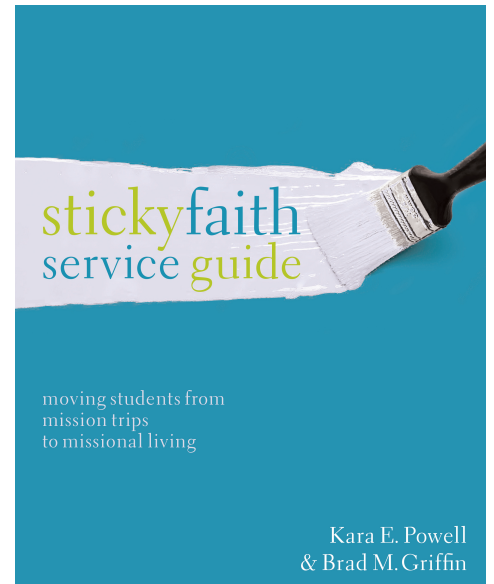
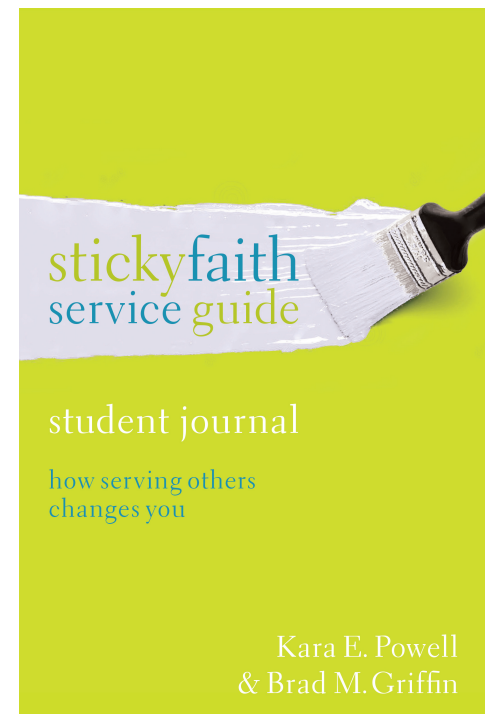


BUY STICKY FAITH SERVICE GUIDE



**BUY STICKY FAITH SERVICE GUIDE,
STUDENT JOURNAL**



I find that missions are consistently the best and the worst programs we offer in youth ministry. The potential for transformation and kingdom impact is palpably real, but the hidden curriculums of self-actualization, pity and judgment, and tourism too often turn what could be beautiful and good into a narcissistic mush. How wonderful to have a research-based guide to avoiding the worst of what short-term missions can be, and leaning into the best.

Mark Oestreicher, Partner, the Youth Cartel

Short-term trips have massive potential to make long-term impact, especially when combined with thoughtful planning and preparation. *Sticky Faith Service Guide* offers the most practical and thorough advice on equipping teams for effective service that I've ever seen. Team leaders and participants, you don't want to miss out on the many ways that this outstanding book can help make your next trip a life-changing experience.

Peter Greer, president & CEO of HOPE International and coauthor of *Mission Drift*

Sticky Faith Service Guide creates an engaging, accessible guide to maximize the transformative impact of youths' journey on short-term mission trips. Based on years of experience coaching youth leaders, solid theology, cross-cultural sensitivity, and rich insights into spiritual formation—this resource will deliver for groups what it promises: short-term service trips being translated into long-term change. Mission trips can be integral to the spiritual growth and discipleship of young adults, shaping their vision and vocation for life. Not to invest the time required for this before, during, and after the trip risks squandering that opportunity. I warmly recommend this resource as a ready-made guide for leaders and youth to make the most for the kingdom of their short-term service.

Tim Dearborn, Fuller Theological Seminary; author, *Short-Term Missions Workbook: From Mission Tourists to Global Citizens*

As an urban youth ministry practitioner, I have used mission trips to fortify my students in middle and high school. The challenge of maintaining a long-term lesson from a short-term trip is multifaceted. Like superglue, we must apply intentional pressure in multiple forms if we expect the faith of our students to bond to their lives. This book and student journal provide multiple ways for youth leaders to facilitate this process before, during, and after the trip. Youth leaders will embrace this material as another gift of information from the Sticky Faith family.

Virginia Ward, Director of Leadership and Mentored Ministry Initiatives, Gordon-Conwell Theological Seminary

This book is the definitive guide to leading service projects and mission trips in youth groups. With proven practical ideas built from the best research, Dr. Kara Powell and Brad Griffin provide youth workers with the understanding and tools necessary for helping spiritual growth “stick” in the lives of young people. This is my new recommended guide for youth workers who want to lead mission trips that make a difference in their students’ lives.

Terry Linhart, professor of Christian Ministries, Bethel College—Indiana

What an incredible resource for churches and families. When I think about things I need to help students see and understand their unique abilities to change cycles of injustice in the world, I think about tools I can use to affirm their discoveries. This book affirms and guides the influence of the families and ministries while giving leaders practical help to move beyond thinking “service projects” to practicing justice in compassionate and sustainable ways. Every youth ministry and family would benefit from this read. Love it!

Brooklyn Lindsey, youth minister; Justice Advocate, The Justice Movement

Research findings on the long-term impact of short-term missions work is incredibly disheartening. Kara Powell and Brad Griffin have given the short-term missions world a thoughtful, practical, creative, and engaging toolbox of resources to help leaders and participants more effectively serve real world needs and address underlying causes, while being personally transformed in the process. This will be my number one go-to resource for equipping youth *and* adult workers tasked with the privilege and responsibility of leading short-term mission trips and local outreaches.

Rich Van Pelt, Senior Director, Ministry Relationships
& Partner Development, Compassion International

stickyfaith service guide

moving students from
mission trips
to missional living

Kara Powell
& Brad M. Griffin



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Sticky Faith Service Guide

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KEY TO ICONS



Essential



Before



Scripture



During



One-Day



After



Rookie



Have More Time?



Devotion-Friendly



Information
(sidebars, callouts)



Veteran



Middle School

CHAPTER ONE

INITIAL STEPS

GETTING THE MOST OUT OF YOUR SERVICE TRIP OR LOCAL PROJECT

YOUR SUMMER MISSION TRIP TO MEXICO is four months away. Your Saturday breakfast for families who are homeless is four weeks away. Your talk on the importance of service is four days away.

This book is for you.

If you're like most youth workers, you want your students to get a taste of service that leaves them hungering for more. Because you know service changes people, your ministry calendar offers a buffet of opportunities—a short-term mission trip here and a half-day convalescent home visit there. But if you're honest with yourself, you sometimes wonder if your students are feasting on all God offers or merely scraping up the crumbs.

You're not alone. About one-third of US congregations sponsor international mission trips each year, sending over 1.6 million churchgoers overseas.¹ But does the impact of these trips *stick*? Recent research suggests service trips and experiences might not produce the spiritual and relational “bang” we expect—at least not in the long term. Consider these research findings:

- The explosive growth in the number of short-term mission trips among both young people and adults has *not* been accompanied by similarly explosive growth in the number of career missionaries.
- Participating in a service trip does not seem to reduce participants' tendencies toward materialism.²
- It's not clear whether participation in service trips causes participants to give more money to alleviate poverty once life returns to “normal.”³
- Fewer local congregations and their individual attendees are serving the poor. One study found that those who reported having participated in “any human service projects in the past twelve months” declined around 8 percent over the past half decade.⁴

ARE WE MAKING A DIFFERENCE?

Given the mandate throughout Scripture to care for the poor, believers' commitment to serving people in impoverished communities is admirable. And on some level, largely thanks to the work of global development nongovernmental organizations, extreme poverty around the world is decreasing. Over the past three decades, the percentage of people in the developing world living on less than \$1.25 a day has dropped by 25 percent. While that's something to celebrate, there are still 1.9 billion people living in extreme poverty.⁵

Even more powerful than these statistics are the real faces, names, and stories of those who are impacted by poverty. Giving our young people a chance to interact with real people and real challenges is part of what is so powerful about short-term service trips. But most service trips away from home—whether domestic or international—also tend to create an aura of what's been called *mission tourism*. We want to see and experience local culture, but we can easily romanticize the poor and make them objects for our own growth or, worse, the targets of consumer experiences that make us feel like “good Christians.” Research suggests that our trips could be far more helpful if we focused less on “doing” and more on listening and building relationships, and stepped up our intentionality in what happens post-trip.⁶

Experts Steve Corbett and Brian Fikkert critique the majority of short-term work as being too focused on “crisis relief” types of

projects in communities where what's really needed is help with rehabilitation or community development. North American congregations are often too impatient and controlling to enter into the messier relationships and processes that *help* without *hurting*.⁷ Along the same lines, urban ministry veteran Robert Lupton notes, “Our memory is short when recovery is long. We respond with immediacy to desperate circumstances but often are unable to shift from crisis relief to the more complex work of long-term development.”⁸ Sadly, short-term teams may not be willing to listen to local voices when more thoughtful rebuilding strategies are needed.

We also tend to create work where work isn't needed. Lupton notes some of the more grievous examples from short-term missions teams: “like the wall built on an orphanage soccer field in Brazil that had to be torn down after visitors left. Or the church in Mexico that was painted six times during one summer by six different mission groups. Or the church in Ecuador built by volunteers that was never used as a church because the community had no need for it.”⁹

Why do things like this happen? If we are really honest, many of us do service trips not because of their benefits for those we serve but because we believe they transform our students. While that's understandable, it makes us all the more likely to unintentionally exploit the poor for the sake of our own spiritual growth, which is an injustice in itself.



To find out more about research-based resources from the Fuller Youth Institute or to sign up for the free *FYI E-Journal*, visit fulleryouthinstitute.org.

THE GOOD NEWS IS ALL THE BETTER

As we come to terms with the bad news that our service is less transformative than we would hope, we become more eager for tools that help us make a deeper impact on our students and our world. We have been addressing this need for the past decade at the Fuller Youth Institute (FYI). A few years back, our FYI team collaborated with David Livermore of the Cultural Intelligence Center and Terry Linhart of Bethel College (Indiana) to convene two summits with short-term mission and youth ministry experts.¹⁰ Building on our exploration of deep theological and sociological questions of the role of justice in our faith and ministry practices,¹¹ we set out to answer tough questions like these:

- How do we move service beyond spiritual tourism?
- How can our service work be part of God's kingdom justice?
- What are the most important theological threads that should weave their way through our service?
- How does service contribute to teenagers' identity development?

- What does it look like to transform rhetoric into true reciprocal partnership with those we're serving?

With the help of some sharp minds and a lot of prayer, we wrestled with those questions and tried to pin down at least a few answers. Those answers were translated into a host of learning activities that were field-tested by youth leaders and their students across the country and originally published as *Deep Justice Journeys*.

What's more, we simultaneously have been working for nearly a decade on a research initiative that morphed into a movement called Sticky Faith (see stickyfaith.org for a summary of Sticky Faith and hundreds of free resources). We explored why one out of every two youth group graduates walks away from faith after high school, and what families and congregations can do to turn that tide. One of our discoveries is that service—both locally and away from home—is correlated with lasting faith in young people.

Here's more good news: the students in our study told us *they want to serve even more*. We asked graduating high school seniors what they wished they'd had more of in youth group. Of the thirteen options we provided, their second and third top choices were mission trips and service projects (time for deep conversation was first).

Along a similar vein, 60 percent of the seniors we surveyed were motivated to come to youth group because of the ways youth group has helped them learn to serve.

In the midst of students' desire to serve, we also found that that desire is more likely

to become a reality when service hits close to home. It needs to be in the home *literally*—as we invite parents to exemplify by encouraging and participating with their own kids in righting wrongs around them. It needs to hit close to home *thematically*—as we help teenagers understand how particular injustices relate to their lives. It needs to hit home *personally*—as we expose young people to real individuals who have been oppressed, thereby giving injustice a face and a name. And our acts of compassion need to hit home *relationally*—as we help them serve others in partnership with their friends.¹²

As gang worker Father Gregory Boyle writes, “Serving others is good. It’s a start. But it’s just the hallway that leads to the Grand Ballroom.”¹³ That grand ballroom is one where we see others as our brothers and sisters and work side by side for kingdom purposes. And that’s the ballroom we want to lead our students into when we plan out our long-term service and mission strategy.

Based on our work with churches implementing Sticky Faith and Deep Justice principles over the past several years, we revised the book you have in your hands and also redeveloped a parallel student journal.

THE MODEL IN THE DRIVER’S SEAT

As we researched what helps service stick, one theme repeatedly emerged everywhere we looked: We need to do a better job of walking with students before, during, and after their mission experience.¹⁴

Let’s be honest. Our “preparation” before

the usual short-term mission trip often consists of M&Ms: money and medical releases. Our “reflection” during the trip boils down to a few minutes of prayer requests before our team tumbles into bed exhausted. And our “debrief” after we get home is little more than organizing the media show and the testimonies to share in “big church.” While these steps are good, they’re not enough for the kind of impact we hope for.

If we want greater transformation, we need a completely different time frame for our service. Perhaps instead of viewing a weekend trip to work with homeless people in the inner city as a three-day commitment, we need to view it as a three-month process. Instead of looking at a week in the Dominican Republic as seven days, we need to think of it as a seven-month journey. Instead of thinking of service as discrete chunks of time we slide in and around the rest of what we do in youth ministry, it’s time to revise our schedule to give service a more organic ebb and flow.

WHAT DO WE DO WITH ALL THAT TIME?

So what do we do with those extra weeks before and after our service experience? And how do we squeeze every ounce of impact out of the time we spend doing this important work?

The many hands and brains that have poured into this curriculum recommend an experiential education framework originally proposed by Laura Joplin¹⁵ and later modified and tested by Terry Linhart¹⁶ on youth ministry trips.

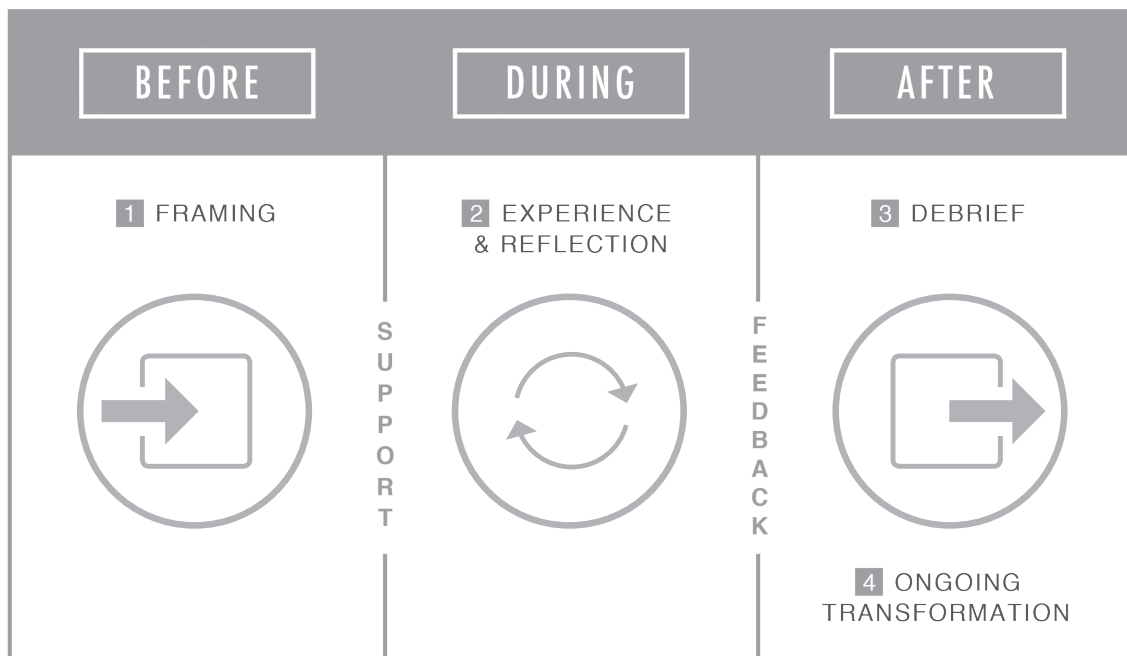
THE STICKY FAITH SERVICE MODEL


STEP 1. BEFORE: Framing

A successful service or mission experience starts when we help students *frame* the sometimes mind-blowing and other times menial experiences that await them. Getting ready for a mission experience involves much more than just helping them raise money, learn a drama, or know what to pack. Research indicates that *our job as youth workers is to facilitate a series of gatherings and events that prepare students emotionally, mentally, spiritually, and relationally for what lies ahead.* If we don't, we're cheating them out of all God has for them.

During this framing time, you might want to nudge your students to start journaling about their thoughts and feelings as they think about what lies ahead, and the *Sticky Faith Service Guide Student Journal* is designed to help you do just that.

Admittedly, getting students to show up for pre-work can be a challenge. It might require a major paradigm shift for your ministry since students and families aren't used to doing much "pre-work" for church-based projects. Hopefully the activities in this book can help with that framing, but don't be surprised if buy-in doesn't happen right away. Note that you will likely need to do a fair amount of framing for the *adults* participating in the experience as well, so they can lead the way in modeling trip preparation.



 **STEP 2. DURING:**
Experience and Reflection

The main component in students’ learning during their actual service is the cycle of *experience and reflection*. In this ongoing feedback loop, you and your students are placed in situations and activities that purposefully stretch you. Maybe you’ll use new skill muscles in a cross-cultural setting unfamiliar to you. Or your group will get tired, cranky, and hungry—and the glue that has united your team up to this point will start to dissolve.

Whatever young people are experiencing, they are constantly assigning meaning. Though they may be unconscious of it, your teenagers are continually engaged in a highly personal, ongoing “conversation” in their own minds about who they are in relation to themselves, others, and God.


The barrage of experiences on a typical service adventure comes so fast and furious that participants often feel as if they’re sprinting through a museum, only barely viewing its masterpieces out of the corners of their eyes. As leaders, *our job is to give space for both students and adults to catch their breath and ask questions that help decipher the deep meaning behind their observations, thoughts, and feelings.*

If you are serving with students who struggle to process their feelings and experiences (can anyone say “middle school boys?”), then your first attempts to help young people reflect on their experiences may get just a few bites of conversation. Answers may range from “I don’t know” to “What he said.” That’s okay. Sometimes it takes months—or

years—to get to the point where students are able to truly join in the reflection. In the meantime, we have the opportunity to model patient listening and simply being there with them. Further, adults who model their own meaning-making process help young people participate in it more fully when they’re ready.

 **STEP 3. AFTER:**
Debrief

At the end of your trip, as your students’ minds and your ministry’s minivans are starting to head home, you’ve now entered the third step: *debrief*. Maybe it’s the last day of your trip as you take a bit of time to relax and have fun. Or perhaps it’s when you hit a coffee shop together right after you’ve visited patients at the local children’s hospital. Either way, the goal is to gather your team together just after the “work” is completed to start thinking about the even harder work of long-term change.

 **STEP 4. AFTER:**
Ongoing Transformation

For our short-term work to translate into impact that sticks over the long haul, we need more than just one touch point following our service. If most youth groups lack an effective pre-service framing time, even more have difficulty facilitating proper *ongoing transformation*. Two realities fight against effective learning transfer. First, most of the significant growth in a service experience takes place in an environment very different from the home communities of students. Second, the students themselves don’t know how to translate the learning to their own

lives. That's why we need to help them connect the dots between having lunch with a homeless man in Detroit and having lunch with a new kid in their school cafeteria one month later.

THROUGH IT ALL: SUPPORT AND FEEDBACK

Right about now, this is probably sounding like a lot of work. You're right. But it's not work you should do alone. In order to facilitate the experience-and-reflection cycle, our students need to be surrounded by walls of *support and feedback*. While these two expressions of care are vital throughout the process, their importance peaks during the time you're actually serving. Support and feedback are such sticky factors that we've devoted chapter 2 of this book to helping you develop this philosophy and a great support structure.

You might assume support and feedback would flow most naturally from the other adults and students on your team. While that is often true, the best networks stretch far beyond the immediate team. Research shows a strong correlation between individuals' success in a cross-cultural experience and the emotional and tangible support they receive from friends and family at home. Be sure you're building a support team to hold up the team members who are serving. Support can include the financial, logistical, and emotional assistance provided by a sending church, denomination group, or short-term missions agency. Plus, let's not forget support from the people in the community we're serving. Many of them can wrap your students in the type of

love that both comforts and convicts.

One primary purpose of such feedback is to nudge group members beyond their initial conclusions into deeper insights. For example, your group may be serving in an under-resourced community plagued by poverty. While serving, students may notice a lot of people smiling at them. The "fast" conclusion can be, "Even without much money or stuff, these people are happy." Are they? Maybe—but maybe not. Perhaps the locals are simply being polite, just as you would be if you were hosting newcomers. Whatever the case, proper feedback helps us avoid settling for the superficial or becoming knee-jerk experts.

STICKY FAITH SERVICE: NAVIGATING THE ROAD

If the model we've just outlined is in the driver's seat, the following assumptions can help you navigate the road—pointing out when your group should turn left, when you should turn right, and when you should make a U-turn and head in the opposite direction:

1. *As your students serve, they have opportunities to learn about themselves, their youth group, their God, and their world.* Because of this, both this leader's manual and the student journal work through the steps of before, during, and after in three dimensions: *God and Me*, *God and Us* (meaning the youth group), and *God and Locals* (meaning the people we serve and those who live in our host community). So you can pick and choose exercises that help students grow in their understanding of their lives, their youth group, and their role as world Christians.



We've included a session to help you discuss support and feedback with your team, called "If You're Happy and You Know It . . . Smile," on pages 137–139.

2. *A good curriculum is easy to use, but it's also customizable.* After all, we know students, but we don't know *your* students. We know something about service, but we don't know all the details about *your* upcoming adventure. While we've given you these learning exercises in an order that feels logical to us and that worked well for the youth groups that tested this curriculum, you might want to pick and choose items off the menu in a different order. You're the expert on the young people and families in your community, and these resources are designed so you can adapt them to what God is doing in and through your service.

Further, we learned from the first edition of this resource that all kinds of teams beyond church-based youth ministries found these tools helpful: college groups, Christian schools, adult mission teams, families, and parachurch ministries. Please adapt the language used here as necessary for your unique context.

3. *The stickiest projects help students move past service that addresses symptoms in order to examine the justice issues that might be the root causes of the needs they are addressing.* Here's one way to think of the difference between service and justice: we *serve* when we give food to people in need; we *engage in justice* when we address why people don't have the food they need, and

then work with those people to change the situation so they can get the food they need in the future. We want to help the students in our ministries dive past service into the deeper, and often murkier, waters of justice—into places where they can find lasting solutions to systemic problems. Suburban, urban, rural, or something in between, our prayer is that this curriculum helps your ministry name the injustices around you so you can unearth the hope and freedom Jesus offers to the world. If you want to frame this difference with your students right at the start, see "Parable of the Cracked Roads" on pages 76–81.

4. *Thoughtful ministries engage in "cultural intelligence" as they serve.* Virtually every service trip involves cross-cultural relationships in which you interact with people from a different background, ethnicity, geography, or economic status (or sometimes all of those combined). As described by expert Dr. David Livermore, one of the contributors to this curriculum, cultural intelligence (or CQ) assumes that you and your students are constantly engaging in a process of observing and responding to cultural cues and encounters. Similar to IQ or EQ (emotional intelligence), your group's CQ is strengthened by the God and Locals exercises that help you reach across cultural gaps in ways that are appropriate, respectful, and even—dare we dream?—transformative.¹⁷

5. *Wise youth leaders know why their students are involved in service and justice work.* Before you ask yourself the important questions (What do we want to do? Where do we want to do it? And how in the world are we going to pay for

it?), there's a more fundamental question you need to tackle: *Why are you involving your youth ministry in service and justice work?* Because you've always done it? Because other youth ministries do it? Because your students/church leaders/parents/bosses/deacons expect you to do it? Because Jesus expects you to do it? Because your own life was impacted by service and justice work when you were a teenager? Because you want to stretch your students? Because you want your students to be exposed to the multicultural reality of our world today? Take some time, both on your own and in conversation with the other adults and students on your team, to prayerfully prioritize the main reasons you feel called to go. (Here's some good news: The learning activity "Why Go?" on p. 62 helps you and your team pinpoint in just a single sentence why you're doing this work.)

6. *The young people who really "get" service and compassionate action usually have families who get it.* Parents generally have more influence with students than youth workers do. In fact, one major Sticky Faith principle is that parents tend to be the most significant influence on their kids' faith, *even through adolescence*. Because of that, chapter 3 offers tips for engaging parents who aren't going on the trip, and chapter 4 offers ideas for including parents and whole families in your actual service. Research shows that families who serve together grow in faith together in a host of other ways as well.¹⁸ As leaders, we are in a unique position to create contexts for students and parents to serve side by side.

7. *Service is a church family affair.* The church family also has an important part to play in

students' service. Your church is more than just an audience for your post-trip slide show, or a group to hit up for money. Sticky Faith research reveals the power of intergenerational relationships in the faith development of young people, and we've gathered a host of great ideas from dozens of churches who are involving other generations in support and even the service itself. We hope you consider, and then implement, some of these proven ideas from chapters 5 and 6 with your whole church.

8. *Don't underestimate the power of partnership.* Many youth ministries have found that effective partnerships make the difference between a *good* service experience and a *great* service experience. While much of this book explores how to develop a true partnership with the people you're serving, a second important partner many youth ministries rely on is a short-term missions agency that helps coordinate the trip. Consider the values, theology, ministry philosophy (with your team and with the local community), staff support, longevity in the community, and participant costs as you choose. To find out more about how to select an agency partner wisely, check out the Seven US Standards of Excellence in Short-Term Mission at soe.org/explore/the-7-standards/.

9. *Consider the terms we use as we talk about all of this.* As we developed and tested this curriculum, we realized there are some inherent problems with the terminology we often use to describe our efforts. Here are some questions that just wouldn't go away:

- As we move beyond service to justice, what verbs in addition to *serve* can we use to describe what we do? (“To just” isn’t a verb.)
- Does the word *serve* imply some sort of unequal need? In other words, does such language suggest that the people doing the service are somehow subtly superior to those who receive the service? Does “shared work” translate well?
- Does the designation “short-term mission trip” contradict a more holistic vision for viewing mission or missional living as a lifestyle?
- How do we talk about the people in the communities where we’re serving? We commonly use the terms *locals* and *hosts* in this curriculum, but in no way do we mean *locals* to be pejorative. So if in your particular context that term comes across negatively, please swap it out for a better one.

In the midst of these tensions, we’ve tried our best to use language that is both clear and accurate. We’re not sure we always succeeded. Please adapt according to your own context and convictions.

BUT DOES IT WORK?

You may be wondering by now whether all of this work will pay off. Does more intentional investment before, during, and after your service really make a difference in students’ lives? While we have not conducted longitudinal research ourselves on this question,

the research within the service learning field backs the Sticky Faith Before-During-After Service Model we’re using here. What’s more, Diana Garland and a team of Baylor researchers explored faith transformation related to service and found the following factors to be closely related to faith maturity:¹⁹

1. Volunteers are well prepared ahead of time.
2. The service experience provides opportunity for a relationship to grow between those serving and those served.
3. The approach is “doing with,” not just “doing for” recipients—asking for their input as well as serving side by side.
4. Working with those who are different stretches volunteers’ empathy and compassion muscles.
5. Volunteers grow by working through conflicts rather than quitting.
6. Volunteers feel challenged and that their gifts are used well.
7. Leaders make time afterward for reflection and debrief.

Good news: these factors sound a lot like the values that guide the ethos of this project and the specific exercises you will find ahead.

CREATE YOUR OWN PLAN: HOW TO GET THE MOST OUT OF THIS TOOL

Now we’re handing the keys over to you. How do you get the most out of the pages that follow?

1. *Give your students time and space for their own reflection before, during, and after your work.* Based on the feedback we have received from

youth workers, we developed the *Sticky Faith Service Guide Student Journal* as a companion piece to this leader's manual. The journal gives your students an easy space and place to reflect and respond during their personal devotions or in the midst of your team discussions. Plus, your students are much more likely to keep their journals for years to come than they are a stack of handouts. Many—but not all—of the exercises in this guide have parallel reflection exercises in the journal.

2. *Schedule time to meet with your group before, during, and after you serve.* Don't skimp on this. Even if it means you do two fewer Bible studies or three fewer worship team practices, you and your students will be better off if you give yourself plenty of time to frame, discuss, and debrief your service. We suggest that you plan out the dates and times of *all* of your before, during, and after meetings at the same time you plan the dates of the actual experience.

When we tested this curriculum with youth ministries around the country, a consistent theme in leaders' feedback was that they weren't used to scheduling meetings *after* their work experiences. But when leaders made the effort to meet with their students afterward, they felt the seeds God had planted during the actual service went deeper and bore greater fruit.

If you're planning a one-week trip to an urban community two hours away, your journey time frame might look something like this:

BEFORE	DURING	AFTER
three months	one week	three months









If you're planning a three-hour visit to the local rescue mission, your time frame might look more like this:

BEFORE	DURING	AFTER
one hour	three hours	one hour

By now, you might be wondering if the Sticky Faith Service Model is something you progress through *once* during the many months involved in your service experience or if it's something that you progress through *many times*. The answer is *both*. Part of the beauty of the Sticky Faith Service Model is that you can walk through it in a morning, in a week, or during a year-long emphasis on service or missions. We hope you will use this approach over and over again, and that there are enough exercises in this guide to help you for the next few seasons of service with your ministry.

3. *Tentatively plan the exercises you'll do during those meetings, being sensitive to the various topics and codes for each exercise.* To help you organize your teaching, we've done a bit of organizing for you already:

- *God and Me, God and Us, God and Locals.* We've already told you about these three content categories that weave their way throughout the entire book. In general, try to emphasize all three categories roughly equally. For instance, if you have three sessions before a trip, try to choose one from each category of Me, Us, and Locals. Then do the same during the trip and after.

- *The Order of the Exercises.* The exercises placed earlier in each section of the book (Before, During, and After) often lay groundwork for future exercises. Since you probably won't be able to complete all the exercises in any one section during a single experience, you might want to focus your attention on those placed first. But obviously, you know your students and your project better than we do, so please flip through all the exercises before  zeroing in. We've marked some as essential, because if you have to choose to do only one or two, we think these are the most critical.
- *Time.* Most exercises can be done in twenty to forty-five minutes, assuming you are working these discussions into meetings that require other elements. For those of you who prefer longer discussions, we've marked additional ideas as "Have More Time?" 
- *Integrating Scripture.* Some exercises center more on Scripture or incorporate some level of engagement with a Bible passage.  We've indicated these with a Scripture icon.
- *One-Day Projects.* If you are incorporating one or more of these exercises into a local half- or whole-day service project, please  look for the One-Day symbol for ideas you can use without a "trip."
- *Devotion Friendly.* Since many of you will want to lead daily group devotions with your students or give them time with God on their own, we've marked several  exercises in the During section with this icon that can easily be used for this purpose. If your students are using the *Sticky Faith Service Guide Student Journal*, you can direct them to exercises for their personal reflection or group discussion. We've given you a list of these exercises on page 117 near the beginning of the During section. Otherwise, you will probably need to give some verbal instructions, make copies of the handouts in this book, and/or point students to the relevant Scripture passages so they can reflect and pray on their own.
- *Rookies and Veterans.* Some of these sessions  are better suited for less experienced students and teams,  while others may be better for seasoned veterans. Similarly, if you are leading a middle school group, we have noted some sessions as particularly  friendly for younger students. Look for the middle school symbol.

We are thrilled to navigate these journeys into service, compassion, mission, and justice-seeking with you. We can't wait to hear how God leads you and your team, so please share your stories with us at fyi@fuller.edu.



In the *Sticky Faith Service Guide Student Journal*, we have provided a number of additional options for your students to journal, including both guided exercises and blank pages. These can be used for morning or midday personal devotion time, evening quiet reflection before bed, or whenever you'd prefer based on your schedule. Specifically, here are the options that are ideal for participants' individual reflection times:



BEFORE

- "My Gifts"



DURING

- "Daily Journal" (Five days of journal entries based on daily reflection questions)
- "Your Kingdom Come"
- "Remaining in Christ"
- "Prayer of Review"



AFTER: DEBRIEF

- "Reflect Back"
- "Initial Debrief: Sharing the Highlights"
- "Sharing the Journey"



AFTER: ONGOING TRANSFORMATION

- "Paying Attention to the Presence of God"
- "What Now?"
- "Extra Journaling" (additional pages at the end of the *Student Journal*)

Other *Student Journal* entries are designed to be used with the group sessions included in this manual but could also be treated as stand-alone journaling and reflection exercises.