

Lutheran Life®

ISSUE 221

Inside this issue:

Get up, get out!

Discover outreach
opportunities
near and far.





*But you will receive power
when the Holy Spirit has
come upon you, and you will
be My witnesses in Jerusalem
and in all Judea and Samaria,
and to the end of the earth.*

ACTS 1:8

After these parting words, Jesus ascends into heaven, sending His disciples into various communities with a mission to tell all people about Him. We remember these sending words of Jesus and consider how we live them out in our ordinary lives.

One way we share the good news of God's love for all people in Jesus is through outreach. Christian outreach is the idea of connecting with the people in our community through service and genuine care. As grace-filled relationships develop, so will opportunities to care for others, give witness to what Jesus has done in our lives, and—through the workings of the Holy Spirit—invite our neighbors into a relationship with Jesus too.

Throughout this issue, we'll consider what outreach looks like today as our communities recover from the impact of the COVID-19 pandemic. Our lives have looked very different—at work and school, with friends and family, and in church too. We'll consider the opportunities we have to engage people during this current season, including outreach to youth, families, and the community at large. We'll learn from the chair of the Department of Theology and Outreach at Concordia University, St. Paul, about urban outreach and outreach to college students. We'll consider ministry to members of the armed forces. We'll also get a peek into a day in the life of a deaconess who works with Middle Eastern refugees in Germany.

While this issue highlights several people groups and contexts, it only scratches the surface of what outreach looks like in every community—including yours. Each of us has been placed in communities and neighborhoods surrounded by people who Jesus loves and died for. Learning the context of the community—its history and culture—and forming relationships with the people who live there are ways we can begin to cultivate conversations, find opportunities to serve, and share the difference Jesus makes in our lives. ✝

About This Issue's Authors



Amy Bird is a writer and editor, serving as the primary author of *Lutheran Life* and as a contributing author for various devotional resources.

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Sutton holds a master of divinity from Concordia Seminary and a master of arts in writing and rhetoric from Michigan State University. Sutton lives in Lansing, Michigan, with his wife, Elizabeth, and daughter, Grace.



Ted Doering is an author, pastor, and church planter in central Texas. Through woodworking and home improvement projects, he has discovered that if you are willing to be

bad at something, you might just become good at it. Married to Chelsey, he enjoys spending his time with her around good friends, baseball, and the outdoors.



Lonnie Gonzales graduated with a bachelor's degree in Mexican American studies from Concordia University Texas. He earned his master of divinity degree from Con-

cordia Seminary. In addition, Pastor Gonzales recently retired from the United States Army Reserves after serving for eight years as a military chaplain. Pastor Gonzales serves as the Houston City Director for LINC Ministries of the LCMS. Devoted to his wife, Joy, he has been married for over 28 years. They reside in Houston, Texas, with three grown children.



LIFE AFTER THE COVID-19 COCOON:

Mistakes to Avoid and Opportunities to Seize

As the caterpillar hides in its cocoon and emerges a butterfly, so the Church has an opportunity to find new life as the pandemic declines. Some ways of doing ministry may have significantly changed or even died over the course of the pandemic, and there are things to grieve. But new opportunities are growing their wings, ready to take flight and carry on the unchanging mission of Jesus: to make disciples.

As we seek to carry out the mission of the Church in our current context, Pastors Brian Davies and Ted Doering share six mistakes to avoid and three opportunities to seize.

Mistake 1: Don't underestimate what we've lived through. This has been a global pandemic, a once-in-a-hundred-year occurrence. It created a level of uncertainty most of us have never lived through. If you were a church worker in a ministry that had just experienced a natural disaster, like a tornado, you would do well to lead with compassion as the people and place recover. The same applies here. As much as we church leaders are in a rush to go, go, go, we need to remember that our people have been through a great deal in the last year. Be patient.

Mistake 2: Don't push the anxious. Building off the first point, we'll do well to give special care and concern for those most acutely impacted by COVID-19. This season has been harder for some than others. Anxiety and loneliness were already on the rise pre-pandemic, and recent events

have only exacerbated it. Rhythms were broken, and it'll take time and thoughtful pastoral care to bring the anxious back. Don't push too hard or you may push them away.

Mistake 3: Don't underestimate the reset. Many families were too busy pre-pandemic. For many, 2020 was a Sabbath of sorts, providing families space to rest, reflect, and reset priorities. Be aware that some families will be reluctant to return to their previous levels of busyness. And that's okay and maybe even good for some! Families may be hesitant to say yes to new commitments. Instead of pushing new programs, consider how your church can encourage and strengthen families who desire to develop healthier family rhythms.

Mistake 4: Don't expect the hose to unkink. You know how sometimes your garden hose kinks and, when you unkink it, water gushes out? That will *not* be the case with folks and their return to in-person experiences. Instead, expect a slow, steady increase. Be steadfast and faithful. Work hard. Make visits. Sit, listen, and ask questions. Don't give up. "And let us not grow weary of doing good, for in due season we will reap, if we do not give up" (Galatians 6:9).

Mistake 5: Don't move beyond personal care and back to programming. Staff and lay leaders will feel a strong urge to "get the band back together" and do everything that was done before. Roll out the new ministry plan! Instead, take



stock of what we have learned throughout the pandemic: the power of personal relationships, personal connections, and personal ministry. Don't jump back into programs; embrace the lessons of community.

Mistake 6: Don't mistake what the Church uniquely offers. This may be a long haul, a long obedience in the same direction. Stay resolute. It's a great time to be the Church! Highlight, over and over, what Christ uniquely offers through His Church: a place of identity, belonging, and community for a people who are longing for it.

Opportunity 1: Reset without the culture shift. The whole world has had an insane year and a half. Change has been forced on so many different aspects of life. Often, a congregation's culture is one of the hardest things to change, since it gets locked in over generations. But the pandemic has given us an opportunity to examine our congregation's culture and see what needs to change and what should remain. As we enter a new season of ministry, what needs to be revamped, rejuvenated, or set to the side?

Opportunity 2: A new view of ministry. The pandemic accelerated trends that were already happening around us. In the church world, some of these ideas that were starting to build momentum before COVID-19 are now staples of everyday life—livestreaming is a good example of this. This acceleration also revealed idols we had built into ministry, showing ways we have set them up as cornerstones of what we do. We have an opportunity now to repent of these things and reorient back to where God is leading us.

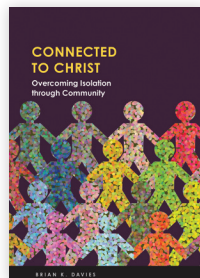
Opportunity 3: Community. People were without one another for over a year. As things get back to normal, look for some incredible opportunities to build back community in simple ways! "Let us hold fast the confession of our hope without wavering, for He who promised is faithful. And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near" (Hebrews 10:23–25).

Hear more from Pastors Davies and Doering on this topic at fb.watch/4nJKeO5z_1/.

For more on walking together in community, check out *Walking Together: Simple Steps for Discipleship* by Rev. Ted Doering. †

Contributing authors: Pastors Brian Davies and Ted Doering

CONNECTED TO CHRIST: OVERCOMING ISOLATION THROUGH COMMUNITY



Christ's Church was never meant to be isolated. Rather, you were meant to live in community together. Come out of your individual bubble and back to the beautiful Church that Christ has created for you. Find this title and others listed in this magazine at cph.org/lresources.



The Virtual Church

Churches are reopening. Some members have returned to in-person services. Some members want to continue with virtual services. Right now, churches are in flux.

As your church makes plans for how to best serve your members—including reopening and staying virtual—these detailed and in-depth resources will act as your guide.

Vanco has been helping churches for more than twenty years. We provide eGiving and church-connection tools to more than 25,000 churches across America. We also produce many resources about giving that ministry leaders rely on to grow their churches and contributions.

This article explains what Vanco is learning from speaking with churchgoers—both online and in person—and how church leaders can use this information to benefit their congregations.

What Do Members Think of Virtual Ministry?

Vanco commissioned a nationwide survey of churchgoers to better understand how members feel about virtual services and connecting online rather than in person.

The answer is clear: Churchgoers are very comfortable with virtual services, and they will continue using them in the future.

We asked 1,000 virtual churchgoers how their worship habits have changed recently, how they attend services virtually, if they attend online more often than they previously did in person, how they feel about online church, and more.

Download the Vanco Virtual Churchgoer Giving Survey at vancopayments.com/virtual_survey.

Here are our top takeaways:

- One-third of people surveyed say they plan to continue attending virtual services, even after the pandemic.
- Churchgoers nationwide embrace virtual worship. Nearly all virtual churchgoers (93 percent) believe virtual services make it easier to attend.
- 65 percent of virtual churchgoers continued giving at the same rate during the COVID-19 pandemic as they did before.
- 35 percent of virtual churchgoers feel very connected to their church and community during virtual services.

While most churchgoers and church leaders have become comfortable with virtual ministry, some churches are ready (and allowed by local law) to welcome members back into their buildings for services.

Not all members are ready. Not all churches have the infrastructure in place to accommodate in-person services right now. For those churches that are ready, planning is necessary before members come back. Vanco has resources on that topic.

Ready to Return?

Is your church in the process of returning to more in-person services and meetings? Some churches are busy getting staff, church leaders, volunteers, and members back into their facilities.

Our *Returning to Church during COVID-19 Playbook* (www.vancopayments.com/church_playbook) helps churches and church leaders understand the basics of welcoming members back to the building, how to disinfect areas, communicate with members, and follow the law to protect members and staff. This guide offers information about topics such as:

- **When is the right time to reopen?** When local law allows it, and when members and staff are comfortable, it might be time to reopen. Always follow local laws when opening your doors.
- **How to protect your church members.** Disinfect every room with approved products for use against COVID-19. These areas should include child-care rooms, classrooms, kitchens, restrooms, and all communal gathering spaces. Don't forget the little things.
- **Signs help!** Before reopening your church, place signs in common areas to remind people of proper hand-washing techniques, how to wear masks, and social distancing guidelines.
- **Alert members of ways to connect when not physically together.** Your church members can stay in touch even if some want to participate in person and some want to participate virtually. Church apps are a great solution for keeping the congregation united when members are participating in different places.

Vanco also offers critical advice on church reopening topics:

- How smartphone apps and church websites play a crucial role in keeping members looped in on news and communications.
- The sense of community doesn't have to suffer because of distance.
- Recommendations for adjusting your church practices for the future.

Gather church leaders for planning discussions. Listen to your members. Churches will get through this challenge. †

As your church navigates reopening, visit Vanco at vancopayments.com/egiving or by calling 855.213.3705.

A woman with dark hair and glasses, wearing a green sweater, is focused on a craft project. She is holding a tool and working on a piece of wood or a similar material. The background is bright and slightly blurred, suggesting an indoor workshop or studio setting.

THE WITNESS OF A CRAFTSMAN

Making Outreach Personal

BY PASTOR TED DOERING

Jesus makes it clear that He has a mission for the world.

Jesus said to them again, 'Peace be with you. As the Father has sent Me, even so I am sending you.' John 20:21

But you will receive power when the Holy Spirit has come upon you, and you will be My witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth. Acts 1:8

If witness to the world is so important, why does it end up being one of the scariest acts for Christians, and especially Lutherans, to share their faith?

There is a way to look at this fear. Think of the industrial revolution. As more factories popped up and products were being pushed into the market, there was a problem. Creating unique products slowed down the manufacturing process. Time was money, so speed was primary as it became obvious that faster production would create more profit. Interchangeable parts and the assembly line were created so factories could vastly increase their speed of manufacturing. Products flew off the assembly line and into the hands of consumers.

It is easy to view witness as a process of interchangeable parts and assembly lines. All one has to do is get the right information, apply it at the right moment, and then out comes a new Christian. Then, simply repeat the process over again. But what if the wrong part is put in at the wrong time or place? Will the process be completely fouled by one Christian who, in trying to tell someone about Jesus, doesn't have the right answer for the exact right moment?

Fear of failure overtakes the process. Fear of looking like an idiot in front of friends, neighbors, or co-workers halts any kind of witness. Even worse, it equates people to machines that only need the right part or leverage added by the right person to bring them into faith. Rather than being souls longing for hope, people become tallies on the spreadsheet of a strange "witnessing industry."

But what if witness was viewed like the work of a local artisan or craftsperson? There is no need to mass produce; rather, the goal is to walk with a person through life. Witness, then, isn't about mass production, but is instead about a connection to a person.

So what would this kind of "bespoke witness" look like? I'm glad you asked.

It always leads with prayer, like the personal prayer, "Lord, who needs Your hope today?" Asking for God to push you in the right direction, to connect you with the people He needs you to witness to. It is a prayer that doesn't live in fear. It is a prayer of anticipation and expectation that the Lord will work as He promised. Want to get uncomfortable? At a place you frequent (coffee shop, PTA, grocery store, etc.), ask someone how you can pray for him or her. If the person declines, don't worry. But if the person shares a request with you, follow up with that person later.

Stop worrying about numbers. Yes, God is calling you to share hope wherever you go. But you are not an assembly line; you are a craftsperson. While you should still feel the urgency of sharing Jesus, stop worrying about pushing as many people through as possible. Instead, focus on the people with whom you already have contact in your given vocations. Invest time with them.

Actions are the front line of witness. Is there someone who God keeps putting in your way? Find out how to care for and then serve that person. Love that neighbor as yourself. Your actions are not for yourself; they are for the love of your neighbor.

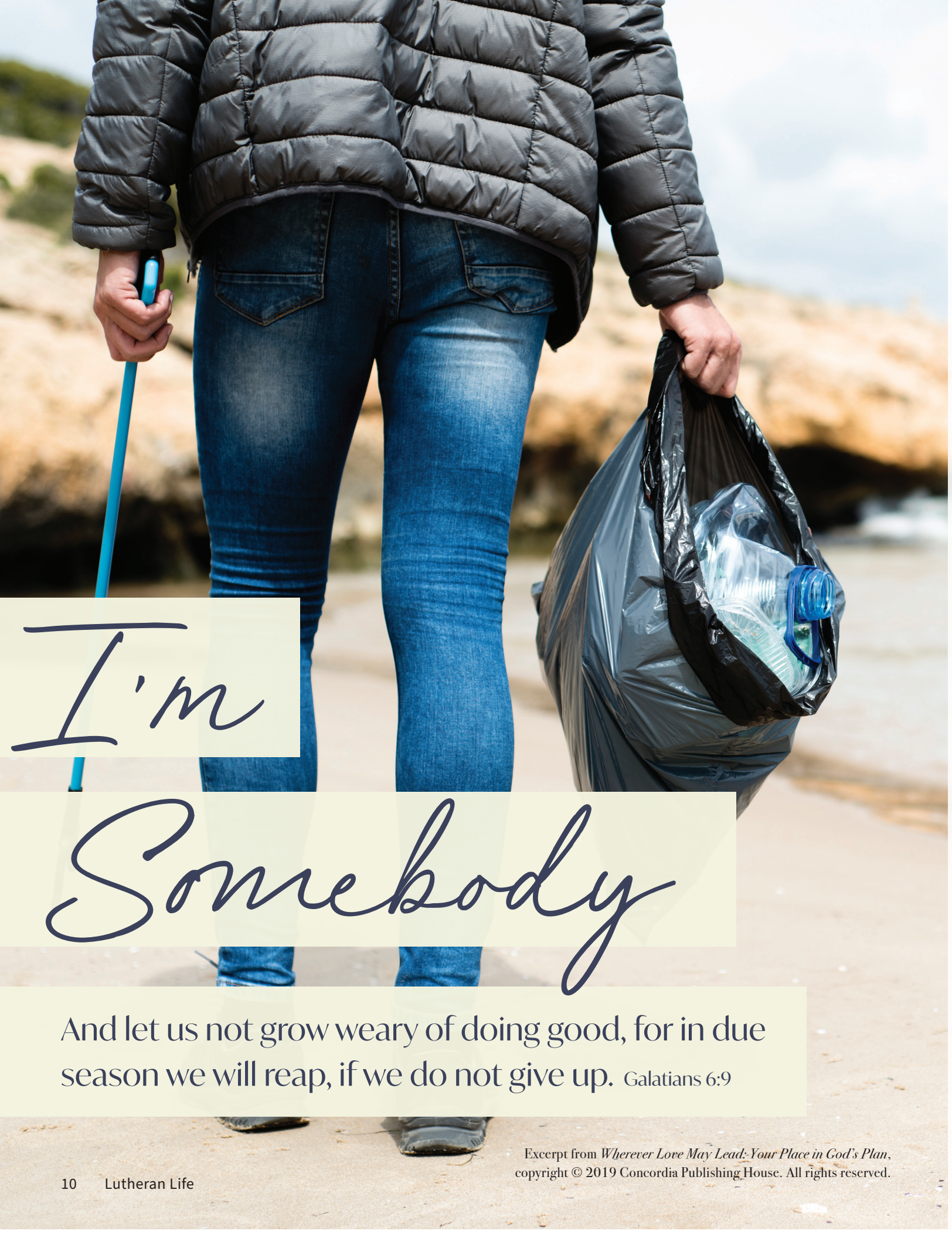
Defend your hope. Peter writes that we should have a defense (explanation) for the hope within us (1 Peter 3:15). That defense isn't a logical argument about how you are right, though—it is sharing what Jesus has done for you. It is sharing what your Baptism means to you. It is inviting someone to come to church to see firsthand the Body of Christ in community. It is saying the words "Jesus came to die for you."

Stop trying to "assembly line" your witness, and start looking for one person. Begin there, and the Holy Spirit will do His work through Jesus' words. ✚

WALKING TOGETHER: SIMPLE STEPS FOR DISCIPLESHIP



Discipleship doesn't have to be difficult. Find a new outlook on discipleship, simply trusting, seeking, and following Christ. Gather a group together and learn how to become disciples through your head, heart, hands, and the Holy Spirit. Find this title and others listed in this magazine at cph.org/lresources.



I'm

Somebody

And let us not grow weary of doing good, for in due season we will reap, if we do not give up. Galatians 6:9

Excerpt from *Wherever Love May Lead: Your Place in God's Plan*,
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“I’m going to go for a five-gallon walk,” my friend Nick has been known to say. Five-gallon walk? What is he talking about? Distance can be measured by various means but not gallons. Nick takes his five-gallon bucket, small dustpan, broom, and a grappler and walks the neighborhood, picking up trash until he fills his bucket. Unfortunately, a five-gallon walk is usually only a couple of blocks. He has a bigger trash can in the back of his truck so he can dump his bucket and go out again. He usually spends about an hour three times per week picking up other people’s trash.

I asked how he got started doing this. He told me there was a lot of trash in his neighborhood. He hates trash; it drives him crazy. *Somebody should do something about this*, he thought. Then he realized, *I’m somebody*. So he got some professional equipment and started picking up trash. People in the neighborhood started honking and waving, and the area began to look nicer.

Then he wondered, *How can I make this a witnessing opportunity?* He had the idea of wearing a safety vest with Scripture on it. Nick paraphrased Ephesians 6:7–8 and had “Serve as for Jesus” put on the vest. Then, not only was he helping his neighbors, but he was also sharing with them the reason behind his actions. He has had opportunities to witness to people when he is out and wearing his vest. One man walked up, read the vest, and said, “Jesus? All right!”

Then a local television station interviewed him. After getting footage of him at work, they asked him why he did this. He thought, *I’m just going to say this*, so he answered, “If my Lord and Savior, Jesus Christ, can wash His disciples’ feet, I can pick up some trash in the neighborhood.” They left it in and aired it.

Jesus did even dirtier work for us. The Son of God humbled Himself and left the perfection of heaven to take on human form and be our servant. He went to the cross to clean up our mess and make us clean. This action takes place when we are baptized by “a lavish washing away of sin” (LSB, p. 269).

We read about Jesus washing His disciples’ feet in John 13:1–17. What did He say when He was finished? “For I have given you an example, that you also should do just as I have done to you” (John 13:15). Jesus demonstrated how we are to love and serve our neighbor by performing one of the most menial of tasks. He got down on the ground and washed the dirty, stinky feet

of men who walked everywhere. He showed us that we are not too good to love others. †

1. In John 13:3, what did Jesus know about Himself as He got up to serve the disciples by washing their feet?
2. This seemed like an incredible act for Jesus, the teacher, to stoop down and wash the dirty feet of His students. But what did He do for them the next day that turned out to be even more beneath Him? Read John 19:16–18.
3. Read Matthew 20:25–28. What does Jesus say we need to do to be great? What does He say is the reason He came?
4. Read Philippians 2:1–11. What does verse 5 say about Christ Jesus? What do the following verses say He did about it? What will come of His actions? What does Paul challenge us to do at the beginning of this passage?
5. We can’t do a study on loving our neighbor without reading the story of the Good Samaritan. Read Luke 10:25–37. What did Jesus say when the lawyer asked Him what He should do to inherit eternal life?
6. Jesus told a story about who our neighbor is. Based on His story, name some neighbors that you might not normally think of as neighbors.
7. What is Jesus’ definition of a neighbor? See verses 36 and 37.
8. What does Jesus tell the lawyer—and us—to do?

WHEREVER LOVE MAY LEAD: YOUR PLACE IN GOD’S PLAN



Trusting that God knows the path He’s leading you down can be scary. But He has a calling for everyone. In this eight-week women’s Bible study, find encouragement that God knows where He is guiding you and find confidence in your calling. Find this title and others listed in this magazine at cph.org/lresources.

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Learn more at WorshipAnew.org.



Reaching Children



What about outreach to kids and families—both in and outside of church? It has been shown that the number-one indicator of children remaining connected to the faith as adults is the role of their parents, specifically their parents modeling an active faith life.¹

and Families

Five hundred years ago—long before people were doing quantifiable research on youth ministry best practices—Martin Luther understood parents' significant role. So he wrote the Small Catechism as a resource for heads of households to use with their family. He knew what modern-day research confirms: while a child's relationships with teachers, coaches, pastors, and youth workers are important, none of them are more influential than the relationship with his or her parents.

It's also true that raising a child in the faith takes a village (or a church!). Even if you don't have children of your own, as a member of the family of Christ, you can play a role in encouraging and supporting parents—especially young parents—in the great responsibility and privilege they have in teaching the faith. How? Here are a few ways to get started:

Baptism. Church leaders and laypeople can encourage parents to bring their children to the waters of Baptism, where their child is marked as one redeemed by Christ crucified and is clothed in His righteousness. Infants and young children are completely dependent upon their parents to provide for all their needs. Parents don't feed their children only the foods the children want; no, they serve healthy foods that provide nutrition to help their children grow big and strong. So similarly, parents shouldn't feel societal pressure to let their children choose if they want to be baptized or when. In Baptism, we receive the life-saving work of Christ. Why withhold this most precious gift that has eternal ramifications? Parents want what is best for their children, so we can encourage them to bring their children to Baptism to receive the best gift possible: eternal life with Jesus.

Know their names. Witnessing a child's Baptism isn't a spectator sport. We, the Church, stand with the parents and child in confessing the faith into which the child is being baptized. We welcome the child as a new family member—a fellow brother or sister in Christ. As such, we join parents in the responsibility of looking after and caring for their child.

Before anything else, this means learning their names. It's nearly impossible to have any kind of meaningful relationship with a nameless person. For parishioners wanting to know how to encourage youth in their faith, start with learning their names—and using them! Intentionally say hello to Bella and Judah and Ava every time you see them each week. Even if they seem disinterested or aloof, they'll take notice of you noticing them. The outcome? They'll know they have a place here, that they're part of this family. Church is their home.

Knowing children's names is just as important for outreach too. With this in mind, one church has rethought how it does Vacation Bible School to better know and form relationships with the kids—and parents—in the community. The church now hosts smaller VBS-like

camps throughout the summer, with no more than twenty-five kids in each camp. While VBS workers at the church may not be able to say they had 500 kids on their church campus over the course of the summer, the VBS workers know the names of the 150-plus kids they do connect with, and they are forming meaningful relationships that can lead to future connection points. For some camps, parents are invited to attend and be involved in the activities, learning alongside their children and developing friendships with other families.

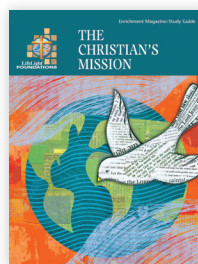
What's the benefit of this approach? The most effective outreach starts with forming genuine relationships. This is one way to form relationships with children and families in the church's neighborhood. What does it look like to form genuine relationships with children and families in your community?

Know their needs. For one church, this looks like partnering with a neighboring elementary school to provide at-risk students assistance during the COVID-19 pandemic. When schools closed, some students didn't have the technology, resources, or support to have a successful online learning experience. In response, St. Luke's Lutheran Church in Federal Way, Washington, worked with Mirror Lake Elementary School to identify students who needed extra support and provide a safe space, technology, and volunteer teaching at the church—a healthy and effective environment for students. Not only is the church reaching a real need in the community, but it is also developing mutual respect and trust with the families and school, setting them up for future engagements.

What needs in the community is your church equipped to meet? †

¹ <https://www.barna.com/research/children-faith-formation/>

LIFELIGHT FOUNDATIONS: THE CHRISTIAN'S MISSION



Work through nine in-depth Bible study sessions following Get, Grow, Glow, and Go to discover the Christian mission. This Bible study includes bonus interviews with Dr. Ken Schurb and is perfect for any group size. Find this title and others listed in this magazine at cph.org/lresources.

TRAVERSING THE MODERN APPIAN WAY

BY A. TREVOR SUTTON



The Appian Way is an ancient road system that traversed through the heart of the Roman Empire. Along with the Silk Road, it was one of the most strategically important roads in the entire world.

As a road, the Appian Way was a form of technology: designers, craftsmen, and laborers with tools in hand built this roadway. And, flowing from the heart of Rome to the surrounding cities, this ancient form of technology permitted people, ideas, and goods to course through the arteries of the Roman Empire.

Yet, it was not just citizens of the Roman Empire who used the Appian Way; the Early Church used this technology to proclaim the Gospel. As followers of Jesus traveled on this road, the Good News moved throughout the ancient world. The Early Church utilized this roadway to spread the Gospel of Jesus Christ.

Fast forward to the present day. While tourists now walk the remnants of the Appian Way in Rome, they do so while connected to a newer form of infrastructure: the internet. Stitched together by subaquatic communication cables and invisible radio frequencies, the internet shares some important similarities with the ancient Appian Way. Today, the internet influences how modern followers of Jesus traverse the world with the Gospel.

Just as early Christians had to learn how to traverse the ancient Appian Way, Christians today must learn how to traverse the modern Appian Way. (This became even more pronounced at the height of the COVID-19 pandemic). The people of Jesus must learn how to utilize this technology, with both wisdom and intentionality, so that the Good News of Jesus can spread throughout the modern world.

Wisdom: Members of the Early Church had to employ wisdom as they traversed ancient roads. Heresy, misinformation, and confusion could easily spread through these ancient highways and byways. Similarly, the contemporary church must be wise as it uses social media, digital devices, and emerging technologies. The tools of technology are powerful assets for Gospel outreach, but only when coupled with godly wisdom.

Thankfully, God's Word has much to say about wisdom: "Walk in wisdom toward outsiders, making the best use of the time" (Colossians 4:5). When it comes to navigating the modern Appian Way of digital media, walking in wisdom toward outsiders means seeking God's truth in Holy Scripture, carefully deliberating our words and actions, and prayerfully seeking the Holy Spirit's guidance in all our digital interactions.

Intentionality: Have you ever hopped in your car, driven a familiar route somewhere, and then realized that you hardly remembered the drive itself? Perhaps your mind was so focused on other things that you

barely thought about the turns you were making or the sights you were not seeing. That's a scary thing!

Just as we should avoid mindlessly driving cars, we should always avoid mindlessly traversing digital thoroughfares. Technology is so ubiquitous that it can be hard for us to be mindful of it all the time. Nevertheless, using technology without intentionality can be disastrous for ourselves and others.

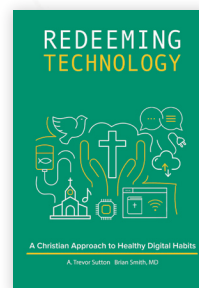
Here are two important questions that can help you be more intentional before using digital technology, social media, or the internet:

1. What am I trying to accomplish with this?
2. How is what I am saying or doing online leading to the increase of Christ's kingdom?

While these two questions are only the beginning of developing healthy digital habits, they are a good place to start.

It is vital that Christians learn how to traverse the modern Appian Way of the internet. Through the work of the Holy Spirit, this technology has the power to spread the Good News of Jesus into every nook and cranny of the world. It's time for us to learn how to navigate modern technology, develop healthy digital habits, and do so in such a way that we exemplify John the Baptist's words about Jesus: "He must increase, but I must decrease" (John 3:30). †

REDEEMING TECHNOLOGY

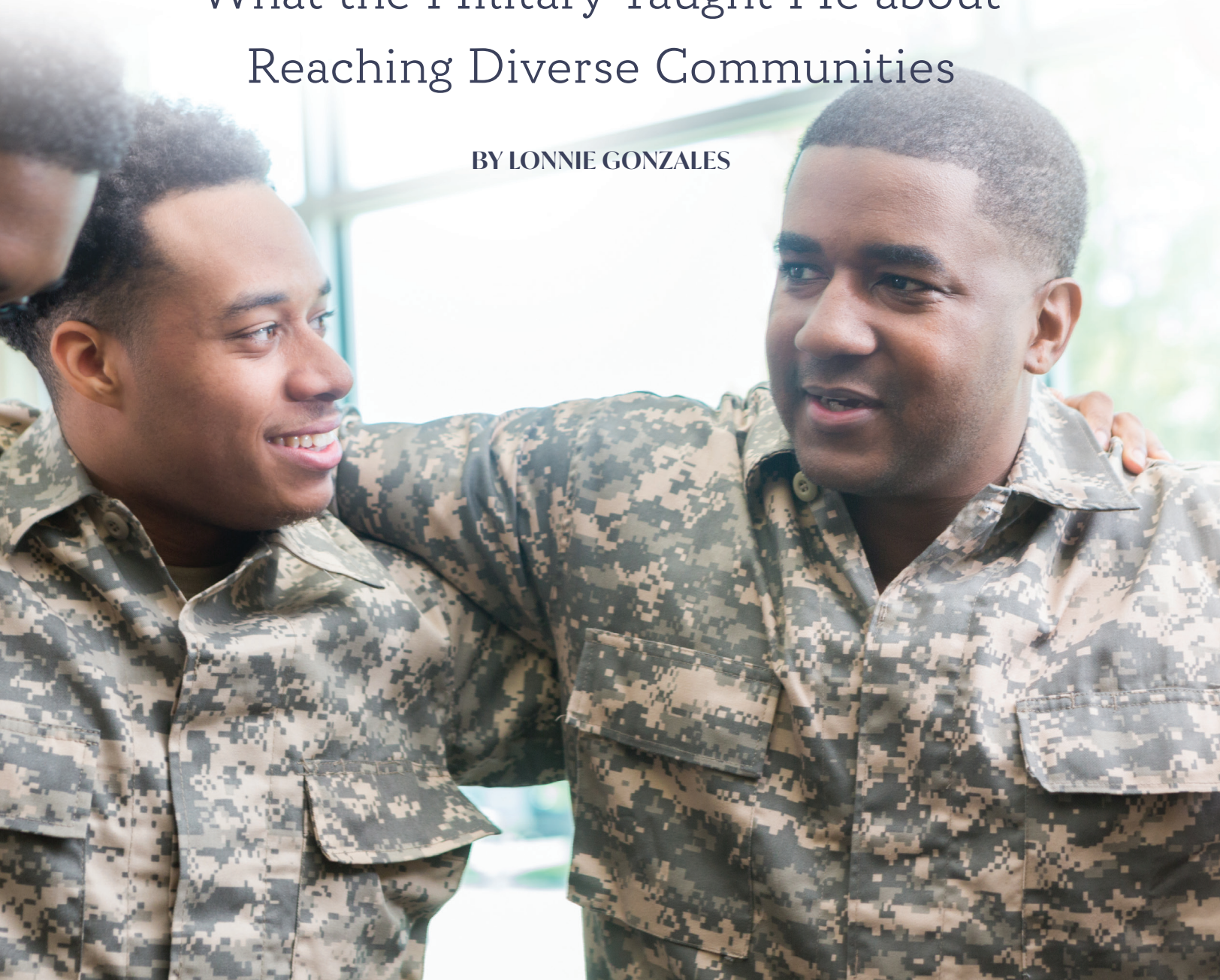


Statistics prove that technology is addictive, and in today's world, it's impossible to get away from it. Learn how to set better technological boundaries for yourself from the perspective of both a pastor and a board-certified psychiatrist. Find this title and others listed in this magazine at cph.org/llresources.

SOLDIERS TO GOD AND GOD TO SOLDIERS

What the Military Taught Me about
Reaching Diverse Communities

BY LONNIE GONZALES



Serving in a microculture like the United States military is a great place to experience and practice “new” ways of reaching diverse communities. Fewer than 1 percent of Americans serve in the U.S. military, but surprisingly enough, the military is very diverse with regard to ethnicity and economic status. The Chaplain Corps is committed to bringing “soldiers to God and God to Soldiers.” The military is a unique environment in which to serve, but the approach to reaching people from diverse communities is the same as anywhere: it is about posture and attitude. Here are some approaches that are transferable to civilian life:

First, I put myself in their shoes, listening and seeking to understand their point of view. Everyone wants to be understood. Working to understand means seeking ways to listen and learn from them and validating them with participation in aspects of their lives. Sharing meals or joining in activities unique to their culture shows effort to understand. When I did my rounds in the field, I would ask soldiers for their MOS (Military Occupational Specialty), and they were always happy to tell me about their military job. I would then ask if I could come by so they could show me. They always answered yes. I particularly enjoyed learning about how to do laundry and showers, two essentials to soldier morale in the field.

Second, I would strive to be “where it sucks the most” and join them in the suffering. Rather than sitting at my desk and sipping on coffee in my office in the TOC (Tactical Operations Center), I loved putting on my boots, cover, and gloves to go get dirty. Putting up tents can be a chore, but it is necessary work because shelter in the field makes all the difference. Joining the soldiers in putting up tents gave me the opportunity to have conversations and demonstrated to them that I am accessible and put my pants on one leg at a time, just

like them. Most of all, being where it sucks the most demonstrates compassion. Soldiers find you approachable when they know you are willing to share in their suffering.

Third, I would strive to “lead from the front with humility,” meaning no task is too small to engage in for the sake of others. One of my favorite military traditions was enjoyed during special occasions, like the holidays, when the leadership takes their place in the serving line. Senior leadership was not to be served but to scoop up the grub for the enlisted men and junior officers. Humility is not for humility’s sake, but instead,

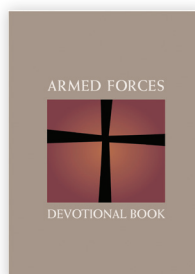
for the sake of others. Being willing to step into spaces simply to serve others shapes a culture of serving others in an organization. Humility is the key to remaining useful for others.

Reaching others from other micro cultures in America requires us to seek to understand, join in suffering, and cultivate humility through acts of service. My experience in the military was formative and transfor-

mative. Currently, I work for an organization in Houston that serves diverse communities from all over the world, LINC Ministries. Serving ethnically diverse communities gives me the opportunity to continue to work and live out approaches to life learned in the military. ✝

Humility is not for
humility’s sake,
but instead, for the
sake of others.

ARMED FORCES DEVOTIONAL BOOK



Active-duty soldiers can keep their faith close by with this pocketbook. Inside are prayers, creeds, psalms, hymns, orders for emergency baptism, and more to share the faith with others or continue practicing your own. Find this title and others listed in *Lutheran Life* at cph.org/llresources.

The Hands and Feet of Jesus



Lutheran Church Charities (LCC) is a faith-based ministry with a mission to share the mercy, compassion, presence and proclamation of Jesus Christ to those who are suffering and in need. Tim Hetzner, president and CEO, is passionate about serving others in their time of need through presence and prayer, by being the hands and feet of Jesus in all that they do.

Q: As a Christian ministry, what does it mean to be the hands and feet of Jesus?

A: God works through His people to be His presence. Lutheran Church Charities is a ministry of presence. In all that we do, whether every day or in times of crisis and disaster, LCC brings the presence of Jesus Christ! We aim to do what Jesus did and still wants to do through us.

Q: How have the LCC Ministries been present during the coronavirus pandemic?

A: During the pandemic, people have been afraid, felt isolated, and have been wondering if this will ever end. Right away, we knew we had to do something since we were limited in being physically out with people. However, we know that when a door closes, God opens a bigger one!

We launched the LCC K-9 Comfort Dog Ministry® virtual visits to connect with others—such as individuals, teachers, students, nurses, emergency room staff—to stay in touch and provide support and love during these challenging times. So far, the LCC K-9 Ministry

teams have provided pandemic stress relief through over 400 virtual visits with people from twenty-eight states. They have also visited assisted living residents and their staff caregivers through window visits.

LCC disaster response teams served in Illinois, Mississippi, and Tennessee to help with tornado damage recovery, and did extensive storm clean-up from Tropical Storm Cristobal, and derecho storms in Iowa.

Doing life together is the most important, and often the hardest, work of our lives. It takes grit, determination, stamina, and intimacy with God. Family is where God has done His finest work shaping me into who He wants me to be by revealing (up close and personal) my faults, failures, and misaligned priorities. Here, Jesus meets me with His cross and forever changes each step of my way. I am a work in progress. So is the crew I live with.

Q: What doors open for LCC during crisis or disaster deployments?

A: LCC K-9 Comfort Dogs are a bridge for compassionate ministry to interact with people of all ages and circumstances. More than 100 LCC K-9 Comfort Dogs and their ministry teams in twenty-eight states serve every day in their communities. When invited, they deploy in times of crisis and disaster to bring comfort to all those affected.

Nine LCC K-9 Ministry teams deployed over two weeks to Boulder, Colorado, and eight teams deployed to Indianapolis, Indiana, in response to mass shootings. They brought comfort and hope to devastated communities.

LCC Disaster Response Ministries include Lutheran Early Response Team (L.E.R.T.) training and teams with chainsaws and heavy equipment for debris removal, flood recovery, and emotional and spiritual care expertise.

LCC Disaster Response sent food and financial donations in response to the Texas winter storms and L.E.R.T. chainsaw team members deployed for two weeks to Alabama to help homeowners and a residential school for children and adults with developmental disabilities recover from widespread property damage caused by a tornado.

Q: How can churches serve others outside of their walls to reach people in need?

A: Lutheran Church Charities has strong partnerships with churches and Christian mission societies across the United States and internationally. LCC Human Care Ministries works with pastors and congregations to pass through donor financial assistance, in-kind donations, and volunteer people resources to help individuals and families.

Since March 2020, with our Haiti Mission Partners, LCC sent \$145,000 in emergency funds to Haiti to purchase critical items needed to help save and improve Haitian lives while working diligently to share the Gospel of Jesus Christ.

Hearts of Mercy & Compassion (HMC) and Crosses for Losses provide a physical and spiritual symbol through the giving of hearts and crosses to families and friends who have suffered a loss, experienced illness, celebrated a victory, or honored. They are encouragement in the face of adversity. More than three hundred HMC have been presented—twenty-five for police officer deaths.

Q: How can people Make A Difference in the lives of others through LCC Ministries?

I believe that if you stay focused on what God wants you to do, He will provide just what you need. God has always provided LCC with exactly what we need to do what He would have us do each and every year. LCC operates with a dollar in-dollar out funding process, where every dollar given for a cause goes directly to that cause or need. LCC never charges those we serve. We are able to do that with the support of donors.

Help us to be your hands and feet every day in sharing the comfort, love, hope, and presence of Jesus Christ with those who are suffering and in need! †

For more information about Lutheran Church Charities or ways to donate to LCC ministries, please contact us the following ways:

LCC@LutheranChurchCharities.org

www.LutheranChurchCharities.org

Lutheran Church Charities

3020 Milwaukee Ave., Northbrook, IL 60062

866-455-6466



Reaching the

Deaconess Kim Bueltmann walks down a cobblestone street in the Schönefeld neighborhood of Leipzig, Germany. Surrounded by centuries-old white limestone buildings, she's on her way back from a walk in the park with her two Italian greyhounds, Silvia and Elliott. She walks as if the day is being played in double time, with large strides for her 5-foot-2 frame and a beaming smile that brightens her whole face.

Today at the park, she ran into a man she knows, a refugee from Afghanistan who's struggling to reestablish himself in Germany, haunted by the trauma of his previous life.

"Every day is in mission mode—going to the store or the park—it's just part of life as a missionary, living life as Christians," says Kim.

Kim explains this "mission mode" mindset is how all Christians should approach day-to-day interactions, never knowing how God may work in and through us to serve others. It's a mentality Kim developed from an early age when living with her family at a Christian camp, throughout her deaconess studies at Concordia University Chicago, and in her previous calls as a parish youth director and campus ministry assistant at Concordia University Wisconsin.

"We don't set the agenda. It's not up to us. It's about being open to how God guides us."

Three years ago, Kim was open to God's call to be a missionary

to Middle Eastern refugees and socioeconomically disadvantaged Germans living in Leipzig and Chemnitz, Germany—a call that seems to fit her to a T. A lover of language, Kim was already fluent in English and German (and conversational Spanish, but who's counting?). Over the last three years, she's added Farsi—the Persian language—to that list, frequently switching between German, Farsi, English, and back to German again throughout the course of a day.

"I didn't think I could ever learn this language. It just shows you that God is amazing and to never underestimate what He can do."

Throughout our Zoom call, Kim time and again redirected the conversation back to God. He is her source of provision and strength.



Marginalized

"I'm just glad that my Persian teacher and Pastor Hugo both speak German and English really well. And the three of us, when we're sitting together working on things, we just have this mix of German-English-Farsi."

A mix of cultures and expressions of the faith is exactly how Kim likes it. Pastor Hugo and Kim lead weekly worship services in German and Farsi and hold a combined-language service once a month. They're constantly evaluating how best to reach the various people groups in their community and foster cross-cultural relationships, despite cultural differences.

"Germans aren't late. Persians aren't early. So it's hard," Kim says with a laugh that turns into a warm smile.

"The one thing that unites us is that we're all part of the Body of Christ, and that's the language we share." Kim describes how challenging the work is, but also that she is confident of one thing: "We can find a way together because we're one in Christ."

Kim describes the "language of Christ" as faith, love, and service.

"Those coming from outside of Germany are looking for a safe place, and we want to receive and welcome them and think about what they need. A passport to Germany is great, but a passport to heaven is even better."

A posture of faith, love, and service. That describes my entire time with Kim.

She gets up in the middle of our call to make sure Elliott and Silvia are okay, gives them a treat, and checks to see that her neighbor made it safely in the door. Wherever she goes, even at home or with animals, she's looking for opportunities to serve others.

What else transcends language? God's love for all.

Before we hang up, she teaches me to say "Jesus loves you" in Farsi. Transliterated, it is "Isa to ra doost da-rad." Or read right to left:

عیسی تو را دوست دارد



One of Kim's favorite stories is of a six-year-old German girl from an atheistic home who's learning about Jesus. When Pastor Hugo said "God likes you," the girl quickly corrected him, "No, God *loves* you!"

Yes, Jesus *does* love you.

Kim may not set the agenda, but God is most certainly at work through her everyday "mission mode" interactions. He loves all people, even the foreigner and stranger. And God works through people like Kim—and people like you—to share His love through service, wherever He places you. ✝

Interested in serving as a missionary?

Kim says, "I feel inadequate every single day, but God is so much bigger and stronger than you can imagine. If you're willing to let Him use you in this way, I don't think you'll regret it." For more information, check out international.lcms.org.

Little Steps, Big Blessings

Imagine living in a small, quiet town in northern Canada where the white of winter and the green of spring enthrall you with beauty. Although it may be a picturesque landscape to live in, many individuals lack opportunities for spiritual growth. Not from a lack of wanting or trying, but because they need someone willing to share the Gospel in these remote places.

Reaching these communities with God's Word has been the mission of LAMP—Lutheran Association of Missionaries and Pilots Inc.—over the past fifty-one years. With his heart aching for a people he had come to love, pastor and bush pilot Les Stahlke promised God he would not forget them. From that time on, the vision of taking the Gospel to Canada's northern frontier evolved. Today, staff and volunteer missionaries are committed to sharing the Gospel in a loving way through Vacation Bible School, often the first step into a community.

Churches and clergy in the North have few resources. Christian outreach and education for children is not available unless cross-cultural ministry holds VBS or local people provide support to lead similar programs in their communities. Children, grandchildren, and great-grandchildren of LAMP's first VBS attendees are now elders. They invite us to keep coming for the sake of their children and grandchildren because of the worldly influences and challenges that often lead them to hopelessness and despair.

Recognizing that deep, meaningful relationships are essential—a key factor in effectively sharing the Gospel—a commitment of five years of service within the same community is asked of missionaries. Teams are encouraged to communicate throughout the year. Some mission teams go on off-season visits to continue ministering to the community they serve. Many chiefs and band councils have stated: "LAMP can come back anytime and as often as you can."

LAMP has had an impact on many volunteer missionaries' Christian growth and service. Judi, who felt called to serve with LAMP in 2008, explained that she had no idea the impact her service would have on her life, spiritual growth, and her own relationship with God. "I have spent more time in God's Word than ever before. Daily devotions were not part of my schedule. This didn't happen overnight, but in His own way and in His perfect timing."

On her first trip to the North during the school year, Judi wasn't sure what to expect but believed it was another step toward building relationships within the community. They set up in their usual classroom (one used during summer mission trips) with the stipulation to remove their cots before the first bell. However, the classroom's teacher arrived early that day, took one look at the "Bible people" (as the kids called them), snorted, and headed down to the principal's office. Betty* was not a happy camper!

Judi and her husband extended grace, faithful to what they believed God wanted them to do while there. On the last night of their stay, Judi met with a few women who wished she could stay forever. Whenever the "Bible people" left, it felt as if Jesus left with them. Judi reassured them Jesus was always there, but she knew the little community lacked spiritual guidance without a pastor, church services, or other means of spiritual nourishment. How easy it would be to feel discouraged, lost, and abandoned.

With God's help, Judi started a Sister-to-Sister group of three, which has grown to over twenty-five! Not only are these women in God's Word, so is Judi. They pray about challenges the group faces as sisters in Christ. They also provide support to one another, especially in difficult and uncertain times.

Not long after Betty started working at the office of the First Nations band council, our two key community contacts decided to quit. Judi voiced concern since these women helped promote VBS and other activities. Not having support from those who governed the affairs of the community would be a huge roadblock in efforts to share the Gospel and build relationships.

Fast forward through the years. Betty is often the *first* to respond to Judi's devotional message. "I love to watch how Betty's life is changing and the community is appreciating her in ways they never did before. To think that this is the same angry, hostile person who banned me from using her classroom . . . God truly does work miracles in people's lives!" Judi said. By His grace, strength, and love, our volunteer missionary has received such big blessings in return for the little steps she took to share Jesus' love.

Just as Jesus "came not to be served but to serve" (Mark 10:45), you, too, are called to serve God's kingdom. There are thousands more in northern Canada like Betty who are eager to hear the Good News. We at LAMP envision a day when nations walk together in the light of Christ. Will you be a part of that vision by becoming a volunteer? ✚

By Catherine Williams, for LAMP Ministry Inc.



**Call 1-800-307-4036 or visit
www.lampministry.org to
learn about opportunities
to serve and be bountifully
blessed in return!**



WE ARE HIS VOICE

We should be overjoyed that God is the one who does the act of converting and not us. God uses His own Word to convert. We are merely the speakers. When we speak that Word as Law and Gospel, we will never go wrong. I know that sounds like a bold statement, but I will say it again—when we rightly speak God’s Law and Gospel, we will never go

wrong. I can say this for one simple reason: we will never go wrong because God will never go wrong. God will always work what He wants to work through His Word. The prophet Isaiah had a lot of good things to say about God working through His Word. Through Isaiah, God said:

So shall My word be that goes out
from My mouth; it shall not return to
Me empty, but it shall accomplish that
which I purpose, and shall succeed in
the thing for which I sent it.

(Isaiah 55:11)

Excerpt from *Speaking Boldly: Sharing God’s Word Every Day*, copyright
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In the verse, what does God say He will do through His Word? Who sends the Word? It can be very comforting to know that it is God who has sent His Word. We simply echo it in this world. Consider for a moment how this can support you in your work of speaking Law and Gospel with others. God's Word is living and active in this world because God has sent it, and God has sent it to you to speak. We don't have to let fear of speaking get in the way; God sent His Word to do the work He wants it to do. We don't have to worry about what effect our speaking may have. Rest assured, God is the one who sent His Word, and it will accomplish what He desires it to accomplish. We are simply called to speak, and speaking (not just smiling) is so important. Throughout the Book of Acts, we hear numerous accounts of God's Word being spoken. This was a rich period of Christian evangelism in which the apostles and other Christians were speaking the Gospel of Jesus Christ to whomever they met. Sometimes their words were received, and people became Christians. Other times, the apostles would speak, and people would reject the Gospel of Jesus Christ and want to remain in their sin. Whether the Word was received or rejected, to a certain extent, didn't matter. What mattered is that it was spoken.

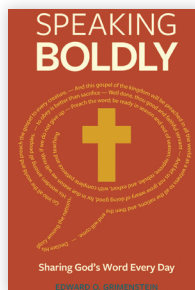
One of the most famous stories of conversion in the Book of Acts is when Philip spoke God's Word to an Ethiopian eunuch. Please read the following story and note when Philip spoke God's Word.

Now an angel of the Lord said to Philip, "Rise and go toward the south to the road that goes down from Jerusalem to Gaza." This is a desert place. And he rose and went. And there was an Ethiopian, a eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure. He had come to Jerusalem to worship and was returning, seated in his chariot, and he was reading the prophet Isaiah. And the Spirit said to Philip, "Go over and join this chariot." So Philip ran to him and heard him reading Isaiah the prophet and asked, "Do you understand what you are reading?" And he said, "How can I, unless someone guides me?" And he invited Philip to come

up and sit with him. Now the passage of the Scripture that he was reading was this: "Like a sheep He was led to the slaughter and like a lamb before its shearer is silent, so He opens not His mouth. In His humiliation justice was denied Him. Who can describe His generation? For His life is taken away from the earth." And the eunuch said to Philip, "About whom, I ask you, does the prophet say this, about himself or about someone else?" Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus. And as they were going along the road they came to some water, and the eunuch said, "See, here is water! What prevents me from being baptized?" And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him. (Acts 8:26-38)

Without a doubt, this is one of the most famous conversion stories in Acts. The Ethiopian eunuch was reading the Scriptures and was perplexed about the meaning. What did Philip do? Acts doesn't record the precise words Philip spoke to the Ethiopian eunuch except this: "Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus" (Acts 8:35). Philip actually spoke about Jesus and identified that the prophet Isaiah was writing about the death and resurrection of Jesus. Philip spoke God's Word. ✝

SPEAKING BOLDLY: SHARING GOD'S WORD EVERY DAY



As Christians, we are called to speak God's Word to one another with the help of the Holy Spirit. Learn to speak God's Law and Gospel with confidence and love, with the knowledge that it is God's Word and not our own. Find this title and others listed in this magazine at cph.org/llresources.

REACHING THE CITY

Q&A with Rev. Dr. Mark Koschmann





The Rev. Dr. Mark Koschmann is an assistant professor and chair of the Department of Theology and Ministry at Concordia University in St. Paul, Minnesota. He's also the Fiechtner Chair in Christian Outreach, teaching undergraduate and graduate students on the relationship between the Christian faith and culture, Lutheran theology, urban outreach, and world religions.

Previously, Koschmann served as an associate pastor at Chapel of the Cross Lutheran Church in St. Louis, Missouri. In the aftermath of the crisis in Ferguson, Missouri, when Michael Brown was shot and killed by a police officer, Koschmann and members of his congregation worked with community leaders, protestors, police, and fellow Christians to bring hope and healing to a bitterly divided city.

Q: What is unique about “urban outreach”?

A: I take one of my cues for engaging in urban outreach from writer Walt Wangerin, who offers his theological reflections as a Lutheran pastor serving an African American congregation in Chicago. He emphasizes two main goals of urban ministry: learn the city and earn your right to be heard by the city. These two goals are vital for us as Lutherans today as we consider our interaction with the many diverse people living in America's cities.

We must learn the city. This starts by listening to and understanding the real hurts of people living in the city. We also need to examine the systematic issues that plague our cities, and then we must work alongside and with people in the community to develop solutions to urban challenges.

As we go about this essential work of mending the city, we will earn the right to be heard by the city. We cannot assume that people will want to hear what we have to say about Jesus. Instead, we need to form meaningful friendships and build genuine trust with our neighbors. As we show care and concern in our relationships, we lean on the work of the Holy Spirit to use us to share His love and message of salvation.

These lessons about listening to people's needs, earning the right to be heard, and forming relationships are

not unique to the urban context. They apply in nearly every context of Christian outreach.

Q: Key to outreach is knowing your context. What advice would you give to those seeking to learn the context of their city?

A: Our desire to reach people should lead us to develop faithful, theologically robust mission strategies rather than to try out any and every marketing gimmick, pay Facebook to boost our post, or develop the perfect “discipleship path” in our congregations. These things may, at times, have their place. But our main focus must always be proclaiming the liberating work of God in Jesus Christ for all people.

From a practical standpoint, I have learned the most about the context of the city in the following ways:

1. Walk around the city. Or run, bike, and ride public transit around the city. To engage with people in the city, we need to start by getting out and into the local neighborhoods across the city. We should take time to enjoy eating at local restaurants, connecting with neighbors, and getting to know people.

I once had the adults in my Sunday morning Bible class walk outside and simply look around the church. We noticed so much more when we were outside together. There was a nearby hospital, a high school, a bus stop, and neighborhoods surrounding the church that we somewhat mindlessly drove past each Sunday morning when coming to church. Our Bible study learned to embrace our neighbors, but it started with paying attention and seeing the many opportunities right next door to us.

2. Learn the history of the city. Sometimes Christians shy away from reading and discussing politics (especially political opinions that are different from their own). But Christians need to have a sense of the social, cultural, and political landscape of their city. Equally important is the need to learn the history of the city and its local neighborhoods. We should read well-written, factual, and thoughtfully reported perspectives on the city and its people. We Christians don't need to agree with every perspective we read, but we do need to be immersed with the context of the city that we are seeking to serve.

3. Get to know your neighbors. To do this, we need to listen—really listen—to people’s stories, their needs, hurts, and hopes. As I said previously, we need to develop trusting friendships and relationships with those around us—in our work, at our kids’ schools, and with our neighbors. People have a need to connect socially. As we make our way through this pandemic, I am hopeful that we will be able to start conversing and interacting again with one another in social and public places. This is how Christians can build up goodwill with the local neighborhood and get to know people. Because of the pandemic, people have been missing this social aspect of our everyday life, and I would encourage Christians and churches to find creative ways to engage with people so they can still connect despite the limitations of the current COVID crisis².

Q: What assumptions or behaviors hinder us from making true connections with people in an urban context?

A: Studies have shown that “listens without judgment” is the number-one quality non-Christians and lapsed Christians look for when seeking out a person to talk with about faith (62 percent)³. So we should heed this advice and listen without making judgment, focusing instead on building relationships and trust with those around us.

In the urban context, I think we are very tied to our pre-existing narratives about the city. We sometimes view the city as a place that needs “our” help, but that can be very off-putting, especially when “our” knowledge of the city is limited. We may have many unexamined assumptions about the city, its neighborhoods, and its people.

I learned this firsthand in St. Louis and Chicago. Certain neighborhoods and areas often get labeled as unsafe or dangerous. Christians need to be discerning when they hear these assumptions, preexisting narratives, and labels, which often obscure more than illuminate and can create wedges between groups of people.

Since our Christian identity is found in Christ alone, we should do much more to connect with our Christian brothers and sisters who live in areas of the city different than ours. By leaning on these Christian friendships, we can have trustworthy guides to help us navigate which assumptions, narratives, and labels we need to put behind us to better engage the people God has placed in our lives.

Q: Drawing on your experience working with college students, what does the church need to put into practice in seeking to reach young adults?

A: Well, the great thing is that the Christian urban outreach principles that I’ve been describing apply equally well to nearly every place and situation: learn the context, build relationships, show hospitality, and point to Jesus as Savior and Lord.

The other great thing is that many Christians do these things very well already, especially within their churches. Where many of us can grow is in getting out into our local neighborhoods and communities, whether that’s urban, suburban, rural, or academic.

Like urban areas, colleges and universities are often overlooked by many Lutheran congregations as places to focus their time, energy, and resources. I can’t think of a better way for local congregations to connect with young professionals than by reaching out to nearby colleges and universities.

This is an area of great interest to me and one that I am currently researching because I think the data are going to show that many churches, especially in urban and suburban areas, are very near to a community college, university, or related institution of higher education. In other words, more Lutheran congregations should be thinking about Christian outreach to their nearby college and university campuses.

I also think that many members of Lutheran churches will be surprised at how open young people are about discussing religion, spirituality, and questions about leading a life of meaning and significance. The Christian Scriptures and Lutheran theology have much to offer college students and young professionals, but we need to start by making it a priority to engage with them. ✝

² www.barna.com/research/non-christians-faith-conversations/

³ www.barna.com/research/non-christians-faith-conversations/



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