



**FOOD FOR  
THE HUNGRY**

# TEAM TRAINING MANUAL

A GUIDE FOR GROUPS SERVING IN  
VULNERABLE COMMUNITIES

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# PREFACE

You're going on a short-term team with Food for the Hungry (FH)! This manual will be a tool for you to prepare for your trip, as well as a resource on the field and after you return home.

We believe that there is no better way to prepare your heart than to be purposeful in the training process. With that in mind, this manual was designed to help you prepare for your trip with intentionality. In the following pages, you'll explore:

The people involved in your trip and their various roles;

- The culture of where your team will serve;
- Definitions of poverty and associated issues;
- How Food for the Hungry addresses poverty through the use of appropriate relationships, ideas and resources.

For your time on the field, we have provided devotionals addressing God's heart for the poor. You'll also find a guide for discussing end-to-end transformation — as you help the poor, they will also impact your life and the lives of those around you in a meaningful way.

## Take Note

Throughout this manual, you will see quotes from various FH field staff in response to a questionnaire about what they'd like you to know before you go. We highly value their input and encourage you to take note of their insights. You'll also read stories of transformation from past team members. Food for the Hungry's vision of teams is for you to serve for the short-term, but make a long-term impact. That long-term impact comes in a variety of forms — your own personal transformed life, advocacy for child sponsorship, prayer for the poor and so much more. We hope these stories will spur you on after you return home.

As you work through this manual and the supporting materials, we encourage you to truly engage your heart and mind in the learning process. We've provided numerous resources and various tools to help you prepare for what could be a life-changing experience. We pray that you are able to make every moment of your involvement count for the glory of God.



# SESSION 1:

## Becoming a Team

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*“The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body.” — **I Corinthians 12:12***

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In I Corinthians 12:12-31, the apostle Paul uses the illustration of a physical body to describe gifting within the body of Christ. Though a body is made of different parts, they still work together as one entity. Your short-term team operates the same way. There will be different personalities, experiences and skill sets operating in various capacities. The hope is that all of these moving parts will come together to glorify Christ. It is our hope that each team member finds an opportunity to experience Christ in a meaningful way.

A body is healthy when each organ and tissue works together to do its assigned job. A healthy team is characterized by each team member's ability to use their strengths and work together. Most of us have experienced the frustration of trying to operate in an environment of ambiguous roles. With that in mind, as you prepare to serve on your short-term team, review the various roles of your team and ways in which you'll interact.

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*“Teams are a blessing when they are willing and motivated to find new ways to serve and spend time with that community, even if it's not on the schedule. Being ready to interact with different kinds of people is also a blessing.” — **FH Bolivia staff member***

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## The Story of Food for the Hungry

Food for the Hungry will play a primary role in making your short-term team happen. FH was founded in 1971 by Dr. Larry Ward on the simple premise that “they die one at a time, so we can help them one at a time.” Our name was inspired by Psalm 146:7, “He upholds the cause of the oppressed and gives food to the hungry.”



**FH Vision:**

God called and we responded until physical and spiritual hungers ended worldwide.

**FH Mission:**

To walk with churches, leaders and families in overcoming all forms of human poverty by living in healthy relationship with God and His creation.

During the early years, the primary focus of FH was on short-term responses to disasters and emergencies, providing immediate and practical assistance such as food, clothing, medical care and temporary shelter. As time went on, FH developed initiatives geared more toward long-term development. By the early 1980s, FH had begun to work in communities with a strategic focus on developmental issues such as education, agricultural training and equipping church and community leaders. Nearly 70 percent of FH operations were development-related, and 30 percent were emergency relief-related. That ratio remains about the same today.

With the Micah 6:8 mandate (*...to do justice, love mercy and walk humbly...*) serving as inspiration, FH carries out our mission by “walking with churches, leaders and families to overcome all forms of human poverty by living in healthy relationship with God and His creation.” Our work will continue until physical and spiritual hungers end worldwide.

## Key People Working with Your Team

In Sessions 4 and 5, you'll learn more about some of the programs that FH implements in the countries where we serve (commonly referred to as “the field”). You'll also learn about the methodology and philosophy for carrying out these programs. First, let's introduce the key FH people who will be working with your team.

**Team Coordinator**

The primary person with whom your team will be interacting on the field is the Team Coordinator. This person lives in the country where your team will serve and will be your host during your time in-country. Our desire is to help ensure that your short-term team's activities happen in the context of FH's long-term strategy within the community you will serve. Your Team Coordinator knows and understands both the culture of the community and the role that your team plays in the long-term work FH is doing. Therefore, it's important to listen and follow the advice and directions of your Team Coordinator.

**Country Director**

The FH Country Director will influence your team activities. The Country Director gives direction to all programs and initiatives in a particular country. You may or may not have an opportunity to meet the Country Director during your trip, but they will

work with the Team Coordinator and other FH staff to help maximize the impact your team will have in the community and country where you're serving.

**Staff Members**

The real heroes in crafting your ministry experience are the community-level staff members. Serving in the community year-round, these are the individuals who communicate with appropriate leaders about how your team can serve and build relationships in the community. Given their perspective and intimate knowledge of the community, their input is invaluable in shaping the objectives of your team.

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*“Trust us! We know how things work on the field, and we’ll do what is best for you and the community.” — **FH Peru staff member***

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## The Team Experience: Home and Travel

We encourage you to think of your team as not just the individuals traveling with you, but those supporting you with prayer or finances. You can think of these two groups as your home team and your traveling team.



## Home Team

As you consider your home team, it's good to reflect on Paul's letter to the church at Philippi. In the first chapter of that letter, he called them "*partners in the gospel*" (Philippians 1:5). In the letter, it becomes apparent that Paul considered them partners from their actions of prayer for him and financial support. It can be very easy to simply view your home team as sources of funds; however, we encourage you to see your supporters as the mission control of a shuttle launch. While they are not going on the trip, their prayer, encouragement and resources are essential. Like Paul, we encourage you to value the prayer and financial involvement of your supporters and look for ways to involve them in your trip.

## Traveling Team

As you prepare to leave your home, recognize that God is calling you to serve as part of a team. Your traveling team may include people you know well or others whom you have never met. Regardless of the situation, it is important to realize that God has placed each person on your team for a reason. Though each team member will have varying levels of relational, emotional and/or spiritual maturity, God has brought each of them on this journey just like He has brought you. God may want to teach them the same things He plans to teach you. Or, He may teach them something entirely different. God may even use them to teach you something. Regardless of why God may have brought someone on the team, you should recognize the truth of John 13: 34-35, and offer your team members the respect, honor and love that God would desire we demonstrate to one another.

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*"A new command I give you: love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another." — John 13:34-35*

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## Traveling Team Leader

Your Team Leader serves as a key part of your traveling team. During your trip, you may experience times of frustration, but remember it's crucial that you submit to your Team Leader and Team Coordinator. If you have issues with their leadership, do not vent your frustrations to fellow team members. Following the principles found in Matthew 18, go to your Team Leader in private and talk to him or her about your concerns in a Christ-honoring fashion.

## You — As a Team Member

The final member of your traveling team is probably one you feel you know pretty well: You. Even though you may believe that you know yourself well, be open to discover new things about yourself on this trip. Every team has its own dynamics. You may find that your team's dynamics bring out personality or character traits that you don't see on a daily basis. These can be good characteristics or ones that

make you cringe. Remember to allow the Holy Spirit to work in your life in new and exciting ways. A helpful tool to process your thoughts is journaling.

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*“Be patient and flexible — this cannot be emphasized enough. Also, being positive — always looking at the bright side of things, outgoing — goes out of their way to meet and get to know people, and being tactful — giving suggestions on how to improve things.” — FH Kenya staff member*

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## Acknowledging your Audience

Your team will have a big audience. While some may remain silent, don't assume they're not watching. The first — and perhaps most obvious — audience members are the members of the community in which your team will serve.

Community members will notice how you interact with them and your fellow team members. If they hear you talking about the love of Christ, but see you being disrespectful to a fellow team member, your words will carry no weight. Keep in mind that people observe you during official team activity times and when you are on off-time.

In the field, do not assume that all individuals assisting your team are Christians. However, consider this a great opportunity to share the love of Christ with individuals who don't have a personal relationship with Him. One of the best ways to be intentional in connecting with those you meet is to learn about their culture. In the next chapter, we'll discuss how you can learn about the culture of the people you will meet in the field.

Remember, God is the ultimate “who” in your story and the story of the community where you will serve. This trip is not about you coming in to save the community from their poverty. God is working in the community now and will continue to do so after you leave. Pray for your new friends and trust them into God's care.

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*“Be prepared to be swarmed with attention because you are a visitor. This is nice, but always remember the purpose of your trip and pray that Christ can be seen in you wherever you go. Servanthood, humility and grace are ideal qualities for team members.” — FH Ethiopia staff member*

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## For Further Thought...

1. What are the ways through which you can go deeper with or minister to members of your home team?
2. The following Scriptures provide guidance on ways we should interact with team members.
  - John 13:35 (*"By this all men will know that you are my disciples, if you love one another."*)
  - Ephesians 5:21 (*"Submit to one another out of reverence for Christ."*)
  - James 1:19-20 (*"...Everyone should be quick to listen, slow to speak and slow to become angry..."*).

What could hinder you from interacting with your team members in this way? What are the practical things you can do to address those difficulties?

# Going Deeper

1. Watch the Juxta video series at [www.fhteam.org](http://www.fhteam.org) and answer the associated questions.
2. Start journaling about your experience now. For your first entry, write honestly to God about your reasons and expectations for being a part of this short-term team.

**Here are ideas to get you started.**

- Write a letter to God or yourself
  - Ask yourself the following questions:
    - Why is this trip important to me?
    - What do I expect to learn?
    - What has God shown me so far through my training and support raising?
    - How will it change me?
  - Draw a picture illustrating your expectations
3. Read Food for the Hungry's Values in Appendix A. How can they apply to you as you serve on this short-term team?



# SESSION 2:

## Serving Cross Culturally

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*“Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death— even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”*

— **Philippians 2:5-11**

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Short-term missions have seen significant growth in the last two decades. While the number of short-term team members has been on the rise, Christians have been crossing over cultural, language and social barriers for millennia. Even in the





Old Testament, we see men and women of faith like Abraham, Ruth, and Daniel traveling beyond the borders of their homelands in obedience to God. Have you ever considered that Jesus, the Son of God, was also a missionary? He left heaven, stepped out of eternity, and came to us here on earth.

Have you ever paused to think what it must have been like for Jesus to come to Earth? To leave the perfection of heaven for the brokenness of Earth? To leave His Father's side to spend time with man, get to know sinners, and eventually die for all mankind?

Jesus Christ is always our ultimate example. He truly became what Paul desires us to be in I Corinthians 9:22 — be *“all things to all men.”* Above all, our encouragement to you is the same that Paul gave to the church in Philippi: *“Your attitude should be the same as that of Christ Jesus.”* Continue to strive to have His attitude as you are preparing to learn, to go and to be transformed.

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*“Community members assume that foreigners have a lot of money and don't have problems or challenges, and that their life is better than their own life. It would be important to find a way of sharing that this is not the case.” — **FH Kenya staff member***

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## Appreciating the Global Community

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*“Look for the beautiful.” — **FH Haiti staff member***

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Traveling to Latin America, Africa or Asia may not compare with Jesus leaving heaven for Earth, but the trip is still significant. So what can we do to prepare? We believe it is essential to have a growing knowledge and understanding of the country and culture in which you will be serving.

When you told people about your upcoming short-term trip, many probably asked, “Where is that?” After you'd shown them your destination on the map, you realized once again that this is not just an ordinary road trip. You are about to embark on what possibly could be the most incredible journey of your life! After hours or days in cars, trains, planes and airports, you arrive in an unknown city to serve people you have never met. Although you won't be able to have every question answered before the trip, it is critical to prepare and equip yourself for this adventure. One of the best ways to get ready is to answer the question, “Where am I going?”

During this trip you are going to experience a lot of “firsts.” Some will be pleasing, while others might leave you frustrated. To maximize your effectiveness, it is important to learn as much as possible about your host country prior to leaving home. Many returning team members tell us that they wish they had spent more time learning before their short-term team.

The following ideas will help you start your research:

- Culture, language, food, pastimes and religions
- History of the country—natural disasters, wars, colonialism, religion and even personalities may have had massive impact
- Common words, phrases and gestures
- Clothing

We recommend these websites for your search:

- The World Factbook
- BBC Country Profiles
- U.S. Department of State — [www.travel.state.gov](http://www.travel.state.gov)
- Lonely Planet — [www.lonelyplanet.com](http://www.lonelyplanet.com)

Also, please look through the country-specific documents available on [www.fhteam.org](http://www.fhteam.org). The resources on this site will provide you with information specific to traveling with FH and will include additional details regarding visas, vaccinations, clothing and other important information for your short-term team.

You will encounter many differences in a new country — a new language, new customs and new ways of life. When you are encountering these situations, remember that these “new” ways may not necessarily be better or worse than what you are used to.

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*“Team members can communicate with local people beyond words. Body language like a smile, handshake or hug can communicate sometimes even better than words.” — **FH Bolivia staff member***

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## The Intrigue of Culture

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*“Teams that are a blessing to us have been those who are eager to learn about the country, its rich culture and enjoy spending time with the staff and community members.” — **FH Bangladesh staff member***

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Culture is the set of shared attitudes, values, practices and lifestyle habits that characterizes a group in a specific region and/or demographic. Aspects of culture include things that are easily visible — language, food, religion, traffic and national symbols. It also includes things less noticeable — values, gender roles, marriage rituals, importance of time, etc.

In the United States, we generally share a common language (English), even though some may speak with an accent or pronounce words a bit differently. The variety of foods we eat is an aspect of our culture. The fact that we mostly use knives and forks instead of chopsticks or our hand is part of our culture. Many Americans consider themselves Christians or acknowledge having a Christian background. Our culture is not only expressed in our religion but in how we worship. The pews in our churches, the type of music we sing, the flow of services and the day we worship all reflect our culture. These are visible aspects of American culture. Some of these are so innate in our culture that we really do not think about them much. Take a few moments to think about additional characteristics and diversities of American culture.

In the country you will visit, you may find many differences in culture from your own. Perhaps you have been on several trips to the country and community before. It may be helpful for you to share some of your insights with new team members. What surprised you on your first team? How do the people greet each other? Are there any gestures that may be inappropriate?

Even though we can share many tips because of previous experiences, continue to consider yourself a learner of the culture.

## Invisible Aspects

While the visible aspects of culture will seem more apparent, it is usually the invisible aspects of culture that can be frustrating. Differing views about time, relationships, community, priorities and work can rub us the wrong way. These differences might also be the things that we fall in love with and value about the community.

We also recognize that there are aspects of every culture that are broken and wrong. You may already have an idea of some of the broken areas in your own culture. You may also notice broken areas in another culture. Whether it is the devaluation of females, abuse of any type or corruption among leaders, these are sinful behaviors. In the next chapter on poverty, we will look more at all of these.

## Culture Stress

It is likely that you will experience feelings of stress or frustration during your time overseas resulting from either the visible or invisible aspects of culture. Recognize that these feelings are an important part of the adjustment to a new culture. Expect things to be different in your host country. Realize that you will likely develop one or more symptoms of culture stress; it is a normal part of the adjustment to a new culture. Culture stress does not have to be a bad thing. Each team member may develop different symptoms and to varying degrees.

So what are the signs that you are becoming stressed because of either a visible or invisible aspect of culture?

- Aversion to local foods
- Crying, feeling emotional
- Depressed mood
- Excessive concerns over cleanliness
- Fatigue
- Irritability towards host culture
- Loneliness
- Longing for family, home, routines (homesickness)
- Negativity towards American culture (including the behavior of your team members)
- Restlessness
- Unexplained aches and pains
- Withdrawal

This is not a comprehensive list. Some of these symptoms may be the result of other issues, such as jet lag or illness. However, if you or another team member notices that you are having these feelings of culture stress, here are ways to help you through this time.

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*“Do not suffer quietly. Please share (respectfully) during nightly debriefings if you are struggling with conditions in the field or ways things are being done. We may not always be able to fix something but we can provide understanding.” — **FH Uganda staff member***

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If you are feeling culture stress while overseas, be honest and share your feelings with another trusted team member, such as a spouse, close friend or your team leader. Read passages of Scripture that are calming and encouraging to you such as Psalm 91 or Philippians 4:4-7. Pray that you would not become discouraged by the differences. Set realistic goals for yourself. Remember that your experience is about listening and learning, not only doing. Incorporate some of your regular routines into your day, and make time for personal quiet time. It's important to eat three meals a day and drink plenty of water. Finally, remember to laugh at your mistakes. If you ask someone to pass the pecado (sin) instead of the pescado (fish), go ahead and laugh.

If another team member comes to you with feelings of culture stress, refrain from jumping to conclusions about what they may be feeling. Be a supportive listener. You may not be able to fix anything, but you can provide a listening ear. Read the Scriptures listed above with them. Extend extra grace and patience to all your team members. You are all in a new and potentially stressful situation. Be sure to pray for one another before separating.



With all of the preparations that you are making to be part of this short-term team, the most important preparation is your own heart and mind. Plans are likely to change, so be flexible. Frustrations may be daily, so be patient. God has much in store for you to learn and grow from this experience, so remain teachable from start to finish. You will have many opportunities to serve others as Christ did, so be attentive.

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*“Don’t expect things to work the same way they do at home. Be flexible and willing to adjust and accept new ideas and concepts.” — FH Peru staff member*

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## For Further Thought...

1. Share one new thing you have learned about the country you are visiting.
2. What are some of the invisible aspects of American culture that we don’t always recognize? What are some invisible aspects of culture that you may encounter in your host country?
3. How might learning about the country help you to become a more effective short-term team member?
4. How can you best show humility and servanthood on your short-term team?

# Going Deeper

1. Read *Cross-Cultural Servanthood: Serving the World in Christlike Humility* by Duane Elmer. Cross-cultural specialist Duane Elmer gives Christians practical advice for serving other cultures with sensitivity and humility. He offers principles and guidance for avoiding misunderstandings and building relationship in ways that honor others.
2. Research the political background, history, geography, religion, language, weather and cultural traditions of the country in which you will be serving. Share with your teammates.
3. Read *What No One Tells You About Going On Mission Trips* at <http://www.relevantmagazine.com/reject-apathy/what-no-one-tells-you-about-going-mission-trip>.

# SESSION 3:

## Understanding Poverty

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*“The poor are shunned even by their neighbors, but the rich have many friends.” — Proverbs 14:20*

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There is no shortage of awareness and momentum regarding the dire state of world affairs. The disturbing ramifications of poverty are front and center in politics and culture. High-profile celebrities and business moguls are using their influence to communicate devastating stories of poverty, abuse, hunger and disease. Given the groundswell of activity and debate, it is critical to understand the accurate narrative related to poverty.

Caring for the poor was not invented or initiated by any government or political movement. Rather, God prescribed His people to look after the needs of the broken, oppressed and hungry. God’s concern for those who are impoverished and unable to free themselves from the yoke of oppression is a theme that is woven





throughout Scripture. It can be seen in more than 400 passages. The call to serve the poor was proclaimed clearly in the Old Testament and reiterated by Christ as a command to the church. It is critical to understand where the mandate comes from as it can change our approach and endurance.

If your compassion for the poor stems from your own ambition or guilt, it will eventually wane and burn out. However, motivation that comes from following God's heart through Scripture can be sustained for the long term. Not only is Scripture the source of our motivation, but it also helps us understand the origins and complexities of poverty. It will show us how to avoid fatigue as we serve others. In this chapter we are going to probe myths, look at the source and discuss the believer's response to poverty.

## The Origins of Poverty

One of the first myths that Scripture helps us to combat is the notion that God is responsible for the existence of poverty. Many believe that if God does exist, He is to blame for the extreme poverty in the world. However, a quick investigation of Genesis reveals the true source of poverty. Chapters 1 and 2 provide us with a glorious picture of the good world God created. The name Eden itself means pleasure or delight. Scripture uses the language of plenty and richness to describe its landscape. Creation was God's gift to mankind, and life was complete for Adam and Eve, with provisions for every need.

It was not until the disobedience of humankind that the situation changed. The curse upon the earth was a result of the sinful action of Adam and Eve. Humankind rebelled against God's perfect and complete creation, and poverty was introduced into the world. God had provided everything for Adam and Eve, but they were deceived into thinking there was more. Poverty is not God's will or design, but a byproduct of mankind's disobedience.

## Poverty's Solution

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*"Sometimes people come, thinking they will do something to help solve the problem of poverty. When they arrive and realize that the poverty is too overwhelming, they give up and don't do anything in the future. If you can come, knowing that you can't change someone or take them out of poverty in a short visit, but rather come to learn, then you will have a very positive experience." — **FH Bangladesh staff member***

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This knowledge is important, because it reveals that the solution to poverty is not within the capabilities of humankind. Secularists suggest that the abolition of poverty rests primarily on the shoulders of America and other industrially advanced nations. While wealthy nations certainly have an opportunity to be generous toward the poor, they can still be tainted with evil intentions.

Sin and death entered the world through the sin of Adam. We are unable to stop the culminating effects of societal deficiencies. This is a humbling realization as it goes against the ingenuity and arrogance of man. However, the only one who can completely address the destruction created by poverty is the one true Creator and Provider, God. Any attempt we make to help the poor must have God as the focal point, recognizing that He is the only one who can bring true change.

The Bible further validates its authority on this issue by detailing the complexities and nuances of poverty. Hundreds of passages through the Old and New Testament provide a holistic picture of the grim scene. This is in stark contrast to the many earthly attempts to boil down poverty to a few societal issues. While those issues might be a part of the problem, they do not deal with the full scope of turmoil. Rightly serving and restoring broken communities involves considering all the areas of poverty. Humankind has a limited perspective on how to deal with the scars of poverty, but God sees the complete picture.

## Overview of Poverty

While there are many facets of poverty discussed in Scripture, we will only address a few central themes. The Bible recognizes that in many cases, impoverished people have little control over their situation and did not directly choose their circumstances. In looking at Scripture, the poor are often described as being immigrants, fatherless, widows and orphans. The unifying theme surrounding these conditions is choice. One does not purposely choose to become an orphan or widow. Most immigrants do not leisurely move for pleasure, but out of desperation. For many, poverty is not something they directly chose, but a reality handed to them as a result of our broken world. Individual poverty frequently comes as a result of systemic problems in culture.

## Lack of Power

Closely connected to the issue of poverty is the concept of power. These population groups are aware of their poverty but lack opportunity to improve their circumstances. Being excluded from voting and other political opportunities, children and immigrants relinquish formal power to impact the political culture. Without their parents to speak for them, the needs of orphans go unnoticed.

Beyond the working or marrying age, widows hold little value in most cultures. The Bible reveals poverty to be more than having material, spiritual and social needs: it means being powerless to change anything in their lives.

## Unprotected and Isolated

Flowing from the issue of power, impoverished people experience oppression and isolation. Given the poor individual's lowly status in society, they lack the ability to protect their assets. Proverbs 10:15 describes a rich man's wealth as a strong city, but the poor live in a city without walls. The powerful and greedy take from and exploit the poor, as the poor are unable to fight back. The poor work hard to provide for their families, but injustice sweeps it away.

Those living in poverty are also isolated in society. Without valuables to offer, the majority of people distance themselves from the poor. As a result, the poor lack friendly neighbors and support in times of trouble. Despite pursuing them with words, even a poor man's brother wants nothing to do with him (Proverbs 19:7). When the poor use their wisdom to deliver a city, they are still forgotten (Ecclesiastes 9:15).

Food for the Hungry's understanding of poverty is holistic:

- FH seeks to understand poverty from God's reality
- Poverty is the result of sin (although this is not to say that the poor are more sinful than the wealthy)
- Every area of life was affected by the fall
- FH approaches poverty and its causes holistically (all layers — physical, social, spiritual and personal / mental)
- We must look at our own sin and how it contributes to the poverty of others
- Christ is God's answer for sin, brokenness, and poverty

## Apathy to Giftings

The Bible acknowledges that poverty can be the result of apathy. Laziness, love of sleep, empty talk, hastiness and disregard for reproof are all attributes that could lead to poverty. In these cases, the person is blessed with opportunities and resources, but squanders them through their own sinful behavior.

Scripture implores believers to avoid this wasteful behavior and to use their gifts. However, it is important to note this situation describes only a minority of the world's population that lives in poverty. Luis Sena, former country director for FH/ Dominican Republic, stated: "There are few lazy people in the developing world. If you are lazy in these conditions, you do not live to tell about it." Apathy is not really an option in the developing world, where survival is a daily process.

# Poverty and Relationships

While most definitions of poverty focus on the lack of physical resources, it's a viewpoint that barely scratches the surface. Bryant Myers, professor of transformational development at Fuller Theological Seminary and author of *Walking with the Poor*, sums up poverty as “relationships that don’t work.”

If Myers’ theory is correct, then we should look at what makes a relationship work. Let’s explore the characteristics of healthy relationships to see what destroys them. This journey brings us to the story of creation in Genesis 1, when everything God created was good. Let’s examine the relationships that existed for Adam and Eve in the Garden of Eden.

## **Spiritual: Relationship with God**

The book of Genesis tells us that God talked with Adam and Eve to the extent that they recognized His voice. He had a relationship with them in the Garden of Eden.

## **Social: Relationships with One Another**

Next, we see that a social relationship existed. This relationship is evidenced in the husband-and-wife relationship between Adam and Eve. Social relationships existed in the Garden of Eden, and they were good because God created them.

## **Physical: Relationships with Creation**

A third category of relationship is man’s relationship with creation, or what can also be referred to as the physical relationship. Genesis 1:28-30 says, *“And God said to them, ‘Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.’ Then God said, ‘I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground — everything that has the breath of life in it — I give every green plant for food.’”* We see here that God positioned Adam and Eve to be stewards of the earth, establishing a relationship between mankind and His physical creation.

## **Mental: Image of God**

The fourth category of relationships is man’s relationship with himself. The book of Genesis states that man was created in God’s image. As image-bearers of God, we all were created with inherent dignity and worth. This image of our Creator allowed man to live with a healthy self-image and sense of purpose.

We see how four types of relationships existed in the Garden — spiritual, social, physical and mental. All these relationships were good and perfect — until the Fall.

# The Fall

Adam and Eve disobeyed God. They listened to the serpent, ate the fruit and experienced shame. All of the relationships that were just identified were broken by the Fall. Our spiritual relationship, the relationship we have with God, was broken first when Adam and Eve disobeyed God. We see the stark outcome of our broken relationship with God in Genesis 3:23-24, when Adam and Eve were banished from the Garden, representing our separation from God because of sin. In Genesis 3:11-12, Adam and Eve started pointing fingers at each other. God said, *“Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?”*

Adam replied, *“The woman you put here with me, she gave me some fruit from the tree, and I ate it.”* He cast blame on Eve, betraying their oneness and perfect unity. Our social relationships were broken in the Fall.

Our relationship with creation was broken, too. Part of the curse God spoke over man is that work would be difficult (Genesis 3:17-19). It’s not surprising then that so many people find work tiresome and aggravating. It’s a result of our broken relationship with the physical environment.

Our relationship with self was broken as well. We feel insecure or sense that we lack purpose. This keeps us from fully experiencing who we were created to be — as image-bearers of God. In Genesis 3:24, mankind was locked out of the Garden of Eden. Since then, we have been wandering and searching for purpose.

# Enter God Incarnate

The beautiful picture of hope is how God sought to redeem humankind and rid the world of poverty. God did not establish a “stop poverty now” program and command the angels to hand out survival packs at designated stations throughout the earth. Out of His great love for us, God became intimately involved in restoring humankind through the sending of His Son, Jesus Christ.

In starting His ministry on earth, Jesus declared that He was going to proclaim good news to the poor, set free the captives, recover the sight of the blind, and set free those who are oppressed. The life, death and resurrection of Christ restored the broken relationship between humankind and God. Not only did the blood of Jesus reconcile our spiritual relationship with God, but every effect of the fall including our physical, social and mental brokenness. (Colossians 1:19-20)

Jesus left behind His spiritual richness to enter our poverty. It was the only way for Him to restore riches to our lives. This should now be the pattern of our life. During His time on earth, Christ demonstrated care and concern for each aspect of life where poverty had wreaked havoc. Jesus fed the multitude, acknowledged and restored the adulterous woman, healed the sick, and gave new purpose to the life of a greedy tax collector. He tore through social barriers that poverty had created throughout the centuries. He valued women and ate with sinners. He asked the “righteous” Pharisees to look inside their hearts and examine the poverty of their motives.

As Jesus’ followers, we are given the privilege and responsibility to serve as ambassadors of this Good News. (2 Corinthians 5:18-20)

## Our Response to Poverty

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*“Try to understand and digest the question, ‘Am I so poor that all I have is my money?’” — **FH Haiti staff member***

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In the Parable of the Good Samaritan (Luke 10:25-37), Jesus expands the meaning of being a neighbor. He provides an example for us to follow as we love and serve



the poor. This story pushes us to see everyone we come in contact with as our neighbor and to not be afraid to enter into his or her life story. This can be more awkward than bringing cans of food to a shelter or writing a charitable check, but Christ calls us to this place. In the Good Samaritan story, the wounded man needed tangible resources. However, money could not buy the demonstration of a person noticing and caring for his pain. As ministry leaders, we are not to serve God's people as non-committal hired hands, but modeling the Good Samaritan.

## Building a Relationship

One aspect of poverty is isolation from society. Building relationships is a part of the solution. We may not always feel that a basic conversation with those in need is helpful, but the truth is, it can help dispel the myth in their minds that they are worthless. The world tells the poor that inequality is normal and necessary.

When we take the time to build a relationship with someone living in poverty, we dispel the myth of inequality. By spending time with the poor, we are able to share with them a biblical worldview. This relational approach also opens up an important door of prayer in our lives. Generally, most people pray for people involved in a relationship with them. When we befriend the poor, they become real people to us. No longer just a statistic, they have a face, name and personality. Rather than trying to help only with our human actions and meager resources, we begin to plead for them before a gracious and merciful God. When we truly love people, we desire for them far more than what is within our power to give. This moves us to pray. This action not only changes the poor, but it changes us in the process.

## Giving out of Love

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*"It's not about the team or Food for the Hungry, it's about God and the community." — FH Bolivia staff member*

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We know the Bible commands us to give to the poor and that we should assist the broken through relationship. However, it is simply religion if these actions are done to gain God's favor rather than as an expression of gratitude toward the grace bestowed upon us. God wants us to share our material possessions and lives not in response to a command, but rather out of love to reflect a true appreciation for His gift of salvation. The Gospel brings us to a place where we begin to see our possessions in a different light, and giving to the poor becomes something we want to do. This paradigm shift is an essential characteristic of Gospel-centered giving. Our compassion and ministry to the poor is nothing unless it is demonstrated in grace.

The grace displayed by the Gospel changes how we see the act of giving. From a secular perspective, giving is something done to feel good inside, appear socially responsible, handle guilt from an excessive lifestyle and receive a tax deduction. There is always a motive behind such giving — a hidden agenda, something to prove.

In full light of the Gospel, we are not giving to prove anything. Jesus paid the complete price on the cross; the debt of sin is fully paid. Our giving to the poor is in response to a verdict of acceptance, rather than to obtain the verdict of acceptance. Our giving to the poor cannot make God love us more or less. In 2 Corinthians 9:7, we learn that God desires us to give with a cheerful heart. We are to decide the gift amount in our heart—not under compulsion or obligation. Grace moves us toward giving to the poor without ulterior motives, but as a confident and secure child of God.

## Grace Defines Us

The Gospel reshapes us as people defined by grace, rather than our accomplishments or possessions. As we see the magnitude of our brokenness and learn how to comprehend God's love for us, everything else begins to pale in comparison. We do not stop working or buying items, but we no longer cling to money or possessions.

The words *"follow me,"* communicated by Jesus to His disciples, no longer seem burdensome, but freeing. Our identity is not found in our bank account or possessions, but in Jesus Christ. Jesus willingly left heaven and became poor, so that we might become rich. God has provided for us in such an extravagant manner that we naturally want to share with the poor the blessings showered upon us. We no longer see ourselves as the provider, but it is by God's grace that we are sustained. Our heart, no longer stingy, is open to opportunities to serve the oppressed. God loves a cheerful giver as it reveals a complete satisfaction in His grace and trust in His continual provision. Jesus' directive, *"Do not be anxious,"* in Luke 12:22, is a necessary command to understand and maintain a sustainable lifestyle of generosity.



## For Further Thought...

1. List various forms of poverty that can be seen in our world today — broken families, addiction, abuse. Which of the four categories (spiritual, social, physical, mental) can they be placed into?
  
2. Think about the life of Christ. In what ways does His life show that He came to reach out to the poor and brokenhearted? How did He identify with them?
  
3. Think about poverty, beyond the absence of physical wealth. Identify an area of poverty in your own life. How is God working to restore that area?
  
4. What has been and is being reconciled in your life?
  - Your relationship with God?
  - Your relationship with others? Who?
  - Your relationship with creation? In what way?
  - Your understanding of your true identity, value and purpose?
  
5. Think of a specific way you can be God's ambassador to the poor.

## Going Deeper

1. Read *Walking with the Poor* by Bryant Myers. Myers explores Christian views of poverty, its causes and how poverty is experienced differently in different cultures.
2. Request the Poverty Unlocked 4-week curriculum at [www.povertyunlocked.com/course](http://www.povertyunlocked.com/course)
3. Listen online to podcasts #32, #35 and #38 at [www.povertyunlocked.com](http://www.povertyunlocked.com)
4. Listen to the Tim Keller sermon *Blessed are the Poor* at [www.fhteams.org](http://www.fhteams.org).



# SESSION 4:

## Embracing Relationships

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*“You will be made rich in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God.” — 2 Corinthians 9:11*

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Since poverty is not simply a lack of material possessions, our approach to ending poverty cannot simply be focused on providing material resources. In this session, we will discuss how FH works and how you can inspire hope through your short-term team experience.

### Core Interventions

At FH, our understanding of poverty is holistic. Therefore, our approach to solving poverty is also holistic. In order to tackle the problem of poverty we need to see improvements in multiple areas. Our programmatic model is called “Child-Focused Community Transformation” (CFCT).

The CFCT model works to develop local churches, families and leaders, focusing on four core interventions:

- 1. Disaster Risk Reduction** (including Prevention, Mitigation, Preparedness/Response, Personal Resilience, etc.)
- 2. Health and needs of the young child** (including Nutrition, Water, Sanitation, Hygiene, HIV/AIDS, etc.)
- 3. Livelihoods** (including Agriculture, Pastoralism, Natural Resource Management, Economic Development, Savings Groups, etc.)
- 4. Child Education and needs of the school-aged child** (including, Primary Education, Secondary Education, Character Building [Children’s Ministry], Family Development [marriage and parenting], prevention of substance abuse, healthy choices regarding sexuality).

It is important to note that changing the physical realities of the above sectors is not enough. Sustainable change occurs when people change their worldview, or the way they see themselves, each other, creation and God Himself. FH implements all of the above interventions with a foundation of biblical worldview. We will delve deeper into worldview in Session 5.

You might be wondering what your short-term team has to do with the core interventions that FH is implementing year-round in the community. In fact, your team will play an important role by walking with the community along their path of development. FH sees relationships, ideas and resources as the primary tools for transformation within a community. In the following sections, we will explore these tools.

## Relationships

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*“It is refreshing to the staff to receive visitors, even for a short time, it is encouraging.” — FH Ethiopia staff member*

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For many, when they think about missions and going on a short-term team, they think about what they can bring to the field. Some think of suitcases filled with medical supplies or Bibles translated into the local language. Others think of bringing biblical and theological knowledge to share with the pastors and leaders. Some want to share their talents and technical skills with the community.

However, if we think of physical materials as the primary impact of a short-term team, it's easy to miss the most important components. God certainly wants us to share with others what He has blessed us with (2 Corinthians 9:11). Bringing these resources, gifts and talents to the field has great potential to produce a change in a community. However, if done outside the context of relationship, the results will likely lack long-term fruit. As you saw in Session 3, if poverty started with broken relationships, our ministry efforts need to acknowledge the healing and reconciliation of these relationships.

## Impact of Relational Approach

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*“The most important thing is the interaction and learning process with the community and children, rather than the doing of projects. Usually a team can participate on the project and show their involvement, but the community or skilled labor usually needs to do the project.”*  
— FH Ethiopia staff member

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FH's vision of responding to physical and spiritual hungers starts at the root level of relationship. This applies to how teams serve the community as well. It also applies to how team members relate to each other. As stated in Session 1, if a team is unable to model healthy relationships, the words and message of your ministry program will not matter. The community may not speak English and understand your sarcastic remarks, but they can read body language, perceive attitudes and observe how you care for one another. This is critical for building strong and healthy relationships and giving your ministry a good foothold.

Love the people in the community for who they are. This may seem elementary, but it is truly critical. There is a temptation to see missions as a task to be accomplished rather than a lifestyle of loving others and sharing hope. God is asking us to enter into their stories and discover how He sees them. The world may have labeled them poor, backwards and worthless, but in God's eyes they have priceless value and are fearfully and wonderfully made.

## Making Changes in the Context of Relationship

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*"When a team visits, it usually creates a sense of humility in the community and compels them to ask why the team has come. This gives us the opportunity to share that the reason is because of Jesus Christ."*

— **FH Ethiopia staff member**

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Like any new relationship, there are always plenty of immediate observations and reactions. Americans are often quick to identify behaviors, customs and lifestyles that they may see as inefficient, irrelevant or even humorous. As an outsider, it is natural to notice visual surface problems and wonder why they haven't made simple changes. FH encourages team members to ask helpful questions and learn more about the challenges faced by the community without jumping to conclusions. It is important to know that FH seeks to create sustainable change not from a position of authority but through the open door of relationship.

We do not want to urge immediate change without the community fully understanding why we are suggesting the change. Because Food for the Hungry views development as a change in worldview before a change in infrastructure, it is important to be patient and allow the process to run its course. We may know what needs to happen, but we need to let the community come to the same conclusion, not simply tell them what to do. If we tell them what they should do,

they will probably follow, but they will likely go back to their old ways once we leave the community.

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*“Projects are important in that they are used as a means which God’s love can be demonstrated. Interactions with the community and team can happen and ultimately the community is transformed (and so is the team member!).” — FH Uganda staff member*

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## Power of Presence

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*“A community feels honored that someone has taken the trouble to travel halfway around the world to visit with them. It is also valuable that team members advocate when they get home because they have now seen firsthand the work going on in the field.” — FH Bangladesh staff member*

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If building relationships is so important, how is a short-term trip an effective tool of ministry? This question is important to consider as you prepare for the trip. Your team does not simply arrive as a one-time event in the community, but you are serving alongside our long-term staff. They are the long-term relationship holders in the community, and your team is standing on the “relationship bridge” that they



have already built. The team you are a part of is not defined by the skills you bring or the length of time you are there, but who you are representing. You are not tourists that got lost on the way to the beach, but ambassadors who are called by God to serve.

As teams come into remote and rural communities, they bring real hope. Their presence in the community dispels any wrong assumption by community members that they have been forgotten by the world and by God. By simply going to the community and spending time building relationships with people, you, as a team member, are showing the love of Christ. Your team has power to speak life into the community and encourage the long-term FH staff. Our field staff provide an ideal complement to the ongoing work. And as they work alongside the people of the community, the life-changing power of the Gospel also transforms their hearts and minds.

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*"The community feels important, worthy, valued and blessed when a team comes to visit them." — FH Kenya staff member*

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## For Further Thought...

1. Think about the project that your team will be doing in the community. Do you see one or more of the core interventions of CFCT reflected in the project? Which one(s)?
2. In light of this discussion about relationships, how would you respond to the following question, "Wouldn't it be better just to give money rather than spend all this money on traveling over there?"
3. What are some behaviors, customs or lifestyles that you have seen (in your travels, or in the U.S.) that appeared to be inefficient, irrelevant or humorous? What gave you that impression? Why?



## Going Deeper

1. Read *When Helping Hurts* by Brian Fikkert and Steve Corbett. This book tackles the issues that lead to bad development and how to approach development with a healthy, God-honoring posture.
2. Listen to podcast #44 at [www.povertyunlocked.com](http://www.povertyunlocked.com).
3. Read *The Best Big Sister in the Whole Wide World*, a story about dependency. It's available online at [www.fhteams.org/team/training/dependency](http://www.fhteams.org/team/training/dependency).
4. Read *Generous Justice* by Tim Keller. Keller explores a life of justice empowered by an experience of grace: a generous, gracious justice.

# SESSION 5:

## Making An Impact

As God opens up doors for relationship between FH staff, the community and the team, we want to do more than just become friends with the community. In our commitment to serve the poor holistically, we desire to impart the life-changing ideas and truths that come from the Gospel.

Although unintentional, teams occasionally project “American” values and ideas onto the biblical principles that we are trying to communicate. Some American values do reflect biblical values, but many represent extreme positions, and others are direct contradictions of God’s word.

Teams are not about traveling thousands of miles to share personal ideas or exchange political philosophies. We don’t go to the communities to convince people that democracy, capitalism or driving automatic transmission cars is good or bad. The purpose of the team is to share the power, truth and ideas of the Gospel in a relational and practical manner.

## The Whole Person as Described in Scripture

The Old Testament Law expressed God’s concern for all facets of life — our relationship with Him, with one another and with His creation. It gave specific instruction for how to worship, how to resolve conflicts, and how to treat the land and animals. It revealed God’s interest in both our private life and our community life. God’s desire for us is His shalom, a Hebrew word that we translate as “peace,” but which means much more than our typical understanding of peace. Shalom means wholeness: being in right relationship to oneself, to God, to family and society, and to the environment.

In the New Testament, Jesus ministered holistically. For example, His compassion led Him not only to feed the 5,000, but also to exhort them to seek the Bread of Life (John 6:1-13, 25-38). He understands both our material and spiritual needs. He physically healed the hemorrhaging woman (Mark 5:25-34), but also encouraged her emotionally. Given her medical problem, she would have been considered perpetually unclean. Ashamed, she’s someone who wanted to remain unnoticed. Yet Jesus insisted that she tell her story, and then publicly praised her for her faith. Jesus also set people free from demons, thus putting them “in their right minds” (Mark 5:1-20). Jesus healed the blind and lame and forgave their sins. And He was

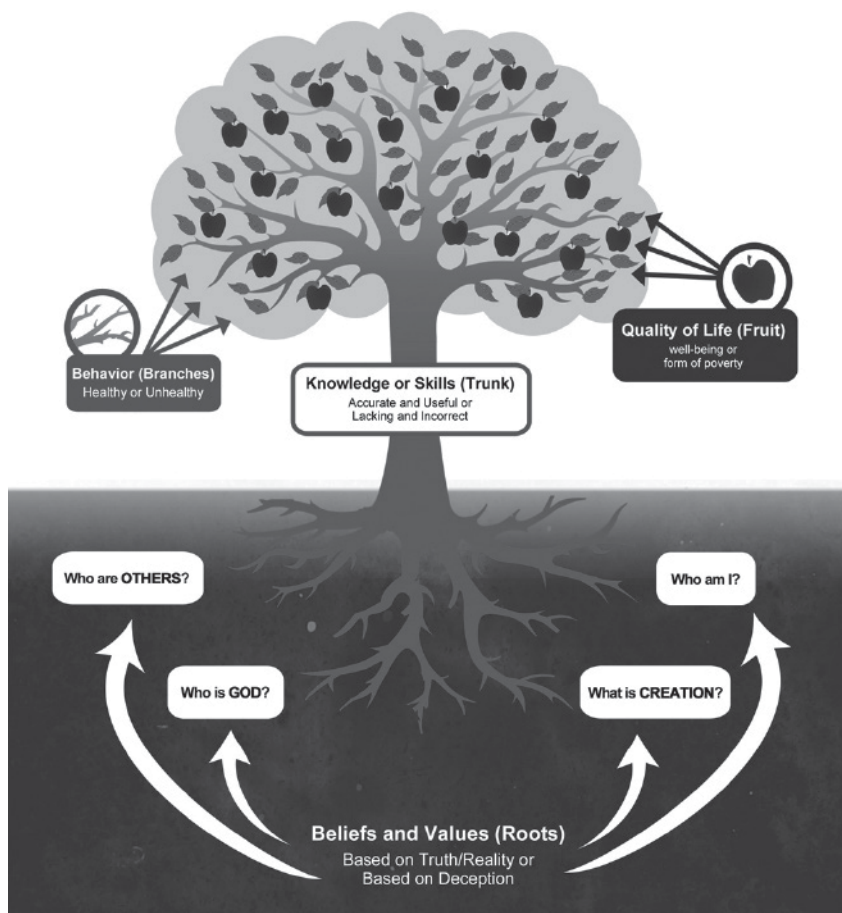
concerned about rightly ordered family relationships, chastising the Pharisees for their hypocritical neglect of their elderly parents (Matthew 15:1-9).

In short, Jesus deals with people as whole persons who are embedded in spiritual and social relationships. Likewise, our ministry to the poor must touch people's hearts, minds, bodies and souls. And just as Jesus' approach varied based upon the needs of the people He ministered to, Food for the Hungry also takes a unique approach in each community where we work.

Unfortunately, sometimes short-term teams focus on only one aspect of the person. This narrow focus can be seen when a team either wants to do construction projects only or when a team only wants to share the Gospel verbally with the community. Through teams, FH desires to communicate that the Gospel is relevant to every part of life.

## More than Projects

Programs are great and projects can truly be a blessing to a community; however, it takes more than meeting physical needs to break the cycle of poverty in a community. True transformation happens when community members and leaders embrace a biblical worldview. Biblical worldview is a major area of focus for Food for the Hungry. Worldview can be defined as a perspective from which one sees and understands the world around them. Everyone has a worldview, and it is shaped by family, friends, history, culture and religion, among other things. Simply put, FH invites community leaders to see community life through the lens of Scripture.



As shown in the tree diagram, there is a direct cause and effect nature between our beliefs, values, knowledge, skills and behaviors.

- Our beliefs influence our values (roots).
- Our values establish motivation to acquire new knowledge and skills (trunk).
- Behaviors (branches) flow from these values.
- A quality of life (fruit) is the natural result of our behavior.

For example, we are reminded in Psalm 139 that we are created in the image of God, and we are fearfully and wonderfully made. God created us individually in our mothers' wombs, and He has a purpose for our lives. This understanding can change how we see ourselves and how we see each other. In essence, it changes our worldview. We are not a mistake, but we were carefully crafted by our heavenly

Father. When embraced, this truth leads communities to value their children and invest in their future. It leads parents to see their children not as helpers to assist with chores, but as precious people with dreams and goals of their own.

When we begin to understand that beliefs and values are at the root of poverty, we see different solutions. For example, the problem may not be lack of schools, but instead the need to help parents and leaders understand the value and importance of education. If we build schools but don't teach people the value of education, the buildings will go unused. The real challenge is providing an environment wherein churches, leaders and families can embrace a biblical worldview and watch this worldview change their perspective on education.

While physical projects are an important part of community development, it is important to recognize that the project alone is not sufficient. Any one of us could walk through a community and within minutes identify multiple projects which could be pursued; however, a project in and of itself will rarely, if ever, result in lasting transformation. It is important that projects be pursued within the context of the broader work being done within the community.

## Becoming Unemployed

Food for the Hungry equips and empowers community members so they can take responsibility for their own development. We work ourselves out of our job, so to speak. From the moment we begin working in a community, we are already planning our exit strategy. Our goal is to help people reach their full potential as human beings created in God's image, not to make them dependent upon our assistance.

This idea brings us to a very important issue in relief and development: dependency. It occurs when the person being assisted becomes addicted or dependent upon the help they are receiving. Let's say a soup kitchen opens up in a struggling urban neighborhood. They are initially welcomed with open arms as a great help to the community by providing three meals a day to the poor. Things are looking good as the soup kitchen is meeting a real need in the community. However, this situation can have some adverse impact. Some parents who are looking for work to feed their families may lose their motivation since their kids can now eat for free at the soup kitchen. Those who have poorly paying jobs might consider quitting because they can now get food without working at all. Instead of helping the community get on their feet, the soup kitchen is potentially preventing the community from experiencing real growth and transformation. If the soup kitchen were to leave, the community might actually be worse off. (That's why, in recent years, leaders of many soup kitchens have wisely supplemented their



feeding programs with programs that give families opportunities to become self-sustaining.)

If we are not careful and don't plan appropriately, this same scenario could happen in the communities where Food for the Hungry works. That's why FH doesn't focus solely on physical projects and economic factors. One of the most valuable and transformative tools we have is training. We don't tell a community what to do — we help them think for themselves. The training that we provide brings a biblical worldview to the community, and its impact is sustainable. The work continues without us.

Teams need to be careful that they don't contribute to this problem of dependency. It can be our nature to want to help and meet the obvious needs immediately; however, this could likely impede the process of sustainable development. You may see a need and think it is a priority; however, you have only been in the community a few days and are likely unaware of the less obvious priorities that the community is working on. Please don't give money while in the community. Your good intentions could undermine the long-term health of the community and its members. If you want to help out financially, please talk to your team leader. Upon your team's return to the United States, your team leader can connect with staff in the Global Service Center of FH, who will direct the funds to the appropriate project and need in the community. Where culturally appropriate, small gifts may be allowed during a home visit, but please verify that the gift is okay with your team leader or the FH

Team Coordinator before giving it. Remember, your presence in the community is more important than giving a gift.

Our goal as an organization is to convey God's transforming love as we walk alongside community members, helping them to develop ideas and plans and move forward on their own. The church is the long-term change agent within the community, and we help empower churches so that they can continue to strengthen every generation's understanding of God's purpose for their lives. Depending on the community and the challenges they are facing, Food for the Hungry usually stays in a community for eight to fifteen years.

So, if you ask a Food for the Hungry staff what their role is in the community, they might just say that they are trying to work themselves out of a job!

## Your Team Project

You might be wondering what your team project has to do with the highly relational way that FH engages in the community. Building a relationship in a vacuum can be a challenge. Walking up to a stranger and making conversation is difficult enough in our own culture, let alone in a community in a foreign country. This is where hands-on, practical ministry can become a critical tool in developing relationships.

The project location or ministry activity provides a safe place for team members to build relationships with the community. As the community watches the team engage in activities and projects that they are passionate about, they will begin to approach the team in a desire to connect. Working side-by-side with the community helps to level the playing field and allows team members and the community to feel more comfortable together. The project doesn't exist solely to meet the need in the community, but also to provide a venue for relationships to grow and develop.

The project must be a priority that the community leaders and FH staff have agreed to address. The leaders need to find ways for the community to contribute toward the project, whether through providing funds, labor or land. Your team's project donation is supplemental to these contributions from the community members. The more the community puts toward the project, the more ownership they have over the process. There also must be a maintenance plan to ensure that the project is sustainable.

# Human Resources:

## God Uses People, Not Stuff

Many team members discover that they quickly connect with FH staff who work in the community. Material resources are necessary, but the most essential resource for effective ministry is the FH staff living and working in the community. They are year-round messengers of the Gospel. They are influencers and listeners. Rain or shine, they visit families in homes and look for opportunities to effect change in people's hearts. They bring to the table a special ability to build relationships with community members, which is a key tool for community transformation. They inspire hope, shining the light of Jesus in the world's most vulnerable places.

FH staff members provide technical assistance to families, teachers, farmers, community groups and pastors. You'll find them working on construction projects, training youth volunteers about HIV/AIDS prevention, coordinating pastors' meetings, organizing health trainings, leading Bible studies, and helping community leaders learn how to partner with their local government to address needs in their community. They are a sounding board for leaders as they figure out solutions for the problems in their community. Without the commitment of these individuals, Food for the Hungry could not function as an agent of transformation.

## A Final Reminder

It is perfectly appropriate for the team to be excited about the project or ministry in which they are involved. However, this enthusiasm should not displace the community as the leaders in the project. This is their community and they should be the ones owning the project. This can be a tough reality for those who like to control the process. With the community in the driver's seat, it means that the process might proceed more slowly. As stated in Session 2, the project may not be approached or done in a way that is most intuitive to you. You might not always agree or understand the selected methodology and best practices. However, overstepping your bounds in leadership goes against the principles that Food for the Hungry is trying to communicate in the community. We want the churches, leaders and families to see their own God-given potential in addressing the struggles and challenges in their community. Although the community may look impoverished and without means, each community does possess incredible resources. We desire that the leaders see these resources and begin to cultivate their potential to harness these resources so they can solve their problems.

As you embark on your short-term team, keep in mind the lessons you've read in this manual. Allow room for the community members to lead their own



development. Remember that your team project is a vehicle for relationships, not the one goal of your team. Most of all, watch for God to work in every moment, whether it's through exciting ministry moments or through frustrations like lost luggage, rainy days or long bus rides.

## For Further Thought...

One common problem in many developing communities around the world is the lack of access to education. Many communities don't have a school building, making it difficult for children to complete elementary school. After a quick assessment, you might say, "Well, we should build more schools and hire more teachers."

In small groups, answer the following questions in response to the above scenario.

- How do we know what the community truly needs?
- What could go wrong with making the above assumption?
- What are some other reasons that a community might not be placing an emphasis on education, besides the lack of a school building and teachers?
- What role does worldview play in the value that parents and community leaders place on education?

In examining your own community, how could building healthy relationships contribute toward ending all forms of poverty in your own backyard?

## Going Deeper

1. Read *Healthy Ways to Communicate*. Find it online at [www.fhteam.org/team/training/communication](http://www.fhteam.org/team/training/communication).
2. If you didn't read *The Best Big Sister in the Whole Wide World* in Session 4, find it online at [www.fhteam.org/team/training/dependency](http://www.fhteam.org/team/training/dependency).

# ON-FIELD DEBRIEFING

## Daily Debrief Questions

This time is designed to help you:

- Process your experience here together
- Reflect on what you have seen, what God has shown you, what you have learned
- Prepare to return to your home country and share with others about your trip

## Starters

Following are a few suggestions of prompts to start discussion during your daily debriefing time. These questions will allow you a glimpse into what your fellow team members experienced during the day, what God is teaching them, or something they are learning about the host country or culture.

Read a devotional from *Sharing God's Heart for the Poor* by Amy Sherman (included in this booklet) or another devotional.

Choose one or two questions from the list below:

- Today's highlight / lowlight was...
- Today, I can praise God for...
- The funniest thing I saw today was...
- If I had to describe today in one word it would be...
- Something I saw today that I have never seen before is...
- The hardest part about today was...
- One story about today that I'll want to tell people back home is...
- One reason why I am glad that I am serving on this team is...
- One quality I really appreciate about another team member is...
- One characteristic of God that I experience today in a great way is...
- After today's experience, one characteristic that I need to work on is...
- The sound I will most remember hearing from today is...



## Focus on the Culture

- What are your initial feelings: frustration, joy, anger, sadness, guilt, etc?
- What has fascinated you here?
- What breaks your heart?
- If you could make one change what would it be?
- What are you most thankful for in your own culture?

## Focus on your Response

- How is the trip comparing with your expectations?
- What are you finding awkward or difficult?
- What has been your favorite part of your experience so far?
- What are some similarities between American culture and culture here?
- What have you learned from the people you have talked to about what their lives are like?
- Is there anything that has moved you?
- Have you heard anything that has surprised you?

## Mid-trip Check-up

- What are some things that God has shown you during the week?
- How was your time here different from the expectations you may have had?
- What have you experienced here so far that has given you a different perspective?
- What do you appreciate the most about your time here?

## Focus on Application and Re-Entry

Discuss the following questions in the final days before you return home.

- When you return to your church, someone may ask you how your time on the field was. If you only had one minute (and this will probably be the case) how would you answer?
- What are one or two things God has shown you this week through your time here?
- What part of your time here most impacted you and why?
- What have you experienced here that has given you a different perspective?
- What was the greatest challenge or the hardest part of being here?
- What did you appreciate most about your time here?
- What will you say when people congratulate you for giving it all up to serve “those poor wretches” in another country?
- What was the greatest challenge to being here?
- What is going to be the most difficult part of your experience to explain to your friends and family?

## Remember...

- What you have been given here is a gift
- Nobody else is going to fully understand your experience
- Don't live in anger, guilt or frustration
- God doesn't judge you for the culture you live in. Be thankful and plan on how to be a good steward.
- How will you take what you have learned to be an advocate for the vulnerable back home?



# ON FIELD DEVOTIONALS

The following devotionals are excerpted from *Sharing God's Heart for the Poor: Meditations for Worship, Prayer, and Service* by Amy L. Sherman (Co-published Trinity Presbyterian Church Urban Ministries and the Center on Faith in Communities, 2000). Reprinted by permission of the author.

To order copies of the booklet, call 434-293-5656 or email [info@centeronfic.org](mailto:info@centeronfic.org).

## Some Thoughts on Motivation and Empowerment

These short reflections on God's compassion for poor people — and His desire to see His Body actively love and serve the needy — may inspire, chasten, encourage, equip, warn, enlighten or comfort us. But something has to move us to action. We may agree that God insists that we sacrificially love the poor, but where will we find the motivation and power to do it?

The short answer is: not inside ourselves. We cannot muster up the willpower to obey (at least for very long), nor can we command our hearts to feel affection for the unlovely or to want to sacrifice our money, time, convenience or emotional energy on behalf of struggling people. We must look outside of ourselves, to God. All obedience, including the specific obedience of loving needy people, begins with God. The miracle of God's new covenant of grace is that He saves us (we are utterly unable to save ourselves) and that He "puts His spirit in us, to move us to follow His decrees and be careful to keep His laws" (Ezekiel 36:27). It is only God's supernatural work in our hearts that makes it possible for us to do what He requires of us — to "*act justly, love mercy, and walk humbly with our God*" (Micah 6:8). In I John 4:19, we are reminded that "we love, because He first loved us." God is the initiator; He "*works in us to will and to act according to His good pleasure*" (Philippians 2:13). We are utterly dependent upon God for the power to love and obey. Therefore, it is no surprise that He commands us, through the apostle Peter, to serve others not on our own strength, but only "*...with the strength God provides, so that in all things God may be praised through Jesus Christ*" (I Peter 4:11).

The power to lay down our lives for others comes from God. So does the motivation. Consider Jesus' observation at the attention paid Him by the penitent

prostitute in Luke 8:47. He notes that those who have been forgiven much, love much. In the Gospel, we discover the limitless wealth of grace the Father has lavished upon us through the infinite sacrifice of Jesus. When we apprehend in the Gospel the vastness of God's love and mercy, it reorders our priorities. As Rev. Tim Keller of Redeemer Presbyterian Church in New York City has argued, the Gospel motivates a radical generosity:

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*You will always give effortlessly to that which is your salvation, to those things which give your life meaning. If Jesus is the one who saved you, your money [and, we could add, our time and energy] flows out easily into His work, His people, His causes. If, however, your real religion is your appearance, or your social status, or personal comfort, or pleasure, your money [and time and energy] flows most easily into those items and symbols.*

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The Gospel is “*the power of God unto salvation*” (Romans 1:16) and it is the power to transform us from selfish people consumed with our busyness and pleasures into self-giving people who — relying prayerfully and intentionally upon the strength of Christ — love others sacrificially, genuinely and cheerfully.

Thus, the most effective way to apply [these devotionals] is to read it with your eyes fixed upon God. Ask Him to show you more of Himself and His character through these reflections. Plead with Him to put into your heart true charity and compassion. Confess that you do not naturally share His passion for the lost and afflicted, but want Him to cultivate that passion in you. Behold Christ's bountiful love for you in the Gospel, and meditate on the depth of the mercy you have received. Then worship Him — not your money, leisure time, personal comfort, or whatever else distracts you from loving Him by loving your neighbor. And when you see your heart's inclination to worship all the wrong things, run to Christ and remember that He loves to conquer our hearts with His grace and make us new creatures. For when we are most despairing of our own inability to be generous, compassionate servants, we will be precisely in the place where Christ can do His best work in us and through us.

# WHO ARE THE POOR?

By Amy Sherman

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*“Blessed is he who has regard for the poor.” — Psalm 41:1*

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God’s concern for the poor is no footnote in Scripture; no mere afterthought. It is a central, pervasive theme. Over 400 verses — sprinkled throughout every genre of Scripture, from the Law to the wisdom literature and the prophets to the Gospels and the epistles — speak about God’s passion for the needy and His desire that His followers share that passion. One researcher decided to physically cut out, with scissors, every reference in Scripture to God’s heart for the poor. He ended up with a very “Hole-y” Bible indeed; it was literally shot through with holes! Whenever we are passionate about something, we talk about it often. God, through His Word, speaks frequently about the poor and needy. Undoubtedly, He has “regard for the poor” — and wants us to as well.

Who are “the poor” that we are to regard? Several different words in Hebrew and Greek are used to describe the poor. *Dal*, used nearly fifty times in the Old Testament, refers to those who compose the lower class. It describes those who lack the material wealth of the upper classes. *Ani* refers to the “oppressed poor.” It emphasizes the pain that the socially powerless person experiences when the rich and strong take advantage of him. *Ebyon* indicates a person in dire want, who is dependent on others. Many times this word is used to describe a righteous person who has suffered loss because of wicked enemies. *Ebyon* is used often in the Psalms, where such a person cries out to God as his only source of help. *Rus* speaks of those who are desperately poor and often weak and unprotected. Those described by this word lack both the material necessities of life and suffer from low social status and vulnerability to oppression — they are the ones likely to be treated unfairly in the courts or robbed by the powerful. *Rus* is used for the “poor” in Psalm 35:10, a passage revealing God’s compassionate intervention on behalf of the weak poor (“Who is like you, O Lord? You rescue the poor from those too strong for them, the poor and needy from those who rob them.”).

In the New Testament, two Greek words are translated “poor.” *Penes* describes what we might today call the “working poor.” As wage laborers, they are poor relative to the position of the well-to-do who do not have to work for their sustenance. *Penes* is used twice in the New Testament (Luke 21:2 and 2 Cor. 9:9). The latter use, in a passage about generosity in giving, suggests that it is appropriate for Christians to help the working poor, even though they are not



technically destitute. The Greek word *ptochos* is used far more often in the New Testament; it describes those so poor that they are “reduced to a beggarly situation.”\* Unable to meet their basic needs, this word emphasizes their dependency on others for help.

The diversity of words used to describe the various aspects of the condition of poverty shows God’s broad-ranging concern for the poor. He sees them not only as materially bereft but as often vulnerable to the powerful, afflicted by the wicked and disparaged by the rich. Thus, He frequently asserts His special regard for the weak and unprotected, proclaiming His faithfulness to them and eager willingness to intervene on their behalf. He displays “tender mercies” to the poor and needy, desiring that they find in Him refuge, protection and provision. The Church is called to imitate such compassion, lovingly assisting the poor in numerous and diverse ways — both in terms of individual aid and in terms of working for a just society that treats the impoverished with fairness.

\* Lawrence O. Richards, *Expository Dictionary of Bible Words* (Grand Rapids: Regency/Zondervan, 1985), pg. 492.

## For Further Thought...

1. Who comes to your mind when you think of “the poor?”
2. Were you surprised to learn that there are such a large number of Scripture references to God’s concern for the poor? Why do you think this theme is not discussed more in the church?
3. In practical, everyday terms, what does “regarding” the poor mean? How are you personally obeying the exhortation to regard the poor?
4. This Scripture teaches that those who regard the poor are blessed. Think of some situations when you compassionately served someone who was poor and needy. In what ways were you blessed through your service?

# NO ROCKING CHAIR KINDNESS

*By Amy Sherman*

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*“But a Samaritan, as he traveled, came to where the man was; and when he saw him, he took pity on him.” — **Luke 10:33***

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We are often guilty in the church of a “rocking chair kindness.” You know, the type that clucks and sighs over the griefs and woes of the world... and goes right on rocking, never getting up out of the chair to DO something about them.

The Good Samaritan acted — even at risk and cost to himself.

Pastor Tim Keller of Redeemer Presbyterian Church in New York City explains in his book, *Ministries of Mercy*, that the Jericho Road was twisty, shadowy and dangerous. Picture yourself walking along a dirty, dimly-lit street in the inner-city at midnight and, passing a darkened alley, you hear a moan. Would you go into the alley to explore and help?

This is akin to what the Good Samaritan did. Bandits hid out in the rocky crevices on either side of the Jericho Road, and the ones who brutalized the wounded man could have still been around, ready to waylay the person who came to his aid. The Good Samaritan endangered and inconvenienced himself. He stopped pursuing his agenda. He got his own hands dirty tending to the man’s wounds. He probably tore his own clothes to make bandages for the man, and disinfected the victim’s cuts with his own wine. He took time to find a donkey on which to carry the man and an inn at which to lodge him. He spent his own money for the man’s care. The Good Samaritan wasn’t sitting at home in his rocking-chair, tut-tutting the news reports of the terrible robberies that occurred on the Jericho Road. He was a doer. And not a duty-driven, mechanical doer either.

In Jesus’ story, the Good Samaritan “took pity on the man.” The Hebrew term, *esplanchniste*, involves a deep feeling of sympathy. He had the right heart as well as the right actions. His was the kindness that Jesus lauds. Is ours?

## For Further Thought...

1. What things keep you from getting out of the rocking chair?
2. What small acts of service among the needy could you begin to do, that would serve as baby steps in beginning to get out of the rocking chair?
3. Clement of Rome, a church father from the 3rd century, taught that “riches should be possessed in a becoming manner and shared generously, not mechanically and ostentatiously.” (Quoted in Peter C. Phan, *Social Thought in Message of the Fathers of the Church* (Wilmington, DE: Michael Glazier Inc., 1984).
4. How can we keep our benevolent giving from becoming mechanical?

# THE POOR AND GOD'S LAW

*By Amy Sherman*

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*"Do not mistreat an alien or oppress him, for you were aliens in Egypt. Do not take advantage of a widow or an orphan. If you do and they cry out to Me, I will certainly hear their cry." — Exodus 22:21-22*

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The Old Testament Law is saturated with references to God's specific concerns for the poor, the alien and the fatherless. Exodus 22:21, Exodus 23:9 and Leviticus 19:33-34, for example, demonstrate His concern for aliens. God constantly enjoins the Israelites to treat refugees and immigrants with mercy, justice and fairness, remembering that they themselves were aliens while they were in captivity in Egypt.

God's concern for widows and orphans also shines through the Law. He is aware of their vulnerability to abuse. So, for example, in Exodus 22:22-23, God warns that He will severely punish those who take advantage of widows and orphans. In Deuteronomy 24:17, He instructs the Israelites not to take a widow's cloak as a pledge (collateral for a loan) overnight, as she would need it to keep warm.

God didn't want the Israelites merely to feel sorry for the poor. He required them to set up institutions for the care of the needy. The Law made provision for a third year special tithe that was set aside for two purposes — the Levite priests and to meet the needs of the poor citizens within the community (cf. Deuteronomy 14:28-29). These latter might include those who could not feed their own families or were disabled or widowed.

The Law also included instructions regarding gleaning. In Deuteronomy 24:19-21, the Israelites were told that when they harvested their crops and went through their fields, they were to go through only once for the harvest. Whatever they missed was to be left for the poor to glean out for themselves. The gleaning principle shows a two-fold responsibility. First, resource owners (in this case, farmers) have a responsibility to eschew greed and make available to others the opportunity for them to meet their needs. They are to be generous with what produce they have. Second, the poor (if able-bodied) have a responsibility to take some initiative and work to meet their own needs. This avoids the cultivation of a dependency mindset and offers the needy person the dignity of earning his sustenance instead of

passively receiving a handout. Gleaning gives the poor an opportunity to meet their own needs through their own application of labor.

Clearly, God has tremendous concern for the most vulnerable people in the society. He expected the Israelites to show special regard for them, and expects no less of us, the “new Israel.”

## For Further Thought...

1. In several instances, God’s exhortation to the Israelites to show kindness to widows, orphans and strangers is coupled with His reminder to them that they themselves were aliens in Egypt (see, for example, Exodus 22:21, 23:9, Deuteronomy 16:11-12). Why do you think God wants the Israelites to remember their experience as Egyptian slaves?
2. Are there hardships in your past that God may be using to stimulate your sympathy/empathy for the underprivileged around you?

# BEYOND HELPING THE POOR

*By Amy Sherman*

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*“Mercy is a voluntary sorrow that joins itself to the suffering of another.”*  
— **Gregory of Nyssa, 4th Century**

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Octavia Hill was an evangelical poverty-fighter who lived in the slums of London in the 1800s. She was well-known for chastising the Church for being “too willing to help the poor, and not willing to know them.”

We, too, can often be charged similarly. After all, helping poor people is easier and less messy and inconveniencing than knowing them. We can help at arms-length, from the opposite side of the soup kitchen line. Our interaction is clinical, sterile, safe, distanced. To befriend the poor — now that takes time and emotional energy! Yet God calls us to entangle our lives with the lives of the poor in relational, holistic ministries (ministries that address the needs of the whole person — physical, emotional and spiritual). He calls us to the true mercy Gregory of Nyssa defined: the willingness to “suffer with.”

Even when we do not have the opportunity to engage in long-term relational ministry with a poor person, we are to attempt to “know” him or her as much as possible. In large measure, this means acknowledging the image of God in them. It means treating them with dignity, even in fleeting interactions. We can be tempted by our fears or even repulsions to not acknowledge the poor, but rather see them as faceless.

I fell into this temptation in India. I felt overwhelmed by the sheer number of dirty, impoverished residents and the filth that lined every dusty road. I was repulsed by the garish Hindu temples, the piles of animal waste, the odors. I was ashamed of my feelings, but found myself shrinking from having contact with “the masses.” It was difficult for me to see in them the image of God.

After praying, I realized that I needed somehow to “connect” with an individual person and so overcome my fear and prejudice. So I hired a bicycle rickshaw with a driver named Ragju and asked him to take me to various markets. As we rode, we conversed as much as possible (with his broken English and my “sign” language)

about his life and family. After a short while, I asked him if I could visit his home and meet his family. He was surprised — Western tourists hadn't asked him that before — but very amenable. We arrived at his home. He lived on a rooftop in a densely crowded slum. He invited me in for a cup of tea. I met his wife, two children and his father-in-law. Sitting there in the “kitchen,” with his daughter beside me and several curious neighbors looking on, I was able to see Ragju as an individual created by God. This brief encounter allowed me to see past the “desperate masses” into one man's eyes, face and life. And Ragju had the chance to serve as host, when normally he was simply a faceless, nameless lackey for rich tourists. I learned from this experience that if we cannot “know” someone from a distance, then we must get close enough to be able to overcome our own prejudicial blindness and perceive the image Deo in him.

## For Further Thought...

1. The apostle Paul wanted to “know Christ and the power of His resurrection and the fellowship of sharing in His sufferings” (Phil. 3:10). How could this dynamic — knowing Christ's power and Christ's sufferings — help us to live out a mercy that truly is a “voluntary sorrow that joins itself to the suffering of another?”
2. Would you agree that helping people from a distance typically brings less blessing than helping them face-to-face? Why?

# VISITING ORPHANS AND WIDOWS

*By Amy Sherman*

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*“Religion that God our Father considers pure and faultless is this: that you visit orphans and widows in their distress and keep yourself unstained by the world.” — James 1:27*

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This familiar verse shows up often on the letterhead of Christian mercy ministries or as the theme verse of conferences on social ministry. In its familiarity, it can lose its punch. But the injunction to “visit” the needy is rich and challenging, considering other uses of the word “visit” in Scripture.

For example, “visit” connotes the idea of imparting life. In I Samuel 2:21, God “visits” barren Hannah — and the result is that she is enabled to have five children. You’ll recall that God had graciously given Hannah the gift of a son, Samuel, whom she dedicated back to the Lord. God has more that He wants to do for barren Hannah, and so He “visits” her and she conceives.

The visitation of God imparts life!

In Luke 7:16, Jesus and the disciples have entered the town of Nain. A funeral procession is coming out of Nain — a young man has died, and is mourned by his widowed mother. Jesus looks upon this and, moved with compassion, tells the woman not to cry. Then He puts His hands on the coffin and commands, “*Young man, I say to you, get up!*” And sure enough — the coffin opens, the dead boy sits up and the crowds “are filled with awe.” Then, Luke tells us, the crowd began shouting and praising God. And what did they say? “*Surely God has visited us! Surely God has visited us!*” They knew God had visited them because life was imparted to the dead.

This suggests that our “visiting” of orphans and widows in their distress involves a ministry among them that imparts life. It mustn’t be limited to providing them merely with commodities. We are to share our own lives and invite them to taste of Christ’s life. We are to pray for fullness in the places where they are empty. Where they experience deadness, our ministry aims to quicken. Where they experience



barrenness, our ministry helps them connect to Jesus and experience fruitfulness. He is the life-giver to all who are destitute, empty, dead and barren.

## For Further Thought...

1. During your time in the community thus far, is there a particular person or family that you have met that sticks out in your mind? Why?
2. Think of a time in your own life when you were lonely, weak or poor. What were your feelings during this season? Was there a person who imparted life to you during that time?
3. Have you seen or heard a positive story about the impact that FH staff and volunteers have had when visiting with community members?
4. How can you use your team's remaining time in the community to impart life to those who are forgotten, vulnerable and oppressed?

# THE GIFT OF AGITATION

**By Amy Sherman**

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*“And will not God bring about justice for his chosen ones, who cry out to Him day and night? I tell you, He will see that they get justice.”*

— **Luke 18:7-8a**

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John Piper, in his book *A Hunger for God*, has reminded us that the appropriate posture of the church should be like that of a longing bride, waiting at the altar for the appearing of the bridegroom. She is tapping her foot and glancing at her watch. The bride is filled with a “holy discontent” over the absence of her bridegroom and is busy crying out “Maranatha! Maranatha! Come Lord Jesus!” The New Testament church exhibited this posture, because it was a persecuted church. Christians were intimately acquainted with suffering and poverty. They were eager for Christ to consummate His kingdom, because they knew that things on earth were not the way they were supposed to be.

Unfortunately, this agitated posture is not the posture of the typical American congregation. We do not long fervently for the consummation of Christ’s kingdom because we’re really rather happy just the way things are. American abundance and affluence anesthetize us. We are comfortable. We are not crying out night and day for God to bring justice on earth. We forget to shout, Maranatha!

Face-to-face ministry among the poor, though, can stimulate within us the growth of an oh-so-needed “holy discontent.” We allow ourselves to be touched with the brokenness and pain experienced by our needy neighbors. As we entangle our lives with those who suffer, we can begin to become rightly agitated with the way things are (because they are not the way they’re supposed to be) and more eager for Christ to deliver on His promise to “*make all things new*” (Rev 21:5).

There is a holy agitation we should strive for. Robert Pierce, the founder of World Vision, the largest Christian relief and development agency in the world, put it this way: “God, let my heart be broken by the things that break Your heart.”

## For Further Thought...

1. What have you seen during your time in the community that you think breaks God's heart?
2. In your own life, what have you eagerly awaited? How did you feel after you received it or after the event happened?
3. Read and reflect on Revelation 21. Of the new heaven and new earth that are described, what do you look forward to? What do you think those in the community look forward to?

# OAKS OF RIGHTEOUSNESS

**By Amy Sherman**

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*“The Spirit of the Sovereign Lord is upon Me, because the Lord has anointed Me to preach good news to the poor...to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the Lord for the display of His splendor. They will rebuild the ancient ruins and restore the places long devastated, they will renew the ruined cities...” — **Isaiah 61:1, 3-4***

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God has a pattern for transforming broken people and broken places. It is revealed simply in Isaiah 61. The pattern has two parts. First, God moves into the lives of broken people. He did this most clearly by sending Jesus. Scriptures tell us that Jesus was God’s anointed One to bring redemption and healing; to comfort those who mourn and bind up the brokenhearted. Through the ministry of Jesus, broken people are renewed and restored. The second part of the pattern is that the broken people who are now transformed become transformers, God’s tools to restore broken communities. Isaiah 61 tells us that these transformers will be “oaks of righteousness” who will rebuild the ancient ruins and restore the places long devastated.

We have the opportunity to participate in this pattern as we minister among the poor. We are the body of Christ, and God calls us to move into the lives of the poor, believing that His power can transform them into “oaks of righteousness” whom He can use to advance His kingdom in the “places long devastated.”

Now a drug addict or homeless person may not appear to be an “oak of righteousness” (or even a seedling of righteousness!) Perhaps that’s why secularists who work among the poor have limited goals happy if their programs help a homeless man to get sober, get a job, secure an apartment and become a law-abiding, tax-paying citizen. Christians, through their ministries, want the same homeless man to do all that and to become a servant of others — perhaps walking the streets and ministering among the homeless as one who has been there and, by God’s grace, made it out. In our labors among the broken and destitute, we

envision people whom God can transform into leaders who advance His kingdom in marvelous ways.

## For Further Thought...

1. In Chapter 1 you made a timeline of your spiritual journey and reflected upon how God worked in your life. Take a moment to remember what He has done in your own life and how He is using you to be an oak of righteousness in your church, family or workplace.
2. Have you ever struggled with seeing the good in a particular person or thinking that a certain person would not amount to anything? How can you see them as God sees them — created in the image of God and full of potential?
3. As your team leaves in a few days, what do you think will happen to the community when you are gone? Ask your Team Coordinator and FH staff what programs continue after the team leaves the community.
4. This passage reminds us that it is God's job to transform people. Our responsibility is to love and serve the needy, but only God can work change and renewal in their hearts. It is freeing to remember this, for there will be times in our service and mercy ministries when we do everything "right," and yet the beneficiary does not change. God does not want us to carry a false burden of guilt at those times; rather, He desires that we commit the person to His care, asking Him to do the work of inward renewal that only He can do. Commit to pray for those who are and will be oaks of righteousness in the community.

# MAKING THE INQUIRY

By Amy Sherman

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*“Is not this the kind of fasting I have chosen...to provide the poor wanderer with shelter — when you see the naked, to clothe him, and not to turn away from your own flesh and blood?” — Isaiah 58:6, 7*

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The first thing that happens in the book of Nehemiah is that Nehemiah makes an inquiry. He is in captivity in Babylon, many miles removed from the Holy Land. A relative from Jerusalem comes to him, and Nehemiah anxiously questions him about the state of the Israelites left back in the holy city. For Nehemiah, his fellow Jews were not “out of sight, out of mind.” He was eager to inquire concerning their welfare.

In many places in America, the poor can be invisible. We can live our lives separately from the destitute simply by avoiding “the wrong side of the tracks.” The lesson from Nehemiah, though, is that we ought to proactively inquire about the welfare of those out of our sight, whether they be the residents of the housing project on the other side of our city or the destitute of Latin America or Africa. This is partly what Isaiah 58:7 is getting at, when the Lord commands us “not to turn away from our own flesh and blood.” We are not to hide ourselves from the poor, not to look the other way. We are to see the poor — and that may involve going out of our way to see them.

If we are insulated from the needy, we need to intentionally expose ourselves to the conditions in which they live. Otherwise we run the risk of forgetting the plight of the poor, as they remain “out of sight, out of mind.” And “not turning away” from the poor means not only not averting our eyes when we come upon the homeless. It also means not avoiding educating ourselves about the reality of poverty in our world and in our community.

If we deliberately remain ignorant — if we choose not to “see” the poor because considering them is distressing or painful or overwhelming or guilt-inducing — then we sin against the Lord’s command in Isaiah 58:7. This verse also enjoins us to remember that the poor are our fellow creatures, clothed like us in flesh. We would be disgusted to have to pick through the garbage for food to eat. We would freeze sleeping ill-clothed and homeless on the streets of Washington, D.C., in the wintertime. We would feel embarrassed to wait in line in public, for a handout of free food. We would be in anguish to watch our child starving to death, having no

means to earn bread for her. And if we would feel all these things if we were “in the shoes” of the poor person, then we must understand that he feels them too.

We must not allow ourselves to believe that “they” are somehow fundamentally different from “us,” and that, while we would be pained to live their life, they are “used to it” and so not bothered by it. Admittedly, the poor may be more rugged than us and better at discriminating between wants and needs. But “not turning away from our own flesh and blood” means that we ought never to do anything that dehumanizes the poor. We cannot simultaneously be horrified at the thought of Americans living “like animals” in a garbage dump, but then countenance Guatemalan peasants doing so in Guatemala City because, after all, “they’re not like us.” God, speaking through Isaiah, would have us remember the humanity, the dignity and the frailty of the poor. It is as though God says to us, “Does not your stomach ache when it is hungry? Do you dare to think that the stomach of the poor man does not ache as well?” Isaiah 58:7 calls us actively to “see” the poor and to put ourselves in their position and feel their suffering.

## For Further Thought...

1. Nehemiah asked questions before deciding on a plan of action. Similarly, Food for the Hungry’s work in a community always starts by asking questions. From what you have learned about the poor, why is it important to ask first?
2. There is no such thing as a stupid question. You don’t know because you don’t ask. Have you taken the opportunity these last few days to ask FH staff and community members questions about their life, their community and their work? What have you learned from asking these questions?
3. Read Matthew 25:31-46. Remember that Jesus commends the sheep for “seeing” him when he was hungry and thirsty. Do you think we’d be more apt to “see” the poor, if we looked for Christ in them? Why?

# THE GIFT OF THE GARDEN

**By Amy Sherman**

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*“If you spend yourselves in behalf of the hungry, and satisfy the needs of the oppressed, then your light will rise in darkness and your night will become like noonday. The Lord will guide you always...You will be like a well-watered garden, like a spring whose waters never fail.”*

— **Isaiah 58:10-11**

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There is an important linguistic connection we should notice in these verses. The word translated “spend” in verse 10 connotes the idea of “issuing forth” or “pouring out.” The King James Version talks of “drawing out” your soul to bestow a mercy upon the recipient. We use terms like these when we talk about water. We talk about pouring out water or drawing water from a well. And what we are being told to spend in these verses is ourselves, our very souls. We’ve got this “water” of ourselves, of our time, of our heart and soul, and we are to pour it out, to issue it forth to water others. But isn’t it our fear that, by pouring ourselves out, we will become empty and dry? What holds us back from spending our lives on the poor, from pouring out that which is inside of us? Isn’t it a fear that we won’t have anything left? That if we pour it all out, we ourselves will be dry?

It’s the same fear that the widow of Zarephath must have had. Her story is recounted in 1 Kings 17. There’s a famine and drought throughout the land. God tells the prophet Elijah to go to a place called Zarephath and informs him that he will encounter a poor widow there, and is to ask her for something to eat and drink. So Elijah goes, and at the town gate he meets a widow and asks her for a little water and bread. The widow replies, “Well, sir, I really haven’t got anything. I’ve got this tiny bit of oil in my jug and just a handful of flour in my jar. In fact, I’m gathering some sticks right now to take home and make a fire and cook what will be my last meal. I’m gathering up firewood to make a final meal for myself and my son, and afterwards we’re going to die.” This widow is hard up! This widow is at the end of her own provisions. And, incredibly, Elijah stills asks her to feed him — to feed him first, before she feeds herself and her son! But he promises that if she pours out all that she has left, God will be faithful and will provide for her and her son! Elijah is asking a radical thing. But the widow has faith. She pours out the little she had left to feed Elijah. And God came through. Verse 15 says: *“and there*



*was food every day for Elijah and the woman and her family. For the jar of flour was not used up and the jug of oil did not run dry, in keeping with the word of the Lord spoken by Elijah.*” It wasn’t used up because God Himself replenished what the widow poured out.

And that is the promise of Isaiah 58:11. We take ourselves and our “water” and we pour ourselves out in a sun-scorched place, among people who need the water. And we ourselves do not run dry because God pours Himself and His provision into us so that we become “well-watered gardens.” This is the wonderful paradox of the Christian life. When we pour ourselves out, we become full instead of empty. As we give ourselves out, God pours Himself and His provision in. Through our enriching entanglement in the lives of the poor in the places of pain and drought, we become, by God’s hand and faithful provision, a well-watered garden.

## For Further Thought...

1. How have you “spent” yourself on the poor during your short-term team? Have there been times that you have held back? What caused you to hold back?
2. From when you first arrived in-country, do you feel more or less “full”? What experiences have been energizing and / or challenging? Do you agree that the more you have spent, the more you have received?
3. As you think about returning home, what are ways you can continue to pour out to others, thus becoming full of God and His provision? Please read through the next session, “Going Home,” before you return home to think through ways you can pour out to others.

# SESSION 6:

## Going Home

As you begin the process of heading home, it is possible that you may have seen God work in ways that you've never seen Him work before. It may be difficult to see how your experience in the community relates to your daily routine, your relationship with God and how you relate to those around you. Spending time debriefing your experience will help you to integrate your learning into your daily life at home.

While God may have used you and your team in some great ways, He desires for this experience to be just the beginning. God not only wants to continue working in the community where you served, but He also wants to continue working in your life. God uses everything — our experiences and relationships — to bring us into Christ-likeness, and this often means changing our actions and attitudes as His Spirit works in us.

This section will walk you through a few exercises designed to help you reflect upon what you've experienced, in hopes of preparing you for what God might have next. And there are many possibilities. While there are countless ways God may be speaking to you, it's important to process your experience in anticipation of seeing how God might want to use this experience in your life. The process of working through some of these things is often referred to as “debriefing.”

## Journaling

Throughout your trip, you have participated in debriefing as a team, but the time you spend in personal debriefing could be even more important. Perhaps the greatest single tool in personal debriefing is consistent and intentional journaling. There is no right or wrong way to journal. Some people will write a letter to God. Some people will write a letter to themselves. Regardless of the actual format, it's important to be open and honest with your thoughts and feelings. Take the Psalms as your example. Most of the psalmists recognized that we live in a world where heartache is present, and they fully acknowledged that fact in the way they wrote. Like the psalmists, we shouldn't shy away from processing harsh realities or hard truths. Do not only list the things that you accomplished or the activities that gave you joy. Be honest, too, about your frustrations, sorrows and questions.

As your trip comes to an end, before you go home, spend some time journaling to answer the following questions:

- What three things did you like most about the country where you served? Why?
- What things did you like least? Why?
- What aspects of relating to your team did you enjoy?
- What aspects of relating to your team were challenging?
- What aspects of the work/ministry you participated in were meaningful to you? Why?
- What aspects of the work/ministry you participated in were challenging? Why?
- What did you learn about yourself?
- What did you learn about your relationship with God?
- How would you like your life to be different when you return home?



## Thank You Letter

Following up with your supporters can be helpful in the debriefing process. If possible, try to write a follow-up thank you letter while you are still on the field. Once you return home, you will have a busy schedule. Having a thank you letter already completed can help alleviate a lot of pressure. It is also often easier to write about the trip while the experiences are still fresh.

In writing a thank you letter, be sure to include:

- The activities your team was involved in
- The ways you saw God move
- The things God taught you through the experience
- Your appreciation for the involvement of your supporters
- An invitation to sponsor a child (Offer your team's sponsorship link or [www.fh.org/child](http://www.fh.org/child)).

If you don't have time to write the letter while you're in-country, you may want to take advantage of the long layovers or return flights home to write the letter.

# Sharing Your Experience

You will find that there is no shortage of opportunities to discuss your trip with others upon your return home. It's important to think through these opportunities in advance so when the time arises, you will be able to clearly communicate what's on your heart. The process of preparing for these conversations is also a useful tool in the personal debriefing process.

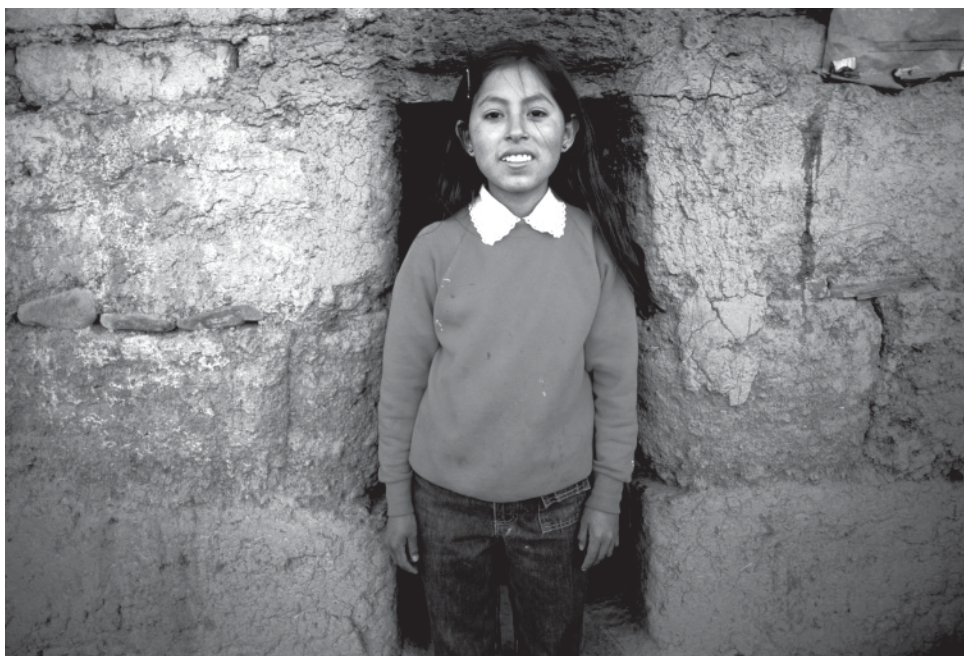
As you prepare for these eventual conversations, recognize that there will be different levels of interest from those you talk with. Some will have casual interest, and others may have such an insatiable level of interest that they can't seem to hear enough about your trip.

Try to identify the single most important thing you learned during your time overseas. It's quite possible that you learned many important lessons, but it's best to single out one or two major items as a starting point. Then briefly explain how you learned these lessons.

Even if someone's interest is small, it's important to recognize that God could use even a seemingly insignificant conversation to plant a seed in someone's heart or mind. If God has presented you with an opportunity (however small that opportunity may appear), it's important not to waste it. While there are countless things you could share about your trip (the big bugs, the different food, the amazing scenery), focus on things that have eternal significance.

Practice the same principle with people who have a higher level of interest about your trip. Think through the ideas that are most meaningful and then use a few situations or stories that help explain those thoughts.

In addition to sharing with individuals, you may have the opportunity to speak to a group of people. When such an opportunity presents itself, remember to resist the urge to simply "wing it." Again, focus on one or two main highlights, and then follow them up with an experience or a story that will best explain your main ideas. Remember that a group's attention span is typically much shorter. Tell a specific story in less than five minutes. Also, take advantage of the audio-video technology, but be sure you have the expertise to use them and that they are functioning properly. Technology can be a great tool, but it can also be a distraction if not used well. End your presentation and conversations with the opportunity for them to sponsor a child. Talk to your team leader about having child sponsorship packets in hand or a link available (such as [www.fh.org/child](http://www.fh.org/child)) to share with interested family and friends.



God will undoubtedly give you opportunities to share your trip experiences, but make sure you take time to prepare. The short-term team experience can be an effective tool for transformation both within the communities we serve as well as in the communities where we live. Preparing for these conversations and being deliberate in debriefing can make a short-term team experience much more effective.

God wants to use you and your experience in ways you've never experienced before. It is possible that this is just the beginning of what God wants to do with your life. Remember that although the trip is over, our mission as Christians should not end. Every day, all of us are surrounded by people in desperate need of a Savior. God has entrusted you with this experience. It's now time for you to answer the question, "Now what?"

## What's Next?

You do not have to commit to becoming a full-time overseas missionary to have a life transformed by your experience overseas. The journey of a thousand miles begins with a single step. Often the biggest mistake people make when returning from a short-term team is not that they want to make changes but that they want to make too many changes at once. It's helpful to set yourself up for success by being

realistic in your goals, recognizing that time and finances are factors. Any change, no matter how small it may be, is significant.

Now is the time to begin considering what the first steps will be. From the list below, select just two next steps that you can commit to when you return home. Or think of two ideas of your own.

**Be Focused on God:**

- Evaluate your personal quiet time. Are there ways it could improve?
- Attend church faithfully and look for ways to serve.
- Pray for Christian brothers and sisters around the world

**Be Informed about Poverty & Global Issues:**

- Read a book about holistic ministry or missions.
- Read articles or magazines about poverty or the area of the world in which you served.
- Share child sponsorship with others.

**Be a Steward of Your Resources:**

- Recognize areas of wastefulness (food, water, time) and look for a better way to manage the resources God has given you.
- Give financially to organizations working with the poor.
- Host a fundraiser for an issue that is important to you.
- See if the company you work for is able to provide a “matching” gift based off the time or resources you invested into this trip (see [www.fh.org/give/matchinggift](http://www.fh.org/give/matchinggift) to learn more).
- Become an FH Child Sponsor. Or if you already are, commit to writing to and praying for your sponsored child more often.
- Commit to being grateful for family and work.

**Serve:**

- Volunteer with a local ministry.
- Befriend a refugee family in your hometown.
- Commit to serving again on a short-term team.
- Consider a life of missions or overseas work.

## Closing Thoughts

We are thankful for your time spent with Food for the Hungry in our mission to walk with churches, leaders and families in overcoming all forms of human poverty. Our hope is that by serving in this community for one to two weeks, your passion has been ignited and your fire fueled to take action.

As you return from this journey, we pray that you continue to be a part of God's story for this community. The best way to do that is through child sponsorship. Will you consider advocating for the children of this community by asking friends, family members or co-workers to sponsor a child? Hebrews 10:24 says, *"And let us consider how we may spur one another on toward love and good deeds."*

Child sponsorship is the greatest way to contribute to the progress of overcoming poverty in a community. Through the relationship with one child, your financial contribution equips families to build a healthy future for their children. By sponsoring a child, you can bring lasting change to a developing community.

We hope that you come away from this experience equipped and engaged in your lifelong advocacy for the poor worldwide!

Again, our hope is that this trip is more than just a pinnacle in your journey to better understand and respond to God's heart for the poor. We trust that this trip has also served as a launching pad for your continued journey to serve the poor in your hometown and abroad. We encourage you to pray and ask God to give you a better understanding of how He may want to use this trip in your life.

# APPENDIX A:

## FH Values

FH's values are derived from our core beliefs. They have a biblical foundation. Ultimately we strive to practice and live out these values, not just in our work, but in all areas of our lives.

### Our Values

1. Christ-Centered
2. Holistic
3. Stewardship
4. Grace
5. Excellence
6. Servanthood

#### **1. Christ-Centered** (see Eph 1:20-23 and Phil. 2:9-11)

- A. Pray over everything we do, looking for what is God's plan.
- B. Practice biblical morality as expressed in Scripture.
- C. Preach the gospel everywhere, by example and word.
- D. Posture ourselves as servant leaders.

#### **2. Holistic** (Luke 2:52, Genesis 1:26, Col. 1:19-20)

- A. Engage with the whole person spiritually, physically, mentally, socially; seeking healing, restoration and redemption in "all things" and in all spheres of society, culture and creation.
- B. Endeavor to serve as catalyst for the Holy Spirit to transform everyone and everything we touch.
- C. Embrace God's call to do justice, love mercy and walk humbly.
- D. End to End; integrating action and reflection (wisdom); thinking systemically from presupposition to practice.

#### **3. Stewardship** (I Chron. 29:10-14; Genesis 2:15, Luke 19:11-27)

- A. Aid all people in discovering and stewarding their God-given resources.
- B. Acknowledge that all people are made in the image of God and therefore:
  - a. Establish safety, security and protection
  - b. Treat all people equally and with transparency
  - c. Encourage, inspire and support those in crisis
  - d. Apply appropriate resources for the right situation



- e. Adapt to achieve balance of efficiency and effectiveness
- f. Accept resources with gratitude
- g. Account through self-evaluation and transparency.

**4. Grace** (see Romans 8:1-4; Ephesians 1:3-10)

- A. Recognize the gift of grace daily.
- B. Rest in the freedom to fail.
- C. Raise and resolve difficult issues.
- D. Repent of sin.
- E. Reach out to accept and forgive one another.
- F. Remember the poor (Galatians 2:10) and our own poverty as an expression for grace (Matthew 5:3; Revelation 3:17).

**5. Excellence** (Colossians 3:17, 23; Exodus 35:30-36:7; Eph. 2:10)

- A. Live and work “Coram Deo” (before the face of God) and to His Glory — every task done with excellence.
- B. Lead and innovate for greater impact.
- C. Lifelong learning for people and the organization.
- D. Listen and respond to needs and requests.
- E. Link and integrate capabilities and strengths.
- F. Learn from best practices.
- G. Line up expectations among stakeholders.

**6. Servanthood** (Mark 10:45; Rom. 1:1; Phil. 1:1; 2:1-11)

- A. Submit to Jesus Christ and one another.
- B. Submit to His example of service (Mark 10:45; Romans 1:1; Philippians 1:1; 2:1).
- C. Submit to His work of redemption.
- D. Submit to His Word.
- E. Submit to His work in transformation of the heart.
- F. Submit to one another, consulting first, then deciding.

For thought: How do these values apply to the work YOU do?

# APPENDIX B:

## Packing List

This packing list is a general guide reflecting the most common items needed for short-term team members. Be sure to ask your team leader if there are other specifications for the country and community where you will be serving.

### Documents

- Alternative photo ID (driver's License)
- Cash for souvenirs (crisp, new \$20 bills)
- Insurance card
- Passport and color copy of your passport
- Plane tickets / flight confirmation

### Other Essentials

- Any prescriptions you will need while traveling or while in-country
- Bible
- Book to read or activities to do on the plane
- Journal and pen
- Teams Training Manual
- Vitamins

### Clothing

- Swimsuit (For women, 1-piece suit or board shorts/tank top)
- 3 - 4 pairs of loose-fitting pants for work days
- 5 loose-fitting T-shirts for work days (women — no low-cut tops)
- 1 sweatshirt or jacket for cooler climate
- Socks and undergarments
- 1-2 nice outfits for church services or special functions (below-knee skirts or dresses for women; khakis and polo/button-up shirts for men)

### Toiletries

- Baby wipes
- Body soap and washcloth
- Brush or comb
- Lip balm
- Contact lens supplies (We recommend bringing glasses or an extra pair of contacts)
- Deodorant
- Extra toilet paper or facial tissue
- Hand sanitizer
- Insect repellent
- Lotion
- Manicure kit
- Personal first-aid kit
- Cotton swabs
- Razor and shaving cream
- Safety pins
- Shampoo and conditioner
- Sunglasses and/or hat
- Sunscreen
- Toothbrush and toothpaste

### **Miscellaneous**

- A small photo album with a postcard or two from your hometown, pictures of your family, friends, possibly your church, workplace, pets. You will be able to share about your life and tell your story with the pictures.
- Battery-operated alarm clock
- Camera (and adapter/converter for charging)
- Close-toed shoes
- Day pack
- Extra Ziploc bags (small and large)
- Flashlight
- Healthy snacks like peanut butter, protein bars, dried fruit, trail mix or “comfort” snacks
- Small bags to separate dirty laundry from the clean clothes in your suitcase
- Powdered Gatorade or Emergen-C packs
- Sandals
- Umbrella
- Water bottle

### **What Not to Bring**

- Expensive electronics
- Expensive jewelry and/or large, noticeable jewelry

#### *Packing Tip:*

*Lay out everything you think you need for your trip and leave 30 percent of it at home!*

# APPENDIX C:

## Safety & Security

### U.S. Embassy Registration

The U.S. Embassy offers a free registration service for individuals and groups traveling outside of the United States. Your team leader has been asked to register the team as a group in the Smart Traveler program. If you would like to learn more about the Smart Traveler Enrollment Program, visit: <https://step.state.gov/step/>.

### International Medical Insurance

All team members are required to carry international medical insurance. Food for the Hungry will organize coverage for all team members before departure. This coverage will provide the following:

- Medical coverage for sickness and accident
- Evacuation coverage
- Repatriation

Before your trip, request a copy of the insurance card from your team leader. Read the coverage information so that you understand exactly what is covered in case of emergency.

### Safety Precautions

Many of our field staff work in difficult and sometimes dangerous situations. While we cannot ensure absolute safety, we do everything we can to minimize the risks that staff and visiting teams face. We know that God is our strong tower and refuge. Matthew 6 illustrates God's care for the birds and the lilies and the grass on the field. At the same time, He assures us that we are much more valuable than them. We don't need to worry or be afraid because God is our protector. However, He also has given us wisdom to plan carefully in order to minimize, if not totally prevent, any potential risks to our safety and well-being.

The key to your safety is listening to your team leader and the Food for the Hungry staff in your host country. Listen to all instructions and always stay with the team. Don't consider rules to be optional, or you will put yourself and your team at risk. The FH staff are well aware of the situation in your host country. If a country or region is unsafe for travel, Food for the Hungry will not send a team there.

Just like when traveling in any city in the U.S., there is always the possibility for petty crimes in places where your host may take you to shop or visit. Here are some preventive measures to consider when traveling or visiting tourist spots:

- Always know where you are going and act accordingly. Radiate confidence, yet be discreet and unassuming. Avoid pulling out maps in public places as it immediately identifies you as a visitor.
- Tourist areas are a magnet for criminals. Avoid looking like a tourist — you don't want to attract attention to yourself and stand out in such a way that makes you an easy target for pickpockets and swindlers. Bringing a camera to the host country is not a problem. Just don't show it off when you're in large crowds.
- Thieves often work in pairs, using distraction as their basic ploy. Be alert in crowded areas.
- Carry only a small amount of money and wear a cheap watch so that should a thief demand them, you can part with them easily. Do not put all your cash in one bag or pocket, but divide it up into different bags.
- Keep an eye on your luggage and possessions when in transit. Don't leave your bag and assume that someone else will look after it.
- Carry a list of emergency names, addresses and phone numbers just in case you get separated from the group. All team members should receive this list upon entering their host country.
- Carry a photocopy of your passport in a different place than the original.
- Do not hesitate to call attention to yourself if you are in danger.
- Airport security is often tighter in developing countries. This is not a place to play around. Do not take pictures when going through customs.

## Security Plans

Food for the Hungry has a global safety and security policy that will be followed in the event of an emergency. If something were to happen during your visit, this is the plan that would be followed to ensure a safe evacuation of staff and team members.

## Abduction and Ransom

In the event of a hostage situation, Food for the Hungry will follow the global safety and security policy. Every effort will be made to work with the appropriate authorities to facilitate the release of captured people. Food for the Hungry maintains a no-ransom policy in dealing with terrorists or abductors.



# THANK YOU!

We are grateful for your service to God and to the communities that Food for the Hungry serves.

We hope you have found this manual to be useful in your short-term team experience. You are welcome to download the manual as a PDF at [www.fhteam.org](http://www.fhteam.org). On the website, you'll also find instructions for ordering printed copies.

Do you have feedback or questions for Food for the Hungry after your short-term team? Below are several ways to get in touch with us. We'd love to hear from you!

If you had a great experience, we would be honored if you would tell others about the opportunity to serve with us. You can learn more about short-term teams and begin the application process on our website.

Mission trips: [www.fh.org/missions](http://www.fh.org/missions)

Church partnerships: [www.fh.org/partnership](http://www.fh.org/partnership)

Food for the Hungry  
Attn: Church Engagement  
1224 E Washington St  
Phoenix, AZ 85034

Email: [teams@fh.org](mailto:teams@fh.org)

Phone: (800) 248-6437



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