé que el mismo párrafo me puede dar muchas enseñanzas. Yo sé que aún no me sé todas, de ese párrafo no me sé todas las enseñanzas, pero siento que ya estoy como no sé más sacar, pero sé que puede haber más. Entonces, trataba de preguntar qué me llamaría la atención, y me impactó un poco sobre qué era lo que pensaban los 72. No dice exactamente qué era lo que ellos hacían, pensaban, o decían mientras Jesús daba las pautas de cómo iba a ser la misión. Me imagino que si fuera un grupo no bien formado, y cuando les diga, “¡Vayan! y tengan en cuenta que los envío como corderos en medio de lobos,” si no es un grupo muy formado, algunos refutarían. Dirían, ¿Cómo nos vas a enviar a un mal lugar?

Entonces, escribí, ¿Cómo reaccionamos cuando el mismo nos manda a hacer las cosas? Como los 72 estaban allí, y era Jesús mismo quien hablaba. Si por mi fuera, yo haría la misión, le haría caso a todo lo que él me diga, pero no haría la misión por tan solo quedarme con él. En vez de ir a la misión, yo preferiría quedarme con él. Porque siento que cada día, cada minuto, cada segundo, podemos aprender más de él. Entonces, eso es lo que más me llamó la atención hoy día. ¿Qué era lo que pensaban los 72, y cómo sería en mi vida si es que algún día, o sé que me da algunas cosas que yo debo hacer, entonces, ¿Cómo reaccionar? Porque algunas veces, no hago ni caso cuando me habla y allí está. Él daba pautas, cosas difíciles, y le hacían caso, y como en mi vida puede ser cosas fáciles, y no hago caso. ¿Cómo puedo estar al nivel de uno de los 72 si es que él les mandaba cosas muy difíciles y ellos le hicieron caso, y a mi quizás me manda cosas mucho mas fáciles y no le hago caso? Entonces, mi pregunta viene de allí también como: ¿Qué pensaban en ese momento los 72? ¿Todos estaban de acuerdo con ir a hacer la misión, o algunos querían quedarse con Jesús?

I was trying to think of something that stood out to me in a different way. I know that the same paragraph can give me lots of different teachings. I know that I still don't know all, of that paragraph I don't know all of the teachings, but I feel that I don't know what else I can pull out of this passage, but I know there has to be more. So, I was trying to ask what would get my attention, and it impacted me a little about what the 72 thought. [What were the 72 thinking? What was going on in their minds?] It does not say exactly what they did, thought, or said while Jesus gave the guidelines of how the mission was going to be. I imagine that if they were not a well-formed group, and when Jesus says, "Go! I am sending you out as lambs among wolves," if this is not a well-formed group, some would refute these instructions. They would say, how are you going to send us to a bad place? So, I wrote down, how do we react when he himself tells us to do things or when he sends us out to do things? For the 72 who were there, and it was Jesus himself who spoke to them. If it were up to me to do the mission, I would listen to everything he tells me, but I would prefer not to do the mission and just stay with him because I feel that every day, every minute, every second, we can learn more from him. So, that's what caught my attention today. What did the 72 think, and what would it be like in my life if one day, or I know that he gives me some things that I should do, then how do I react? Because sometimes, I don't pay attention when he talks to me, and there it is. He gave guidelines to the 72, difficult things, and they listened to him, but in my life, it can be easy things, and I ignore it. How can I be at the level of one of the 72 [in their faith] if he sent them very difficult things, and they listened to him, and he perhaps sends me much easier things to do, and I ignore him? So, my question comes from there as well: What did the 72 think at that time? Did everyone agree to go on the mission, or did some want to stay with Jesus?

MP6

Well, MP2, I focused on three words, "ahead of him." Jesus sent them out "ahead of him." Maybe God is communicating something between us, MP2. It was yours, and it was mine. So, in the flow of Luke's Gospel, Jesus has set his face to Jerusalem, that is, he is determined to go to Jerusalem. He has already given the disciples what is called a "Passion prediction." He's predicting the reason he's going, and what will happen, his

suffering and his death. So, like you, MP5, I'm wondering what they were thinking. What were they anticipating? The 72, they're going out ahead of someone who has told them he is going to suffer. There's a famous legal question in the United States, what did they know, and when did they know it? Did they understand that they were going ahead of the Messiah who would give his life? How did the towns who received them receive the message? This passage sounds like a king sending his ambassadors ahead of him on the journey. I wonder, and this would be my question for the scholar, I wonder if the townspeople who received them would receive Jesus like a celebrity or the Messiah. And, I wonder about us if when we preach and teach, do we think of Jesus as a celebrity or the Messiah who gave his life and will return. As they said, we are coming ahead of the king. That, in part, is our message. We are speaking about a king who will again return.

También, MP2, yo me enfocaba en tres palabras, "delante de él." Jesús los mandaba a los lugares adonde él quería ir. [En inglés, incluye las palabras, "delante de él," como Jesús los mandaba "delante de él."] Quizás Dios está comunicando algo entre nosotros, MP2. Era tuyo, y era mío. Entonces, en el trascurso del Evangelio de Lucas, ha llegado el momento, hay unas palabras muy fuertes en que dice que Jesús fijó su mirada hacia Jerusalén. Es decir, está decidido a ir a Jerusalén. Jesús ya les ha dado a los discípulos lo que se llama una "predicción de la pasión." Está prediciendo la razón por la que irá, y lo que sucederá, su sufrimiento y su muerte. Entonces, como tú, MP5, me pregunto qué estaban pensando. ¿Qué estaban anticipando? Los 72, ellos están yendo delante de alguien que les ha dicho que va a sufrir. Hay una famosa pregunta legal en los Estados Unidos, ¿Qué sabían, y cuando lo sabían? ¿Entendieron ellos que iban por delante del Mesías que daría su vida? ¿Cómo recibieron el mensaje los pueblos que los recibieron? Este pasaje suena como un rey que envía a sus embajadores por delante de él en el viaje. Me pregunto, y esta sería mi pregunta para el erudito, me pregunto si la gente del pueblo que los recibió recibiría a Jesús como un famoso o el Mesías. Y me pregunto si nosotros cuando predicamos y enseñamos, ¿pensamos en Jesús como un famoso o el Mesías que dio su vida, y, sí, regresará. Como dijeron, nos adelantamos al rey. Ese, en parte, es nuestro mensaje. Estamos hablando de un rey que volverá nuevamente.

MP4

For today, it's something I've thought about earlier, but it hit me differently today. That's in verse 12, where it says more bearable for Sodom. In thinking about it, how could it be more bearable, but thinking that these people actually heard the word firsthand. And they saw the healing as well but still rejected Jesus and his teachings. Also thinking how immediate the judgment was on those people. It makes me wonder what have I done to reject Jesus in my everyday life. We're called to live a life in Jesus in his word daily, not at our own convenience. The question that I would ask would be: when he says go, every town and place, I am curious, how far did they go from that point? And how far did Jesus follow them into those places? We see the reach in current times, but I'm curious about during that time and Jesus and with the 72, is there any record?

Por hoy, es algo en lo que había pensado antes, pero hoy me impactó de una manera diferente. Es el versículo 12, donde dice le irá mejor a Sodoma que a la gente de ese pueblo. Al pensar en ello, cómo podría ser más soportable, pero pensando que estas

personas realmente escucharon la palabra directamente. Y también vieron la sanación, pero aun así rechazaron a Jesús y sus enseñanzas. También pensando cuán inmediato fue el juicio sobre esas personas. Me hace preguntarme qué he hecho yo para rechazar a Jesús en mi vida cotidiana. Estamos llamados a vivir una vida en Jesús en su palabra todos los días, no a nuestra conveniencia. La pregunta que haría a un erudito sería: cuando dice ir, cada pueblo y lugar, tengo curiosidad, ¿Qué tan lejos llegaron desde ese punto? [¿Cuántos kilómetros viajaron para llegar a estos sitios?] ¿Y hasta dónde los siguió Jesús a esos lugares? Vemos el alcance en los tiempos actuales, pero tengo curiosidad por saber durante ese tiempo y Jesús y con los 72, ¿hay algún registro?

MP3

Hemos leído muchas veces el pasaje, pero esta vez, como comentaba MP2 al principio, también me llamó la atención algo del versículo 1 y me hizo pensar, porque aquí en el versículo 1 dice que después de eso, el Señor eligió a los 72. El Señor ya lo tenía prevista. Ya tenía ese viaje pensado y simplemente eligió a las 72 personas. Entonces, yo me pregunto: ¿esos 72 fueron muy especiales? O sea, para que fueran enviados a esa misión, y justo de dos en dos, ¿por algo Jesús eligió a esas personas? Porque para él, esa misión y todas las que estaban yendo fueron muy especiales, quizá eligió a esas personas para que compartieran su fe y sanaran a los enfermos. Quizás, por eso, los mandó de dos en dos para que apoyaran uno al otro. También, relacionó algo de versículo 2, cuando dice que la cosecha es mucha, pero los trabajadores son pocos. Porque dice que envíen trabajadores para recogerla. Era como que en ese pueblo faltaban personas que necesitaban el mensaje de Jesús. Dice que envíe trabajadores para recoger la cosecha. Si Jesús envió a los 72 a esos pueblos porque en esos pueblos hacían falta personas que compartieron el mensaje, o hicieron que necesitaban de Jesús. Había personas allí, pero faltaba algo que le hacía falta a ellos, y ya Jesús sabía. Por eso, los envió a esos sitios. Mi pregunta esta vez sería: ¿Por qué exactamente fueron a estos sitios y no fueron a otros sitios? Quizás era porque esas personas necesitaban escuchar algún mensaje precisamente en esos sitios.

We have read the passage many times, but this time, as MP2 commented at the beginning, something from verse 1 also struck me and made me think because here in verse 1, it says that after that, the Lord chose 72. The Lord had already planned it. He already had that trip planned and simply chose the 72 people. So, I wonder: were those 72 very special? That is, to be sent on that mission, two by two, why did Jesus choose those people? [Was there a specific purpose for which Jesus chose these 72 people?] Because for him, that mission and everyone who was going were very special, so perhaps he chose those people to share their faith and heal the sick. Perhaps, that is why he sent them two by two to support each other. Also, it related somewhat to verse 2, when he says that the harvest is plentiful, but the workers are few. He says to send workers to pick up the harvest. It was like there were people missing in that town who needed the message of Jesus. It says to ask the Lord of the harvest to send workers to collect the harvest. If Jesus sent those 72 to those towns, it was because, in those towns, there was a need for people who would share the message and make others aware of their need for Jesus. There were people there, but there was something missing that they needed, and Jesus already knew. Therefore, he sent them to those sites. My question this time would be: Why exactly did

they go to these sites and not to other sites? Maybe it was because those people needed to hear a message precisely at those locations.

MP2 (de/about MP1)

Two things that I heard. MP1 spoke about verse 5, specifically. He talked about the peace being upon this house, either staying with the house to returning to the person who gave it. The way that I interpreted what MP1 said was that he felt that when you share with others this peace, it's a very special thing that you're sharing. MP1 likened that also to the sharing of faith, which is important, and those that received this would further be able to grow in their faith by receiving this. And, similarly, those that didn't receive the peace, the person would not receive the same gift or growth in their faith. Then, the question that MP1 posed, or would want to pose was: What exactly would happen when the peace offered is not received? When it returns to you, what would that mean, I believe that he meant to the giver of peace, what would it mean to him at that point?

Dos cosas que escuché. MP1 habló sobre el versículo 5 específicamente. Habló sobre la paz que está sobre esta casa, ya sea que se quede con la casa o que regrese a la persona que la dio. La forma en que interpreté lo que dijo MP1 fue que sintió que cuando compartes con otros esta paz, es algo muy especial que estás compartiendo. MP1 comparó eso también con el hecho de compartir la fe, que es importante, y aquellos que recibieron esto podrían crecer aún más en su fe al recibir esto. Y, de manera similar, aquellos que no recibieron la paz, esa persona no recibiría el mismo regalo o crecimiento en su fe. Entonces, la pregunta que planteó MP1, o que quería plantear, fue: ¿Qué sucedería exactamente cuando no se reciba la paz ofrecida? Cuando te regrese a ti, ¿Qué significaría eso? Creo que él se refería al que dio la paz, ¿Qué significaría para él en ese momento?

MP1 (de/about MP2)

Me llamó mucho la atención que al comienzo él oró para para que pudiera encontrar algo nuevo, algo diferente. Creo que lo voy a hacer en la próxima para que me pueda ayudar encontrar algo nuevo como él. Me gustó mucho la idea que él piensa que Jesús mandó a los 72 a los lugares donde él quería ir. Piensa que hay una buena relación. Me hace pensar que, en verdad, debes tener una buena relación para mandar a alguien donde tú quieres volver allí. Sobre su pregunta, a mi también me causa curiosidad como, ¿Qué exactamente pasaría con las personas que después de sanarlas? ¿Cómo reaccionarían después de sanarlas? ¿Positivamente o negativamente?

It really grabbed my attention that at the beginning, he prayed so he could find something new, something different in the text. I think that I'll do that next time so that I can find something new like him. I really liked the idea that he thinks Jesus sent the 72 to the places that he himself wanted to go. He thinks that there is a good relationship between them. [This signifies a good relationship between them.] It makes me think that truly, you must have a good relationship to send someone to a place where you yourself want to go. About his question, about which I'm also curious, what exactly would happen to people after healing them? How would they react after being healed? Positively or negatively?

MP5 (de/about MP6)

Me llamó la atención lo que mencionó sobre que Jesús ya tenía visto sobre su muerte, sobre ir a Jerusalén, y allí es donde iba a morir. Es, para mí, muy interesante porque, pensando en ese contexto de que él ya sabía que iba a suceder más adelante. Entonces, yo, como parte de los 72, hubiera preguntado si ya sabes lo que va a suceder, ¿para qué ir? Pero, yo siento que es una pregunta un poco tonta porque también, siempre me he hecho la pregunta de, o he escuchado la pregunta que para mí es una de las más tontas: si Dios ama en el mundo, ¿Por qué existe tanto odio, tanta maldad? Me llamaba mucho la atención sobre él sabía lo que iba a pasar. También, sobre la relación de Jesús y los 72. También si es que veían a Jesús como alguien famoso como un rey que mandaba y mandaba. Me pone a pensar mucho porque si alguien famoso dice algo a cualquier persona que sea su fanático, esa persona lo va a hacer. Entonces, poniéndonos en ese contexto, o yo trato de ponerme en ese contexto, Jesús en ese momento no era tan famoso. Pero aún así los 72 querían hacer lo que él mandaba. Posiblemente, ahora nosotros ya sabiendo todo lo que es Jesús, quizás le haríamos caso sin pensarlo. También, por quedar bien.

I was struck by what he mentioned about Jesus already seeing his death, about going to Jerusalem, which is where he was going to die. It is, for me, very interesting because, think about that context, he already knew what was going to happen later. [It is interesting to me that he already had in mind what was going to happen in the future.] So, as part of the 72, I would have asked, if you already know what is going to happen, why go? But I feel that this is a silly question because also, I have always asked myself the question, or I have heard the question that for me is one of the dumbest: if God loves the world, why is there so much hate, so much evil? It caught my attention that he knew what was going to happen, and also about the relationship between Jesus and the 72. [I was surprised by why Jesus would send them out if he already knew what was going to happen.] Also, about if they saw Jesus as someone famous like a king who ruled over them. It makes me think a lot because if someone famous says something to anyone who is their fan, that person will most likely do it [they would do it regardless of what it was]. So, putting ourselves in that context, or I try to put myself in that context, Jesus at that time was not that famous. But still, the 72 wanted to do what he sent them to do. Possibly, now, in already know all that Jesus is [knowing everything that has happened with Jesus], maybe we would listen to him without thinking. Also, to stay in his good graces.

MP6 (de/about MP5)

MP5, what I focused on most in what you said and related to was thinking about just wanting to be near Jesus and not go. I relate to that because it is so enjoyable to be near Jesus in worship and study and prayer. And then I thought about the Great Commission, which Jesus says, "Go," and then, "I will be with you always when you go." So, I wondered if when Jesus says, "Go," and we say, "No, I want to stay," whether even if we're in proximity with Jesus, we may have left him. I'm afraid maybe we abandon Jesus when we don't go. He doesn't abandon us when we do go.

MP5, lo que más me enfoqué en lo que dijiste y en lo que me relacioné fue pensar en querer estar cerca de Jesús y no ir. Me relaciono con eso porque es muy agradable estar cerca de Jesús en adoración, estudio, y oración. Y de ahí pensé en la Gran Comisión, en que Jesús dice, “Vaya,” y después, “Siempre estaré contigo cuando vayas.” Así que me preguntaba si cuando Jesús dice, “Vayan,” y decimos, “No, quiero quedarme,” incluso si estamos cerca de Jesús, es posible que lo hayamos dejado. [Así que me puse a pensar que cuando él dice, “Vayan,” y nosotros nos quedamos, aunque estamos todavía cerca de él, si hemos dejado a él por no obedecer. Me temo que quizás abandonamos a Jesús cuando no vamos. Él no nos abandona cuando vamos.]

MP4 (de/about MP3)

I liked what MP3 was questioning on the 72. Jesus had this mission planned, and I have similar questions. Where did he get the 72? Were they people that were hanging around? And like MP3 said, what makes them special? To give these particular 72, the gift of healing would have been remarkable in my eyes. Also, I liked his question on what locations, were they special locations just like the people were special?

Me gustó lo que MP3 estaba cuestionando sobre el 72. Que Jesús tenía esta misión planeada, y tengo preguntas similares. ¿De dónde sacó los 72? ¿Eran personas que estaban sin nada que hacer? [¿De dónde venían?] Y cómo MP3 dijo, ¿Qué los hace especiales a ellos? De dar a estos 72 en don de sanar habría sido impresionante a mis ojos. Además, me gustó su pregunta sobre qué lugares, ¿eran lugares especiales al igual que las personas eran especiales?

MP3 (de/about MP4)

Esta semana MP4 también tuvo buenos comentarios. Esta semana comentó un poco acerca del versículo 12, cuando dice, “que les dijo que el día de juicio final irá mejor a Sodoma que a la gente de ese pueblo.” Entonces, él preguntaba, ¿Cómo podría ir mejor a Sodoma que a la gente de ese pueblo? La palabra que aparecía era más “soportable.” También, decía que hicieron los milagros de salvación, pero algunos rechazaban a Jesús como su Salvador. También, las decisiones de Jesús eran inmediatas, que él actuaba en un momento adecuado. Entonces, él preguntaba, ¿Qué he hecho yo para rechazarlo al diario si solo quiere que comparta mi fe? También, decía que tenemos que vivir para Jesús.

This week MP4 also had great comments. This week he talked a little about verse 12, where it says, “I tell you it will be more bearable on that day for Sodom than for that town.” So, he asked, How could it be better for the people of Sodom than for the people of that town? The word that appeared to him was more “bearable.” [It’s a little bit difficult to translate. In our Spanish Bibles, it says, “It will go better or be easier”—kind of a weird phrase in Spanish.] Also, he said thy performed miracles of salvation, but many rejected Jesus as their Savior. Also, Jesus’s decisions were immediate, that he acted at the appropriate times. So, he asked, what have I done to reject Jesus in the day to day of my life if he just wants me to share my faith? Also, he said we have to live for Jesus.

SIXTH MEETING (FEMALE PARTICIPANTS)

October 20, 2019

Spanish Reader: FP3

English Reader: FP4

FP2

I'm going to start today instead with my biblical question. I was imagining a map in my head of where all these towns were. I know that they all had to be within a few days walking distance of where Jesus was. My question is: Were all of these towns in Israel proper? Or were they in the surrounding countryside? My assumption is that maybe they weren't. I don't know if that's true or not. So, that made me look very closely at verse 7. It says, "Eat and drink whatever they give you." Now we know that Jews of that time had very strict eating habits. So, Jesus is making a point, which I've always thought interesting, to tell them that they can, or they have to eat whatever is put in front of them. That's even, I would assume, if it goes against their beliefs or what they think is correct. And that just made me extrapolate that to another thought. The thought is just a reminder that we don't all live the same way. Therefore, we probably don't all worship in the same way. I would think that if you learned at Jesus's feet, you would feel like you know the proper way to worship. I think this is a good reminder that people can love God in many ways. I don't know if I'm reading too much into this, but those are the directions that my thoughts took today.

Voy a comenzar hoy con mi pregunta bíblica. Me estaba imaginando un mapa en mi cabeza de dónde estaban todos estos pueblos. Sé que todos tenían que estar a unos pocos días caminando de donde estaba Jesús. Mi pregunta es: ¿Perteneían todos estos pueblos a Israel? ¿O eran pueblos vecinos de Israel? Supongo que no eran todos pueblos de Israel. No sé si es verdad o no. Entonces, eso me hizo enfocar en el versículo 7. Dice, "Coman y beban todo lo que ellos les ofrezcan." Ahora sabemos que los judíos de esa época tenían hábitos alimenticios muy estrictos. Entonces, Jesús está enfatizando, que siempre he considerado interesante, para decirles que pueden o que tienen que comer lo que se les ofrezcan. Eso es incluso, supongo, si va en contra de sus creencias o lo que piensan que es correcto. Y eso me hizo extrapolar eso a otro pensamiento. La idea es solo un recordatorio de que no todos vivimos de la misma manera. Por lo tanto, probablemente no todos adoramos de la misma forma. Creo que si aprendieras a los pies de Jesús, sentirías que conoces la forma correcta de adorar. Creo que este es un buen recordatorio de que las personas pueden amar a Dios de muchas formas. No sé si estoy profundizándome demasiado, pero esas son mis pensamientos el día de hoy.

FP1

FP2 habló que podemos amar a Dios de diferentes formas. A mi me llamó la atención el versículo 11, "Sacudimos contra ustedes hasta el polvo de su pueblo que se pegó en nuestros pies." Me hace pensar que no todos creemos o tenemos la misma creencia en Dios, que hay personas que no creen en Dios. Hay diferentes formas de amar a Dios, pero acá, es como que en el versículo 11, es amas a Dios o no lo amas. Porque dice, "Sacudimos el polvo de su pueblo que se pegó en nuestros pies." Es como que lo contrario de amar a Dios. Es lo que vivimos ahora. En muchos países, tenemos muchos

crímenes, muchos asaltos, muchas cosas feas que se ven. Vemos personas que realmente no tienen a Dios en su corazón. Es como una advertencia que Dios les está diciendo que el reino de Dios ya está cerca. Ya es hora de que tengamos que cambiar, tengamos que seguir a Dios. Creo que todo este versículo nos habla sobre la evangelización. Sé que las personas que no creen en Dios no van a tener la salvación. Mi pregunta es: ¿En qué momento o quienes podrán cambiar realmente a estas personas que necesitan de Dios?

FP2 was talking that we can love God in many different ways. Verse 11 stuck out to me, “Even the dust of your town that clings to our feet we wipe off against you.” It makes me think that not everyone believes or has the same belief in God, that there are people who do not believe in God. There are different ways to love God, but here, in verse 11, you love God, or you don’t love him. Because he says, “We shake the dust of this town that clings to our feet.” It’s like the opposite of loving God. [Here in verse 11, it’s pointing out that you either love God or you don’t. It’s saying the dust of your town on our feet we wipe off against you is these people who are not loving God.] It’s what we live now. [That’s what we’re experiencing a lot of in our country.] In many countries, we have many crimes, many assaults, many ugly things that are seen. We see that there are lots of people who don’t have God in their hearts. It’s like a warning that God is telling them that the kingdom of God has come near. Now is the time that we have to change, that we have to follow God. I think this whole passage talks to us about evangelism. I know that people who do not believe in God will not have salvation. My question is: At what time or who can really change these people who need God?

FP3

Lo que me llamó la atención fue el versículo 1, los mandó de dos en dos. Mi interpretación es que habla de trabajo en equipo y de la importancia que tiene ya que Dios habla de eso. Los organiza en dos. Es porque debemos practicarlo y aplicarlo en nuestras iglesias, en nuestra vida cotidiana, y en el trabajo. Y mi pregunta sería la siguiente: ¿Hay otro ejemplo de trabajo en equipo en la Biblia? ¿Varias veces, y cuántas veces?

What stood out to me was verse 1; he sent them out two by two. My interpretation is that this verse is talking about teamwork and the importance it has since God talks about it. He organizes them in twos. It’s because we must also practice and apply it in our churches, in our daily lives, and at work. And my question would be the following: Is there another example of teamwork in the Bible? Several times, and how many times? [Are there other examples in the Bible where it talks about teamwork?]

FP4

I apologize. My phone is having a really hard time. If you can’t hear me, I apologize. What stood out to me was the harvest is plentiful. I guess it stood out to me because it’s fall here, and the growing season is over. I feel like it’s God telling us that he knows the hearts of his people. He knows the desires of his people who go into the harvest field. So, the people in the harvest, it made me feel good to know that God knows the harvest is plentiful, but the workers are few, and he knows the people that will respond. My question for a scholar would be: Are there seasons to the growth of God’s kingdom? Are there more profitable times to share God’s design?

Mil disculpas. Mi celular no está funcionando muy bien. Si no puedes escucharme, te pido disculpas. Lo que me llamó la atención fue que la cosecha es abundante. Supongo que me llama la atención porque acá es otoño, y la temporada de crecimiento ha terminado. [Es tiempo para cosechar.] Siento que es Dios quien nos dice que él conoce los corazones de su pueblo. Él conoce los deseos de su gente que va al campo de la cosecha. Entonces, la gente en la cosecha, me hizo sentir bien saber que Dios sabe que la cosecha es abundante, y los trabajadores son pocos, y él conoce a las personas que responderán. Mi pregunta para un erudito sería: ¿Hay estaciones para el crecimiento del reino de Dios? [¿Hay temporadas para el crecimiento del reino de Dios igual que la cosecha física?] ¿Hay momentos más beneficiosos para compartir el diseño de Dios?

FP6

What struck me this time was the workers are few. I looked back in the last chapter. Are you allowed to do that? I looked at chapter 9, and Jesus says, "Follow me," to some guy. He said, "Lord, first let me go and bury my father." And Jesus said, "Let the dead bury their own dead, but you go and proclaim the kingdom of God." And then, the commentary said the man's father was not dead but probably old. Then, Jesus asks another guy to follow him. He says, "I'll follow you, Lord, but first let me go back and say goodbye to my family." And Jesus says, "No one who puts his hand to the plow and looks back is fit for service in the kingdom of God." This seems kind of harsh because, of course, you're going to go say goodbye to your family. So, I guess my question is: We have to be that devoted to be acceptable? I bet you guys, Justin and Mark, said goodbye to your families. So, I don't know how to reconcile this in my head. I don't want to go to Africa ever because it's hot. If I had to teach the gospel, I would go to Iceland or somewhere like that. They need God too up there. So, I'm kind of picky. If I were to go, I'd only want to go to northern Europe because they've got refrigerators, washer, dryers, hot showers, and all that. And regular food. I would not be able to eat whatever they gave me. I have a strong gag reflex. So, then I think, am I not acceptable? Can I just talk to my teachers that I teach with every day and that I see all the time? FP5, did you write all of that down?

Lo que me llamó la atención esta vez fue los trabajadores son pocos. Yo revisé el capítulo anterior. ¿Se puede hacer eso? Estaba viendo el capítulo 9, y Jesús dice, "Sígueme," a un hombre. Él dice, "Señor, primero déjame enterar a mi papá." Y Jesús dijo, "Deja que los muertos entierren a sus muertos, pero tú ve y anuncia el reino de Dios." Y, el comentario en mi Biblia decía que el padre del hombre probablemente no estaba muerto, sino que era viejo. Luego, Jesús le pide a otro hombre que lo siga. Él dice, "Te seguiré Señor, pero primero déjame volver y despedirme de mi familia." Y Jesús dice, "Aquel que empieza a arar un campo y mira hacia atrás, no sirve para el reino de Dios." Esto parece un poco duro porque, por supuesto, vas a despedirte de tu familia. Entonces, supongo que mi pregunta es: ¿Tenemos que ser tan devotos para ser aceptables? Me imagino que ustedes dos, Justin y Mark, se despidieron de sus familias. Entonces, no sé cómo reconciliar esto en mi cabeza. Yo no quiero ir a África jamás porque hace mucho calor. Si tuviera que enseñar el evangelio, iría a Islandia o a un lugar así. Ellos también necesitan a Dios allá. Entonces, soy un poco exigente. Si tuviera que ir, solo me gustaría ir al norte de Europa

porque tienen refrigeradores, lavadoras, secadoras, agua caliente, y todo eso. Y comida regular. No podría comer cualquier cosa que me dieran. Tengo un fuerte reflejo nauseoso. Entonces, pienso, ¿no soy aceptable? ¿No puedo solo hablar con mis maestros con los que enseño todos los días y que siempre veo? Así que, FP5, ¿escribiste todo esto?

FP5

Empezaré que me llamó la atención esta vez el versículo 7, en la parte que dice, “merecen recibir su sustento.” Eso me hace pensar en que tantas las personas que van a predicar o a evangelizar también deben compartir un momento extra o un mayor tiempo con los miembros de cada hogar. Eso me hace interpretarlo de la forma que debemos compartir y tomar un mayor tiempo con los miembros de familia en cada hogar. Pero, también, con el gran trabajo que estamos haciendo de compartir la Palabra de Dios, también se necesita un descanso. Mi pregunta sería: ¿Cuál sería un momento adecuado en el cual debían irse? La pregunta era: ¿Cuándo sería el momento adecuado en el que debían irse? Porque allí dice que no vayan de casa en casa. Entonces, yo entiendo la primera parte que dije que deben tomarse su tiempo en una casa, pero también se supone, creo yo, que deben ir a otra para expandir el mensaje.

I will begin that verse 7 stood out to me this time, in the part where it says, “the worker deserves his or her wages.” That makes me think that with so many people who are going to preach or evangelize, they should also share an extra moment or more time with the members of each household. That makes me interpret this in the way that we should share and take more time with family members in each household. But, also, with the great work we are doing to share the Word of God, a rest is also needed. My question would be: What would be an appropriate time to leave? [What would be the appropriate time that they should leave?] The question was: When would the right time be when they should leave? Because it says not to go from house to house. So, I understand the first part where I said you should take your time in one house, but I am also supposed to go to another to spread the message of Jesus.

FP2 (de/about FP1)

So, FP1 was struck by verse 11. It says, “Even the dust from our feet we wipe off.” And, she mentioned that we don’t all have the same belief system and that we have different ways of loving. But she pointed out: you either love God, or you don’t love God. She pointed out that in her country, and I think that all over the world, that there’s a lot of crime, assault, and lots of people that don’t have God in their lives. The warning that the 72 gave the people was that the kingdom of God is near. She pointed out that now is the time to change. Then she wondered, who can change these people, and who really needs God?

Le llamó la atención a FP1 el versículo 11. Dice, “Sacudimos contra ustedes hasta el polvo de su pueblo que se pegó en nuestros pies.” Y ella mencionó que no todos tenemos el mismo sistema de creencias, y que tenemos diferentes formas de amar. Pero ella indicó: tú amas a Dios o no amas a Dios. Ella indicó que, en su país, y creo que, en todo el mundo, hay muchos delitos, asaltos, y muchas personas que no tienen a Dios en sus vidas. La advertencia que los 72 le dieron al pueblo fue que el reino de Dios está cerca.

Ella indicó que ahora es el momento de cambiar. Entonces, se preguntó: ¿Quién puede cambiar a estas personas, y quién realmente necesita a Dios?

FP1 (de/about FP2)

Yo escuché de FP2 que ella estaba imaginándose un mapa donde quedaban esos pueblos de esos tiempos, donde iban a predicar la Palabra, y si tenían que caminar mucho o poco de donde estaba Jesús. ¿Estos pueblos estaban en Israel o alrededor de Israel? Su idea de FP2 es que no estaban solamente en Israel, y le hizo enfocar en el versículo 7, donde dice “Coman y beban lo que ellos les ofrezcan.” También, le hizo pensar los judíos tenían algunos hábitos y restricciones muy estrictos de comida. Y Jesús estaba enfatizando que coman lo que les ofrezcan, y que coman lo que les ofrezcan iban en contra a sus creencias de algunas personas. Otro pensamiento que tuvo FP2 fue que no todos nosotros vivimos en la misma forma, y por eso, no alabamos a Dios de la misma forma. Pero sí, hemos aprendido de la misma manera, y FP2 recuerda que podemos amar a Dios de diferentes formas.

I heard from FP2 that she was imagining a map where those people of those times were, where they were going to preach the Word, and if they had to walk a lot or a little from where Jesus was. Were these towns in Israel or around Israel? [Were they in Israel proper or in the different regions surrounding Israel?] Her thought is that they were not only in Israel, and this made her focus on verse 7, where it says, “Eat and drink what they offer you.” Also, it made her think the Jews had some very strict eating habits and restrictions. And Jesus was emphasizing that they were to eat what was offered to them, and “eat what they were offered” went against the beliefs of some people. [The idea of eating what was given to you went against lots of other people’s beliefs.] Another thought that FP2 had was that not all of us live in the same way, and because of that, we don’t praise God in the same way. [We don’t all worship God in the exact same way.] But yes, we have learned in the same way, and FP2 remembers that we can love God in different ways.

FP3 (de/about FP4)

Lo que le llamó la atención a FP4 fue la parte donde dice que la cosecha es mucha porque es otoño en Colorado, y la época de crecimiento terminó, y ahora puede cosechar. Estaba pensando que Dios conoce los corazones y los deseos de las personas que están en los campos. Entonces, eso le hizo sentir bien, el saber que Dios ya conoce a las personas que está enviando y que conoce sus corazones. Tiene dos preguntas. Primero, ¿hay temporadas de crecimiento del reino de Dios? Y la segunda es la siguiente: ¿hay tiempos más beneficiosos para compartir el diseño de Dios?

What caught FP4’s attention was the part where it says the harvest is plentiful because it is fall in Colorado, and the growing season is over, and now you can reap the harvest. She was thinking that God knows the hearts and desires of his people in the fields. So, that made her feel good, knowing that God already knows the people he is sending and that he knows their hearts. She has two questions. First, are there different seasons for growth in the kingdom of God? And the second is the following: are there more beneficial times to share God’s design? [Are there more profitable times to share God’s design?]

FP4 (de/about FP3)

What stood out to FP3 was that they sent the people two by two. She felt like they were talking about teamwork and how important that is in the kingdom of God. We should be applying that to our lives—to our church lives, our daily lives, and our work lives. Her question was: Are there other examples of teamwork in the Bible that we can find?

Lo que le llamó la atención a FP3 fue que enviaron a la gente de dos en dos. Ella sentía que estaban hablando sobre el trabajo en equipo, y lo importante que es en el reino de Dios. Deberíamos estar aplicando eso a nuestras vidas, a la vida de nuestra iglesia, nuestra vida diaria, y nuestra vida laboral. Su pregunta fue: ¿Hay otros ejemplos de trabajo en equipo en la Biblia que podamos encontrar?

FP6 (de/about FP5)

She said that the verse that stood out to her was verse 7. “The worker deserves his wages.” Then she said we should share and take more time with members of the families of each home. And the task of sharing the Word of God, in that task, we also need rest. And then her question was: What was the appropriate time? When should they leave? Because it says not to go from house to house, just stay in one place. I mean, we can’t live out the rest of our life there. Eventually, they have to leave. When is that?

Ella dijo que el versículo que le llamó la atención fue el versículo 7. “Los trabajadores merecen recibir su sustento.” Y dijo que deberíamos compartir y tomar más tiempo con los miembros de las familias de cada hogar. Y la tarea de compartir la Palabra de Dios, en esa tarea también necesitamos descansar. Y su pregunta fue: ¿Cuál fue el momento apropiado para irse de la casa? ¿Cuándo deberían irse? Porque dice no ir de casa en casa, solo quedarse en un lugar. No podemos vivir el resto de nuestra vida allí. Finalmente, tienen que irse. ¿Cuándo es eso?

FP5 (de/about FP6)

A FP6 le llamó la atención fue la parte que dice que los trabajadores son pocos, pero también tomó en cuenta el capítulo anterior, la última parte del capítulo anterior. En resumen, habla de cómo debemos dejarlo todo para poder seguir el camino de Dios. Son decisiones que quizás, sería complicado en el caso de no despedirse de la familia o dejarle al lado todo. Es por eso que su pregunta es: ¿Debemos ser tan dedicados para ser aprobados por Dios? Y si, en nuestro caso como ya menciona, si somos exquisitos con algunas cosas, entonces, ¿no seríamos aprobados?

FP6 was struck by the part that says the workers are few, but also took into account the previous chapter, the last part of the previous chapter. In summary, it talks about how we should leave everything in order to follow God’s way. These are decisions that, perhaps, would be complicated in the case of not saying goodbye to your family or leaving everything aside. [They are complicated decisions.] It’s for this reason that her question is: Do we have to be so dedicated to be approved by God? And if, in our case, as already mentioned, if we are picky with some things, then, would we not be approved? [Are we not acceptable to work in the kingdom?]

APPENDIX H

DWELLING IN THE WORD HOMEWORK RESPONSES

FIRST MEETING (MALE PARTICIPANTS)

August 4, 2019

1. Briefly write what grabbed your partner's imagination today.

MP1 – One moment, MP2 described how, in verse 4, it says they were sent and explained how they were not to greet anyone. For him, this would be complicated not to greet someone since he is a social person, which is very much a part of his personality.

MP2 – In verse 5, MP1 shared the idea of recognizing who your brothers and sisters are in faith. In verses 10 and 11, he talked about arriving to a town where you are not well received. From the beginning, Jesus tells us many won't listen but gives the message just the same. People were still warned about things that will happen later on.

MP3 – MP4 commented about how we feel like we need to take many things with us [on a journey or mission]. He also talked about having a vision for life and focusing on where God is leading us.

MP4 – Today, MP3's imagination went to personal experiences with his family and their custom of asking for blessings before leaving for the day. He was grabbed from verse 5 and how it says when you enter a house first say "peace to this house."

MP5 – It grabbed my attention how MP6 commented about the responsibility they have, those who hear the message. I had never thought about that because the message that one shares should be well received. If it's not received well, I believe that maybe you gave too much of yourself for something that they are not going to understand, but I believe that God has a purpose for each person. I liked hearing this part because I had never thought about these things.

MP6 – I loved MP5's ability to place himself in the text and sense the inherent danger of being sent out in a hostile environment.

2. What did your partner say about Jesus or about their relationship with God?

MP1 – I think that when MP2 described and mentioned that he was social, I imagine that he has a good relationship with God.

MP2 – I feel that MP1 spoke about his healthy misunderstanding of the purpose of why God calls us to do and not do things.

MP3 – MP4 commented that he doesn't need much to worship God.

MP4 – MP3 compared the faith of those sent to his own experiences moving from Venezuela and having faith in his move and the similar feelings he had during that time.

MP5 – MP6 spoke about dependence on Jesus. I think that when a person accepts Christ, he declares that he depends on God and not that God depends on us. I imagine MP6's relationship with God is good if he is thinking in this way, which motivates me a lot.

MP6 – In the context of this passage, MP5 said that Jesus is the one we must trust.

3. In thinking about being a better missional partner, what question might you have for your partner?

MP1 – MP2, what did you think about the first meeting?

MP2 – What are items God calls MP1 to do that he doesn't quite understand the purpose as to why?

MP3 – According to the comments MP4 made, what do you consider the most important thing to take with you or to do if you have a mission? How do you consider what is necessary for thanking and worshipping God?

MP4 – A question I may have about being a better missional partner would be in specific or certain prayers I might pray for MP3 and his family. Sometimes I feel like my prayers can be general in nature because of my lack of specific knowledge.

MP5 – The question I would ask MP6 is, What was the moment like when you accepted Jesus in your life? How did you feel at that moment?

MP6 – I want to know more about MP5's faith journey from religious disinterest to becoming a genuine follower of Jesus. I'd like to know more about the role of the church in this. I've come to believe that we are finally won by the truth of Jesus but are drawn by his love. Is that MP5's journey?

4. How do you want to pray for your partner today?

MP1 – I want to pray for MP2's family and him, and I want to express my thankfulness for his time.

MP2 – My prayer for MP1 is that meeting face to face with this group of men gives him happiness and confidence that people in Colorado love the Lord and are praying for him and others in Peru. The love of Christianity knows no distance limitations!

MP3 – I want to thank God for the opportunity to see and learn the message that he has for us. I want to pray for MP4's family, his health, and for his faith to grow every day.

MP4 – I want to pray for MP3 and his family to gain lasting friendships in a fairly new land, and that his faith would be strengthened with the Christians he's around. I pray that the dwelling experiences will be helpful to him, as I know it will be helpful for me.

MP5 – I would like to pray for MP6's faith to grow. I don't know how strong it is, but this is the main thing I want to pray for.

MP6 – I intend to pray for MP5's growth in faith and mission. If he senses God's call to preach, I pray that God confirms that calling.

- 5. This project hopes to discover healthy missional partnership practices between two partnering churches. Based on today's interaction with the other group members, what might be a healthy practice that you would recommend for those two partnering churches? Write your recommendation.**

MP1 – I think that having these types of reunions would be great, ones that allow us to know the perspectives of how members of other churches think. Always having a translator or mediator that will enable us to understand what the other person is saying would be necessary.

MP2 – I feel that increased interactions and frequency of communication will aid LC members in supporting and maintaining a desire to visit, pray for, and aid our Peruvian brothers and sisters. The constant sharing of this project and its fruits will be a blessing on both church bodies.

MP3 – Have a good relationship between all the members of the churches. See the opinion of each person in the group.

MP4 – I think this is a very good exercise in being a connected part of the missional community. I really like the opportunity to listen and to experience more of an interactive part of the work that is going on in Peru. I think this practice of talking with and having a personal experience with members abroad is such a great way to have more than a church giving part of a sponsoring congregation. I think this could be a good model using the technology that is available to have a good open forum for supporting congregations to have an active part in the churches overseas. Visiting is such a good thing to do, but I feel it is challenging to some and can be for those in the mission field as well.

MP5 – MP5 didn't answer this question this week.

MP6 – Can we live stream a joint time of worship?

FIRST MEETING (FEMALE PARTICIPANTS)

August 11, 2019

1. Briefly write what grabbed your partner's imagination today.

FP1 – FP2 talked about how the disciples were sent to heal the sick and speak to them about the kingdom of God. They went to each city to heal. Why? Healing was to call their attention. It was also to heal the people spiritually. It was necessary to heal them first in order to listen. Her question was, “Why can’t you greet others on the road?”

FP2 – This is what I heard grabbed FP1’s attention. The harvest is plentiful, and there is a lot of opportunity out there. She said that several times, and I could see that that really excited her.

FP3 – What grabbed my attention about FP4 was her empathy. She heard me talk about my experiences, about being a new Christian, and about coming with my sister from Venezuela. Also, I liked how she sees things in a positive light.

FP4 – Did not participate this week.

FP5 – FP6 mentioned how God had a series of instructions that the disciples were to follow as they went into different towns. God had a purpose and precise moment in which to send the 72.

FP6 – What grabbed FP5’s imagination was verse 4, where Jesus sent them with nothing to go out and tell people about the kingdom coming. She felt that He must have confidence that there were people out there that would provide for their needs.

2. What did your partner say about Jesus or about their relationship with God?

FP1 – FP1 did not comment on this question this week.

FP2 – FP1 did not explicitly say something about her personal relationship with God. Still, she did seem to want to know how this passage about the harvest being large related to those who go to church, and I can, therefore, extrapolate her personally. Her excitement about the passage made me feel that she really wanted to be a part of those workers. That made me feel like she really wanted to partner with God to be one of the workers.

FP3 – FP4 was born into Christianity, but even so, she made the decision to be baptized at 14 years old. She recalls the moment with sweetness, and she spoke to me about the importance of having a community.

FP4 – Did not participate this week.

FP5 – In this opportunity, we did not talk much about ourselves and our relationship with God. Still, I imagine that FP6, being a Kindergarten teacher, teaches her kids how to grow with God. Personally, I like the work that FP6 does. I consider being a teacher as very beautiful, and the ability to share teachings with little children is very important for their future spiritual growth.

FP6 – About their own personal relationship. Not much, really.

3. In thinking about being a better missional partner, what question might you have for your partner?

FP1 – FP1 did not comment on this question this week.

FP2 – I would ask FP1 what opportunities does she have in her personal life right now? In going about her day to day life, who can she “harvest?” Who can she tell that the kingdom of God is near?

FP3 – Since you have been a Christian for many years, how can I establish a better connection to and strengthen my friendships with the youth in my church? Could you please suggest several activities?

FP4 – Did not participate this week.

FP5 – I would like to know how FP6 began her life with Christ. Was it since childhood? Did she grow up in a Christian family? Or was it later in life that she decided to follow Christ?

FP6 – FP5, do you have faith that God will provide for you if you step out in faith as these missionaries did?

4. How do you want to pray for your partner today?

FP1 – FP1 did not comment on this question this week.

FP2 – I would like to pray for FP1 to have eyes to see around her and to take the time to tell those that she sees about the kingdom of God. I would like to pray for her to go out and “harvest” and to be one of the workers.

FP3 – I want to pray for FP4’s travels, since she told me that she travels a lot, and I want to pray that she allows returns safely home. I want to pray for her daughter and husband, that it always goes well for her, and that she can maintain a great relationship with her faith community.

FP4 – Did not participate this week.

FP5 – I would like to pray for her, her family, and her job as a teacher. I want to pray so that she grows in her faith and learns more about the life of Jesus every day. I pray, too, that this project might give us new teachings each Sunday, and that God continues to work in our lives.

FP6 – I want to pray that she’ll have faith that God will provide for her needs.

5. This project hopes to discover healthy missional partnership practices between two partnering churches. Based on today’s interaction with the other group members, what might be a healthy practice that you would recommend for those two partnering churches? Write your recommendation.

FP1 – FP1 did not comment on this question this week.

FP2 – FP2 did not answer this question this week.

FP3 – I have the opportunity to have a video call alone with FP4, and we were able to focus more on getting to know each other. Therefore, I believe that similar contact between church members, whether through video call or WhatsApp, would be a great idea.

FP4 – Did not participate this week.

FP5 – It would be nice to comment on how meetings and activities are held at their church in order to learn about other churches that share the same ideology and faith.

FP6 – I think introducing the members of the church is a great idea. I want to know more about FP5, FP3, and FP1's families and professions. I want to know more about their everyday lives so I can pray for them. I don't know any of the members of any of the other churches we partner with missionally at Littleton Church.

SECOND MEETING (MALE PARTICIPANTS)

August 18, 2019

1. Briefly write what grabbed your partner's imagination today.

MP1 – The part that most grabbed my attention was when MP2 spoke about verse 3 and how he thinks about the faith of the messengers.

MP2 – MP1 said it's very gratifying when you can help others. Also, the healing was not only physical but also spiritual. Any work being done that brings the message of the kingdom near must have been welcomed!

MP3 – MP4 commented that they followed the steps that God gave them in order to help others. They shared the message, and also, he thought about the 36 different locations to where Jesus sent them. It also impacted him that they went in twos and were, therefore, able to support each other.

MP4 – Some items that MP3 mentioned today dealt with the gifts given and the mentioning of them as wages for the workers. Also, the phrase that stuck out to MP3 is when it said that the kingdom of God is near. He talked about how the work is very important.

MP5 – MP5 did not answer the questions this week.

MP6 – MP5 talked about the kingdom of God and how foreign that concept is for us. Also, how do we convey that message? He also talked about how God supplies the message when we are nervous and feel unprepared.

2. What did your partner say about Jesus or about their relationship with God?

MP1 – MP2 said that his faith, just like everyone else's faith, is being tested.

MP2 – MP1 seemed excited about showcasing one's faith by departing into the unknown while acknowledging danger is present and very real.

MP3 – No matter where you are, God is with you everywhere. MP4 commented that in his lifetime he had moved thirteen times before finishing high school. He traveled to different states and cities, but God was always present in each of his experiences.

MP4 – I appreciated MP3's connection with the changes made from his family providing everything for him, but now he provides for them from Peru. I also appreciated how he made the space and time to connect with God more.

MP5 – MP5 did not answer the questions this week.

MP6 – MP5 said that the Lord led him to his people through MP1. He is thankful for both! Also, gringos ain't so bad after all!

3. In thinking about being a better missional partner, what question might you have for your partner?

MP1 – MP2, do you think that you have a good relationship with God?

MP2 – MP1, what everyday activities do you see danger present in, yet know that faith in the Lord will help guide you and protect you?

MP3 – MP4, what would happen if a person who has a desired goal but deviates from the path? How can he return to the path that he was on?

MP4 – MP3, what is something I can do from Colorado to encourage you in your life and in your faith?

MP5 – MP5 did not answer the questions this week.

MP6 – MP5, how do you explain the change in your life to your family and old friends?

4. How do you want to pray for your partner today?

MP1 – I want to pray for MP2’s family, his faith, and his relationship with God.

MP2 – I want to pray for a post-chat time of reflection that allows MP1 to soak up each other brothers’ words and meditation on how this text affected him differently this week.

MP3 – I want to pray for MP4’s health and family so that he continues to grow in his faith. I want to pray for his stability and relationship with God.

MP4 – Today, I would like to pray for MP3’s connection with God, for how his family is an important part of his time in Peru, and for strength as he is away.

MP5 – MP5 did not answer the questions this week.

MP6 – I want to pray for MP5 to have strength and courage in the jungle—wherever that jungle might be!

5. This project hopes to discover healthy missional partnership practices between two partnering churches. Based on today’s interaction with the other group members, what might be a healthy practice that you would recommend for those two partnering churches? Write your recommendation.

MP1 – I recommend sending two members from our church and having two members of their church come to know a little about them and share experiences of our churches.

MP2 – I recommend perhaps a more deliberate and scheduled live-stream between our two congregations, where the sermon and table/offering message could be shared by both bodies.

MP3 – First, I recommend engaging in good conversation. Second, I recommend organizing some activities where there is interaction between the two parties. Third, I recommend understanding better the things that they can teach us and the things we can teach them.

MP4 – I think the conversations we are having with the passage is very good. I like how different points of view can come out every week and how we get a better connection and understanding of each participant. I think the connectivity from a spiritual aspect is good, but as well as connecting on a personal level helps us understand the culture as well as the everyday life of those we may not have had the opportunity to understand otherwise. I would recommend keeping that open dialogue and opportunities open for connectivity on a spiritual and personal level.

MP5 – MP5 did not answer the questions this week.

MP6 – I recommend finding ways to worship together.

SECOND MEETING (FEMALE PARTICIPANTS)

August 25, 2019

1. Briefly write what grabbed your partner's imagination today.

FP1 – She spoke of verse 3. To her, that sounds very strong, and it scares her. She wondered if God said the same thing to her, looking in her eyes, how would she feel? She also wondered how the people of that time felt. Were they afraid? Concerned? Her question was whether Jesus chose 72 people, or if there were more, and some rejected him. She commented that her brother-in-law's Bible suggested that men and women were a part of the 72. So, she asked, who were these people?

FP2 – FP1 questioned about ceding control to God. She talked about having control when she takes a trip, but Jesus asked us to give up control and just focus on the task.

FP3 – What caught FP4's attention was verse 7. FP4 was grabbed by people not moving from house to house. The people are sent, they eat what they are given, and they are people of peace. FP4 was struck by that part about peace, just as FP5 said, and she wonders why those Jesus sent can't greet people along the way. Was the purpose to share with larger groups? Did Jesus want them to see something bigger? Why not share it with all people, even those who they met along the way?

FP4 – FP3 talked about what was God's purpose in saying they were lambs amongst wolves? Were the people dangerous or a threat? How should we feel about that message?

FP5 – I was struck by FP6, how she interprets the Word of God. On this occasion, she talked about how the disciples could heal those they were visiting. It was surprising that God had given them that power because we know that only God and Jesus could do these things. Also, God decided to send his 72 with that power for a specific purpose.

FP6 – FP5 said she was struck by verse 5, which tells about giving peace to the house the 72 were staying in. She said she doesn't believe they were to wish for peace or desire peace but were directed to give peace to the house where they were staying.

2. What did your partner say about Jesus or about their relationship with God?

FP1 – She said what God says is very strong. She also said that if God asked her something in a similar way that we see in the text that she would not know how to feel.

FP2 – She talked about not letting things be a distraction to her and how that can be hard.

FP3 – In one moment when we were talking, FP4 showed me that she has confidence in God, as she waited many years to have her first daughter.

FP4 – FP3's second comment was about trusting in God's mission and not getting distracted.

FP5 – FP6 told us that she is a teacher, and also, she believes and trusts in the Lord. We know that she attends a Christian church, and I can tell that she likes to participate in biblical projects like this one.

FP6 – I don't know that she said anything about Jesus or her relationship with God. Wow, I might not have been listening for that so much.

3. In thinking about being a better missional partner, what question might you have for your partner?

FP1 – What do we have to trust in him?

FP2 – FP1, how successful are you? What strategies do you have for trusting?

FP3 – The question I have for FP4 is: what advice can you give me about how to be patient and wait for something I long for in life?

FP4 – I'm not sure I have a question for FP3. I was thinking about how wonderful and freeing it is to be bilingual. I am very limited in conversation if it's not in English. I have wanted to talk with people before in travels to other countries, and typically I can only say hi. So, it's exciting that FP3 can enjoy the freedom of conversing with a wide range of people.

FP5 – FP6, I would like to know about your family and how you handle your relationship with Christ, to grow spiritually. I would like to know more about whether you have study groups, or if you get together as a family to pray or do other activities as a faith community.

FP6 – I was wondering how FP5 came to Jesus.

4. How do you want to pray for your partner today?

FP1 – I am asking God for more detachment from material things and having more faith to trust him.

FP2 – FP1, I want to pray for both of us to have more trust and let go of some of our control issues.

FP3 – I will be praying for FP4's pregnancy and her health, also for her daughter and her husband.

FP4 – I would like to pray over FP3's growth. She mentioned moving has shown her she can do hard things, and she's grown from that. And as she grows in her church home, I pray God gives her great direction.

FP5 – I would like to pray for this new week, to follow the ways God has prepared for each of us. I want to give thanks for this space to get to know each other, to talk about this Bible passage, and to take in every intervention and interpretation that we have.

FP6 – I want to pray that FP5 stays strong in her faith because she is so young, and this is the time when so many stray away from God.

5. This project hopes to discover healthy missional partnership practices between two partnering churches. Based on today's interaction with the other group members, what might be a healthy practice that you would recommend for those two partnering churches? Write your recommendation.

FP1 – I recommend more prayer.

FP2 – After reflecting, I feel that despite cultural and language differences, we seem to see things similarly and struggle with many of the same things in our faith journey. Talking about those same struggles made me feel that FP1 was a kindred spirit. That right there brought us together. So, a healthy practice I might suggest is really exploring all the things we really do have in common.

FP3 – Today was a day when we interacted a lot. It was fun. So, I would recommend a longer time after discussing the Luke text, having a conversation that flows naturally among all.

FP4 – I saw today that creating relationships starts with conversation. It would be neat to start pen pals again. In grade school, I had a pen pal from another school. In conversing, I was able to make a friend from another state. Today, this could be implemented between individuals in our prayer ministry team, individuals in the youth group, and even grade school-age kids. Unfortunately, I have no idea how we would translate without a third party.

FP5 – It would be great to make a cultural exchange. It would be a bigger project, but it would help to know personally and to live the situations, routines, and the spiritual lifestyle of each missionary.

FP6 – I think this is a good start. Just getting to know some individuals in the church. I don't think I know any other individuals at any other of the churches we partner with except for the missionaries themselves.

THIRD MEETING (MALE PARTICIPANTS)

September 1, 2019

1. Briefly write what grabbed your partner's imagination today.

MP1 – I was struck by the concern that MP2 has for the workers because they are few, but there is a lot of harvest, which he mentioned from verse 2.

MP2 – MP1 commented that the 72 had the ability to share the power of God with others. He was reminded of Moses's story when people had to be ready to flee Egypt. If the kingdom is near, we must be ready. He also asked what requirements would have been made to join the 72. The question was amazing, and not something I had previously thought about myself.

MP3 – MP4 talked about the idea of staying in the house and helping where they were sent for the mission because there were more people in the towns or places where they went. Many people didn't receive the message.

MP4 – MP4 did not answer the questions for this week.

MP5 – It struck me how MP6 talked about the trust we should have in God. If he tells us to go to a place without hesitation, we should do it because we have faith in him. We know he will take care of us.

MP6 – MP5 talked about the need for courage and boldness in the face of opposition.

2. What did your partner say about Jesus or about their relationship with God?

MP1 – I don't know about MP2's relationship with God, but I noticed his love for his neighbor and his concern for creation.

MP2 – MP1 didn't say anything too specific about a relationship with God today. His comments about the scripture and readiness to go at a moment's notice make me feel that MP1 is also ready to share the news of the kingdom to anyone at a moment's notice.

MP3 – I see how MP4 has had to do things urgently and how he focuses on these things. In the passage, there are things to do in the mission that were necessary for them to do as they were sent.

MP4 – MP4 did not answer the questions for this week.

MP5 – MP6 talked about depending on God. I see that it is very clear for him that God is the only one on which we must depend. God does not depend on us, but we depend on him. This is the faith that we must have.

MP6 – MP5 said that Jesus calls his disciples to continue to push ahead in his mission, even when it's uncomfortable to do so.

3. In thinking about being a better missional partner, what question might you have for your partner?

MP1 – MP2, what would you like me to ask God for you?

MP2 – What would MP1 expect to see (as in qualities) of those 72 that were asked to go on this quest?

MP3 – MP4, if you had to do an urgent mission, whether helping or supporting someone, how would you do it, taking into account the passage?

MP4 – MP4 did not answer the questions for this week.

MP5 – MP6, what advice would you give me for my walk with God?

MP6 – MP5, how have you been doing in your growth in teaching and preaching? Tell me some of your teaching-preaching stories.

4. How do you want to pray for your partner today?

MP1 – I pray for MP2's family, his faith, his time with this group, and his sister's health.

MP2 – I hope MP1 knows that his comments and questions are very insightful and make those of us in Colorado stop and think differently about the scripture, but also how we could interpret Luke's message.

MP3 – I pray that MP4's relationship with God and his faith will continue to grow. I pray for his stability in all environments and for his family and friends.

MP4 – MP4 did not answer the questions for this week.

MP5 – I will pray for MP6's relationship with God. I think it is important to pray for that because it is something that I would like him to do for me.

MP6 – I want to pray for MP5's continued growth in service.

5. This project hopes to discover healthy missional partnership practices between two partnering churches. Based on today's interaction with the other group members, what might be a healthy practice that you would recommend for those two partnering churches? Write your recommendation.

MP1 – I recommend that we share requests about health, family, faith, friendships, etc. On Sundays, when we are at church, Justin or Mark can let us know about those prayer requests, and we can include them with our church family's prayer requests. Also, they could do the same with our prayer requests.

MP2 – How can we continue to share this practice between our two churches but also with those in our own local congregation? This exercise is fantastic and showcases how different and similar each group can interpret and study scripture.

MP3 – Despite the different ways of thinking, I recommend listening to the recommendations and messages that we can give each other. They can influence the way we think about mission works. It could be a good practice.

MP4 – MP4 did not answer the questions for this week.

MP5 – Perhaps we could share a little of the experiences that have led us to trust God more.

MP6 – I would like to see a time of more direct, dedicated interaction between just the two of us (of course, including translators).

THIRD MEETING (FEMALE PARTICIPANTS)
September 8, 2019

1. Briefly write what grabbed your partner's imagination today.

FP1 – FP1 did not answer this question this week.

FP2 – FP1 said we need to be people who take peace to others. But we need help healing our soul-sickness so that we can do that. We need to change our hearts to be people of love so that we can tell others.

FP3 – What caught FP4's attention was verse 4, where it says not to carry provisions because they are to depend on God. But not carrying money doesn't allow them to pay for anything, nor can they help the person who receives them. They can't even give a thank you gift.

FP4 – FP3 said she noticed the text says go two by two, not one by one, promoting people to go in groups and work in teams. She also said she would like to ask what the significance of 72 was.

FP5 – She did not attend this week.

FP6 – I talked about FP3 today. What caught her attention was the verse about sending them out two by two. They were not alone. Her question was why 72 messengers? Why that number? I wondered where they went afterward and were they successful?

2. What did your partner say about Jesus or about their relationship with God?

FP1 – FP1 did not answer this question this week.

FP2 – FP1 talked about how it is not always easy, but it is worth it. She spoke about how God spoke to her in dreams and in intense prayer sessions.

FP3 – FP4's relationship with God has grown through many experiences in her life. Her parents have been involved in the church and created an intimate group of Christian friends. This made the church a home for her. As a teenager, she lived an experience that made her learn about the imperfections of the world, forgiveness and being cautious. In college, her faith grew greatly through Bible studies and making Christian friends. She learned a lot about pain, going through ten years of trying to have a child before she finally had one. It was wonderful to experience the grace of God.

FP4 – FP3 talked about her spiritual life and how she came to the church in Lima. She left her home and moved to Lima, where she felt very alone. The church has really helped her in this hard time in her life. Her sister came with her and attends church also.

FP5 – She did not attend this week.

FP6 – FP3 said that she is happier now that she has Christ. She's not depressed anymore. She looks the same but is not the same.

3. In thinking about being a better missional partner, what question might you have for your partner?

FP1 – FP1 did not answer this question this week.

FP2 – FP1, I would love to know more about the dreams, so I would ask you to describe them to me.

FP3 – I would ask FP4 if she has any advice for me about coping and dealing with pain when someone verbally attacks my family or me. How can one learn from it?

FP4 – It's good to know how the church helped FP3, especially as a mission partner, because it shows where Lima is focusing attention to reach the people.

FP5 – She did not attend this week.

FP6 – FP3, how would you pass that happiness on to others who are depressed?

4. How do you want to pray for your partner today?

FP1 – FP1 did not answer this question this week.

FP2 – I want to pray for complete healing from any “soul sickness” that FP1 has and pray that she can be the person to bring peace to others that it seems that she wants to be.

FP3 – FP4 today has shown me her beautiful sensitivity, which has achieved empathy in me. Today, I will pray for her heart.

FP4 – I am praying that God continues to work with FP3 and showing her how important she is to God's story/mission.

FP5 – She did not attend this week.

FP6 – I pray that FP3 can stay strong in her faith and avoid temptations that happen to so many young Christians. It's a dead-end path.

5. This project hopes to discover healthy missional partnership practices between two partnering churches. Based on today's interaction with the other group members, what might be a healthy practice that you would recommend for those two partnering churches? Write your recommendation.

FP1 – FP1 did not answer this question this week.

FP2 – I would suggest some one-on-one discussion. We could use Google Translate, possibly. I would like to get to know FP1 better but find it hard to in this setting.

FP3 – I like the practice today because we got to know each other more thoroughly. I recommend that we continue having those extra minutes after reading Luke to share more about ourselves. It could be funny or symbolic moments from our lives.

FP4 – The Lima newsletter is so important in showing their great works and helping others to see this real-life mission being lived out. Maybe a good idea would be to send notes of encouragement and congratulations to the Lima church.

FP5 – She did not attend this week.

FP6 – I think learning about a member of the other church helps you to see that we are alike. We are helping people just like us. It's not that they are less fortunate, necessarily. They just need Jesus, just like we do. Helping them is helping us. It's a blessing. I do not know another single member of any church we've partnered with until now. It definitely would help with continued support.

FOURTH MEETING (MALE PARTICIPANTS)

September 15, 2019

1. Briefly write what grabbed your partner's imagination today.

MP1 – MP2 mentioned verse 1 and his curiosity to know and understand what is mentioned before the Luke 10 passage.

MP2 – MP1 spoke about the respect he sees of the 72 in what Jesus is telling them to do. He is speaking of their respect and commitment to Jesus.

MP3 – This week, MP4 focused a little more on the blessing of God that they shared when they were received in the towns. Also, he focused on what we should pray and ask for God to send more workers.

MP4 – MP4 did not answer this question this week.

MP5 – MP6 was struck by the responsibility of the 72. They had to understand the Word very well in order to share the message with others. Also, he spoke about how the messengers understood that the kingdom of God was already near.

MP6 – MP5 attached himself to the message of the kingdom of God and that this message was the same, whether or not people might receive it.

2. What did your partner say about Jesus or about their relationship with God?

MP1 – MP2 wants to know about God. When he mentioned that he didn't understand verse 1 well, he showed that it was good to reread it and read what comes before. That is what I interpreted from him.

MP2 – In Peru, MP1 mentions small stores “on the corner” and his feeling “lazy” and doesn't want to go run a quick errand. Jesus challenges them with this important mission/journey, and they have tremendous respect for him and don't doubt or refute him. I like how MP1 wants to be more like the 72 in this regard.

MP3 – MP4 thought about the word *harvest*, which is similar to *abundance*. Jesus sends them out like lambs among wolves, how did they feel about this?

MP4 – MP4 did not answer this question this week.

MP5 – One phrase MP6 said was that Jesus Christ is Lord. Also, about the message of God, accepting that Jesus is the way and the only one in whom we can trust.

MP6 – We spoke much more about the text than personal relationships with the Lord. I sense that MP5 wants more confidence and courage in potentially hostile settings—as should we all.

3. In thinking about being a better missional partner, what question might you have for your partner?

MP1 – MP2, did you understand everything I said today? How would you like me to pray for you, or what requests do you have to help me focus my prayers for you?

MP2 – I'm curious how MP1 feels he could connect more and be more focused on Jesus in his day-to-day life? Is there a specific prayer I or we could pray for him to help his journey to be more mindful or focused on Jesus?

MP3 – MP4, what would you do if you were rejected in a house or place you visited, especially when it was only your intention to share the message or help another person?

MP4 – MP4 did not answer this question this week.

MP5 – MP6, what was your life like after and before knowing God? Has it changed a lot?

MP6 – MP5, are you now facing potentially hostile, or at least negative, situations?

4. How do you want to pray for your partner today?

MP1 – I want to pray for MP2's family, his faith, and his work.

MP2 – I want to pray for MP1's personal focus and mindfulness of the opportunities around him when he can be a steward of Jesus and help others be closer to him.

MP3 – Regarding what MP4 was talking about today, I would like to pray about *harvest* in his life and what that means for him.

MP4 – MP4 did not answer this question this week.

MP5 – I would like to pray that God would continually teach MP6 more things. Also, I would like to pray for his well-being and family.

MP6 – I will pray that MP5 will be aware of the Lord's faithful presence with him in all circumstances, including those when our faith is not well received.

5. This project hopes to discover healthy missional partnership practices between two partnering churches. Based on today's interaction with the other group members, what might be a healthy practice that you would recommend for those two partnering churches? Write your recommendation.

MP1 – In our church, we have a group in WhatsApp where we can hold meetings and talk about Bible passages and prayer requests. The prayer requests are something that we can put into practice. A group from both churches can listen to the requests of both churches and try to get to know each other a little more.

MP2 – Are we sharing this study publicly at both churches? If not, we should be and perhaps asking for testimonies from participants to share their expectations. I know LC would love to hear about this and be blessed by our experiences.

MP3 – We should pray for missionaries who carry the message of God, and we should pray that the bonds we make in this group get stronger and for how this can be a blessing for the church.

MP4 – MP4 did not answer this question this week.

MP5 – Maybe we could speak about what we have noticed about our partners, or to share what we think we have heard in the other as a way to get to know each other better.

MP6 – In addition to our one-on-one time, I recommend a video from each of our churches to be shared in which we affirm our love and connection with each other.

FOURTH MEETING (FEMALE PARTICIPANTS)
September 22, 2019

1. Briefly write what grabbed your partner's imagination today.

FP1 – FP2 talked about verse 5. When you enter a house, say, “Peace to this house.” Jesus gave them this phrase to encourage the people in these houses. This phrase had magic-like power. From there, she talked about her house. They are six people in her house, and there is not much peace. So, she keeps wondering, was there a bit of power in this phrase? Live at peace. Also, how common was it to receive people in your home? Because receiving people in the house is excellent, but as a host, you get tired. How often did this happen in their culture?

FP2 – FP1 was captured by verse 3, which talked about the lambs and wolves. She said that the kingdom of heaven was not going to be filled with wolves (which signifies evil) but lambs (which signifies peace).

FP3 – What caught FP4's attention today was verse 2, the harvest is plentiful, but the workers are few. The reason was that previously, during the two minutes of silence, she read Luke 9:62, which says, “He who puts his hand to the plow and looks back is not fit for service in the kingdom of God.” She wonders: what does verse 62 mean, specifically about plowing and not looking back? How does it relate to the harvest is plentiful, but the workers are few? It cannot be that they are not willing to work because they are already plowing but rather to release their bond with the world.

FP4 – FP3 talked about verse 9, heal the sick who are there, and tell them the kingdom of God is near you. And she would like to know if these people could physically heal others. Did they know medicine? Or were they healing spiritually?

FP5 – This time, the same verse caught our attention. But she added that those who did not decide to follow God and were left behind would be those who would have problems later. I also think that when one denies Christ or decides not to follow God's path, we are getting into trouble. It reminds me a little of when Peter denies being one of Jesus's disciples.

FP6 – FP5 stated that verse 2 captured her attention today. “The harvest is plentiful, but the workers are few.” This reminded her of a song that was sung in church this morning, the Earth will be Filled, in which there was a line that said, “Lift up your eyes and see the harvest is ready. The time has arrived.” FP5 commented, “God plans to have his chosen people ready to work, but God knows it isn't easy. Everyone will not be willing to leave everything.” Her question for a scholar would be, God knows when the harvest is ready, but how do we know when it's ready? She also commented, “At that time, God wanted everyone to follow him.”

2. What did your partner say about Jesus or about their relationship with God?

FP1 – FP2 was born in a Christian home.

FP2 – FP1 said that she is called to take the message and that she wants to be strong and courageous when she does so.

FP3 – FP4 stretched the text a little more, which I noticed today when she read Luke 9 during the two minutes of silence. I usually meditate in those minutes, but instead, my

partner read the Bible a bit, which I think is magnificent. That shows her interest in knowing a little more.

FP4 – FP4 did not answer this question this week.

FP5 – I could tell that FP6 has previous knowledge of the Bible and that she especially remembers the facts that relate to the chapter we read today. Also, even though she has a slightly dysfunctional family, she continued to grow steadfast in her faith.

FP6 – I don't recall FP5 mentioning anything specifically.

3. In thinking about being a better missional partner, what question might you have for your partner?

FP1 – FP1 did not answer this question this week.

FP2 – FP1, what opportunities do you have to spread the message? What interactions do you have daily that would allow you to do so courageously?

FP3 – FP4, I would like to know how your day to day is going and how your pregnancy is going, the kind of things we like to know about friends and brothers and sisters in Christ.

FP4 – This might be off-topic as it focuses on partner (friend) more than missional, but I saw the ladies in coats and scarves. A few people were drinking a cup of something warm. My question is, what's it like there? What is the temperature, and does it rain all the time? What do you drink to warm up? I'd enjoy hearing about your home.

FP5 – FP6, I would like to ask about your Christian community. What is the church that you attend like? Are there small groups? Are there Bible study groups? What are Sunday morning services like? What is the preaching like? Is there one main minister, or several ministers at the church?

FP6 – How is her relationship with God?

4. How do you want to pray for your partner today?

FP1 – I pray that we continue to grow in our faith.

FP2 – I would like to pray for strength and courage for FP1 today.

FP3 – I would like to pray for FP4's health, work, and family.

FP4 – My prayer for FP3 is that God bless her this season with joy and warmth from friends and family.

FP5 – After reading FP6's comments from the last meeting, she mentioned that her parents are not believers. I want to pray for her family and their relationship with her. I also pray for her parents to want to attend a church.

FP6 – I want to pray that the Spirit of God eases her mind and makes it easy this week for her to study and work. Also, I want to pray that she turns to God for her every need.

5. This project hopes to discover healthy missional partnership practices between two partnering churches. Based on today's interaction with the other group members, what might be a healthy practice that you would recommend for those two partnering churches? Write your recommendation.

FP1 – FP1 did not answer this question this week.

FP2 – I'm running out of ideas. Maybe after we have a one-on-one, I can answer that better.

FP3 – It seems like a great idea to meet for a private conversation with our partners. We can get to know each other more deeply since, during Sunday, we can only greet and share a little. Now, I feel like there will be an opportunity to form a beautiful relationship between the people in this group.

FP4 – It's been really fascinating to hear the Bible's translations between our languages. Does this play a part in how we each respond to God's Word? All six of us ladies take different perspectives, but the text looks like it can play a part in how we differ. I don't know how to use this in the future, but I enjoy our discussions and diversity. It's so good.

FP5 – My recommendation is to share more about what a day in our churches looks like at the next meeting. We could then interact and see the differences between our churches.

FP6 – Maybe partnering up with someone in the church to be a pen pal with or complete a Bible study with.

FIFTH MEETING (MALE PARTICIPANTS)
September 29, 2019

1. Briefly write what grabbed your partner's imagination today.

MP1 – MP2 said that you have to have a lot of faith to go out with nothing and that that kind of faith is what we should receive in our own lives.

MP2 – MP1's attention was grabbed by the similarities between the 72 and our group of six participants on these biweekly calls. Additionally, he commented on how we study and learn from this Bible text, while we also learn from each other and about each other. I really like this point that MP1 made! I also really enjoyed how MP1 was inquisitive about Justin choosing this text, and whether or not it was intentionally matched to the style and actions of our group biweekly.

MP3 – This week, MP4 spoke of verse 9 about healing the sick. Above all, he compared verses 9 and 11. At the end of verse 9, it says, "The kingdom of God has come near to you," and in verse 11, it says, "The kingdom of God has come near."

MP4 – MP4 did not answer this question this week.

MP5 – MP5 did not answer this question this week.

MP6 – MP6 did not answer this question this week.

2. What did your partner say about Jesus or about their relationship with God?

MP1 – What MP2 said made me think that he has a strong faith, and it seems like he works on it every day.

MP2 – MP1 commented on the point I made regarding the immense faith you must have to begin this journey, without even your shoes on your feet. He then continued on to speak about how important that type of faith and level of commitment should be to an individual.

MP3 – MP4 talked about how God heals us when we are baptized. He said we feel free, and we receive a blessing because of our faith.

MP4 – MP4 did not answer this question this week.

MP5 – MP5 did not answer this question this week.

MP6 – MP6 did not answer this question this week.

3. In thinking about being a better missional partner, what question might you have for your partner?

MP1 – MP2, how would you like me to pray for you? Do you have any prayer requests?

MP2 – I'd be curious to know if MP1 has ever visited the U.S., and if not, if he's ever considered doing so as a part of his education? It would be fantastic to be able to meet him someday either in Colorado or in his home of Peru!

MP3 – MP4, what would you do if you had the power to heal the sick? How would you help others?

MP4 – MP4 did not answer this question this week.

MP5 – MP5 did not answer this question this week.

MP6 – MP6 did not answer this question this week.

4. How do you want to pray for your partner today?

MP1 – I want to pray for MP2’s family, work, and faith. Also, I want to thank him for his time in the project.

MP2 – I’m going to pray for MP1’s continued passion for this project, and that he knows how much Littleton Church of Christ desires to better support and know our Christian brothers and sisters in Peru.

MP3 – I want to pray for MP4’s relationship with God. Also, I want to pray for the health of his friend’s father with lung disease to improve. I want to pray for MP4’s family and friends. I want to thank him for this opportunity to meet and learn a little from each person in the group.

MP4 – MP4 did not answer this question this week.

MP5 – MP5 did not answer this question this week.

MP6 – MP6 did not answer this question this week.

5. This project hopes to discover healthy missional partnership practices between two partnering churches. Based on today’s interaction with the other group members, what might be a healthy practice that you would recommend for those two partnering churches? Write your recommendation.

MP1 – I recommend praying for the people of both churches. I think this would be an excellent first step.

MP2 – My recommendation stays the same as it did from my last comment, hoping that we can better share this project’s progress with our church body. I would also like to share other aspects of our weekly church services between Littleton and Peru. I have been asked to be a part of the Littleton Church missions team, along with many other deserving people. I continue to be in prayerful consideration of the scope and importance of that request.

MP3 – I recommend interacting more to get to know each other better. I also recommend sharing God’s message together.

MP4 – MP4 did not answer this question this week.

MP5 – MP5 did not answer this question this week.

MP6 – MP6 did not answer this question this week.

FIFTH MEETING (FEMALE PARTICIPANTS)

October 6, 2019

1. Briefly write what grabbed your partner's imagination today.

FP1 – FP2 talked about Matthew's gospel in the Beatitudes as being more about a personal decision, but Luke's gospel in Luke 10 as an all the town or nothing situation. It made her think about the individual and collective as the two groups prepared for ministry. She didn't have an answer to that question. Also, she mentioned Sodom. The Bible says that God rained fire in Sodom, and that is her question. Is there archeological evidence of Sodom?

FP2 – FP1 talked about if the kingdom of God is near, then we should be ready for it. She wanted to know what we were doing right now and mentioned that we should not be spectators. She said that we should not just go to church and then do nothing the rest of the time, but that we should get up and do something so that we can be prepared for the kingdom of heaven.

FP3 – What caught FP4's attention today were two verses, 5 and 9. Above all, when it says, "the kingdom of God has come near." She used to think it was about a period of time, but now that she read this part more often, she understands that it is about the kingdom of God being within them. It is present in them, and they share it.

FP4 – FP3 noticed two things in the text. First, there were 72 "others" sent out. Her question to that was, why say others? Does this mean there were more than the 72 called? FP3's second point was that the text says twice (in verse 7 and 8) to accept the food and drink that has been given. This shows an emphasis on humility.

FP5 – The urgency of this passage caught FP6's attention today. She told us that it could have meant two things to know that the kingdom of God was near, the coming destruction of Jerusalem, or the second coming of Christ. It struck me that it could be more than the second coming of Jesus, which usually is what one first thinks.

FP6 – FP5 talked about the immediacy of the situation. She was wondering why. Now she understands that the 72 were to announce the coming of Jesus to their town. They were to tell the Jews the Messiah was coming soon. He's near!

2. What did your partner say about Jesus or about their relationship with God?

FP1 – FP2 said that God wants us to be prepared both as individuals and as a group (in our churches).

FP2 – FP1 wants to be out there. She does not wish just to sit and wait for the kingdom of God. She wants to be doing something.

FP3 – How FP4 interprets the Word is very fascinating to me. She always manages to see a different perspective.

FP4 – FP3 showed interest in knowing how near the kingdom of God is. It was her question for a scholar, but I think it's also a question we ask for ourselves in that we look forward to what God has promised.

FP5 – I see that FP6 has good prior knowledge of the Bible, and I can infer that she takes time to read the Bible.

FP6 – FP5 mentioned that something small she could do for others is to spread peace in small ways with others.

3. In thinking about being a better missional partner, what question might you have for your partner?

FP1 – FP1 did not answer this question this week.

FP2 – How can I pray for you (FP1) to get out and do something? What are you doing that I can assist with?

FP3 – I recently had the opportunity to talk to FP4 by video call, and she told me a little more about her life. The question I have for her now is: How is her pregnancy going? How is your daughter doing?

FP4 – Now that I have FP3's phone number, I'm so excited to communicate beyond our Bible studies. I wonder if sending pictures only uses data. I don't want to send her a picture, and she have charges on her phone.

FP5 – I would like to know about how FP6 walks more closely with the Lord every day. What would she recommend for difficult moments when we meet people who reject God's message, not all that different from what we read in this passage? How do you interact with people who reject God's message?

FP6 – FP5, how can I pray for you?

4. How do you want to pray for your partner today?

FP1 – I want to pray for everyone who does not know God.

FP2 – I would like to pray for FP1 to act on this desire to want to be out there, telling people about the kingdom of God. I want to pray that she doesn't get caught up in daily life and misses opportunities.

FP3 – I will pray for FP4's health, her three daughters, her marriage, and that her relationship with God continues to be strengthened.

FP4 – I would like to praise God for my friend FP3. I've been so blessed to meet FP3, and I am grateful she is bilingual and speaks so many languages. It is a wonderful gift that we can talk.

FP5 – I want to pray for FP6 and her future plans. I know that God has a plan for each of us. I want to pray that we will be patient and enjoy the blessings that God gives us. Also, I will continue to pray for unity in her family.

FP6 – I will pray that FP5 does well with her classes and managing her time.

5. This project hopes to discover healthy missional partnership practices between two partnering churches. Based on today's interaction with the other group members, what might be a healthy practice that you would recommend for those two partnering churches? Write your recommendation.

FP1 – FP1 did not answer this question this week.

FP2 – I very much enjoyed talking with FP1 last week and learning what is on her heart. I have been honored to pray for her this week. I think that was a very good practice for us.

FP3 – The private one-on-one calls have been a good idea. One recommendation would be some ice-breakers. For example, everyone tells Justin curious facts about their lives, and the rest of the group has to guess who the facts are about. Then, when the person reveals who she is, she has to tell the story about that fact.

FP4 – This may already be a thing, I don't know. Large corporate companies do this in every department to keep their people on task and focused. These partnering churches share a love for God's mission, but there are many differences too. For example, what season of life is the church body in? How does that affect each in their own mission? Finding common words always helps groups seek purpose. A mission statement specific to the churches can bring them together. Littleton's statement is "love God and love people," which is a great broad statement. But then we can go further to define a sense of purpose in our missions committee and for Lima. We can discover a purpose or mission statement that fits with both Littleton's and Lima's purpose and mission. Obviously, Lima wants to grow, and Littleton would like to feed that, but there should be a purpose beyond that. There's always miscommunication in large groups, and coming back to a sense of purpose can help focus people. It can be a simple phrase that shows the desired outcome.

FP5 – My recommendation is that in addition to seeing each other and talking about Luke 10, it would help to know more about each other's churches. Maybe we could see photographs, whether physical or electronic photos. They could be photos of the different groups, activities, or missions of the other church. Seeing pictures could help us to know more about each other and interact better.

FP6 – I recommend having a pen pal (thru email) with a member of the partnering church.

SIXTH MEETING (MALE PARTICIPANTS)

October 13, 2019

1. Briefly write what grabbed your partner's imagination today.

MP1 – The part that caught MP2's attention was when Jesus chose the 72 and sent them where he wanted to go. That made MP2 think that there was a deep closeness between Jesus and the 72.

MP2 – MP1 found that verse 5 grabbed his attention. "Peace upon this house, either staying or returning to the peace-giver." He felt that when you share with others, it is special. The sharing of faith is very important, and those that receive this peace would further grow in their own faith. Those who don't receive the peace would not receive the same opportunity to grow in their faith. MP1 wanted to know more about what exactly would happen when the peace offered was not received and in fact, comes back to you. What would that mean at that point to the deliverer of peace?

MP3 – This week, MP4 commented on verse 12. He wondered: How could it be more bearable for Sodom than for the people of those towns? In English, the word is "more bearable." They performed miracles and shared salvation, but the people of these towns rejected Jesus as Savior. Jesus's decisions are immediate, so what have I done to reject him daily if he just wanted to share his faith?

MP4 – Today, what grabbed MP3's imagination was talking about the 72 others that were appointed to go out ahead of Jesus and work in the harvest field. Why were they chosen, what made them special, and what made the locations special? Another good question that was asked dealt with what was needed in the towns that made the specific one chosen, what was missing that they needed to hear the message.

MP5 – Jesus sends out 72 because he understood his set future. He had fixed his gaze on Jerusalem, the centerpiece of his death and mission on earth. MP6's question was about what the 72 thought about Jesus and his teachings at this point in Luke 10.

MP6 – MP6 did not answer this question this week.

2. What did your partner say about Jesus or about their relationship with God?

MP1 – I think MP2's relationship with God is close. Today, before reading the passage that we have been reading for several weeks, he asked God to help him find something different. God granted him that request, and he found something new that grabbed his attention in the reading.

MP2 – MP1 appeared excited when he heard that I had asked God to allow me the chance to hear something new from this scripture. He seemed to be thinking about what would have come to him if he had done the same. His excitement was fun to hear, and it further showcased his enthusiasm for a relationship with Christ.

MP3 – MP4 said that we have to live for Jesus and in Jesus. Jesus's decisions are immediate.

MP4 – MP4 did not answer this question this meeting.

MP5 – MP6 talked about the relationship between Jesus and the 72. He spoke of how Jesus, a king, sent them two by two to the places he wanted to go. MP6 asked about how they saw Jesus: as a famous person or as Savior of the world.

MP6 – MP6 did not answer this question this week.

3. In thinking about being a better missional partner, what question might you have for your partner?

MP1 – MP2, how would you like me to pray for you?

MP2 – What everyday items does MP1 ask God to help guide him in, and does the project make that a more regular action for him?

MP3 – MP4, have you ever rejected God or Jesus?

MP4 – MP3, what can I do to pray for you today? What would be something I could do to encourage you today and into the future?

MP5 – MP5 did not answer this question this week.

MP6 – MP6 did not answer this question this week.

4. How do you want to pray for your partner today?

MP1 – I want to pray for MP2's family, that he has a good time on his trip, and that he returns home safely. Also, I want to pray for his work and his time with this group.

MP2 – I pray that MP1 continues to know/pray for Littleton Church and know that his brothers and sisters in Denver are praying for him. They are excited about his continual spiritual growth.

MP3 – I want to pray that our relationship with Jesus is better every day. I want to pray that we choose to live in Jesus and accept him as our Savior. Also, I want to pray for MP4's friend's dad to recover from health problems.

MP4 – MP3, I pray that you are steadfast in your faith and continue to learn and read God's word and share your faith with those around you and beyond. I also send prayers for the continued health of your father and your cousin to find healing in her health issues.

MP5 – I want to pray for spiritual growth and an increased understanding of God. Also, I would like to give thanks to God for what he put on MP6's mind.

MP6 – MP6 did not answer this question this week.

5. This project hopes to discover healthy missional partnership practices between two partnering churches. Based on today's interaction with the other group members, what might be a healthy practice that you would recommend for those two partnering churches? Write your recommendation.

MP1 – I also think that meeting in pairs, just like we are doing in this project, is a good recommendation. Also, I think we can learn a little about what members of our sister churches do.

MP2 – We must continue to focus on sharing the process and outcome of this project with both churches. I am excited to bring a message from the LC stage next week as we discuss our missions partners across the globe.

MP3 – I recommend that we meet each day and see the message in another way, just as we do in this project. I recommend that we also listen to the opinion of each person in the group.

MP4 – I would still like to see continued connections cultivated between the churches and their members. I really like the opportunity to talk directly with members and with you and Mark. I know it requires additional time for you and Mark to coordinate and translate, but it has been a real blessing that I believe others would enjoy.

MP5 – After each meeting, I recommend that there be some time to share something from our week or tell something about ourselves.

MP6 – MP6 did not answer this question this week.

SIXTH MEETING (FEMALE PARTICIPANTS)
October 20, 2019

1. Briefly write what grabbed your partner's imagination today.

FP1 – FP2 imagined a map of where these towns were located. Were these Israelite towns, or were they towns surrounding Israel? She imagines that they were not only Israelite towns. FP2 focused on verse 7. “Eat and drink what they offer.” The Jews had very strict eating habits. So, Jesus was emphasizing that they had to eat what they were offered, even if what they were offered went against their beliefs. It made her think that not all of us live in the same way, and because of that, we don't praise God in the same way.

FP2 – FP1 talked about verse 11 and said that we do have different ways of loving God, but you love him, or you don't. Many people around the world do not have God in their hearts. The kingdom of God is near, and that means now is the time to change.

FP3 – What caught FP4's attention: The harvest is plentiful because, in Colorado, it's Fall. The growing season is over, and it is time to harvest. I was thinking that God knows the hearts and desires of the people in the field. So, it made her feel good to know that God already knows the people he is sending and their hearts. Her question: Are there seasons of the growth of the kingdom of God just like the physical harvest? Are there more beneficial times to share God's design.

FP4 – FP3 talked about the text that asked the 72 to go in groups of two. She mentioned how important it was to go in groups. And we should implement this in our daily life at home, at church, and at work. She also said she would ask a scholar where we could find other examples of God's desire for us to work in groups throughout the Bible.

FP5 – I was struck by the question FP6 asked about if we must be completely dedicated to what God commands and if that involves radically abandoning everything, as the Bible says. And if for some reason we don't follow them as God tells us, does that mean we don't deserve God's approval? I think it is an interesting question because the Bible also says that our Father loves us as we are, and therefore we must belong to him.

FP6 – FP5 was struck by verse 7. She said that we should share and take more time with members of the family of each home. The test of sharing the word of God is difficult, and we need rest.

2. What did your partner say about Jesus or about their relationship with God?

FP1 – She said that this passage reminds FP2 that we can love God in different ways.

FP2 – I didn't hear much about FP1's relationship with God today. I can infer that it may bother her that so many people in the world don't have God. FP1's questions were about who can help these people, and which of these people really need God.

FP3 – FP3 did not answer this question this week.

FP4 – FP4 did not answer this question this week.

FP5 – This time, FP6 took into account a part of the previous chapter. As far as I can tell, FP6 is always looking at other parts of the Bible to share her ideas. That reflects something of her relationship with God and her study of the Bible.

FP6 – Not really sure.

3. In thinking about being a better missional partner, what question might you have for your partner?

FP1 – FP1 did not answer this question this week.

FP2 – FP1, how do you discern who to talk to about Jesus?

FP3 – FP3 did not answer this question this week.

FP4 – A good weekly question might be: What are some things I can pray for? I think I'll ask FP3 now.

FP5 – I would like to know more about FP6, perhaps about a project that her church or family might be doing. I also liked the time that we shared the previous time [one-on-one] to learn more about our lives.

FP6 – FP5, what do you feel is your responsibility in sharing the gospel?

4. How do you want to pray for your partner today?

FP1 – FP1 did not answer this question this week.

FP2 – Again, I just want to pray for FP1 to have open eyes and an open heart. I sense that in her, and I pray that she will act upon any leading from the Spirit when she talks to people.

FP3 – FP3 did not answer this question this week.

FP4 – I'll let you know.

FP5 – I want to pray for FP6 now that her life continues to grow at God's side. That he allows her to continue focusing on the things that are pleasing to God. And above all, I hope to have more moments to contact each other, even perhaps in person.

FP6 – I pray for FP5's studies, her mental health, and her spiritual growth.

5. This project hopes to discover healthy missional partnership practices between two partnering churches. Based on today's interaction with the other group members, what might be a healthy practice that you would recommend for those two partnering churches? Write your recommendation.

FP1 – FP1 did not answer this question this week.

FP2 – I really like that we are talking about forming a community to keep up with each other. I would like to stay a part of these women's lives.

FP3 – FP3 did not answer this question this week.

FP4 – Thank you for the group picture commemorating our study. Language barriers take planning to work around, but this time together has been so very good. Thank you!

FP5 – My recommendation would be similar to what FP6 said. A Facebook page would be good to continue sharing more about ourselves, our daily lives but would also be something more private to unite both churches.

FP6 – I think this is a great thing to do between partnering churches. It's a tangible way to see the results of mission work.

APPENDIX I

REFLECTION-GROUP SUMMARIES

By Dr. Gary Green

FIRST MEETING WITH ADV PARTICIPANTS (October 27, 2019)

- All of the participants interacted well. They stayed on topic and focused throughout the conversation.
- They all enjoyed the project and felt they grew from it. I was surprised that South Americans had not realized that they could initiate this project. They unanimously communicated that they would participate in this project again. Yet, they did not take any steps to lead the meeting and did not realize that they could initiate this type of project or interaction.
- The perspective about the meetings, in general, was all connected to relationships. The meeting was simply a way to relate or the avenue to a new relationship. In general, this conclusion is a very healthy perspective. It reflects a Latino predisposition to relationship over goal or efficiency focus. This observation is also trinitarian, which is very biblical. I am curious if the Littleton participants felt the same.
- When asked about the effects this project could have on the local church, almost all of their answers again spun around relationships. They highlighted not being alone, having a community in hard times, and the value of listening well. Only FP1 added that she learned from the Luke 10 text.
- When asked how to develop more in-depth conversations and relationships in partnership, their responses reflected the following suggestions. (1) Almost all of the participants mentioned using social media and the internet to connect with their partners. (2) Two participants mentioned field visits. (3) Three participants said group-to-group meetings. This idea suggested pairing one family with another family or pairing one small group with another small group as a way to see the other church as family or friend. The suggestions for this idea involved finding ways to develop ongoing two-way communication between the two partners.
- When asked about the qualities or characteristics that make for good relationships, their answers reflected the following ideas. (1) They were either about *deep listening* or *mutual goals and focus*. (2) FP3 and MP5 said that mutual objectives

are significant. They are an essential piece to partnership that brings people together. If not present between the churches, then more profound listening will not occur. This statement was a good reminder of the obvious that we take for granted. (3) Other words for deep listening that the ADV participants used were *empathy*, *receptivity*, *mutual support*, and *confidentiality*. Words from other questions that communicated deep listening were *attentive body language*, *eye contact*, *responsiveness*, and *asking for clarification*. These words are all significant. How groups produce these qualities between themselves is related to their participation and engagement in the relationship. (4) Building church-to-church relationships are about building a network of person-to-person relationships. Confidentiality is not shared at the organizational level but a personal one. (5) Those who asked for advice from their partner did so based on how their partner deeply listened to them.

- When asked about the most successful part of the project, their responses reflected the following thoughts. (1) The South Americans learned and realized their interconnectedness. They are not alone. (2) It seemed that the project began with a strong focus on Luke 10, and most of the participants came with a desire to learn. It was at a head level. (3) As the project moved forward, the participants said less about the learning from the text (head) and more about the relationships (heart). It's as if learning from the text (head) was the format and excuse for coming together, but the relationship (heart) was the ultimate benefit.
- When asked about the most challenging part of the project, their answers reflected the following sentiments. (1) They had to do with relationships, not with learning (i.e., doctrine, shocking answers, or insights). (2) Responses such as lousy internet connection, lapses, and translation issues connected directly to community-building issues. It's as if the *how* became the *what* of the project.
- When asked about what the participants would change about the project, their responses reflected the following ideas. (1) FP3 affirmed a desire for more face-to-face interaction. Her suggestion emphasized relationship. (2) FP1 was the only person to mention Dwelling on a new verse, highlighting a head response. The possible reasons for her answer could be: (a) she felt bored, (b) she felt underprepared or unable to go deeper, or (c) she felt continuing with the same verse hindered the relationship development with her partner.
- When asked about their desires for learning from the others, their responses reflected the following thoughts. (1) FP5 responded each week about wanting to learn about the other church. (2) FP1 move from the head to the heart with this question. She preferred to hear testimonies about conversion and spiritual growth over Scripture study. (3) MP5 moved toward the head, stating that the conversations each week expanded his perspective, and he wanted more.
- When asked about *extending peace* in the Luke 10 text, their responses reflected the following ideas. (1) MP3, FP3, and MP5 commented on how they now see

that peace is not a by-product but rather a gift that one gives. It is an active role one chooses to play. (2) Interestingly, this observation is again associated with relationships, not just mental consent to a belief or data.

- When asked about *not greeting on the road* in the Luke 10 text, their responses reflected the following thoughts. (1) MP1 and MP3 commented that this instruction demonstrated a critical idea. Jesus was very focused and wanted his disciples to be very attentive. (2) I expected negative responses to this idea since it is very counter-cultural in Latin America not to greet another person. To not greet another is to be offensive. None of the participants mentioned this aspect, which is an essential piece of their culture.
- When asked about being addressed directly versus indirectly through a translator, their responses reflected the following sentiments. (1) Those who spoke up agreed that the direct addresses made the comments more personal. In general, they communicated that they were not intimidated and did not view the direct comments as negative or offensive. Their partners received them warmly, which helped the relationship develop. (2) This point is noteworthy because group cultures, such as Peru, do not always welcome direct conversations.
- When asked to compare week one to week six, their answers reflected the following ideas. (1) Four of the six participants commented about how they moved from the head to the heart. They described week one as formal, mental, timid, exact (timing), restrictive (conversation), and focused only on scripture. They described week six as relaxed, familiar, fun (smiles), intentional (a desire to learn), deep (knowing more than just the superficial nature of the partner), and engaging (having interest in more than the scripture). (2) Two of the six participants commented on the head and learning portion of the project. MP1 was concerned with his image and not repeating himself. His partner MP2 impressed him when he prayed to receive new insights from the text. What started as a concern about head knowledge and reputation (image) turned into a faith experience. It was not just head, but head and heart together. MP5 commented that he thought he had learned all there was to know about the passage. Yet, he was impressed by how much he grew through the experience.
- My general conclusions about the first meeting with the ADV participants were the following.
 - (1) The *head* was the reason for setting up and pulling people into the project, but the *heart* was ultimately shaped and became the center. The *head* had to do with a joint project or focus. Once they understood the parameters, they became the “rules for playing the game.” A sporting game (soccer) is not really about the rules, but they must be set for the game to have fluidity. The focus on Luke served to set the rules through which they played the game. However, this setup did not mean that learning (*head*) did not occur, but instead became a lesser priority than relationship-building.

- (2) A network of person-to-person relationships sets a foundation for successful church-to-church relationships.
- (3) Perhaps due to cultural differences, the initiation would probably need to come from the sending church. The local church members had not considered that they could initiate this project. This type of project depended upon Justin both times he organized it.
- (4) Religion tends to make the *who* become the *what* over time. Religious ritual replaces a focus. For example, my effort to study replaces an emphasis on hearing God's voice. Or, how well I respond to Jesus replaces my focus on him. Thus, the *what* of faith often replaces the *who*. In this project, the *who* (the partners) slowly replaced the *what* (learning from Luke 10). The *head* becomes secondary to the *heart*, though the *head* stayed involved. This movement seems to reflect the command to love and obey. The greatest commandment is to love (*heart*), not get doctrine correct (*head*), even though doctrine provides the avenue through which love often flows. Any attempt to move away from *what* to *who* seems to be in line with the priorities of our Triune God. The Trinity is intrinsically and economically relational and communal.

FIRST MEETING WITH LC PARTICIPANTS (November 10, 2019)

- All of the participants interacted well. They stayed on topic and focused throughout the conversation. MP2, MP6, and FP6 engaged more than the others in the discussion, though all made contributions.
- All of the participants enjoyed the Dwelling experiences and seemed surprised by how much they got out of it.
- All participants spoke about the change in the feel from the first meeting to the last as a move from formal to informal. They became more comfortable with each session.
- They described the first meetings as timid (“Will they like me?”), unsure (expectations), reluctance (“Can I relate?”), and rigid (sticking to a plan). They described the last meetings in terms of friendship, connection (known as a “little brother” to me), commonalities, depth (better understanding of their journeys), and open (more in-depth personal communication).
- The participants shared about the one-on-one meetings outside of the formal time more than anything. They also related this project to previous experiences that Littleton had with their missionaries, mostly through video recordings. They deemed this project much better due to its direct personal nature.
- The participants determined that a commitment to communication is vital. This commitment involves technology to help address the language barrier and a pretext to respect the other intentionally.
- Commonalities and unique differences drew the LC participants to their partners. The more personal the commonality or difference, the deeper the connection. At the end of the conversation, FP2 and FP6 said they wanted to visit Peru to know the others face-to-face. All agreed this project would help draw more LC members into missions. They described this experience as different from other LC missions because they do not know the other churches they support.
- Emotional connectivity is essential. Though all agreed that the physical, emotional, and spiritual sides of the partnership work together, they frequently referred to the partnership’s emotional side as the part that drew them in.
- The participants started to see the missionary’s role as a bridge between the groups. They did not perceive it as the person over there, forming a group in our name. Also, the missionary became better known and appreciated. They labeled this idea as a paradigm shift.
- The participants appreciated the various perspectives that came from the same text. It was helpful to hear how it affected different people in different ways. At

the same time, the participants mentioned that being more intentional in prayer would be beneficial. Mainly, they would like to hear more prayer requests.

- Moving forward in the church-to-church relationship, they see sharing prayer needs (bulletin lists) and forming small groups for study, visits, and worship as beneficial for connecting two churches.
- MP6 saw some form of this idea working from a formal setting to an informal one. In other words, from the larger church body to small groups at LC. However, the others saw this idea working in the opposite direction, from the small groups to the larger church. They suggested that small groups carry a tremendous potential to reach beyond the usual 20% of active members. There is a slight divergence in approaching this idea to enhance missional partnership and incorporate these suggestions into church life.
- The LC participants learned to respect their Peruvian brothers and sisters. They came to know the other's world, most often through their stories. Seeing a taxi video, hearing stories about life in the jungle, and praying for each other's kids were just a few of the examples that they mentioned.
- The participants also gained perspective. They enjoyed hearing the others' views on the Word and learning from their unique viewpoints, whether similar or different.
- The participants never made mention of financial differences or ongoing financial implications. What happens financially when the missionaries are gone?
- The participants are notably struggling to figure out what it might look like to enhance missional partnership, and all of them see technology as instrumental for bringing about these relationships.

SYNTHESIS OF SECOND MEETINGS

LC PARTICIPANTS (December 8, 2019)

ADV PARTICIPANTS (December 29, 2019)

- All of the participants seem interested in continuing the relationship. The North Americans seemed surprised that the ability to stay connected is not just technological or language. They do not recognize the cultural difference related to *power distance* or the fact that they are the dominant class in this case. The South Americans are interested in continuing the relationship, but it seemed like only FP3 was taking any initiative. Perhaps this observation is related to her education level (college degree) and her experience of moving into a new culture (from Venezuela to Peru).
- In regards to experiencing worship and church life at LC via technology, two participants from LC viewed this idea as a lesser focus, not as a helpful idea. The ADV participants came back to this point as being very helpful. Being younger in the faith, I think they desire to see Littleton's worship as a model or vision for the future. From the LC perspective, they do not see worship as having as much to offer as small groups or prayer. Yet, the ADV people think that small groups would be more challenging. One reason is perhaps the lack of fluidity they mentioned in the obstacle section.
- Regarding obstacles, the North Americans talked more about language while the South Americans talked more about technology. Perhaps the North Americans do not think of tech issues since the internet is better in their environment. The South Americans frequently mentioned that the tech issues interrupted the flow and derailed the conversation. It was as if the North Americans were not concerned with the fluidity since they assumed that they needed a translator. At the same time, the South Americans wanted to develop interaction in real-time.
- I think the issue of holding back with a translator present was intriguing. The North Americans indicated that a translator restricted them due to personal and gender issues they wanted to discuss. For the South Americans, it was not an issue. This dynamic might reflect their group orientation, where even personal matters are discussed openly in the family or with friends. A comparison of individualist and collectivist cultures perhaps explains much of the dynamic here.
- Regarding "how did this project change or affect you," I found the responses to be quite interesting. The North Americans tend to have global responses. (For example, I think globally. The church is universal. God cares for them.) The North Americans also linked this idea to their personal lives. God blessed me. The discipline helped my spiritual life. However, the South Americans tended to go the other direction. Their responses were more personal and less global. (In other words, I saw changes in the others. God spoke to me through the Word. I see God as closer. God gave me new perspectives. God told me I have much to share.)

Perhaps the difference is that the South Americans already have a much more global perspective, while the North Americans tend to have a regional or national (at best) view. Becoming more aware of Christians around the world could be a massive benefit for the North American church.

- I was impressed by the different responses we had in the final meeting with the South Americans compared to the first meeting. In the first meeting, the idea of taking the initiative and setting up a Dwelling experience for the future was unheard of and seemed intimidating. In the final meeting, FP1 and MP5 were willing to take the initiative to set up a Dwelling experience. This change demonstrates a large amount of growth in a short amount of time, which speaks to the importance of the Dwelling experiences.
- Perhaps I am reading into this, but I sense that this was a deep and profound experience for the South Americans. They were exposed to new thoughts, surprised that the North Americans could think like them, and surprised that the North Americans were relatable. They desire to see a North American church gathering to learn and have a vision for the future. On the other hand, the North Americans perhaps saw this experience as a project, a short-term activity that may or may not benefit the future. I sensed a desire to continue if others set it up and ran with it. There was less initiative from the North American group to set up more Dwelling experiences or propose precisely how to move forward. Since the North American group is the dominant culture, this lack of presenting a “path to run on” seemed out of place. It might reflect US life’s busy nature and the lack of a sense of personal time and space to add more relationships. In contrast, the South Americans kept coming back to the relationship in their discussions. They walked away with a sense of connectivity with specific people that they anticipate being able to maintain if technology facilitates it. They have the time and personal space for the relationships. They do not have a concept of what a church body might look like with hundreds of members.
- They frequently tossed around the concept of initiative and attention giving (also related to time). I feel like the ball is in the court of the North Americans to take more initiative. However, I am not sure they understand that well.

APPENDIX J

HEALTHY MISSIONAL PARTNERSHIP PRACTICES

January 2020

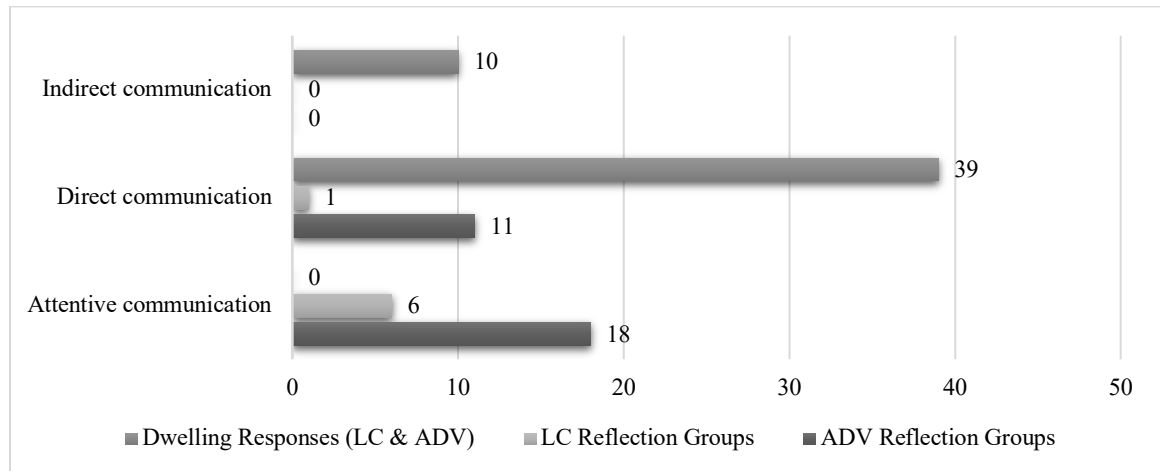
Members at the Littleton Church of Christ (Littleton, Colorado, USA) and Aliento de Vida (Lima, Peru) met together over a three-month period to discover healthy missional partnership practices. Their observations make up the content of this document. The following items describe recommendations that these individuals deemed as essential characteristics for healthy missional partnership.

- In missional partnerships, *attentive communication* is more than talking and listening. It assigns value to every person within the partnership. In international partnerships, culture influences how people interact with each other, which includes a wide range of variables. However, when individuals practice attentive communication, strong spiritual and emotional connections can be established.
- In missional partnerships, *language* is a barrier that individuals can overcome. Twelve members of these churches spent twelve weeks walking together, and most of them could not speak the other person's language. For these individuals, the language barrier did not inhibit meaningful relationships from taking root. It took time to become functional in this context, but the result was worthwhile.
- In missional partnerships, a healthy church-to-church partnership emerges more prevalently from a *network of person-to-person relationships*. For these individuals, the more manageable forms of missional partnership are smaller group settings. The network of smaller group person-to-person relationships can facilitate a more vibrant church-to-church partnership.
- In missional partnerships, the five most essential characteristics are *commitment, desire to learn, empathy, listening, and reciprocity*. Commitment is about prioritizing the relationship in time and resources. We are in this together! Desire to learn is about being students as we enter into mission work together. We are all humble servants. Empathy is a practice of understanding, awareness, and sensitivity. Partnership will only survive as far as we are willing to walk with another in their shoes. Listening is about learning. In partnership, we all have more to learn than we have to teach. Reciprocity is about mutual exchange and correspondence.

- In missional partnerships, these twelve individuals collectively recommended four excellent partnership practices: *Dwelling experiences*, *individual partners*, *worship times*, and *prayer groups*. Dwelling experiences are interactions with the biblical text that allow for strangers to have meaningful conversation. They are a great way to meet someone new and start a relationship. Individual partners are deliberately paired persons who journey together as prayer partners, writing partners, or ministry partners. Worship times are designated moments when smaller groups from two partnering churches gather (in-person or virtually) to worship God. Prayer groups are smaller groups who regularly meet to pray for each other.
- In missional partnerships, *technology* is a wonderful tool. Of course, technology has its flaws: weak signals, bad internet, old devices, and logistical issues. However, technology opens a world of creativity to engage missional partners in new, life-giving ways. Virtual community can be meaningful when done well and prioritized appropriately. Most importantly, technology can be a vehicle for fostering meaningful partnership. It can open a world of video and audio to establish and maintain beautiful friendships with others throughout the world.

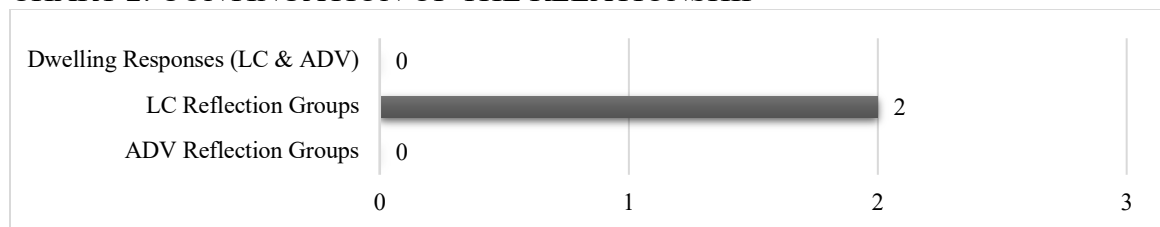
APPENDIX K: CHARTS

CHART 1: COMMUNICATION



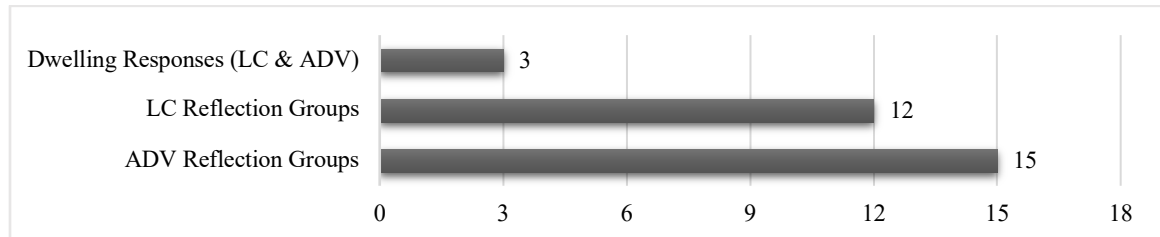
The Dwelling responses, which I collected in the Dwelling Experience Homework Questions, reflect the number of times the participants made direct and indirect comments about their partners (i.e., first-person versus third-person reflections). In the reflection groups, the data accounts for the number of times LC and ADV participants reflected on indirect, direct, and attentive communication.

CHART 2: CONTINUATION OF THE RELATIONSHIP



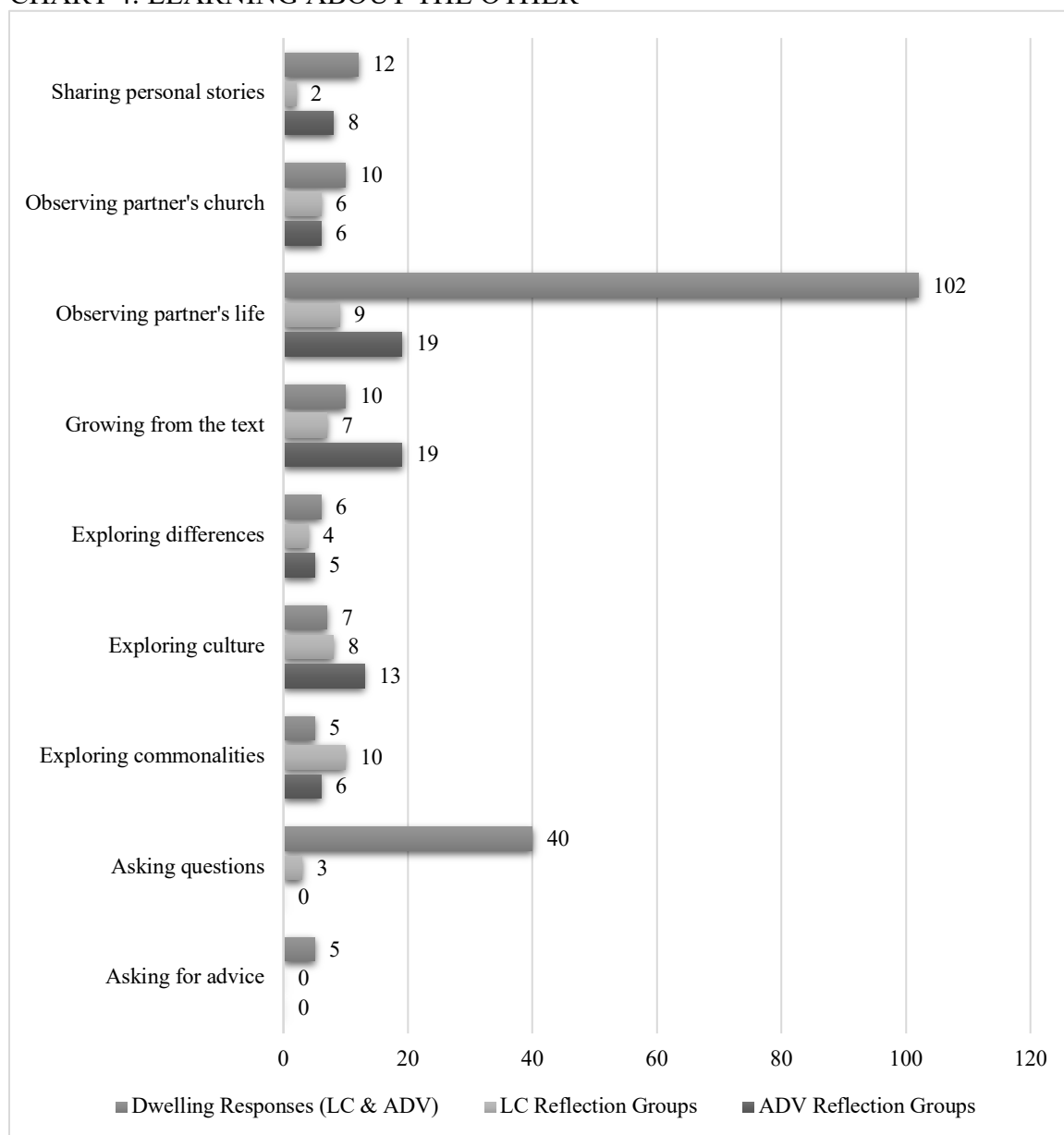
This data reflects the number of times the participants referenced the continuation of the relationship without being prompted.

CHART 3: LANGUAGE



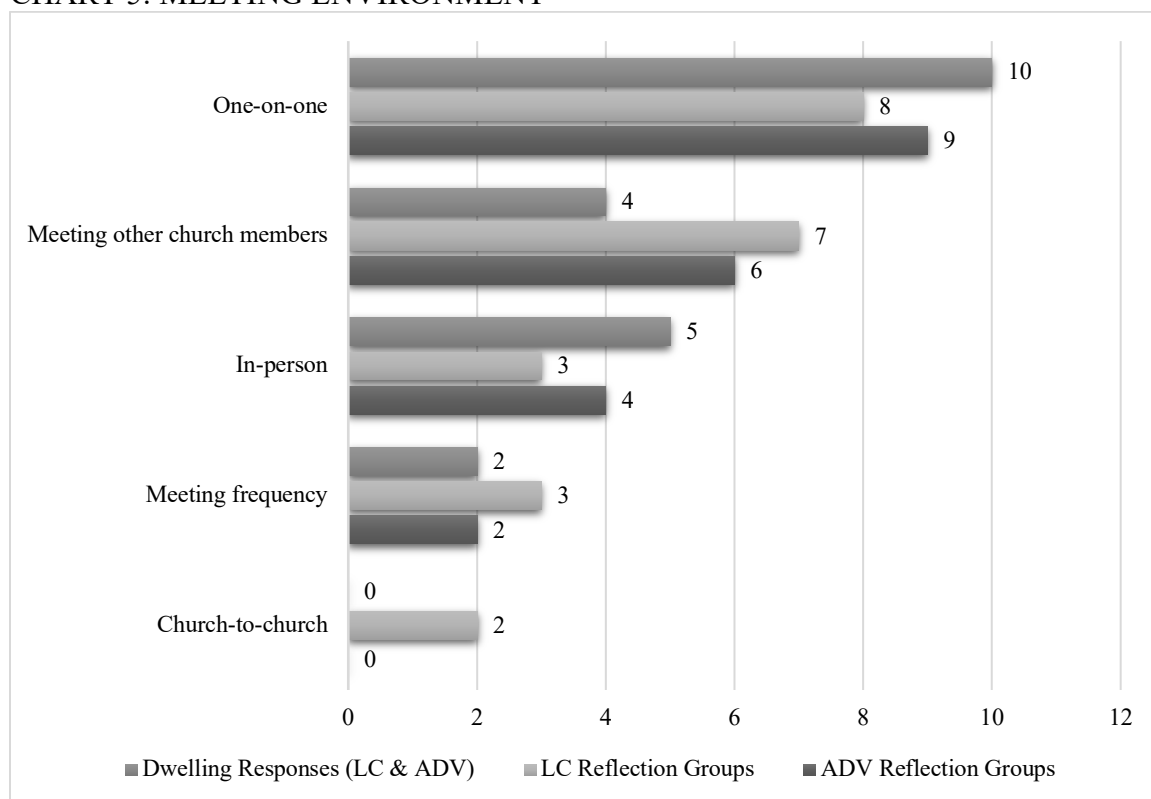
These numbers reflect the number of responses regarding the language barrier. They consist of both positive and negative commentaries about the bilingual experience.

CHART 4: LEARNING ABOUT THE OTHER



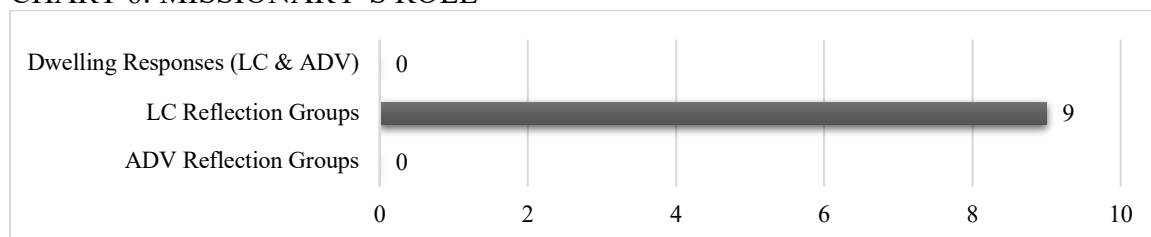
The Dwelling responses, which I collected in the Dwelling Experience Homework Questions, reflect the number of times the participants observed or inquired about their partners in written form. I asked them to reflect on each Dwelling experience, forcing them to make observations about their partners and ask their partners questions. However, in the reflection groups, the data account for the number of times LC and ADV participants explored these topics after the Dwelling experiences.

CHART 5: MEETING ENVIRONMENT



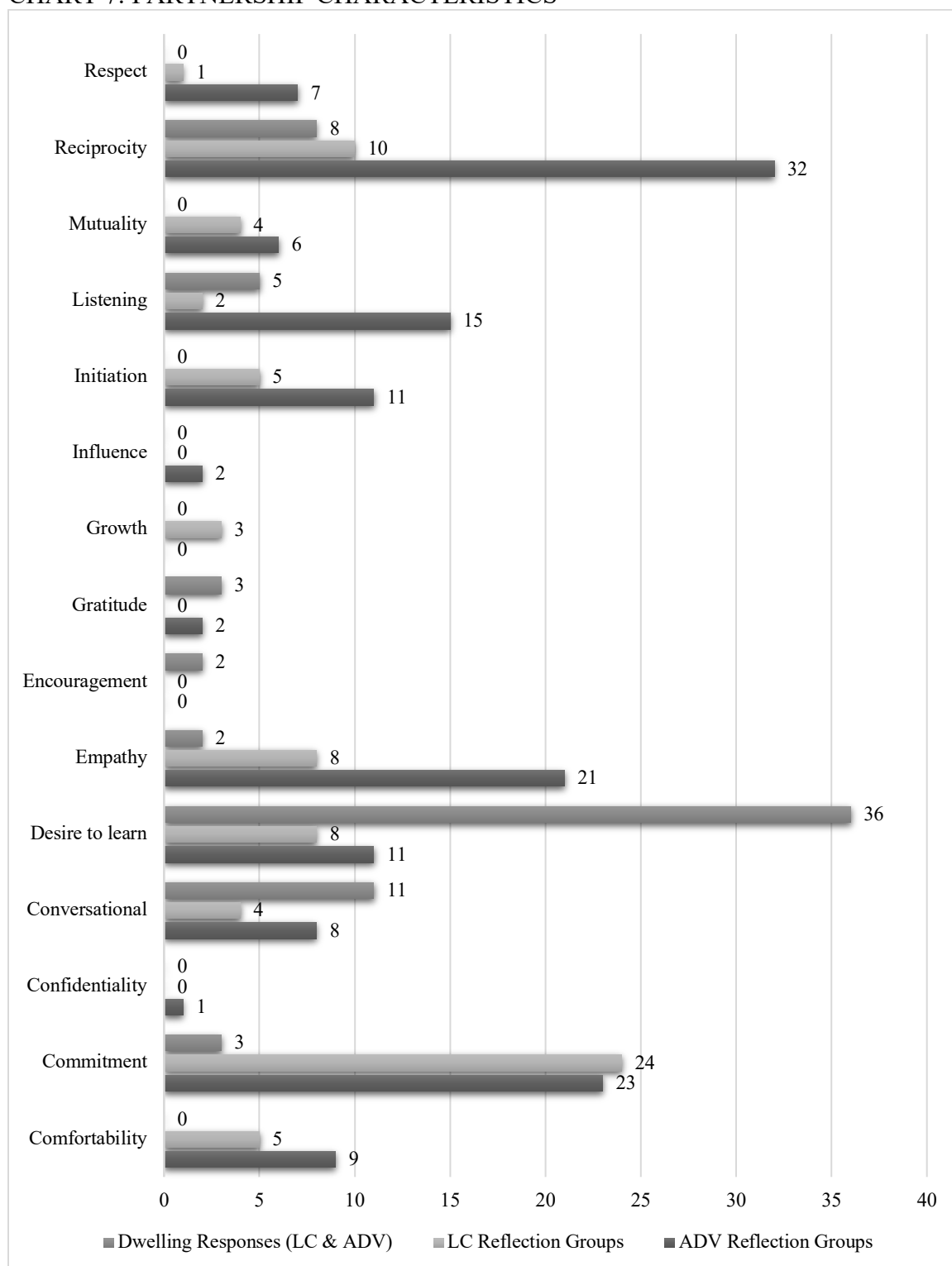
These data reflect the number of times the participants reflected on different environments to grow the relationship between individuals and the two churches.

CHART 6: MISSIONARY'S ROLE



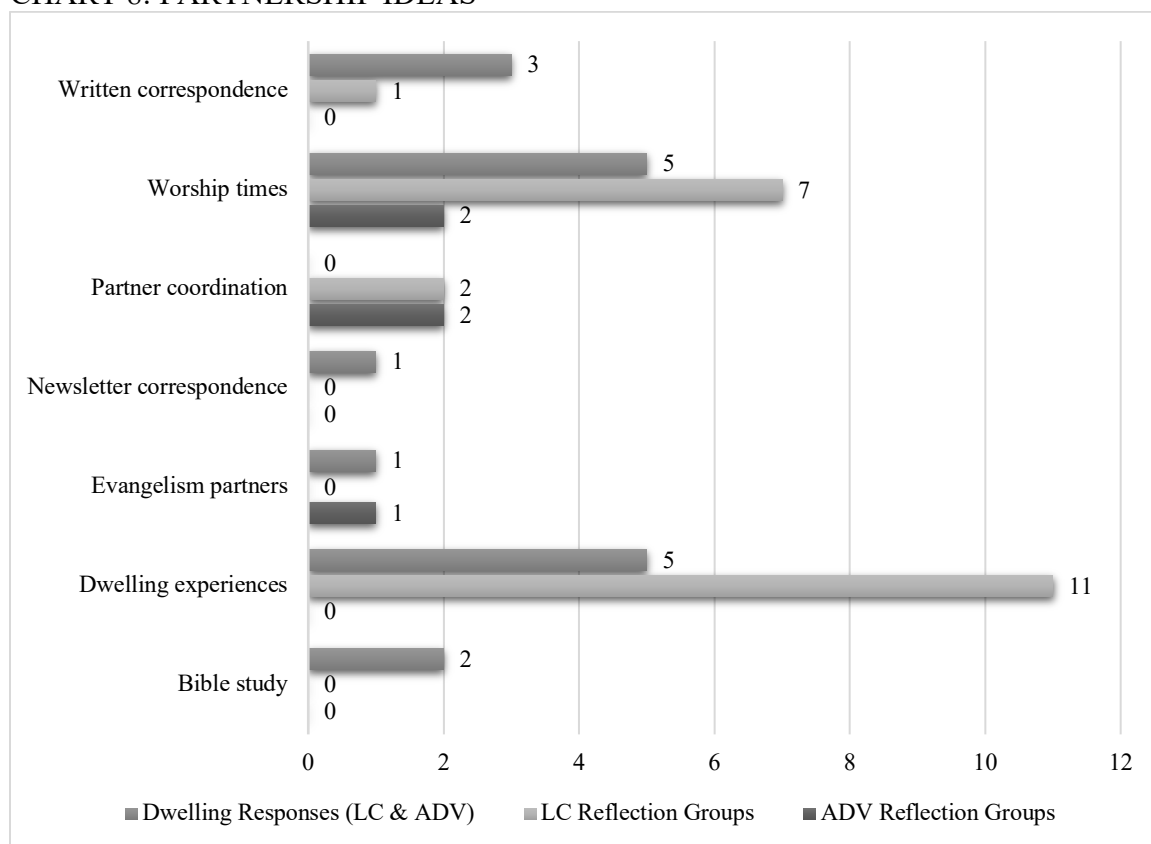
These numbers reflect the number of responses regarding the role of the missionary in missional partnerships.

CHART 7: PARTNERSHIP CHARACTERISTICS



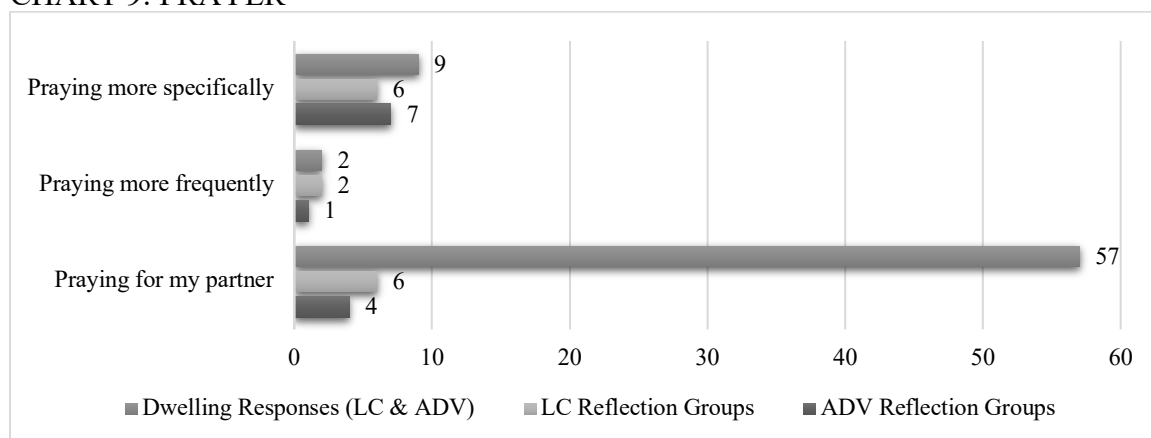
The Dwelling responses represent the number of comments the participants made in the Dwelling Experience Homework Questions. These were written answers. The reflection-group responses depict the participants' verbal responses about what they observed and experienced with their partners.

CHART 8: PARTNERSHIP IDEAS



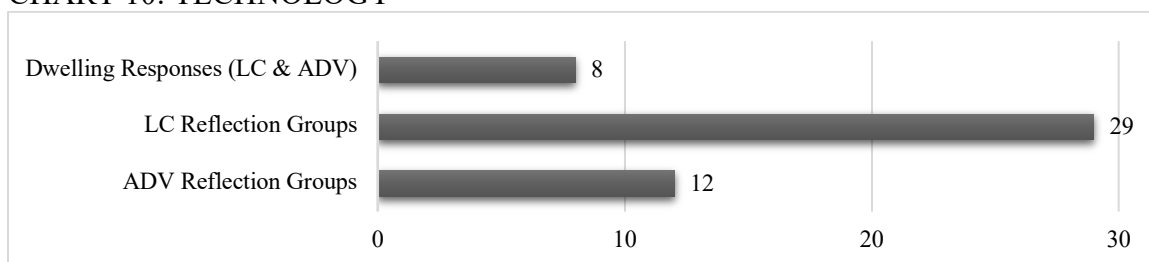
This data reflects the number of times the participants presented different partnership ideas in the Dwelling responses and reflection groups.

CHART 9: PRAYER



The Dwelling responses reflect the number of times the participants practiced or referenced prayer in their homework questions. I asked them to reflect on each Dwelling experience and list how they wanted to pray for their partner that week. Out of seventy-two total opportunities to pray for one another (six per week over twelve weeks), the participants listed fifty-seven statements of how they wanted to pray for each other. The reflection groups provided an opportunity to reflect on this practice, and the data reflect the number of times participants mentioned this topic.

CHART 10: TECHNOLOGY



These numbers reflect the number of responses regarding the use of technology in this project and missional partnership. They consist of both positive and negative commentaries about its use.

BRIEF VITA

Justin Thompson was born in Bismarck, North Dakota, on October 1, 1980. He grew up in Fargo, North Dakota, before moving to Waco, Texas, and College Station, Texas, where he graduated from A&M Consolidated High School in 1999. After two years at Texas A&M University, he transferred to Abilene Christian University and graduated with a Bachelor of Arts in Youth and Family Ministry in 2004. While working toward his Master of Divinity at Abilene Christian, Justin married his high school sweetheart, Alison Orozco, in December 2004. During that period, he worked as the youth minister at Hope Church of Christ in Abilene, Texas. After graduating in 2007, Justin and Alison joined a mission team and spent the next couple of years training for the mission field and attending language school before moving to Lima, Peru, in May 2009. Together, they labored as church-planting missionaries for eleven years, successfully passing church leadership to their Peruvian brothers and sisters in October 2019. On April 21, 2020, Justin, Alison, and their four children (Cailyn, Corban, Carter, and Chloe) moved to the United States. Then, in November 2020, Justin accepted an offer to become the next Executive Director of Lifeline Chaplaincy and Compassionate Touch in Houston, Texas—a position that he started in January 2021.