

UNIVERZA V LJUBLJANI
FAKULTETA ZA DRUŽBENE VEDE

Tatjana Čeh

MISIJONARJI V SLOVENIJI
Primerjava Cerkev Jezusa Kristusa svetih iz poslednjih dni
in krščanskega društva Novo Življenje

Diplomsko delo

Ljubljana 2007

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Mentor: doc. dr. Aleš Črnič

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ZAHVALA

Na prvem mestu bi se rada zahvalila staršem, ker so mi od malih nog privzgjali občutek za pomembnost izobrazbe in mi študij tudi omogočili.

Za prijateljsko in strokovno pomoč, tako v času študija kot pri nastajanju tega dela, se zahvaljujem Teji. Hvala tudi Mitju, Daši, Mateju, Sonji, Simoni in Andražu.

Posebna zahvala pa je namenjena mojemu mentorju
in odličnemu motivatorju doc. dr. Alešu Črničju.

MISIJONARJI V SLOVENIJI
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Področje novih religijskih gibanj je slabo raziskano tako v svetu kot tudi v Sloveniji. V diplomski nalogi se osredotočam na dve novi religijski gibanji in sicer na Cerkev Jezusa Kristusa svetih iz poslednjih dni (mormoni) in krščansko društvo Novo Življenje. Predstavila bom njihov nastanek, razvoj in doktrino ter jih umestila v obstoječe modele novih religijskih gibanj. Moje ožje področje zanimanja je misijonarsko delo obeh skupin v Sloveniji. Zaradi redkosti pojava sta bili uporabljeni metodi opazovanje z udeležbo, izvedenih pa je bilo tudi devet strukturiranih intervjujev z misijonarji. Opravljeni so bili tako v času misije v Sloveniji (štiri) kot tudi z že vrnjenimi misijonarji v ZDA (pet). Izvedena je bila primerjava misij na področju utemeljitve in ciljev misijonarskega dela, postopku prijave, izboru dežele in trajanju misije, načinu priprav na misijo, financiranja, način dela, precejšnja pozornost pa je bila namenjena tudi osebnim izkušnjam misijonarjev. Pod vprašaj sem postavila tudi (ne)uspešnost opazovanih skupin in iskala dejavnike, ki k temu prispevajo.

Ključne besede: Misijonarji, Mormoni, Novo Življenje, nova religijska gibanja.

MISSIONARIES IN SLOVENIA
Comparison of The Church of Jesus Christ Latter-day Saints
and christian society New Life

The field of new religious movements is badly researched as in the world as well in Slovenia. My diploma concentrates on two new religious movements: The Church of Jesus Christ Latter-day Saints (Mormons) and christian society New Life. The paper presents their rise, developments and doctrine. Furthermore, NRM are incorporated in existent models of NRM. Closer attention is payed to the mission work of both groups in Slovenia. Rarity of the phenomenon dictates use of two methodological approaches: observation with the participation and execution of nine structural interviews with missionaries. They were done as well in time of their mission in Slovenia (four) and also with already returned missionaries in the USA (five). Comparison of the interviews was done in the area of preparation for the mission, financing and methods of work. A great deal of attention was also payed to personal experiences of missionaries. Furthermore the paper discusses the (un)success of observed groups and explores the contributing factors.

Key words: Missionary, Mormons, New Life, new religious movements.

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UVOD

Nova religijska gibanja se pogosto pojavljajo v medijih, saj imajo nekatera včasih celo vse sestavine »dobre zgodbe«, in sicer vsebujejo elemente kot so religija, spolnost, moč, denar, polemike (Arweck 2006: 66) in tudi drugačnost. Pozorno oko opazi prenapihnjene zgodbe in personalizirane izjave. Primanjkuje pa statističnih raziskav, ki bi govorile o deležu prebivalstva, ki se izreka za člane NRG. Vprašanja o verski pripadnosti so dolgo časa vsebovala le opcije prevladujočih cerkva in kot edino alternativno možnost ponujale »drugo«. Vendar pa tudi nekaterim natančnejšim razdelitvam, zaradi same redkosti pojava, spodleti pri opazovanju NRG. Glede na majhen delež prebivalstva, ki se v Sloveniji umešča k odgovoru drugo, bi morda lahko pomotoma zaključili, da gre za obrobni in nepomemben pojav. Toda druge vrste vprašanj pokažejo, da pojav le ni tako obrobni. Na vprašanje o verovanju v reinkarnacijo kot izrazit element NRG v Evropi (ne pa v azijskih deželah) je v Sloveniji leta 1992 pritrdilno odgovorilo 12,4 % (Toš 1999b: 176), leta 1999 pa se je delež zvišal na 15,3 % (World Values Survey 2006). Višji je predvsem med mladimi in bolj izobraženimi. V Evropi odstotek niha med 10,7 % in 27,8 % (glej prilogo A).

Peter Clarke (2006: 7) med drugim opozarja, da pojava novih religijskih gibanj ne moremo odsloviti kot nepomembnega ali marginalnega v smislu njihovega vpliva na oblikovanje religije v modernem svetu, saj so NRG globalna v smislu, da se praktično nahajajo v vseh družbah sveta, poleg tega pa je pomembno tudi dejstvo, da mnoga od njih postajajo globalne religije (nahajajo se na več ali vseh kontinentih) na svoj način in so kot take glavni akterji v oblikovanju vsebine ter oblike religij in še zlasti spiritualnosti v modernem svetu.

Sociologija religije je že v preteklosti dala pomembne prispevke drugim znanstvenim disciplinam. Wuthnow (2003: 23) navaja primer raziskovanja karizme, ki je široko uporabljen za razumevanje stilov vodenja v organizacijah. V nadaljevanju navaja, da se je razumevanje ritualov in religijske simbolike preneslo na študije sekularnih organizacij. Ideje o teoloških konfliktih so bile razširjene na študije kulturnih konfliktov na splošno, prav tako pa je pomemben prispevek sociologije religije glede rasnega razlikovanja. Vprašanje torej ni ali se je sploh smiselno lotevati proučevanja NRG, temveč na kakšen način.

Vsak raziskovalec, avtor kateregakoli dela s seboj nosi prepričanja o naravi preučevanega. Velikokrat je ozadje oziroma motiv avtorja mogoče razkriti s pomočjo pregleda avtorjevih drugih del ali na podlagi založbe, ki je delo izdala. V vseh primerih pa to ni mogoče in določeni pomeni ostajajo prikriti. Iskreno upam, da v pričujočem delu »nerazkrinkanih« avtorjev ni. Sama sem blizu stališča Durkheima v točki: »V temeljih ni religije, ki bi bila napačna. Vse so resnične na svoj način: vse izpolnjujejo dane pogoje človekove eksistence, čeprav na različne načine« (Durkheim v Gellner 1999: 12). Zlorabe religije s strani posameznikov ali manjših/večjih skupin za doseg političnih, ekonomskih in drugih ciljev, pa so prisotne pravzaprav v vseh verstvih sveta.

Preučevanje religije lahko izzove različne reakcije, tako pozitivne kot negativne. NRG niso »primitivna plemena«, ki rezultatov raziskav ne bi znala oceniti s svoje točke gledišča. Raziskovanje NRG je specifično tudi v tem, da ima predmet preučevanja v določenih primerih tudi svoje predstavnike za stike z javnostjo, zahteva svojo besedo npr. v predgovorih knjig o njih samih itd. Zato je vsekakor uporabna prevladujoča in spoštovana drža s strani sodobnih sociologov metodološki agnosticizem, oziroma kot pravi Hamilton (1995: 4–5):

»Vprašanje statusa resničnosti religijskih trditev je potrebno dati v oklepaj. Nevtralnost metodološkega agnosticizma z ozirom na religiozna prepričanja ima jasne prednosti. Zaščiti namreč občutljivost tistih, ki bi jih motila ideja o empiričnem preučevanju« religije.

Daviejeva (2005: 157) je mnenja, da NRG »predstavljajo izziv predpostavkam o racionalnosti sekularnih Evropejcev, tradicionalno vernim pa predstavljajo neprijetne alternative krščanskemu nauku«. V tej točki lahko to trditev korigiramo glede na opazovano situacijo v Sloveniji.

Osnovni namen diplomske naloge je pridobiti temeljne informacije o dveh novih religijskih gibanjih, ki predstavljata alternativo večinskemu katoliškemu nauku, in sicer o Cerкви Jezusa Kristusa svetih iz poslednjih dni in Krščanskemu društvu Novo življenje.

Moja naloga bo pridobiti informacije o njunem razvoju, religijski praksi, predvsem pa primerjati njuno misijonarsko dejavnost in navesti, zakaj je zanimiva njuna primerjava. Dobiti želim vpogled v delovanje in mišljenje misijonarjev obeh gibanj v Sloveniji. Ugotoviti in primerjati želim njihove religiozne izkušnje ter načine soočanja z drugačnim kulturnim

okoljem, kako jih na le to pripravi njihova ustanova ter kakšni so njihovi občutki ob vrnitvi z misijonarjenja. Osnovni metodološka pristopa bosta kvalitativna, in sicer opazovanje z udeležbo in izvedba strukturiranih intervjujev.

Postavljam naslednje hipoteze:

- Tudi v Sloveniji lahko govorimo o razmahu novih religijskih gibanj, ki želijo pridobiti nove člane med drugim z misijonarjenjem.
- Cerkev Jezusa Kristusa svetih iz poslednjih dni je izrazito bolj organizirana kot Društvo Novo Življenje. Njeni pripadniki živijo izrazito različno življenje doma, kot v času misijonarjenja.
- Pripadniki obeh novih religijskih gibanj uporabljajo različne načine in strategije misijonarjenja, približevanja morebitnim novim članom. Ugotovila bom kakšne.
- Percepcija okolice (kako misijonarji dojemajo, zaznavajo okolico) se pred, med in po misijonarjenju spremeni.
- Obe opazovani novi religijski gibanji sta v Sloveniji, glede na širjenje v svojih matičnih deželah, neuspešni. Če hipoteza drži, bom iskala vzroke, zakaj je temu tako. Možni vzroki so: premajhna globalizacija opazovanih NRG, tradicionalno okolje, ki izvaja družbeni pritisk na potencialne bodoče člane NRG in nenaklonjenost ameriški politiki (misijonarji obeh NRG prihajajo iz ZDA) po 11.9. in vojni v Iraku.

Glede na neraziskanost področja NRG v Sloveniji¹ in glede na to, da gre pri misijonarjih za manjšo skupino ali le nekaj posameznikov, ki želijo spremeniti religijske odnose, prepričanja in prakse kot tudi kulturne karakteristike določene družbe (Russell 1996: 13), bi morale biti metode misijonarjev pomembne za vsakogar, ki ga zanima proučevanje modificiranja oziroma spreminjanja družbenih prepričanj, odnosov, vrednot in obnašanj ne le na področju sociologije religije, temveč tudi v najširšem okviru proučevanja družbe.

¹ Kot meni Lesjak (2001:1109): »Kakovostnih podatkov o pripadnosti novim duhovnim in religijskim gibanjem, tako kot drugje v svetu, v Sloveniji ne premoremo. Ne le, ker mnoga gibanja ali skupnosti institucije članstva ne razumejo formalno, morda je sploh ne poznajo, ali pa le ta sopripadnosti drugemu gibanju ne izključuje; ustreznega registra nima niti država. Pridobivanje takšnih podatkov bi bilo celo protiustavno ... ne premoremo niti kakršnekoli podatkovne baze o gibanjih in skupnostih samih ... SJM, žal odpove že pri merjenju pripadnosti večjim manjšim verskim skupnostim«.

1. NOVA RELIGIJSKA GIBANJA - NRG

V sedemdesetih letih prejšnjega stoletja, ko so sprva ZDA, kasneje pa tudi zahodna Evropa doživljali razcvet novih religijskih skupin, je Roy Wallis (v Črnič 2003: 121–122) dodelal tipologijo religijskih organizacij na podlagi dveh razsežnosti:

1. Zunanja predstava: okolica jo dojema kot ugledno ali deviantno.
2. Notranja predstava: religijska skupina se dojema kot edina nosilka religijske resnice (edinstveno legitimna) ali pa priznava različne poti do religijske resnice (pluralistično legitimna).

Ta podlagi teh dveh razsežnosti torej razlikuje:

- a) **Cerkev** – Cerkev je ugledna religijska organizacija, ki si prisvaja mandat nad versko resnico (edino pravo). Prav tako odraža, utrjuje in določa obče vrednote ter obstoječi družbeni sistem, v katerem deluje. Njena značilnost je univerzalnost - namenjena vsem ljudem sveta in inkluzivnost članstva – torej članstvo na podlagi geografskega območja, posameznik postane član že praktično ob rojstvu.
- b) **Sekto** – Sekte so po svojem bistvu epistemološko avtoritarne: zagovarjajo religijsko dogmo, imajo predpisane obrede, natančno določeno članstvo in striktno vstopne pogoje. Daviejeva (2005: 79) opozori na dejstvo, da v družbi velja za deviantno, včasih tudi škodljivo religijsko institucijo.

Že leta 1929 je Richard Niebuhr zagovarjal stališče, da lahko s terminom sekta označujemo zgolj prvo generacijo pripadnikov in navedel tudi vzroke zakaj: s časom so sekte zaradi generacijskega efekta, vertikalne socialne mobilnosti članov, socialne integracije in rutinizacije karizme ter birokratizacije prisiljene v razvoj proti denominacijskem in v končni fazi cerkvenemu tipu organizacije (Davie 2005: 79).

- c) **Denominacijo** – Denominacija v svoji okolici prav tako uživa ugled, vendar pa v razumevanju religijskih resnic ni ekskluzivistična. Po Davie-jevi (2005: 79) je denominacija *»oznaka za poseben tip religijske institucije, ki se razlikuje tako od cerkve kot od sekte (po svojih značilnostih se nahaja nekje vmes: kot institucija nima 'monopolnega' položaja na religijskem področju in ne uveljavlja monopola nad religijskimi resnicami, okolica jo sprejema kot neproblematično, ugledno religijsko institucijo po svoji ne-ekskluzivnosti in odsotnosti strogih kriterijev članstva pa se razlikuje tudi od sekte ...«*

- d) **Kult** - Kulturi so glede verskih resnic neekskluzivistični, so najmanj jasno institucionalizirana oblika religijske organizacije, so fluidni, njihov nauk pogosto ni natančno razdelan, članstvo je prostovoljno in v določenih primerih je mogoče članstvo v več skupnostih istočasno, njihovo formalno vodstvo pa pogosto ni jasno definirano. Po Arweckovi (2006: 2) so starejše skupine, NRG 19. stoletja, kot so npr. mormoni in Jehovove priče, pogosto vržene v to kategorijo.

Stark in Bainbridge (v Hexam in Poewe 1997: 35–36) kritizirata uporabo Webrove metodologije idealnih tipov. Po njunem mnenju so idealni tipi intuitivno pravilni, vendar so zelo nezanesljiva orodja. Kljub temu definirata tri ključne termine:

1. Cerkev je konvencionalna religijska organizacija.
2. Sekta je deviantna religijska organizacija s tradicionalnimi prepričanji in praksami.
3. Kult je deviantna religijska organizacija z novejšimi prepričanji in praksami.

Flere (1995: 96–97) povzema Wilsonovo nadaljnjo razdelitev ločin oziroma sekt, katere kriterij je tip odnosa ločine do vrednot in razmerij v družbi ter soteriološki (oziroma odrešenjski) in eshatološki nauk:

1. **Konverzijske/spreobrnitvene ločine:** so optimistične; želijo spremeniti ljudi; poudarek dajejo na širjenje nauka; sem sodijo predvsem krščanske skupine, ki zagovarjajo dobesedno razumevanje Biblije; pogoj za sprejetje v skupnost je doživetje »drugega rojstva«; Jezusa razumejo kot osebnega odrešenika; zavračajo teorijo evolucije, množično kulturo, potrošništvo, izobraženost duhovščine; sovražno stališče imajo tudi do cerkev in denominacij.
2. **Adventistične/revolucionistične ločine:** najavljajo prihod korenite spremembe sveta; ideje o raji in peklu zavračajo; vstajenje pa je za njih najpomembnejši eshatološki dogodek; Jezus ima poleg odrešeniške funkcije tudi vlogo nekakšnega vojaškega poveljnika; verjamejo, da se zveličanje doseže s članstvom v edini resnični verski skupnosti, s pomočjo pravilnega vedenja; prav tako gojijo negativen odnos do izobraženih duhovnikov.
3. **Introverzijske/k notranjosti usmerjene ali pietistične/čustveno pobožnostne ločine:** njihova pozornost je usmerjena v onostranstvo; poudarjajo notranje razsvetljenje, zavest, delovanje Svetega duha; člani veljajo za izbrance; ne prizadevajo si za širjenje svojega nauka in članstva; bistveni značilnosti sta umik iz družbe in ekonomska pasivnost, ni duhovnikov, do drugih verskih skupnosti pa so indiferentni.

4. **Gnostične ločine** – zanje so značilni ezoterični nauki, ki naj bi jih bilo možno dojeti le s posebnimi intelektualnimi in emotivnimi napori in nove razlage Biblije ter optimizem; poudarjajo pragmatičen (koristen) pomen nazorov pri doseganju zdravja in sreče. Spreobrnitev kot dogodek zavračajo, obrede vodijo duhovniki, karizmatični voditelji; značilna je usmerjenost v vsakdanje življenje; posvetnemu znanju priznavajo pomembnost v primeru, da ni v nasprotju z naukom.

Zaradi slabšalnega pomena in zaradi »nekritične, nejasne in vrednostno obremenjene rabe terminov sekta in kult, ju je že konec sedemdesetih let nadomestil nov termin, nova religijska gibanja, ki pa tudi ni popolnoma neproblematičen. Označuje namreč pestro množico izjemno heterogenih gibanj, ki se med seboj razlikujejo po izvoru, organizacijski strukturi, doktrinah in praksah, velikosti, odnosih z okolico ipd« (Črnič, 2003: 130).

1.1 Kaj so nova religijska gibanja - NRG?

Najradikalnejše sekularizacijske napovedi so se izkazale za zmotne. Poleg tradicionalnih religij, se torej na religijskem trgu pojavljajo še razne nove religije (Smrke 2000: 286).

Težava pri opredeljevanju novih religijskih gibanj je, da med strokovnjaki ni sprejetega konsenza glede časovne ločnice, od katere dalje lahko govorimo o novih religijskih gibanjih. Nekateri mednje prištevajo religije, nastale po francoski revoluciji (1789), nekateri govorijo o ločnici 2. svetovne vojne in tretji za mejo jemljejo 60-ta leta 20. stoletja (Smrke 2000: 286).

Eileen Barker (1999: 16) med NRG tako prišteva gibanja, ki so v vidni in sedanji obliki nastala po 2. svetovni vojni in vključujejo tudi njen kriterij religioznosti, in sicer, da gibanje odgovarja na vprašanja, kot so: Ali obstaja bog? Kdo sem jaz? Kako naj najdem pravo smer, smisel, namen življenja? Ali obstaja življenje po smrti? itd. Ocenjuje, da je novih religijskih gibanj na zahodu približno 2,000, po svetu pa skupaj okoli 10,000.

Nekatera gibanja tako pravzaprav niso nova. Na Japonskem pa ločujejo nova religijska gibanja in nova nova religijska gibanja. Jasno pa je, da z izrazom nova religijska gibanja, oziroma NRG, mislimo na nove verske skupine, ki se pojavljajo po celem svetu. Prav tako ima uporaba besede nova v nekaterih okoljih negativno konotacijo v relaciji do tradicionalnih cerkva, vendar je izraz NRG še vedno manj problematičen od preostalih (Clarke 2006: 9–10).

Težava je tudi v tem, da je določena skupina (npr. Cerkev Jezusa Kristusa svetih iz poslednjih dni) v določenem okolju prevladujoča religija. V ZDA je to v zvezni državi Utah. Dokaj visok

odstotek mormonov med prebivalstvom ima tudi Idaho (glej Simmons 2006). V drugih zveznih državah ZDA in drugih okoljih pa je le ena izmed religij in po nekaterih kriterijih nikakor ne sodi med NRG. V Sloveniji pa jo vsekakor umeščamo v to kategorijo.

Barkerjeva (v Smrke 2000: 296) meni, da je nova religijska gibanja zaradi njihove medsebojne različnosti nemogoče posploševati, kljub temu pa poudarja nekaj njihovih značilnosti:

1. NRG je v svojem začetku relativno majhno. Posledično imajo člani med seboj »face to face« interakcije.
2. V NRG je pogosta netipična reprezentacija populacije (glede na spol, slojevsko pripadnost, izobrazbo, starost).
3. Članstvo prve generacije (člani so si sami izbrali prepričanje, niso postali člani z rojstvom).

»V družbenih razmerah, ko NRG postajajo globalne kulture (Hexam in Poewe, 1997), ki 'se širijo po svetu in prevzemajo lokalno barvo ter hkrati vsebujejo tako globalne, metakulturne, kot tudi tipično lokalne kulturne dimenzije' (Ibid:41), tudi religijsko dejavnost opredeljuje predvsem princip izbire« (Črnič 2001: 1005).

4. Prevladuje karizmatični tip voditelja.
5. Novi sistemi verovanja (bolj jasen in nedvoumen od starejšega).
6. Značilna je tudi razdelitev na »nas« in »druge«.
7. Večja ali manjša stopnja (obojestranske) sovražnosti med NRG in družbenim okoljem (kontra- in anti-kulturna gibanja).

Po 20., 30. letih delovanja NRG (če v tem času ne propade) je mogoče govoriti o spremembah znotraj NRG (Smrke 2000: 296):

1. V primeru rasti prihaja do nastanka formalnih komunikacijskih struktur, ki zamenjujejo »face to face« neposredne odnose. Odnosi med člani se formalizirajo.
2. Struktura članstva se bliža tipični reprezentaciji populacije.
3. Izziv druge generacije: obdržati člane, ki so bili v skupnost rojeni – finančna in izobraževalna odgovornost staršev.

Dodali bi lahko tudi odgovornost samih NRG do izobraževanja in ponudbe aktivnosti namenjenim mladim.

4. Spremembe v vodstvu in tipih avtoritete. Pogost je premik od karizmatične avtoritete k tradicionalni. Pogostost stikov med vodstvom in člani upada.
5. Verovanski sistem doživi mnoge spremembe, postaja vse bolj razdelan. Nekatere najbolj ekskluzivistične in absolutistične dogme pogosto zamrejo. Dopustnih je vse več razlag.
6. Opuščanje skrajnih življenjskih slogov. Meja med »nami« in »drugimi« ni več tako ostra.
7. Odnos med NRG in preostalim okoljem ni več tako sovražen, prihaja do dialoga.

V 20. stoletju je prišlo do silnega povečanja števila NRG, vendar pa mnoga od njih niso le odcepitve od obstoječih cerkva ali religij, ampak so med njimi tudi gibanja, ki so nastala pod vplivom določenega karizmatičnega posameznika, ali pa se je sklop verovanj prenesel z enega religijsko kulturnega okolja v drugega in tako predstavlja novost. Sociologi so identificirali številne možne razloge za to »brstenje«. Močno se povečuje njihovo število v družbah, ki so dosegle določeno stopnjo industrializacije in urbanizacije. Njihov razmah je bil prvič opazen v obdobju med leti 1945–1965 v Evropi in severni Ameriki. Tako kot druge oblike moderne kulturne inovacije se NRG širijo v urbanih območjih. Mnoga delujejo v globalnih povezavah. Pogosto se osredotočijo na novince v mestu, bodisi priseljence bodisi imigrante, ali pa študente, izruvane iz domačega okolja, vržene v mestni vrvež. Največ članov NRG izhaja iz srednjega razreda ter imajo visoko formalno izobrazbo in so torej navajeni na sprejemanje novih idej.

Rast števila NRG reflektira konkurenčni trg idej in družbeni kontekst, v katerem so posamezniki bolj navajeni izbirati svoja osebna prepričanja kot pa jih sprejemati od svojih staršev. Število privrženecv NRG je relativno majhno v primerjavi z udeleženci v prevladujočih religijah. Toda njihova relativna nepomembnost na podlagi števil in družbenega vpliva je v nasprotju s pozornostjo medijev, ki jim jo le ti namenjajo. Kljub očitkom o »pranju možganov«² je bilo ugotovljeno, da se večina ljudi NRG pridruži z namenom, da zadovolji svoje emocionalne, intelektualne ali duhovne potrebe oziroma pričakovanja. To lahko vključuje željo po življenju v razširjeni družinski skupnosti, izvajanje alternativnih življenjskih stilov z ljudmi enakih misli, umik iz potrošniške družbe, učenje tehnik meditacije ali pa učenje novih spiritualnih filozofij. NRG imajo visoko stopnjo

² Teorija osnovana na napačnem razumevanju kitajskega indoktrinacijskega programa uporabljenega na zajetih ameriških vojakih med korejsko vojno. Šlo naj bi za prisilno prepričevanje – mešanico socialnega, psihološkega in fizičnega pritiska, kar naj bi rezultiralo v spremembi posameznikovega sporazumevanja, prepričanja in vedenja. Vendar pa je nujen pogoj za kaj takega odvzem fizične svobode, po prenehanju delovanja prisilnih elementov pa so se posamezniki poskušali vrniti v svoje prejšnje stanje. Čeprav je bila teorija znanstveno ovržena, v 70-ih letih postane teorija priročna za razlago velike rasti NRG (vplivna zagovornica teorije je bila

fluktuacije, večina pridruženih članov skupino tudi zapusti. Nekateri z občutkom, da so nekaj pridobili, drugi pa s prepričanjem, da so bili opeharjeni (Northcott 1999: 211–213).

Znanstveni in tehnološki napredek spremljajo ekološke krize, revščina, nezaposlenost in globalni ekonomski red. Posledično ljudje iščejo nove načine nadzora in ureditve svojih svetov izven znanstvene razlage in tehnološkega nadzora. Nova gibanja lahko vidimo kot odziv na stres, alienacijo in brezpomenskost, kar so pogosta občutja v industrijskih družbah, istočasno pa so NRG prav dobro prilagojena moderni potrošniški družbi (Northcott 1999: 204).

Wilson je že opozarjal, da je kompleksnost situacije na področju NRG taka, da moramo spoznati, da je nemogoče drugače, kot na najvišji ravni abstrakcije, govoriti o kakršnikoli teoriji NRG. Wuthnow je predlagal, da je moderna religijska gibanja najbolje razumeti v povezavi z velikimi spremembami v svetovnem redu, kot je npr. mednarodna delovna sila, kar vključuje periodične izmenjave vključujoč kulturne spremembe (Clarke 2006: 17).

Barkerjeva (v Arweck 2006: 34) opozarja pred umeščanjem velikega števila gibanj pod en sam »dežnikast« izraz, saj to pomeni, da morajo imeti ta gibanja določene skupne karakteristike, čeprav je pogosto edina skupna karakteristika ravno in edina ta, da se jih umešča pod NRG.

1.2 Kaj je novega pri NRG?

Religijska gibanja so se porajala v toku celotne zgodovine, zato inovacija in tudi oblikovanje religij v zahodnih družbah ni nič novega. Tudi doktrine v večini primerov niso nove, temveč se naslanjajo na stara verstva. Novo pri NRG (Arweck 2006: 35–40) pa je:

1. Način kako združujejo ideje in prakse za svoja učenja in jih uporabljajo v razvoju svojih organizacij. Gre za točno določene kombinacije, ki so izbrane, in za retoriko, v katero so zapakirane. Doktrina nekaterih NRG je sinkretična, kombinira različne elemente iz različnih tradicij in le te so NRG prilagodila glede na različna kulturna okolja.

meddrugimi Margaret Singer). Leta 1987 je teorijo zavrnilo tako Ameriško združenje sociologov kot tudi Ameriško združenje psihologov in jo razglasilo za neznanstveno (Melton 2001: 1017-1036).

2. NRG so nova glede na dejstvo, katere ljudi privlačijo, in sicer mlade, dobro izobražene, idealiste večinoma srednjega razreda, dovzetne za religijske in duhovne zadeve.
3. Vidnost NRG. Značilna je efektivna raba modernih načinov komunikacij in transporta – medijska pozornost je nesorazmerna glede na število aktivnih članov (težava je že v tem, koga šteti za člana).
4. Nasprotovanje, ki so jih deležna. Predvsem v tujini so s pojavom nastanka NRG kmalu nastala tudi proti- in kontrasektantska gibanja. V Sloveniji pa jih spremlja le medel odziv RKC.
5. Pozornost, ki so jim jo namenile akademske skupnosti. Člani NRG niso depriviligirani.
6. Novost je tudi v tem, da se člani NRG ne pustijo le nemo preučevati, temveč imajo svoje mehanizme komuniciranja z zunanjim svetom. To močno vpliva na raziskovalčev status in tudi raziskovalno metodologijo. Ideja objektivnosti je postavljena pod vprašaj, saj je zbiranje podatkov postal interaktivni in pogajalski proces, kar je ključno za raziskave NRG, saj lahko NRG postavljajo pogoje preden raziskovalcu dovolijo vstop v skupnost in tudi nadzorujejo njegovo znanje o njih. Raziskovalec tako ne more pridobiti zanesljivih podatkov, če ima na voljo le krajša obdobja opazovanja z udeležbo in/ali omejene informacije. Potrebna so daljša časovna obdobja.

Nova religijska gibanja kljub svoji majhnosti igrajo pomembno vlogo na področju sociologije religije, saj so »nehote postala barometer sprememb, ki se dogajajo v sodobni družbi« (Beckford v Davie 2005: 39).

Poleg tega je ena najbolj opaznih značilnosti NRG tudi poudarjanje posameznikovega duhovnega napredka. V ospredju je torej posameznik v primerjavi z nepoudarjeno vlogo duhovščine. Prihaja torej do demokratizacije religije. Opaziti je mogoče tudi sekularne oblike menedžmenta, upravljanja in že omenjena moderna sredstva komuniciranja (Clarke 2006: 10–3).

Prednost NRG je prav tako v tem, da so zmožna prilagoditi svoje poučevanje in prakse do določene mere kulturnemu okolju v katerem želijo in z namenom uspeti. Kljub težkemu posploševanju, NRG lažje kot uveljavljene cerkve posvetijo svoje vire, vzpodbudijo

participacijo in bolj uspešno izkoristijo duhovne dimenzije nastopanja, izražanja in kreativnosti (Wilson 1999: 7).

»Novost« je pogosto osnovana na »odkritju celotne zgodovine« ali pa na odkritju antičnih in svetih spisov, ki omogočajo, da se prvič v celoti razume, kako so se stvari začele (Clarke 2006: 14).

Tako je npr. Joseph Smith (Cerkev Jezusa Kristusa svetih iz poslednjih dni) »odkril« zlate plošče, ki so odločilne za utemeljitev amerikanizacije krščanske doktrine.

Še dodaten razlog, zakaj se ukvarjati z raziskovanjem religijskih gibanj, nam ponuja Beckford (2003: 166–167):

»Danes je postalo pomembnejše izvajati raziskave o religijskih gibanjih, ker je vpliv mnogih glavnih religijskih organizacij v zatonu. Prazen prostor, v katerem lahko religijska podjetja gojijo in oglašujejo nove oblike verskih prepričanj, izkušenj, delovanj, solidarnosti in organizacije, se je pomembno razširil od sredine 20. stoletja ... Vzgon in vitalnost določenih religijskih gibanj so dokaz obsega do katerega so zmogli izkoristiti prednosti novih struktur, ki so se pojavile v religiozno dereguliranih deželah«.

1.3 Klasifikacije NRG

Kompleksnost situacije na področju novih religij otežuje oblikovanje klasifikacij. Različni avtorji so se tako lotevali klasifikacij glede na različne kriterije (npr. izstopajoče značilnosti, odnos NRG do sveta itd.), kar je tako njihova pomanjkljivost kot tudi prednost. Pomanjkljivost zato, ker na podlagi umestitve v eno izmed klasifikacij o določenem NRG dobimo relativno malo informacij, prednost pa ker so informacije bolj specifične. Iz tega razloga eliminiranje določene klasifikacije rezultira v manjši preglednosti nad različnimi značilnostmi opazovanih NRG. Med najbolj znane klasifikacije NRG zagotovo sodijo Wallisova, Parsonsova in Meltonova tipologija. Sledita pa še tipologija Chryssidesa in Beyerja.

1.3.1 Roy Wallis

Wallis za kriterij klasificiranja (glej tabelo 1.3.1.1) uporablja odnos NRG do sveta (pritrjujoč, prilagajajoč ali pa zavračajoč).

Wilson (1999: 5) natančneje opredeli svetu pritrjujoča NRG po Wallisu in navede naslednje značilnosti: ne poznajo abstinence (npr. od alkohola, spolnosti, poživil...), samo-zadrževanja, prelaganja zadovoljitev raznih potreb, religija ne predpisuje moralnega obnašanja, duhovna moč služi zadovoljevanju ekonomskih ciljev.

Tabela 1.3.1.1: Klasifikacija NRG po Wallisu po kriteriju odnosa NRG do sveta (Smrke 2000: 292–293)

Klasifikacija NRG po Wallisu po kriteriju odnosa NRG do sveta (Smrke 2000: 292–293)			
	SKUPINA	ZNAČILNOSTI	PRIMER
1.	Svetu pritrjujoča NRG	Osnovni problem vidijo v posamezniku, le ta mora preseči vzrok svojega nezadovoljstva; cilj je slavljenje »jaza«, sprejemajo cilje družbe, a poudarjajo nov način, kako priti do njih, pripadniki kot potrošniki	Transcendentalna meditacija, hoja po žerjavici, Human potential movement
2.	Svet zavračajoča NRG	Značilna je kritičnost do sveta, najprej je potrebno stike s takim svetom povsem prekiniti, nato pa ga spremeniti	ISKCON, People's Temple, Aum Shinrikyo
3.	Svetu se prilagajajoča NRG	V večini so zadovoljna ali indifirentna do sveta, ne zavračajo družbe, a človeštvo je skrenilo s poti, »imajo relativno malo posledic za določanje načina življenja razen navodila, da naj bo le-to bolj duhovno spodbujeno« (Wallis, 2004: 65)	Neobinkoštniki, razna karizmatična gibanja

1.3.2 Gerald Parsons

Parsons za kriterij uporabi odnos NRG do tradicionalnih religij (glej tabelo 1.3.2.1) in tako loči NRG, ki jasno izhajajo iz velikih verskih tradicij; NRG, ki črpajo iz tradicionalnih religij, a so manj očitno povezane z njimi; in NRG, ki so povsem nova.

Tabela 1.3.2.1: Klasifikacija NRG po Parsons na kriteriju odnosa NRG do tradicionalnih religij (Smrke 2000: 293)

Klasifikacija NRG po Parsons na kriteriju odnosa NRG do tradicionalnih religij (Smrke 2000: 293)	
SKUPINA	PRIMER
1. NRG, ki jasno izhajajo iz velikih verskih tradicij, jih priznavajo	ISKCON – jasno izhaja iz hinduizma, se s ponosom navezuje na starodavno tradicijo
2. NRG, ki črpajo iz tradicionalnih religij, a so manj očitno povezane z njimi, do nje gojijo negativen odnos, se jim upirajo, jih ne priznavajo	Jesus Army – izhaja iz krščanstva, a do njega sovražno nastrojen
3. NRG, ki so povsem nova: 1. self-religions; 2. new age. Gibanja preveva optimizem zaradi prepričanja, da naj bi nastopila nova doba človeštva	1. Scientologija – povezanost med raziskovanjem jaza in iskanjem smisla v svetu; 2. razne skupine, ki poudarjajo holizem, alternativno medicino, astrologijo, ekološko senzitivnost

1.3.3 Gordon Melton

Ena izmed natančnejših je gotovo Meltonova razdelitev na podlagi izstopajočih značilnosti (glej tabelo 1.3.3.1), ki razlikuje med osmimi skupinami.

Tabela 1.3.3.1: Klasifikacija NRG po Meltonu na podlagi izstopajočih značilnosti (Smrke 2000: 287–292)

Klasifikacija NRG po Meltonu na podlagi izstopajočih značilnosti
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(Smrke 2000: 287–292)

	SKUPINA	ZNAČILNOST	PRIMER
1.	Svetniki poslednjih dni	Priznavanje preroštva J. Smitha	Pbl. 25 različic, v Sloveniji Cerkev Jezusa Kristusa svetih iz poslednjih dni
2.	Komunalna NRG	Skupna delitev dobrin, skupna vzgoja otrok, življenje v komuni, ostra ločitev od prevladujoče kulture, lahko vodi v konflikte	The family, The Church of Armageddon, v Sloveniji pogojno ISKCON
3.	Novo mišljenje	Pomen (pozitivne) volje in novega mišljenja za doseg ciljev kot so zdravje, sreča, uspeh, povzdigovanje psiholoških dejavnikov na raven čudežnih zdravil	Christian Science
4.	Psihiki, new age	Korespondiranje med materialnim in duhovnim svetom, znanstveni jezik (ne pa metodologija)	Začetki Swedenborg, v Sloveniji festival ezoterike, duhovna univerza
5.	Magijska skupina, podskupina: neopoganska gibanja	Poskušanje vplivanja na višje sile z magijo, čarovništvo	OTO, neopoganska gibanja: indijanske savne, hoja po žerjavici, satanisti, gaja hipoteza
6.	Vzhodnjaška skupina	Azijsko poreklo, osrednja oseba je guru, ki uči tehnike, ki naj bi privedle do razsvetljenja	Hatha joga, bodywork (diete, masaže, tehnike dihanja, različne joge, polaganje rok...)
7.	Srednjevzhodn a skupina	Navezovanje na judaizem ali islam, posledica emigracij ali kot upor proti dominantni kulturi	Bahajska skupnost, Jahvejeva hiša
8.	Protikulta gibanja	Reakcija tistih, ki NRG štejejo za grožnjo, delujejo kot skupine pritiska, zahtevajo »deprogramiranje«	Free our Children from the Childern of God

1.3.4 George D. Chryssides

Chryssides (1999: 32) loči sledeča NRG: nove budistične skupine (npr. Kadampa), hindujske skupine (transcendentalna meditacija, Sai Baba, ...), nove krščanske skupine (Združitevna cerkev, Božji otroci, ...), new age, skupine, ki črpajo iz islama, judaizma, sikhizma in pa gibanja za človeški potencial.

1.3.5 Peter Beyer

Beyer (2006: 296) naredi še eno zanimivo razdelitev NRG, in sicer:

1. NRG, ki so že prejela priznanje družbe, da so religija, ne glede na to ali so nova ali ne.
2. NRG, ki so prejela priznanje družbe, kot religija, a ga zavračajo ali ga uporabljajo le v nekaterih od svojih manifestacijah.
3. NRG, ki ne iščejo priznanja kot religija in ga tudi ponavadi ne dobijo.

1.4 NRG v Sloveniji

Kljub temu, da gre pri opazovanih NRG za religiji krščanskega porekla in da je večinska religija v Sloveniji je prav tako potrebno opozoriti na nekaj pomembnih dejstev. RKC je v Sloveniji vodilna eklesijska institucija še iz časov kristjanizacije in naselitve Slovencev pa vse do današnjih dni. Odločilno je določala razvoj nacionalne kulture in politike Slovencev skozi stoletja. Delež protestantov je v Sloveniji izrazito majhen, saj je katoliška cerkev protestantizem nasilno zatrla. Med drugo svetovno vojno se katoliška cerkev ni priključila Narodnoosvobodilni fronti, ampak protikomunističnim gibanjem in tako pridobila očitke o kolaboracionizmu. Po vojni je bila RKC na Slovenskem preganjana, odvzeto ji je bilo premoženje. Od konca 60-ih let dalje so se odnosi z državo postopoma začeli urejati. Sprejetje slovenske ustave določa svobodo veroizpovedi, ohranja pa načelo ločitve Cerkve od države (Toš 1999b: 162).

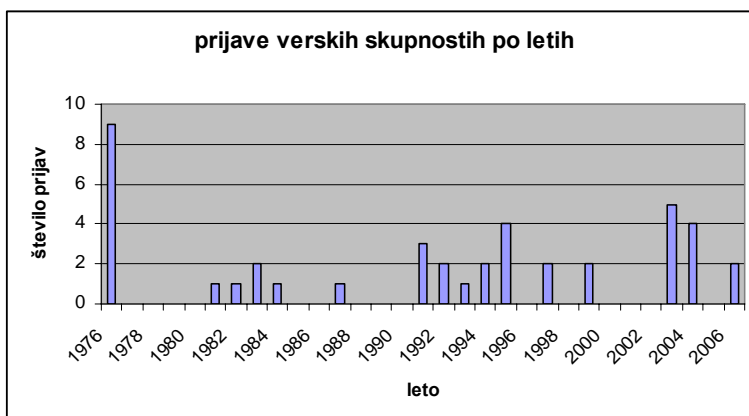
Podatki raziskave Aufbruch (Toš 1999a: 50), ki razdeli respondente na nereligiozne 60,1 %, avtonomno religiozne 21,2 % in cerkveno religiozne 18,7 %, združeni z dejstvom, da v NRG

pristopajo predvsem ljudje iz prvih dveh kategorij in ne zadnje, pomenijo velik potencial za NRG.

Kot navaja Smrke (2000: 287), je Slovenija skoraj izključno uvoznik in potrošnik NRG. Tako je tudi v obeh proučevanih primerih. Prav obe gibanji sta »uvoženi« iz ZDA, torej iz t.i. »drevesnice« NRG, ko gre za zahod (Smrke 2000: 287).

Na področju prijav verskih skupnosti (od leta 1976) je potrebno opozoriti na napačne podatke, ki jih navaja Lesjak (2001: 1116–1117). Med letoma 1995 in 1999 je svoje delovanje prijavilo osem novih skupnosti in ne štiri, kot navaja. Na podlagi grafa 1.3.1, pa je tudi očitno, da ne gre za enostavno naraščanje ali padanje števila prijav. Leta 1976 je bilo prvič mogoče prijaviti delovanje, zato je prvo leto tudi največ prijav. Med drugimi je to storila tudi RKC.

Graf 1.4.1: Število prijav verskih skupnosti v Sloveniji po letih



»Dejstvo je, da ločnice med skupinami, ki jim je – glede osnovne, primarne dejavnosti ... mogoče pripisati atribut religijskosti/duhovnosti in tistimi, pri katerih tega ni mogoče storiti, tudi v Sloveniji ni mogoče zarisati na podlagi podatka o tem, ali je skupina državi prijavila svoje delovanje kot verska skupnost ali ne ... je mogoče trditi, da največje izmed neprijavljenih religijskih ali duhovnih gibanj po številčnem obsegu svojega kroga zagotovo ne zaostajajo za članicami največje družine prijavljenih novih religijskih gibanj« (Lesjak 2001: 1117).

Za bolj verodostojne podatke bi bilo torej potrebno analizirati tudi prijave društev, zavodov, družb ali samostojnih podjetnikov z versko vsebino.

Po raziskavi Aufbruch, ki je bila opravljena v letih 1997–98 znajo Slovenci izmed 10 držav centralno vzhodne Evrope (Hrvaška, Češka, Madžarska, Nemčija, Litva, Poljska, Romunija, Slovaška in Ukrajina) naštetih najmanj religij - v povprečju 4,5, od tega v povprečju le eno NRG. V nekaterih državah so respondenti znali naštetih veliko več starejših religij in veliko manj NRG. Tako so imele 4 države slabše poznavanje NRG kot Slovenija, respondenti so v povprečju poznali med 0,4 in 0,9 NRG. Največ religij so naštelih Čehi (9,7 od tega 2 NRG) in Litvanci (7,6 od tega 2,1 NRG). Respondentom ni bil predložen nikakršen seznam, religije so morali naštetih sami. Primerjava z ostalimi državami, je Toroka (2001) pripeljala do ugotovitve, sicer kljub opaznim razlikam med državami, v bivših komunističnih deželah ob koncu stoletja NRG, še posebno novejša, niso dobro poznana (glede na rezultate lahko dodam: še zlasti v Sloveniji).

Največjo družino novih religij, ki so prijavile svoj obstoj v Sloveniji obsegajo krščanske cerkve evangeličanskega porekla. Te skupnosti vzdržujejo religijsko enotnost le na lokalni ravni, kjer je njihova prisotnost postala z generacijami močnejša; toda v dominantno kulturo so sprejeti kot kristjani, saj se od dominantne katoliške kulture ne razlikujejo radikalno. Slovenski religijski pluralizem je nadalje povečan s prisotnostjo binkoštnega gibanja in tako imenovanimi velikimi sektami 19. stoletja, kot so Jehovove priče in Cerkev Jezusa Kristusa svetih iz poslednjih dni (Lesjak 2003).

Poročilo Urada za demokracijo, človekove pravice in delo (ZDA) za leto 1999 za Slovenijo izpostavlja dejstvo, da tuji misijonarji in religijske skupine delujejo brez ovir. Odnosi med verami (tako poročilo) so korektni, čeprav med prevladujočo RKC in tujimi misijonarskimi skupinami, kot so CJKSPD (»agresivno pridobivanje novih članov«), ni čutiti naklonjenosti (Annual Report on International Religious Freedom for 1999, Slovenia).

Tudi Lesjak (2001: 1108) je položaj novih religijskih in duhovnih gibanj v Sloveniji ocenil kot neproblematičen saj leta 2001 ni bilo podatkov o morebitnih kršitvah človekove pravice do svobode veroizpovedi.

V nekaj letih se je na omenjenem področju marsikaj spremenilo, spremembe pa kulminirajo v novem zakonu, po katerem se zaradi nerazumno visokih zahtev³ v bistvu ne bo mogla

³ Meddrugim: »Cerkve ali druga verska skupnost se lahko registrira, če ima najmanj 100 polnoletnih članov, ki so državljani Republike Slovenije ali tujci, ki imajo na njenem ozemlju prijavljeno stalno prebivališče, in deluje v Republiki Sloveniji najmanj zadnjih deset let« (Zakon o verski svobodi) in o tem tudi predloži dokazila.

registrirati več nobena nova religijska skupina. Za novi zakon o verski svobodi, ki je bil sprejet 2.2.2007 je bila že (21.3.2007) izglasovana pobuda za oceno ustavnosti, saj naj bi bil zakon v neskladju z ustavo na področjih, kot so laičnost države, enakopravnost verskih skupnosti, načini financiranja, pogoji za registracijo, verska oskrba v vojski, policiji in bolnišnicah itd. (Verski zakon na ustavno sodišče 2007).

Na religijskem področju prihaja do individualizacije in dinamične pluralizacije vrednot. Zpoznali sekularizacijski trend iz zgodnjih 80. let se v obdobju »oživljanja religioznosti« ponotranji oziroma nadaljuje znotraj cerkvenega občestva in se izraža v visoki stopnji neskladja med individualnimi verovanji in cerkvenimi nauki. Slovenija se izmika uveljavljajočemu se stereotipu o izraziti diskontinuiteti na področju religije in religioznosti ter zato tudi hipotezi o »religijskem vakuumu«, ki v primerljivih tranzicijskih državah so-pojasnuje relativno uspešnost novih religij po demokratičnih družbenih spremembah (Lesjak 2001: 1110).

Po drugi strani pa je v reinkarnacijo, kot indikator absorpcije dela verovanj NRG leta 1992 verovalo 12,4 % Slovencev (Toš, 1999b: 176), leta 1999 pa se je delež zvišal na 15,3 % (World Values Survey 2006), kar ni zanemarljiv odstotek populacije. Potrebno pa je dodati, da v Evropi odstotek niha med 10,7 % in 27,8 % (glej prilogo 1) in da se torej Slovenija nahaja med državami z nižjim odstotkom prebivalstva, ki verjame v reinkarnacijo.

Lesjak (2001: 1117) zaključí, da upadanje interesa za prijavo verske skupnosti še ne pomeni stagnacije ali upadanja pojava novih religijskih gibanj v Sloveniji. Meni, da lahko s precejšnjo gotovostjo trdimo, da število gibanj narašča, čeprav dokaza o povečevanju števila pripadnikov nimamo.

Večina danes registriranih verskih skupnosti ne izpolnjuje teh pogojev, prihodnje registracije pa so z novim zakonom praktično nemogoče.

2. PREDSTAVITEV OPAZOVANIH NRG

2.1 CERKEV JEZUSA KRISTUSA SVETIH IZ POSLEDNJIH DNI

2.1.1 NASTANEK

Cerkev Jezusa Kristusa svetih iz poslednjih dni je bila ustanovljena v letih 1820–1830 v zvezni državi New York, njen ustanovitelj pa je bil Joseph Smith. Sprva imenovano Church of Christ, leta 1834 preimenujejo v Church of the Latter-day Saints, štiri leta kasneje pa prevzamejo sedanje ime, The Church of Jesus Christ of Latter-day Saints, oziroma v slovenščini Cerkev Jezusa Kristusa svetih iz poslednjih dni. Število članov naj bi danes že presegalo 12 milijonov. Prisotni so v več kot stotih državah sveta, že 18 let tudi v Sloveniji. CJKSPD bi lahko v Evropi uvrstili med nova religijska gibanja, medtem ko v ZDA predstavlja denominacijo, v državi Utah pa bi lahko morda že govorili o cerkvi. Kot navaja Smrke (2000: 211) ima verska skupnost mormonov rast kot le redko katera druga, in sicer znaša kar 43 % na desetletje v zadnjih treh desetletjih.

Stark in Finke (Beckford 2003: 65) razlagata relativno visoko in stalno rast članov CJKSPD s pomočjo svoje teorije racionalne izbire, natančneje s pogoji religijske vitalnosti. Rast članov CKJSPD razlagata torej v okviru dejavnikov, kot so njihova ekskluzivnost, visoke zahteve za člane in delitev kongregacij, ko njihovo število preseže kritično mejo.

Vendar je pomembno poudariti, da za štetje vernikov uporabljajo kriterij krsta in ne aktivnosti članov. Pomembna razlika s prakso katoliške cerkve infantilnih krstov, je da imajo mormoni starostno omejitev, in sicer krst ni mogoč pred osmim letom starosti. Torej, če se po krstu član popolnoma umakne iz cerkve, ga s seznama vernikov umaknejo le, če član za to vloži pisno prošnjo (Ostling R. in Ostling J. 1999: 217), torej tako kot je praksa v RKC.

2.1.2 DOKTRINA

Mit o nastanku cerkve je naslednji: Ustanovitelj Joseph Smith naj bi se že kot najstnik spraševal, katera od številnih verskih skupin je prava. Tako naj bi prosil boga za odgovor in ta se mu je prikazal, ter mu razodel, da na zemlji ni resnične cerkve Jezusa Kristusa, in da je on izbran, da jo bo obnovil. Sledila so številna videnja in tri leta po prvem, naj bi se mu prikazal angel Moronij, ki ga je začel poučevati evangelij. Po štirih letih poučevanj naj bi bilo Josephu

zaupano, kje so skrite zlate plošče, ki vsebujejo »polnost evangelija kot ga je Odrešenik podal starodavnim prebivalcem ameriške celine. Ta zapis je Mormonova knjiga« (Pričevanje preroka Josepha Smitha: 6). Smith naj bi zapis na ploščah začel prevajati s pomočjo Oliverja Cowderya in nastala je Mormonova knjiga.

Mnogi prvotni privrženci so bili po letu 1840 razočarani nad razvojem doktrine in so zapustili gibanje, medtem ko so drugi menili, da so spremembe posledica novih razodetij. V središču doktrinalnega razvoja so bili trije elementi: duhovništvo, posmrtno življenje in družina. Duhovniki so lahko le moški, saj so ženske vključene v duhovništvo preko svojega moža. Od vseh žensk se namreč pričakuje, da se bodo poročile in rojevale otroke, družina predstavlja enoto zveličanja in odrešitve. Zveličanje ima poseben pomen. Vsi bodo rešeni, saj sta trpljenje in smrt Kristusa odstranila izvorni greh Adama in Eve, toda vsak bo nagrajen glede na prizadevanja v življenju.

Nebesa so razdeljena na tri stopnje (celestial, telestial, terrestrial) oziroma na veličastvo sonca (najvišja stopnja), lune (vmesna stopnja) in veličastvo zvezd (najnižja stopnja, kamor pridejo neverujoči, grešniki ali tisti, ki so imeli smolo, da so živeli v barbarskih deželah in niso izvedeli za polnost evangelija ...), vsaka pa ima še svojo nadaljnjo delitev. Najvišjo plast najvišje stopnje nebes lahko dosežejo le poročeni duhovniki, njihove žene in družine, združene v posebnih cerkvenih obredih (tempeljsko pečatenje).

Kot omenja Hammer (2004: 453) se hierarhična ureditev cerkve prenaša tudi v posmrtno življenje. Stopnje destinacij po smrti odražajo mormonsko doktrino zveličanja. Končna destinacija po smrti nekoga ni odvisna samo od moralne vrednosti, ampak tudi od posameznikovega statusa v ritualni hierarhiji. Nepreklicno hudobni bodo napoteni v kraj imenovan zunanja tema. Ljudje, ki so kršili božja pravila v manjši meri, pa bodo odšli na veličanstvo zvezd.

Ker je mormonstvo relativno nova vera, se je soočalo s teološkim vprašanjem, kaj se zgodi z ljudmi, ki so bili rojeni pred prerokom Josephom Smithom. Težavo so rešili z doktrino posmrtnih krstov (United States: The church of the West; The Mormons 2002).

Krst se lahko opravlja torej tudi za preminule, kar za živeče predstavlja versko dolžnost oz. obvezo, da spoznajo, kdo so bili njihovi predniki – sorodniki in jih tudi krstijo. Na ta način si zagotovijo združitev družine v posmrtnem življenju. Posledično ima Cerkev v Salt Lake Cityju največjo zbirko rodoslovnih zapisov (po podatkih CJKSPD). Cerkev namreč spodbuja svoje člane k raziskovanju družinskih debel.

Krst predstavlja popolna potopitev v vodi in se lahko opravi, kot že omenjeno, najmanj pri osmih letih starosti. »Prerok« postane eden izmed 12 apostolov, in sicer tisti z najdaljšim staležom. Apostolom sledi 7 zborov sedemdesetih. Ti so regionalne ureditve. Glede na velikost držav in število članov je določeno tudi število članov v zboru. Lokalne vodje služijo omejen čas, medtem ko obdržijo sekularne službe za polni delovni čas. Vodji sta na voljo dva svetovalca. Nobena od funkcij v cerkvi ni plačljiva. Denar, ki ga cerkev dobi od desetine (vsak član naj bi cerkvi podaril desetino svojega prihodka, ne glede na finančni položaj), je namenjen gradnji templjev, tiskanju knjig, humanitarni pomoči, ...

Nedeljski obredi, svetovanja in izobraževanje se opravljajo v kapelah. Kapela je običajna zgradba, notranjost pa ni okrašena. V templjih se izvajajo obredi družinskih povezav, kot tudi poroke posebej »čistih« vernikov. Tudi videz templja je veliko bolj svečan.

Hammer (2004: 452) navaja CJKSPD kot še eno izmed ezoteričnih religij, ki deloma konstruirajo svojo hierarhijo preko ritualov. Ravno templji so ena glavnih razlik v odnosu do drugih krščanskih denominacij. Po izgradnji so za kratek čas odprti za javnost (do posvetitve objekta), potem pa je ritualno razglašen dostop do njih le za člane cerkve, ki imajo priporočilo. Tega dobijo le z izpolnjevanjem določenih dolžnosti, kamor sodi tudi plačevanje desetine in obnašanje v skladu z moralnim kodom cerkve, izdanem v tekstu Beseda modrosti (Word of Wisdom). Med svojim prvim obiskom v templju so člani ritualno očiščeni v ritualu, imenovanem obdaritev. V prvi fazi član nosi ogrinjalo podobno ponču in maziljen je z olivnim oljem. Potem se pončo zamenja z oblačilom, ki ima različne simbolne vzorce.

Škafar (1998: 251), ki sicer pogosto navaja napačne in pristranske podatke, povzame:

»Tako se na primer splošna vera v napredek, razumevanje Amerike kot celine sreče, pojem »nova razodetja« in aspekti prostozidarskih obredov (v tempeljskem obredju) mešajo s krščanskimi načeli v neko novo, sinkretistično vero«.

Zakrament, košček kruha in požirek vode, prejmejo vsako nedeljo vsi verniki. Mormonom je po doktrini prepovedano uživanje alkoholnih, pa tudi poživiljajočih pijač (kava, pravi čaj, ...), drog in tobaka. Tudi to je verjeten razlog, da je smrtnost zaradi bolezni srca in rakavih obolenj med mormoni v zvezni državi Utah veliko nižja kot med ostalim ameriškim prebivalstvom.⁴

⁴ Med mormoni je smrtnost zaradi srčnih bolezni leta 1950 znašala 238,5 smrti na 100.000 prebivalcev, na nacionalni ravni (ZDA) pa 355,8; v letu 1990 se je med mormoni število znižalo na 159 smrti, na nacionalni ravni pa na 289,5 smrti na 100.000 prebivalcev. Smrti zaradi rakavih obolenj so v porastu in sicer leta 1950 140,5 smrti na nacionalni ravni (mormoni 84,3) na 100.000 prebivalcev; leta 1990 pa je bilo teh 203,2 na

»Življenje in etika mormonov sta meščansko konservativna ... V vsakdanjem življenju so mormoni optimistični, pridni in veseli ljudje ... versko motivirani predpisi o prehranjevanju (»Beseda modrosti«) so gotovo razlog, da so nadpovprečno zdravi« (Škafar 1998: 251).

Vsako prvo nedeljo v mesecu naj bi imeli člani post, kar pomeni, da naj bi izpustili dva dnevna obroka in denar, ki ga s tem prihranijo namenijo tistim, ki jim hrane primanjkuje.

Nedeljski obred traja tri ure in je sestavljen iz treh delov v naslednjem vrstnem redu: zakramentni sestanek, nedeljska šola za mlade (učenje o evangeliju) oziroma sestanek starešin (poglobljeno preučevanje evangelija) in srečanje vernikov glede na spol, torej ločeni skupini moških in žensk. Nedelja je dan, namenjen Bogu. Na ta dan gredo verniki, kot že omenjeno, v cerkev, spodbuja pa se jih tudi, da doma berejo svete spise. Prepovedano je zapravljanje denarja, prodaja (česarkoli), delo, obiskovanje športnih prireditev, tudi gledanje televizije je dovoljeno le v primeru, da gre za cerkvene vsebine.

Leta 1852, pet let po prihodu v danes zvezno državo Utah je bilo na konferenci predlagano, naj misije ne bodo zelo dolge, od 3 do 7 let naj bi bilo najdaljše obdobje za odsotnost moškega od svoje družine (Tingey 1998).

Danes mnogi člani cerkve služijo kot misijonarji za obdobje 18 ali 24 mesecev, ponavadi preden si ustvarijo družino, torej pred poroko ali odhodom na univerzo ali pa v starosti, ko otroci že odidejo od doma. Minimalna starost, ki je pogoj za odhod na misijonarsko delo, je pri fantih 19 in pri dekletih 21 let. Na misijo pogosteje odhajajo fantje, saj se mnoga dekleta do svojega 21 leta že poročijo.

Verovanje mormonov najbolje opisujejo člani vere, ki jih je Joseph Smith napisal približno dvanajst let po ustanovitvi cerkve in sicer na željo urednika revije The Chicago Democrat, da v članku predstavi zgodovino in verovanje cerkve (Ballard 1993: 83–100):

1. *»Verujemo v Boga, večnega Očeta in njegovega Sina, Jezusa Kristusa in Svetega Duha.*
2. *Verujemo, da bodo ljudje kaznovani za svoje osebne grehe, ne pa zavoljo Adamovega pregreška.*

nacionalni ravni (102,4 med mormoni z rahlim upadom v sedemdesetih letih) na 100.000 prebivalcev (Toney, Keller, Hunter, 2003: 441-442).

3. *Verujemo, da se lahko reši ves človeški rod preko Kristusove odkupne daritve s pokoravanjem evangelijskim zakonom in uredbam.*
4. *Verujemo, da so prva načela in uredbe evangelija tale: prvič, vera v Gospoda Jezusa Kristusa; drugič, kesanje; tretjič, krst s potopitvijo za odpuščanje grehov; četrtrič, polaganje rok za dar Svetega Duha.*
5. *Verujemo, da mora biti človek poklican od Boga s preroštvom in s polaganjem rok tistih, ki so pooblaščen oznanjati evangelij ter opravljati evangelijske uredbe.*
6. *Verujemo v takšno ureditev, kakršna je obstajala v prvotni Cerkvi, to je v apostole, preroke, pastirje, učitelje, evangeliste in druge.*
7. *Verujemo v dar jezikov, prerokovanja, razodetja, videnja, zdravljenja, tolmačenja jezikov in drugo.*
8. *Verujemo, da je Biblija tolikanj božja beseda, kolikor je pravilno prevedena. Verujemo še, da je Mormonova knjiga božja beseda.*
9. *Verujemo v vse, kar je Bog razodel doslej, v vse, kar se razodeva zdaj, in verujemo, da bo razodel še mnogo velikega in važnega, kar se nanaša na božje kraljestvo.*
10. *Verujemo v dobresedno zbiranje Izraela in prenavo desetih rodov in da bo Sion (Novi Jeruzalem) zgrajen na ameriškem kontinentu, da bo Kristus osebno kraljeval na zemlji ter da bo zemlja prenavljena in bo prejela svojo rajsko slavo.*
11. *Lastimo si pravico, da častimo vsemogočnega Boga po glasu svoje vesti in priznavamo vsem ljudem isto pravico, naj častijo kakor, kjer in kar želijo.*
12. *Verujemo v podložnost kraljem, predsednikom, vladarjem in poglavarjem v pokoravanju, spoštovanju in podpiranju zakona.*
13. *Verujemo v poštenje, resnico, čistost, dobrohotnost, krepost in v dobrotnost do vseh ljudi. Resnično, rečemo lahko, da sledimo Pavlovemu napotilu – vse verujemo, vse upamo, vzdržali smo marsikaj in upamo, da bomo lahko vse vzdržali. Če je kaj krepostnega, ljubkega ali na dobrem glasu in hvalevrednega, prav to iščemo.«*

Smith je bil leta 1844 umorjen, nato pa je nastal kratek spor o njegovem nasledstvu, in sicer med Sidney Rigdonom in Brigham Youngom, v katerem je zmagal slednji. Rigdon je osnoval svojo Church of Christ, natanko 15 let po ustanovitvi prvotne cerkve. Nastalo je še vsaj pet drugih skupin. Po nasprotovanju lokalne opozicije je Young vodil glavnino vernikov (približno 30.000) na zahod. Leta 1847 so prispeli v današnjo zvezno državo Utah (po nekaterih ocenah danes mormoni predstavljajo 51 % populacije v Utahu, druge ocene pa govorijo celo o 69 %). Vsi verniki mu niso sledili, saj so bili nekateri mnenja, da bi moral

nasledstvo cerkve prevzeti Smithov sin. Ta skupina se je leta 1860 oblikovala v cerkev Reorganized Church of Jesus Christ of Latter Day Saints, s središčem v Missouriju. Nova odkritja so rezultirala v mašeniškem posvečevanju žensk, ki so se začela leta 1985. Leta 2001 so se preimenovali v cerkev Community of Christ. Ta veja je veliko bližje večini krščanskih verovanj. V današnji zvezni državi Utah pa se je prvotna cerkev pripravljala na drugi prihod Kristusa, ki se bo pojavil v Združenih državah.

Young je v Salt Lake Cityu učil, da je naš oče in edini bog Adam, ki je v raj prišel z eno od svojih žena, Evo; teorija znana kot Adam-Bog. Kasneje po Youngovi smrti in pod vplivom številnih kritik, so teologi teorijo preoblikovali in le ta se sedaj pojavlja le še v redkih skupinah, ki so se odcepile od izvirne cerkve. Prav tako je potrebno opozoriti, da Bog pomeni enemu članu cerkve nekaj povsem drugega kot drugemu. Številni konvertiti, brez poznavanja 150 letne cerkvene dogme, so v cerkev s seboj prinesli svoja tradicionalna verovanja (Walker 2004).

Idejo o poligamiji je razvil že Smith desetletje po ustanovitvi cerkve. Zaradi številnih težav z ameriško oblastjo, ki je poligamijo preganjala, zaradi česar so bili številni člani (vsaj 900) zaprti, je bila ideja poligamije konec devetnajstega stoletja opuščena. Verniki spremembo razumejo kot novo razodetje. Bog je torej takrat določal pravilo poligamije, kasneje pa je pravilo spremenil. Moški in ženska sta, po prepričanju mormonov, s poroko združena za vedno in ne le »dokler ju smrt ne loči«.

Poligamija je pri mormonih privlačila medijsko pozornost, tako kot jo vsaka religijska ali ideološka skupina, ki izstopa od običajnega ali povzroča javni nemir ter tako tvega, da jo bodo prikazovali kot kult (Arweck 2006: 2).

V odnosih z okolico so se v letih med 1985 do 1994 pojavile številne obtožbe o spolnih zlorabah otrok. Posebej glasna so bila namigovanja o satanističnih obredih. Nacionalna raziskava v letu 1988 je prišla do zaključkov, da ni dokazov, ki bi kazali na to, da je situacija glede spolnih zlorab v zvezni državi Utah drugačna od preostalega dela ZDA. Poročilo cerkve same o razmerah pa dokazuje, da so se visoki predstavniki sestali z več kot šestdesetimi žrtvami, ki naj bi se dogajanj otroštva spomnili šele mnogo kasneje, saj naj bi jim njihovi mučitelji »oprali možgane« (Introvine 1994). Poročilo je objavila ena od protestantskih cerkva in mormonsko vodstvo ga ni zanikalo. Na cerkev so upravičeno leteli tudi očitki o rasizmu, saj temnopolti niso mogli postati duhovniki vse do leta 1978. Prav tako niso imeli možnosti vstopa v tempelj. Poleg tega so v začetkih na cerkev vrgli senco ritualni umori.

Young je, po mnenju Quinna (Bagley 2002), s svojimi pridigami ustvaril kulturo nasilja. V prvem desetletju na zahodu »je zgradil versko teokracijo, ki je uporabljala tehnike modernih totalitarnih držav za vzpostavitev Kraljestva Boga v Veliki Dolini« (Bagley 2002). S ciljem, da zgradi Kraljestvo, je spodbujal mormone, da upoštevajo svojo versko pravico, da ubijejo sovražne tujce, zločince, pa tudi mormone same, ki so zagrešili smrtne grehe. Zagovorniki mormonov so dolgo časa zagovarjali dogodke kot občasna dejanja nasilja, ki naj (v tistem času) ne bi bila nič izjemnega v ameriški zgodovini zahoda. Bagley (2002) se s tem ne strinja, saj meni, da je bilo nasilje v zvezni državi Utah drugačno, saj se je pojavilo v ustaljeni in dobro organizirani skupnosti z voditelji, ki so javno odobraval maščevanje in ritualni umor ter ga tudi spodbujali. 11. septembra 1857 je prišlo do incidenta *The Mountain Meadows Massacre* – usmrtitev okoli štiridesetih moških, osemdesetih žensk in otrok. Young naj bi usmrtitev legitimiziral tako, da je umorjene označil za potomce morilcev ustanovitelja – Smitha. Youngovo nasilno zasebno izražanje, je še prekosilo njegove javne izjave: »Hočem, da se jim odseka njihove preklete glave, da se bodo spokorile za svoje grehe« (Young v Bagley 2002). Moderne mormonske avtoritete vztrajajo, da je bilo krvno zadoščenje le retorično sredstvo, ki ga cerkev nikoli ni izvajala. Zgodovinarka Brooks nasprotuje. Trdi, da je bilo krvno maščevanje dobesedna in tragična realnost, ki se jo da tudi dokazati. V letu 1859 so tako našli obglavljeni ženski, ki sta se družili z vojaki. Primer je bil zabeležen tako v vojaških kot cerkvenih virih. Narava nasilja, ki ni atipična za nova religijska gibanja, danes bega pripadnike te cerkve. Kot meni Bagley (2002) jim primanjkuje zgodovinske domiselnosti, da bi cenili razliko med radikalnim zgodnjim mormonizmom in današnjo konservativno religijo.

Mnogo cerkva, ki so napovedovale ponovni приход Kristusa, je propadlo. Davis (2004: 33) navaja pet dejavnikov, zakaj se to ni zgodilo s Cerkvijo Jezusa Kristusa svetih iz poslednjih dni: ni bilo določenega datuma prihoda, razvijali so se novi cerkveni rituali, ki so usmerjali religijsko energijo, pomembna večina je preživela prerokovo smrt, evropski spreobrnjenci so okrepili zavest skupnosti, novi teritoriji in vodstvo sta jih izzvala, da so preživeli.

Kritikom rast Mormonov predstavlja grožnja, saj naj bi cerkvena politična moč v zvezni državi Utah ogrožala zid med cerkvijo in državo, mormonski kulturni konservatizem pa naj bi omejeval pravice ne-mormonov. Časopis *The Economist* (2002) te trditve označuje za pretiravanja.

Mormoni v Ameriki v primerjavi z drugimi verniki svoji verski skupnosti posvečajo nadpovprečno število ur v sklopu številnih aktivnosti – tudi do 40 ur tedensko.

Kljub temu, da je v samem imenu cerkve ime Jezusa Kristusa, cerkev nikjer ne uporablja simbola križa. Na to pogosto opazko odgovarja predsednik Gordon B. Hinckley (2005: 3): »Za nas je križ znamenje umirajočega Kristusa, naše sporočilo pa je izjava živega Kristusa« in »Ker pa Odrešenik živi, znamenja smrti ne uporabljamo za znamenja svoje vere« (Hinckley 2005: 4).

SVETI SPISI

Poleg Biblije je mormonom sveta tudi Mormonova knjiga. Knjiga je opis antičnih obdobij in je podobna pripovedovanju o boju Boga z neubogljivim ljudstvom, vendar pa obljublja zveličanje v prihodnosti. Po verovanju članov, je Mormonova knjiga zapis pričevanja prerokov, ki so živeli na ozemlju današnjih ZDA 600 let pr.n.št. Po podatkih skupnosti je Mormonova knjiga, sveta knjiga mormonov, izdana v več kot 93 jezikih po svetu, prvič pa je bila natisnjena 1830. Objavljenih naj bi bilo več kot 100 milijonov izvodov (Cerkev Jezusa Kristusa svetih iz poslednjih dni 2002). Je prva knjiga za vernike in je bila prvič natisnjena še preden je bila ustanovljena cerkev sama. Knjiga poudarja na strogi monoteizem. Posebej v prvih izdajah je mogoče razbrati teološko pozicijo, ki zagovarja, da so oče, sin in sveti duh ne le en bog, temveč tudi ena oseba. To pa spominja na zgodnje in zavrnjene ideje zgodnjega krščanstva. V kasnejših izdajah pa se sina, očeta in duha ne razume več kot eno osebo, temveč kot tri, vsako zase. Kritiki pravijo, da je to le ena od štiri tisočih sprememb, ki se je pojavila od prve izdaje pa vse do danes (Walker 2004).

Določeni deli Mormonove knjige so podobni Bibliji, medtem ko je velik del dodan. Prav tako je Smith razvil ideje izven obeh knjig in tako pomembno spremenil cerkveno življenje.

The Doctrine and Covenants (nauk in zaveze) se zaradi novih razodetij ukvarja s sodobnimi temami o praktičnih vidikih cerkvene organizacije. Vsebina je precej podobna Apostolskim delom, peti knjigi Nove zaveze, ki govori o zgodnji cerkvi. Ta del govori o pomoči med verniki. Vsak naj bi imel kolikor potrebuje in nič več. Prav tako vsebuje opis misijonarskega dela.

2.1.3 CJKSPD V SLOVENIJI

Cerkev je bila v Sloveniji uradno registrirana marca leta 1991. Na območju pa so delovali že leta 1990. Takrat so tudi najeli prve prostore in prišli so prvi misijonarji. Dve leti kasneje sta

bili ustanovljeni še »veji« v Celju in Mariboru. Po njihovih podatkih imajo v Sloveniji okoli 300 članov in 40 ameriških misijonarjev. Leta 2002 je izšel slovenski prevod Mormonove knjige. Skupnost v Ljubljani še nima svoje hiše (kapele) in se nahaja v najetih prostorih na Celovški cesti 34. Kljub temu pa so že dobili vsa potrebna dovoljenja (vključno s soglasjem okoliških prebivalcev) za gradnjo kapele v Šiški v Ljubljani. Slovenija od leta 2003 sodi pod misijon Zagreb - Hrvaška, ki zajema Slovenijo, Hrvaško, Bosno in Hercegovino, Črno goro in Kosovo. Slovenija sodi v zbor vzhodne Evrope. Verniki Slovenije imajo v njem enega predstavnika.

Število misijonarjev se v Sloveniji spreminja. Leta 2002 so jih zabeležili 23 (Pan 2002), leta 2005 med 28 in 30 (Mormoni, Mladi ameriški misijonarji v Mariboru 2005) in aprila 2007 40 (glej tabelo 2.1.3.1). Delujejo v Ljubljani, Kranju, Mariboru in Celju. Tudi slovenski člani se odpravljajo na služenje misijona. Med drugim so služili v Severni Ameriki, Avstriji, Veliki Britaniji in na Hrvaškem.

Tabela 2.1.3.1: Število misijonarjev v Sloveniji v obdobjih

Obdobje	Januar 2002	September 2005	April 2007
Število misijonarjev	23	28–30	40

V Sloveniji je zakramentni sestanek enourni obred, pri katerem prisostvujejo vsi ne glede na starost in spol. Začne se s petjem uvodne hvalnice, nato sledi uvodna molitev. Mormoni ne uporabljajo obrazcev za molitev, ampak gre bolj za pogovor z bogom. V misijonarski minuti ima govor eden od misijonarjev (govor mora opraviti v slovenskem jeziku, kar mnogim predstavlja velik izziv). Sledi prejem zakramenta in dva govora, enega ima »brat« in enega »sestra«. Sestanek se zaključi s petjem hvalnice in molitvijo. Poleg tega v okviru cerkve potekajo še številne druge aktivnosti: zborovske vaje, tečajji angleščine in francoščine, plesa, aktivnosti namenjene študentom (pink-ponk, namizni nogomet, šah, pikado itd.), konference in druge posebne aktivnosti (božične, noč čarovnic, ...), enkrat letno pa v slovenščini izide tudi revija Liahona, v katero lahko članke prispevajo tudi člani.

Kljub večini primerov neproblematičnemu poročanju medijev pa ne moremo spregledati napačnega in zavajajočega poročanja Škafarja (2001: 83) v reviji Ognjišče: »Kot konservativci črcem ne priznavajo enakopravnosti in jim ne dovoljujejo služb v svoji Cerkvi. Rasizem si razlagajo z verskimi razlogi.« Podatek ni resničen, saj kot je bilo že omenjeno, od leta 1978 (sicer res relativno pozno) ne obstaja nobenih omejitev glede rase, kot tudi glede barve kože in sicer tako za vstop, kot tudi za opravljanje cerkvenih služb.

2.2 DRUŠTVO NOVO ŽIVLJENJE

Društvo Novo Življenje je mednarodna študentska krščanska ekumenska organizacija, ki deluje v več kot sto devetdesetih državah. Društvo je bilo prvotno ustanovljeno v Kaliforniji leta 1955. Ustanovil ga je poslovnež Bill Bright, sedaj pa deluje v 185 državah sveta. Kot društvo je v Sloveniji registrirano od leta 1998, čeprav lahko zasledimo podatke, ki govorijo o več kot dvajsetletni zgodovini delovanja v Sloveniji. Redno organizirajo srečanja po domovih članov z različnimi tematikami (indijska kuhinja, potopisi, filmski večeri, božične zabave ...)

Člani se izogibajo uporabi izraza religija, še bolj nasprotujejo definiciji novega religijskega gibanja. Raje povedo, da razvijajo osebni odnos do Boga. Religija jim predstavlja sistem pravil obnašanja in kaznovanja, ki naj bi zagotovil pot v nebesa oziroma v pekel, zato se v tej definiciji ne prepoznajo. Prepričanja črpajo iz Svetega Pisma. Jedro prepričanja je odnos do Jezusa Kristusa. Človek mora sprejeti Jezusa Kristusa in sprejeti njegovo smrt na križu kot odrešitev za lastne grehe. Po dejanju sprejetja Jezusa se v človeka naseli sveti duh. Prepričani so, da po sprejetju Jezusa v primeru smrti odideš v nebesa, ne glede na svoja dejanja. Za slaba dejanja se je namreč žrtvoval Jezus. Poleg tega verjamejo, da se ko »resnično« sprejmeš Jezusa, zgodi sprememba v srcu in postaneš boljši človek. Molitev je redna praksa, vendar ne uporabljajo »obrazcev molitve«, temveč spodbujajo pogovor z Bogom. Skupina namreč poudarja osebni odnos, nekakšno prijateljstvo, ki ga je potrebno razviti v odnosu do Boga. Praznujejo katoliške praznike. Izrecnih omejitev ne poznajo, kljub temu pa jih lahko omenimo kot konservativne. V evolucijo ne verjamejo, verjamejo pa v konec sveta, vendar naj točnega datuma konca ne bi vedel niti Jezus.

Priznavajo razlike med položajem in vlogo moških in žensk ter se pri tem sklicujejo na Biblijo. Trdijo, da sta različna spola primerna vsak za svoje naloge. Pri tem je potrebno poudariti, da v resnici ne gre za ostro diskriminatorne oblike razločevanja. Ženske lahko vodijo srečanja žensk, študije Biblije za dekleta ali ženske, ne pa srečanj, na katerih sta prisotna oba spola.

Uradnega članstva ne poznajo. Ne govorijo o članih, saj pravzaprav niti nimajo rednih. Raje govorijo o številu študentov, s katerimi imajo stike. Tako trenutna misijonarka enkrat tedensko vodi študije Biblije, ki se jih udeležujejo 3 študentke, od katerih se ena od teh srečuje še z dvema in ju uči sama. Na njihove »zabave« oziroma srečanja vabijo vsakogar, kljub temu pa so ozko specializirani za novačenje študentske populacije, in sicer z dobrim

razlogom. Tistih nekaj let od adolescence pa do zgodnje odraslosti je pravzaprav edini čas (po Levine 2006: 137) v naši družbi, ko ljudje menjajo svojo veroizpoved. Mlajši od 16 let so namreč še preveč odvisni od družine, tako emocionalno kot ekonomsko. Starejši od 26 let pa imajo v veliki večini že svoje odgovornosti, kot so služba, družina, ki jih ne morejo preprosto opustiti. Iz podobnih razlogov (Levine 2006: 137) pride do radikalnih odhodov skoraj izključno pri neporočenih mladih iz srednjega, zgornjega srednjega razreda ali pri premožnejših. Manj premožni mladi ljudje nimajo možnosti, da bi opustili vsakodnevne obveznosti, sami morajo preživljati sebe in velikokrat tudi svojo družino.

Nedeljsko obredje imajo v prostorih binkošne cerkve, in sicer v okviru The International Church of Ljubljana, na Celovški cesti 70, ob 17h. Zakrament predstavljata grozdni sok in hostija, prejmejo pa ga le enkrat mesečno in ne vsako nedeljo. Študentov pa tja pravzaprav ne vabijo, saj mladim zatrjujejo, da to kar učijo ni religija. To lahko razumemo v okviru odklonilnih reakcij, s katerimi se srečujejo mnoga NRG ali pa je proces priznavanja njihove »resnosti« dolgotrajen.

Dostop do srečanj in izletov društva Novo življenje je omogočen tudi tistim, ki jasno izrazijo svoje ne-verovanje. Kljub temu je potrebno omeniti krst, ki ga opravijo, ko je član nanj pripravljen. O tem odloča predvsem posameznik sam. Katoliški krst ne izključuje ponovnega krsta, saj ni bil zavestna odločitev člana. Člani nimajo nikakršnih obveznosti. Prostovoljno lahko pomagajo pri »anketah«, ki so pravzaprav oblika misijonarskega dela. Prej so ga opravljali le misijonarji iz Amerike, sedaj pa k temu nekaj urnemu prispevku na teden ob občasnih akcijah pozivajo tudi slovenske študente, s katerimi imajo stike. Težko je govoriti o številu članov, saj nekateri člani prepričanja društva ne sprejemajo v celoti, nekateri t.i. člani se srečanj udeležijo le občasno, spet drugi pridejo le nekajkrat ipd. Jedro društva predstavljata Američana Dale McFerron in Don Green. V Sloveniji že 10 let (od leta 1997) opravljata delo misijonarja. V stanovanju Dalea (center Ljubljane) in hiši Dona (Medno) je tudi velika večina srečanj oziroma »zabav«. Pomembnejšo vlogo ima Don Green z ženo Jody in svojimi šestimi otroki. Don je vodja misijonarjev, prav tako sam opravlja delo misijonarja, medtem ko njegova žena to vlogo prevzame predvsem na izletih ali srečanjih. Ker poudarjajo druženje kristjanov nasploh, je ločnica med organiziranimi in neorganiziranimi dejavnostmi skupnosti skoraj popolnoma zabrisana. Srečanja se ponavadi začnejo povsem neformalno, običajno je prisotna hrana. Šele na koncu je običajna molitev ali predstavitev zgodbe iz svetega pisma ali kakšna druga oblika pridige. Zelo pogoste so tudi osebne izpovedi, kako je kdo sprejel Jezusa in kako mu je to spremenilo življenje.

Študentje jih lahko vsako leto srečajo na Študentski areni. Pogosto delijo brezplačne zgoščenke s pesmimi s krščansko vsebino in avtorji. Lahko trdim, da se društvo zelo načrtno loteva širjenja sporočila in svoje prakse med nečlani skupnosti. Sem sodijo predstavitve na študentski areni, deljenje zgoščenk, opravljanje kvazi raziskovanj – natančneje anket, delovanje misijonarjev iz Amerike, izleti (organizirali so rafting na Soči⁵), potopisna predavanja, božične, rojstnodnevne zabave, večere indijske kuhinje itd. Vsekakor pa na vsaki od teh aktivnosti širijo svoja prepričanja.

Prvomajski izleti so primerljivi z duhovnimi vajami mladih, ki jih izvaja katoliška cerkev tudi v Sloveniji. Urnik na izletu je relativno strogo določen. Zajtrk je ob 8 uri. Priprava hrane je prepuščena posadki. Sledi dopoldansko učenje. Gre pravzaprav za vsakoletno drugačno tematsko učenje o svetem pismu. Sledi ura tišine. Vsak posameznik naj bi ta čas preživel z Bogom in poglobljal svoje znanje. Prav tako dobijo v skripti vprašanja, na katera naj bi odgovorili. Sledi kosilo in različne popoldanske aktivnosti. Tudi zvečer je nekaj časa posvečeno utrjevanju vere in učenju, prav tako pa tudi zabavi. Na izlet povabijo vsakogar, ki bi želel iti. Izletov ne pogojujejo z verovanjem. Vsekakor pa je namen izletov spreobrnitev. Ponosni so na dejstvo, da je na vsakem izletu postal kristjan vsaj nekdo. V šali (a le delno) Don dodaja, da je ladja idealen način izleta, saj nihče ne more oditi. Letos so nekoliko razočarani nad številom prijav. Izleta se je udeležilo 20 oseb, od tega so 4 odrasli misijonarji in 6 njihovih otrok.

Društvo je bilo do leta 2005 tesno povezano z organizacijo Campus Crusade for Christ International (CCCI), s katero je oblikovalo povezavo oziroma »partnership«, kar pomeni, da je organizacija v Slovenijo pošiljala misijonarje. Zaradi nezadovoljstva CCCI z uspehi in želje le tega po določanju načina dela v Sloveniji, je bilo partnerstvo prekinjeno in ga trenutno nimajo z nobeno cerkvijo. Misijonarka, ki se trenutno nahaja tu, pravi, da je »neodvisna«, čeprav jo podpira (torej tudi financira) njena domača cerkev. Sama ni mnenja, da so bili dosedanja misijonarji neuspešni, ampak da so »pripravljali teren«.

»Partnership« oz. povezava se vzpostavi med določeno cerkvijo v Severni Ameriki in določenim območjem, ki potrebuje misijonarje. V tem primeru je povezava sklenjena z društvom Novo Življenje, območje pa zajema prostor Slovenije. Partnerska cerkev tako

⁵ Enodnevni izlet s prevozom, kosilom in raftingom so leta 2003 ponudili po ceni 2.500 SIT. 4-dnevni izlet z ladjo po Hrvaški obali, s polnim penzionom, kabinami za 2 ali 3 osebe in vključenim prevozom do tja je stal leta 2004 20.500 SIT. Leta 2005 pa je prav tako 4-dnevni prvomajski izlet z ladjo s polnim penzionom po okolici Zadra stal 25.500 SIT. Vsekakor so to za študente privlačne cene in jih pritegnejo. Tržne cene podobnih izletov so namreč vsaj enkrat višje.

zagotovi »partnersko skrb, strateške molitve, kratkoročne misije, finančne vire in redne povezave z območjem« (The Christian and Missionary Alliance 2006). Med partnerskima cerkvama oz. v tem primeru med cerkvijo in društvom se sklene z obeh strani podpisan dokument o partnerstvu, ki vsebuje načrt, kako se bo partnerstvo izvajalo, kakšni bodo prispevki vsakega od partnerjev, kako pogosta bodo srečanja med vpletenimi, na katerih bodo ocenjevali uspešnost odnosa in razpravljali o potrebnih spremembah, določeno je tudi trajanje partnerstva in pristojni za reševanje nesoglasij (The Christian and Missionary Alliance 2006). Zelo natančni so nasveti CCCI-ja o načinih povezovanja. Predlagajo pošiljanje knjig, zgoščenk, videoposnetkov pridig misijonarjem na terenu in svetujejo obisk misijonarjev. Poudarjajo potrebo po dialogu med domačo cerkvijo (v ZDA) in misijonarjem. Spodbujajo pošiljanje slik, posnetkov in javljanja misijonarjev domači cerkvi preko video-povezav itd (The Christian and Missionary Alliance 2006).

2.2.1 CAMPUS CRUSADE FOR CHRIST INTERNATIONAL

Je svetovna interdominacijsko krščanska organizacija, ki si je za cilj zadala, da bo evangelij predstavila vsem ljudem. Novo življenje je podveja organizacije, ki je namenjena izključno mladim.

Organizacija je sprejela splošna določila. Biblijo razumejo kot nezmotljivo božjo besedo ter sprejemajo 66 knjig starega in novega testameta. Verjamejo, da je edinstvena, navdihnjena od svetega duha, in da je v prvotnem rokopisu napisana brez napak. Biblija jim predstavlja vrhovno avtoriteto.

Organizacija trdi, da sprejema področja nauka, glede katerih je bilo sprejeto splošno soglasje med »resničnimi« kristjani. Glede drugih doktrinarnih vprašanj, pa dopuščajo svobodo prepričanja, s predpogojem, da interpretacija temelji na Bibliji ter ne ovira poslanstva, torej učenja nauka. Svoje verovanje predstavljajo v členih vere (glej Statement of Faith) kot sledi:

1. Obstaja en Bog, ki večno obstaja v treh osebah – Očetu, Sinu in Svetem Duhu – vsak od le teh poseduje lastnosti božanskosti in lastnosti osebe.
2. Jezus Kristus je Bog, živeča beseda, ki je postal meso preko čudežnega spočetja Svetega Duha in njegovega deviškega rojstva. Torej je popolna božanskost in resnična človečnost v eni osebi za vedno.
3. Živel je brezgrešno in se prostovoljno odkupil za grehe človeštva s smrtjo na križu in tako zadostil božji pravici in dosegel zveličanje vseh, ki verjamejo vanj.

4. Vstal je od mrtvih v istem telesu, a olepšan, kot je živel in umrl.
5. Dvignil se je v nebesa in sedel poleg desne roke Boga Očeta, kjer je on edini posrednik med Bogom in človeštvom.
6. Človek je bil prvotno ustvarjen po Božji podobi. S tem, ko človek ni ubogal Boga, je grešil in bil tako ločen od svojega stvarnika. Ta zgodovinski padec je povzročil obsodbo vsega človeštva.
7. Človekova narava je pokvarjena, in zato človek ne more zadovoljiti želja Boga. Vsakdo se mora preroditi s pomočjo Svetega Duha.
8. Zveličanje človeka je Božja milost in svobodna volja ter ni delno ali v celotni rezultat posameznikovih dobrih del ali verskih obredov. Bog podari pravičnost tistim, ki zaupajo le v Kristusa in njegovo zveličanje in ga s tem upravičujejo v njegovih očeh.
9. Tisti, ki so ponovno rojeni v Duhu, imajo posebno pravico, ki jim zagotavlja, da bodo zveličani od trenutka, ko zaupajo Kristusu kot svojemu odrešitelju. To zagotovilo ne temelji na nikakršni človeški zaslugi, ampak je pridobljeno s pričevanjem Svetega Duha, ki v verniku okrepi pričevanje Boga.
10. Sveti Duh je prišel na svet, da razkrije in slavi Kristusa in da pokaže odrešilno delo Kristusa za človeštvo. On pregovarja in pripelje grešnike h Kristusu, jim podeli novo življenje, jih neprestano prežema od trenutka duhovnega rojstva in jih zapečati do dneva odrešitve. Njegova polnost, moč in nadzor v življenju vernika so primerni njegovi veri.
11. Vsak vernik je poklican, da živi v moči prežemajočega Duha, da ne bo izpolnil poželenja mesa, ampak bo slavil Boga.
12. Jezus Kristus je glava cerkve, njeno telo, ki je sestavljeno iz vseh ljudi, živčih in mrtvih, ki so se mu pridružili preko ohranitve vere.
13. Bog svari svoje ljudi, naj se redno zbirajo za čaščenje, za sodelovanje v obredih, za izobraževanje preko Biblije in za vzajemno spodbujanje.
14. Ob fizični smrti verniki takoj vstopijo v večno, zavestno prijateljstvo z Gospodom in čakajo na ponovno vstajenje njihovega telesa k večni slavi in blagoslovu.
15. Ob fizični smrti nevernik takoj vstopi v večno, zavestno ločitev od Gospoda in čaka na ponovno vstajenje k večni sodbi in obsodbi.
16. Jezus Kristus se bo vrnil na zemljo (osebno, vidno in telesno), da dokonča zgodovino in večni načrt Boga.
17. Gospod Jezus Kristus je ukazal vsem vernikom, naj razglašajo evangelij po svetu in učijo vse narode na svetu. Izpolnitev te velike naloge zahteva, da so vse zemeljske in

osebne ambicije podrejene popolni obvezi »Njemu, ki nas je ljubil in je dal samega sebe za nas«.

2.3 UMESTITEV OPAZOVANIH NRG V MODELE NRG

Oba objekta preučevanja, tako krščansko društvo Novo življenje kot tudi Cerkev Jezusa Kristusa svetih iz poslednjih dni, lahko umestimo med nova religijska gibanja.

Obe gibanji sta namreč v Slovenskem prostoru relativno novi, saj je nahajata tu manj kot 20 let. Število članov v obeh je majhno. Mormoni imajo okoli 300 članov po vsej Sloveniji, medtem ko lahko pri društvu Novo Življenje govorimo le o nekaj članih (pogojno rečeno). Večina članov pa si je verovanje izbrala tudi sama (z nekaj izjemami pri mormonih, ko so verjetje sprejele družine). Kljub temu da v nobenem od opazovanih gibanj ne moremo govoriti o karizmatičnemu tipu voditelja, pa so sistemi verovanja vsekakor novi. Tekom opazovanja z udeležbo sem opazila tudi jasno razlikovanje med njimi (odrešeni, srečni) in drugimi (grešniki, ki jih je potrebno odrešiti).

Flere (1995: 96) sicer mormone pri nas uvršča med kulte, v nadaljevanju jih v New Yorku opredeljuje kot sekto, v zvezni državi Utah pa jim priznava status cerkve. Čeprav je dejansko zelo pomembna opazka o razliki med različnimi okolji, pa se ne morem strinjati s klasifikacijo Cerkve Jezusa Kristusa svetih iz poslednjih dni kot kulta. Mormoni imajo namreč zelo jasno hierarhično strukturo in natančno organizacijo; nauk, verske prakse so zelo natančno razdelane, teži tudi k univerzalizmu, prav tako je tudi jasno definirano članstvo. Člani so namreč po uvajalnem obdobju krščeni, so zelo močno vpeti v dogajanje cerkve, poleg tega pa »dobri« člani plačujejo desetino, kar skupnost umešča prej med denominacije. Tudi vodstvo je jasno definirano. Kerševan (2006: 26) mormone sicer le pogojno in z določenega vidika šteje med (neo)protestante. Škafar (2001: 83) pa jih uvršča med sekte.

Bruce (2002: 84) vpelje zgodovinsko dimenzijo in opozori, da so mormoni začeli kot zelo deviantna in tudi zelo preganjana sekta. Trdi, da v mnogih delih sveta to tudi ostajajo, vendar pomanjkljivo in moteče ne specificira kje. Poudari tudi, da so mormoni v Utahu dosegli tolikšno nadvlado, da lahko delujejo, kot da so oblikovali cerkev. Sama bi dodala, da zaradi preseljevanja ljudi v zvezno državo Utah njihova v preteklosti prevladujoča večina danes ni več tako močna.

Glede na Wilsonovo razdelitev ločin oziroma sekt (v Flere 1995: 96–97) ugotovim, da imata oba NRG lastnosti, ki so sicer značilne tudi za konverzijske oziroma spreobrnitvene ločine. Oba si namreč prizadevata, da bi spremenila verovanje ljudi s pomočjo misijonarjev. Največji pomen pri obeh je torej dejansko na širjenju svojega nauka. Zato je tudi zanimiva primerjava (v nadaljevanju), kako se tega lotevata na različne načine in se osredotočata na različne populacije.

Težava pri umeščanju je tudi v tem, da je določena skupina (npr. CJKSPD) v določenem okolju prevladujoča religija. V ZDA je to v zvezni državi Utah, dokaj visok odstotek mormonov med prebivalstvom pa ima tudi Idaho (glej Simmons 2006); v drugih zveznih državah ZDA in drugih okoljih pa je le ena izmed religij in po nekaterih kriterijih nikakor ne sodi med NRG, v Sloveniji pa jo vsekakor umeščamo v to kategorijo.

Oba opazovana NRG po Wallisu (glej tabelo 1.3.1.1) uvrščam med svetu prilagajajoča se NRG. Nobena od skupin namreč ne zavrača družbe, v večini sta zadovoljni ali pa indifirentni do sveta, vendar pa vseeno obstaja neka kritičnost. Ne spreminjajo življenja članov v tej meri, da bi se le ti morali popolnoma umakniti iz družbe, vendar pa dajejo navodila za bolj duhovno življenje. Vseeno imajo v CJKSPD nekoliko strožja pravila, vendar ne do te mere, da bi jih lahko umestili med svet zavračajoča NRG.

Glede na Parsonsovo razločevanje (glej tabelo 1.3.2.1) bi lahko obe obliki prišteli med tista NRG, ki jasno izhajajo iz velikih verskih tradicij, vendar pa jih ne priznavajo kot pravilne. Oba namreč izhajata iz krščanstva, kljub temu da je CJKSPD naredila precejšnje preoblikovanje, še točneje amerikanizacijo krščanstva.

Gordon Melton (glej tabelo 1.3.3.1) umešča CJKSPD v posebno skupino, ki jo poimenuje skupina Svetnikov poslednjih dni. NŽ je po Meltonovi razvrstitvi težko umestiti kamorkoli. Še najbližje je skupini Novo mišljenje, vendar je potrebno opozoriti na določene točke razhajanja. NŽ tako ne zdravi z voljo, temveč predvsem izpostavlja osebni odnos do boga. Po svoji vsebini NŽ ni blizu NRG, saj gre pravzaprav za obliko združevanja protestantske in katoliške tradicije, vendar ga mednje uvrščamo predvsem zaradi načina delovanja.

Oba NRG lahko glede na Chryssidesa (1999: 32) umestim med nove krščanske skupnosti navkljub dejstvu, da je CJKSPD svoje izročilo precej modificirala.

3. PRIMERJAVA MISIJE MED OPAZOVANIMA NRG

»Čeprav konec koncev vsi želimo strukturalne razlage NRG, smo zanemarili dejstvo, da je najprej potrebno nameniti zadosti pozornosti mehanizmom, ki jih uporabljajo za svoje preživetje in uspešnost. Brez razumevanja, kako počnejo, kar počnejo, ne bomo nikoli imeli več kot le površinsko razumevanje zakaj imajo določene oblike in delujejo na načine, ki vzbujajo pozornost« (Zablocki, Looney 2004: 325).

V tem poglavju bo vsa pozornost namenjena številnim elementom mehanizmov, ki jih NRG uporabljajo za povečevanje svojega članstva, ki so nujni pogoj tako za preživetje kot tudi za njihovo uspešnost. Povečevanje števila članov je nujni pogoj tako zaradi smrtnosti članov (čeprav so v NRG vključene večinoma mlajše generacije, pa ima CJKSPD nekaj tudi starejših članov) kot tudi zaradi morebitnih izstopov. Rodnost v začetnih obdobjih NRG ne more pokrivati izgube članov zaradi zgoraj naštetih dejavnikov, zato je nujni pogoj širjenje članov. Aktivni način soočanja NRG s tem problemom je vključevanje misijonarskega dela v doktrino samo in v povezavi s tem aktivno rekrutiranje misijonarjev.

Ko Cavalcanti (2002: 424) govori o misijonarjih v Braziliji opozarja, da so morale misije razviti učinkovit sistem rekrutiranja zato, da so dosegla opazen segment populacije, če so želele preživeti. To je pomenilo, da so morali misijonarji prepričati lokalno prebivalstvo o resničnosti njihove vere, čeprav se je prebivalstvu zdela tuja.

Vsak poskus kristianizacije družbe je poseben in je odvisen od številnih dejavnikov. Vendar pa je v večini primerov osnovna enačba enaka: posameznik ali skupina visoko motiviranih zagovornikov krščanstva išče načine, kako spremeniti prepričanja, odnose, vrednote in obnašanje ciljne družbe. Primarni dolgoročni problem pa je ponavadi soočanje s kulturo. Glavna težava misijonarjev je bila vedno razlikovanje med tistim, kar je ključnega za njihovo religijo, in tistim, kar se da spremeniti ali izpustiti, zato da bi pospešili proces kristianizacije (Russell 1996: 11) ali sprejemanja katerekoli druge vere.

Misijonarji se lahko tako razporedijo na kontinuumu od kulturne odtujitve (ko ne sprejmejo elementov ciljne družbe) do religijskega sinkretizma (ko vključijo toliko dejavnikov, da ne moremo več govoriti o isti religiji, kot je matična). Trdim lahko, da doktrina CJKSPD svojim misijonarjem ne omogoča nikakršnega sinkretizma, medtem ko je kulturno zlivanje pri

misijonarjih NŽ do neke mere tolerirano (primer: nihče ne brani članom obiskovati obredov RKC, vendar pa opozarjajo, da je potreben še osebni odnos z bogom).

Misijonarjenje in služenje drugim pa ne prinaša le novih članov, temveč:

»take aktivnosti ustvarjajo občutek identitete ... pomagajo vzgajati občutek »našosti« v odnosu do drugih ljudi, deljena občutja vrednosti in družbene solidarnosti. Za mlade ljudi, ki v Cerkvah rastejo, te izkušnje zagotavljajo proces akulturacije in socializacije v smislu kdo so in kaj Cerkev resnično pomeni ter postavljajo temelje, ki združujejo prepričanja s pomembnim služenjem drugim« (Lucas in Woodworth 1996: 181).

Tudi to tezo bom lahko preverila v okviru intervjujev.

3.1 METODOLOŠKI OKVIR RAZISKAVE

Z misijonarji sem prvič prišla v stik leta 1997, ko me je, kot mnoge, pritegnil plakat o brezplačnem tečaju angleščine. Tečaji angleščine so danes še vedno aktivnost misijonarjev CJKSPD, vendar imajo nekoliko drugačno obliko. V času, ko sem tečaj obiskovala jaz (prostori so bili še na Masarykovi ulici), je bil tečaj povsem posvetnega značaja. Šele radovednost udeležencev je iz »učitelja« izvabila osnovne podatke o tem, kdo so, kaj verjamejo in zakaj so tukaj. Danes so tečaji organizirani drugače in gradivo za učenje črpajo iz Biblije. Opazno je, da so bili takrat v prvi fazi misijonarjenja, ko je najbolj pomembno pridobiti zaupanje okolice in se izogniti nasprotovanju družbe, v kateri začenejo s svojim delovanjem.

Z drugimi misijonarji sem se nato srečala leta 2003 na pedagoški fakulteti, kjer sta med kosilom do mene pristopili misijonarki NŽ. Ker me je v okviru sociologije izrazilo zanimanje za področje religije, sem z njima ohranila stike. Omenjeni misijonarki sta bili v Sloveniji na poletni misiji, ki je štela 16 članov. Udeležila sem se raftinga na Soči, ki so ga organizirali. V oktobru istega leta sta na skoraj enoletno misijo prišli drugi dve misijonarki in en misijonar in me kontaktirali. Občasno so prirejali srečanja, katerih sem se delno udeležila npr. za noč čarovnic, božič, rojstne dneve, izleti, ... Prav tako sta me kontaktirali misijonarki, ki sta bili na misiji od 5.2. do 10.5. 2006.

Marca 2005 sta me na domu obiskali misijonarki CJKSPD. Ker sem ravno v tistem času pripravljala seminarsko nalogo o CJKSPD, sem obiskala tudi nedeljsko obredje. Nekaj

mesecev kasneje, sta me kontaktirali drugi dve misijonarki (telefonske številke v obeh opazovanih NRG misijonarji »dedujejo« od prejšnjih).

Novembra 2006 sem odpotovala v ZDA in opravila intervjuje z vrnjenimi misijonarji NŽ. Štiri intervjuje sem opravila v Salt Lake City-u, enega v Loganu. V Salt Lake Cityju sem skušala od pristojnih dobiti podatke o vrnjenih mormonskih misijonarjih, a se mi zaradi pomanjkanja časa ni uspelo sestati z odgovornim. Misijonarji NŽ naključno izvejo za mormonskega misijonarja, ki je bil v Sloveniji in me povežejo z njim. Medtem moji izpolnjeni obrazci v Salt Lake Cityju (med drugim vprašanje, ali imaš Mormonovo knjigo v svojem lastnem jeziku) pridejo v Slovenijo. Sestri Lisa in Calista, s katerima sem tudi opravila intervju, mi po vrnitvi prineseta moj lastni izvod.

Konec leta 2006 je prispela na 8 mesečno misijo misijonarka Novega Življenja. V začetku leta 2007 pa sta z menoj ponovno vzpostavili kontakt mormonski misijonarki, tokrat iz Kranja (v Ljubljani takrat krajši čas ni bilo misijonark, ampak le misijonarji).

Opravila sem 9 intervjujev, od tega 5 intervjujev v ZDA z že vrnjenimi misijonarji in 4 intervjuje v Sloveniji z misijonarji, katerih misija še poteka. Misijonarji so sami vzpostavili stik z mano in ne jaz z njimi z izjemo intervjuja, ki je bil opravljen z misijonarjem (Tomom) CJKSPD v ZDA. Nihče od misijonarjev ni zavrnil intervjuja. Zaradi majhnega števila misijonarjev (torej redkosti pojava) v Sloveniji bi bil drugačen pristop praktično nemogoč. Intervjuji v ZDA so bili opravljeni individualno in so trajali med 35 in 93 minut. Intervjujev v Sloveniji pa zaradi pravil obeh opazovanih NRG individualno ni bilo mogoče opraviti (več o pravilih v nadaljevanju). Tako so bili opravljeni z dvema misijonarkama hkrati. To se je deloma pokazalo kot pomanjkljivost, saj je druga misijonarka odgovorom prve nekajkrat le pritrdila. Prav tako je misijonarka CJKSPD, ki je tukaj krajši čas, večkrat z očmi iskala potrditev pri svoji misijonarski partnerki, kar bi lahko pomenilo, da bi individualni intervjuji lahko prinesli nekoliko drugačne odgovore. Z misijonarkama CJKSPD sem se morala sestati kar trikrat, saj nismo uspele prej končati intervjuja, zaradi njunih obveznosti. Imam občutek, da je šlo za načrtno planiranje večkratnega poskusa moje spreobrnitve. Vsi intervjuji so bili posneti in po tonskem zapisu natipkani. Ugotovitve so predstavljene v nadaljevanju.

3.2 UTEMELJITEV MISIJONARSKEGA DELA

Kot temeljni vir utemeljitve misijonarskega dela oboji sprejemajo Biblijo, mormoni pa imajo veliko obsežnejše vire o tej tematiki, in sicer še Mormonovo knjigo in številne svete spise prerokov.

BIBLIJA

Zanimivo dejstvo je, da se beseda »misija« ne pojavi v Bibliji, čeprav je zelo biblična. Misija je abstrakten samostalnik, ki je nastal iz besede »missus«, ki je pretekli deležnik lastinskega nedoločnika glagola »mittere«, kar pomeni poslati. V teoloških razpravah razlikujejo med misijo in evangelizacijo. Za nekatere je evangelizacija posebna naloga poglobitve vere kristjanov oziroma re-evangelizacija dekristijaniziranega sveta, medtem ko je misija dejavnost širjenja cerkve med nekristjani (za nekatere pa je pomen besed ravno obraten). V preteklosti so misijonarji odhajali predvsem v »necivilizirane« dežele, kjer so imeli dvojno vlogo: širiti vero in »civilizirati« nekristjane (Kavunkal 2004: 56–60).

Misijonarji v Sloveniji danes opravljajo le prvi del naloge in uporabljajo za slovenski prostor besede misija, misijonarjenje, misijon in »proselytize«, z drugimi besedami »to convert or attempt to convert as a proselyte« (Dictionary.com 2007), kar pomeni poskus pridobitve oziroma spreobrnitve. Uporabe izraza evangelizirati nisem zasledila.

CCCI kot osnovo svoje zavezanosti, da vsakemu človeku na svetu predstavijo Jezusa Kristusa, navaja sledeča verza iz Biblije:

- *»...Dana mi je vsa oblast v nebesih in na zemlji. Pojdite torej in naredite vse narode za moje učence. Krščujte jih v imenu Očeta in Sina in Svetega Duha in učite jih spolnjevati vse, karkoli sem vam zapovedal! Vedite pa: jaz sem z vami vse dni do dovršitve sveta!« (Sveto pismo nove zaveze, Matejev evangelij, 28: 18–20)*
- *»Toda prejeli boste moč Svetega Duha, ki bo prišel na vas, in boste moje priče v Jeruzalemu in po vsej Judeji in Samariji ter do skrajnih mej sveta.« (Sveto pismo nove zaveze, Apostolska dela, 1:8)*

Misijonarji pa navajajo še naslednje verze (*Sveto pismo nove zaveze*):

- *Matejev evangelij 24, 14: »In ta evangelij kraljestva bo oznanjen po vsem svetu v pričevanje vsem narodom, in takrat bo prišel konec.«*
- *Matejev evangelij 28, 19–20: »Pojdite torej in naredite vse narode za moje učence: krščujte jih v ime Očeta in Sina in Svetega Duha in učite jih izpolnjevati vse, kar koli sem vam zapovedal! In glejte: jaz sem z vami vse dni do konca sveta.«*
- *Markov evangelij 16, 15: »Rekel jim je: »Pojdite po vsem svetu in oznanite evangelij vsemu stvarstvu!«*

MORMONOVA KNJIGA

Misijonarji CJKSPD poleg citatov iz Biblije naštevajo še obsežnejše pozive k misijonarjenju iz Mormonove knjige:

- *Alma 16, 13–14: »In Alma in Amulek sta šla ljudem pridigat kesanje v templje... in kolikor jih je hotelo slišati njune besede, tolikim sta nenehoma delila Božjo besedo, ne da bi delala razlike med ljudmi.«*
- *Alma 17, 4: »In Božjo besedo so bili poučevali med Lamanci za razmik štirinajstih let in imeli so veliko uspeha in veliko so jih pripeljali k spoznanju resnice; da, moč njihovih besed jih je veliko pripeljala pred Božji oltar...«*
- *Alma 17, 11: »...Pojdite med Lamance, svoje brate, in uveljavite mojo besedo: vendar bodite potrpežljivi v velikem potrpljenju in v stiskah, da jim boste za dober zgled v meni in iz vas bom napravil orodje svojih rok za odrešitev mnogih duš.«*
- *Alma 26, 29–31: »In vstopali smo v njihove hiše in jih poučevali in poučevali smo jih na njihovih ulicah; da, in poučevali smo jih v njihovih hribih; in vstopali smo tudi v njihovih hribih; in vstopali smo tudi v njihove templje in njihove sinagoge in jih poučevali; in vrgli so nas ven... In trpeli smo vsakovrstne stiske in vse to, da bi morda bili sredstvo, da bi rešili nekaj duš...Sedaj glejte, lahko pogledamo predse in vidimo sadove svojega dela; in ali jih je malo? Povem vam, ne, veliko jih je...«*
- *Alma 29, 8–10: »Kajti glejte, Gospod da vsem narodom, glede na njihovo narodnost in jezik, da se poučuje njegovo besedo, da, v modrosti, vse, kar se mu zdi primerno, da bi imeli... In glejte, ko vidim mnoge svoje brate, ki se resnično spokorijo in pridejo h Gospodu, svojemu Bogu, potem mojo dušo navda radost...«*
- *Alma 31, 5–8: »In sedaj, ker je imelo pridiganje besede veliko težnjo, da je vodilo ljudi, da so delali, kar je bilo pravično-da, imelo je bilo močnejši učinek na mišljenje ljudi kakor meč ali kar koli drugega, kar se jim je bilo zgodilo – zato je Alma menil, da je bolje, da*

poskusi z vrlino Božje besede. Zato je s seboj vzel... da jim bodo pridigali besedo. Sedaj, Zoramci so bili nefijski odpadniki; zato so jim bili pridigali Božjo besedo.»

We Believe, Doctrines and Principles of the Church of Jesus Christ of Latter-Day Saints

Je knjiga CJKSPD, v kateri so združena učenja različnih avtorjev glede na različne tematike. Misijonarskemu delu je namenjenih 15 strani, na katerih so citati tako iz Biblije in Mormonove knjige, kot tudi iz učenja prerokov, apostolov in drugih avtorjev. Prispevek prerokov in apostolov je v primerjavi s citati iz obeh svetih knjig obsežnejši. Razumljivo je najobsežnejši prispevek Josepha Smitha. Predstavljam le krajši izbor citatov, saj zaradi obsežnosti ni mogoče vključiti vseh.

Joseph Smith (v Burton 1997: 583) je učil: *»Po vsem, kar je bilo povedano je najplemenitejša in najbolj pomembna dolžnost pridigati evangelij.«*

Predsednik Heber J. Grant (v Burton 1997: 570) pa je nekoč dejal: *»Misijonarsko delo svetnikov poslednjih dni je najplemenitejše od vseh plemenitih del na celem svetu.«*

Spencer W. Kimball (v Burton 1997: 570): *»Nič ni bolj pomembno, kot širiti evangelij po svetu.«*

Ezra Taft Benson (v Burton 1997: 570): *»Vem, moji bratje in sestre, da je najslajše delo na svetu, delo pri katerem ste vpleteni v pomoč pri reševanju in povečevanju duš otrok človeka. Nič ni tako pomembnega, tako dragocenega, tako razveseljivega, tako samozadovoljujočega.«*

George Albert Smith (v Burton 1997: 572): *»Na nas, brate te cerkve, je bila položena obveza iti v svet in pridigati evangelij vsakemu človeku. Prejeli smo čudoviti dar, toda s tem pride tudi velika odgovornost. Gospod nas je blagoslovil z večjim znanjem kot naše sotrpine, in s tem znanjem je prišla tudi zahteva, da ga delimo z Njegovimi otroci, kjerkoli pač so.«*

Joseph Fielding Smith (v Burton 1997: 573): *»Res je, da nima vsak človek naravnega daru za misijonarsko delo, tako obstajajo nekateri, ki se ustrašijo odgovornosti, dvigniti svoj glas za proklamacijo evangelija, pa vendar je to zaveza, ki jo dolgujemo temu padlemu svetu. Bratom na samem začetku je bilo zaukazano služiti Gospodu z vsem svojim srcem, močjo, mislimi in intenzivnostjo.«*

V intervjujih, ki sem jih opravila z misijonarji sem spraševala tudi po razlogu, zakaj so se odločili za misijo (glej tabelo 3.2.1). Nihče ni naštel manj kot dva razloga. Med največkrat naštetimi sta bila odgovora, da so si to vedno želeli in da jih je bodisi prijatelj bodisi sorodniki

(stari starši, sestra) spodbudil ali pa izzvali za misijo. Misijonarji Novega Življenja so tudi že bili na krajših misijah, na katerih jim je bilo všeč, zato se zanje ponovno odločajo. Prav tako je pri njih pomemben dejavnik potovanje, saj sami izbirajo destinacijo misije, prav tako pa imajo več možnosti za izlete kot misijonarji CJKSPD. Na drugem mestu po pogostosti omenjanja je tudi občutek, da je to želja Boga, oziroma občutek, da je to posameznikova dolžnost. Zanimivo je, da je pomemben dejavnik tudi končanje šolanja. Na daljše misije se mladi večinoma odpravljajo po končanem šolanju oziroma pred prvo zaposlitvijo, redko pa si vzamejo prosto leto med šolanjem. Krajše misije opravljajo med počitnicami (med semestri, poletne počitnice). Vpliv na odločitev za misijo imajo tudi predavatelji na konferencah (verskih zborovanjih) ali pa knjige s to tematiko. Drugi odgovori so se pojavili le po enkrat in so navedeni v spodnji tabeli.

Tabela 3.2.1: Pregled razlogov, zaradi katerih se misijonarji odločajo za odhod na misijo

Zakaj?	Število omemb
- To sem si vedno želel/a, to želim početi celo življenje.	5x
- Prijatelji oz. nekdo od sorodnikov me je spodbudil, izzval.	5x
- Čutila sem, da je to želja Boga, vsak kristjan je poklican za to.	3x
- Bila sem že na misiji in mi je bilo všeč.	3x
- Želja po potovanju.	3x
- Ravno sem končala šolo, nisem mogla najti službe.	2x
- Prebrala sem določeno knjigo/bila sem na določenem predavanju.	2x
- Želela sem spoznati boga na globlji ravni.	1x
- Spoznaš veliko ljudi.	1x
- Naučiš se zaupati Bogu.	1x
- To je bil način, da me bog nauči določenih stvari.	1x
- To je nekaj, kar vedno učijo v cerkvi.	1x
- Ne vem.	1x
- Želela sem, da imajo drugi ljudje isti občutek sreče, kot ga imam jaz.	1x
- To sem morala storiti.	1x
- Imela sem izkušnjo, ko je nekdo, ki ni znal angleščine razumel, ko sem mu razlagala evangelij. To je bila tako neverjetna izkušnja, da me je spodbudilo k misiji v tujini.	1x

3.3 POSTOPEK PRIJAVE

Pri organizaciji Campus Crusade for Christ lahko prijavo izpolniš preko interneta ali pa zaprosiš, da ti pošljejo obrazec in ga nato pošlješ nazaj. Za različne dolžine misij obstajajo različni obrazci. Dolžina misije (poletna ali celoletna) se odraža v dolžini vprašalnika, ki variira med 10 in 20 stranmi. Zainteresirani torej izbirajo med poletnimi, večinoma do 8-tedenskimi misijami, in med enoletnimi misijami, ki pa se jih da podaljšati v dvoletne. Prav tako imajo zainteresirani možnost izbora dežele, vključujoč ZDA. V prijavi navedejo prvih 5 preferenčnih dežel. Po prvi odobritvi, kar lahko traja več tednov, sledi telefonski intervju, ki je dolg približno 40 minut. V primeru celoletne misije je potrebno prijavi priložiti izpolnjen vprašalnik (predloži ga organizacija) petih oseb, ki kandidata/ko poznajo iz osebnega življenja, kar pravzaprav predstavlja neke vrste referenčna pisma. Skupaj celoten proces sprejetja traja okoli 3 mesece.

»... prijavnica je bila dolga približno 10 strani (za poletni projekt op. av.), ki sem jih morala izpolnit... Lahko sem izbrala 5 krajev, kamor sem želela in jih prioritizirati. Pravzaprav je bila moja prioriteta Nemčija. Toda tista ekipa je bila že zapolnjena. Tako so me poklicali in vprašali, če želim iti v Slovenijo in rekla sem, da bi bilo to v redu. Potem ko dobijo papirje in se odločijo katero ekipo zapolniti najprej ... potem te ekipne vodje pokličejo in naredijo telefonski intervju in moj je trajal verjetno približno 40 minut. Potem sem dobila povratni klic, da bi me želeli imeti v ekipi. Rekla sem, da bi bilo to čudovito« (Rebecca 2006: intervju).

»Pošljejo ti paket, ki je verjetno dolg 20 strani (za letni projekt op. av.). Sprašujejo o tvojem življenjskem stilu, o tvojih prepričanjih. Želijo te le spoznati in se prepričati, da si na enaki strani kot organizacija (Campus Crusade op. av.). Očitno je, da ne želijo poslati ljudi, ki jih ne bi primerno zastopali. To sem naredila v januarju 2003 in izvedeli smo do marca ali aprila, torej v nekaj mesecih. Prav tako moraš imeti nekaj pisem ... na nek način priporočilna pisma, v katerih ljudje, ki jih poznaš, govorijo o tebi in povedo 'Ona je taka ...' Potem začneš zbirati denar« (Kate 2005: intervju).

V CJKSPD ima kandidat intervju s svojim škofom, izpolni prijavo, ki se jo pošlje vodstvu v Salt Lake City, kjer se odloči, kam bo kandidat dejansko šel. Kandidat nato po pošti prejme »klic na misijo«, v katerem mu sporočijo kdaj in kam gre.

»Odločila sem se, da želim iti na misijo, tako da sem govorila s svojim škofom, ki je z menoj naredil intervju. Dal mi je, kakor mi temu rečemo, misijonarske papirje. Vzela sem jih domov in jih izpolnila. Sprašujejo normalne stvari kot so: tvoje ime, od kod si, imena tvojih staršev, katera znanja imaš, če znaš tuj jezik, kateri je to, če bi se želel učiti tuj jezik, o tvojem zdravju, če imaš poskrbljeno za vse zdravstvene, zobozdravstvene stvari. Potem, ko sem izpolnila vse to, sem dala to škofu in imela z njim še en intervju. Potem, nekaj tednov kasneje, sem imela intervju s predsednikom okrožja. On je še en cerkveni vodja. Potem pošljejo prijavo, misijonarske papirje v Salt Lake City na odobritev s strani predsednika cerkve. Nekaj mesecev kasneje sem dobila svoj »klic po misiji« med pošto in pisalo je: »S tem si poklicana, da služiš v Sloveniji, hrvaški misiji« (Calista 2006: intervju).

»... torej prijava je enaka za vse. Toda moja zgodba je verjetno drugačna. Nisem vedela ... Nisem se resnično odločila, da grem na misijo. Bila sem nekako sredi stvari, šole, poletja. Potem sem nekega dne ... misel me je spreletela, da grem na misijo. Naslednji teden sem šla domov in dobila papirje od škofa. Dva tedna kasneje sem jih že izpolnila ... Poslala sem jih in dva tedna kasneje sem že dobila svoj klic. Tudi jaz nisem vedela, kje je, toda na mojem je pisalo Hrvaška, Zagrebška misija. Naša misija je spremenila ime in zdaj ga bo spet ...Zdaj je Bosna, Srbija, Hrvaška in Slovenija. V tistem času pa je bila samo Hrvaška, Zagreb, kar pa je vključevalo vse ...« (Lisa 2006: intervju).

3.4 TRAJANJE, IZBOR DEŽELE

CJKSPD določa dolžino misije glede na spol. Fantje ponavadi na misiji ostanejo 24 in dekleta 18 mesecev. Izjemoma so možna odstopanja od teh pravil. Če misijonar/ka odhaja v deželo, kjer uradni jezik ni angleščina, opravi 2 mesečni tečaj tujega jezika v t.i. trening centru. Eden največjih se nahaja v mestu Provo v zvezni državi Utah. Čas preživet tam se ne šteje v čas misije. Na vprašanje, če misijonarji lahko misijo podaljšajo, Lisa odgovarja (Lisa 2006: intervju):

»Ne. Starejši pari ... oni lahko gredo za 18 ali 24 mesecev. Oni lahko na nek način izbirajo. Včasih smo lahko podaljšali misijo za mesec ali dva, toda sedaj moraš iti, ko rečejo.«

Pri organizaciji Campus Crusade imajo več oblik misij. Pri poletnih mednarodnih projektih gre ponavadi za 7 do 8 tednov dolge misije. Ta dolžina je prilagojena predvsem dejstvu, da se za tako dolgo bivanje v večini tujih dežel ne potrebuje vize. Organizacija že na spletnih straneh objavi točne datume odhoda in prihoda z misije. Druga oblika je STINT, kar je okrajšava za short term international (kratkotrajne mednarodne) misije, ki večinoma trajajo 12 mesecev, lahko pa tudi nekaj manj. STINT je podaljšljiva oblika misije, kar pomeni, da se lahko v času misije odločiš za podaljšanje. Ponovno izpolniš prijavnico, za isto ali drugo deželo.

V CJKSPD dni voditelji odločijo za vsakega misijonarja posebej kam bo odšel. Sam nima nikakršne možnosti izbora. Sicer v prijavnici navedejo sposobnosti in tudi tuje jezike, ki jih govorijo, vendar to še ne pomeni, da jih bodo v skladu s tem tudi namestili. Npr. če nekdo govori nemščino še ne pomeni, da bo nameščen v Nemčijo ali Avstrijo. Kako naj bi potekala določitev, kam bo misijonar nameščen sta opisali Lisa in Calista (2006: intervju):

C: »Ko izpolniš prijavo ... gre v Salt Lake City ... ne vem če jo to res ali ne ... povedali so mi, da imajo računalnik in tvoje ime, slika in podatki se pokažejo in gledajo tvoje ime in obraz nekaj trenutkov in potem ...«

L: »Pravzaprav je le ena oseba.«

C: »Ja. Trenutni duhovni vodja ... počaka trenutek in odgovor mu bo dan. Potem se odloči, kam boš šel. Potem to pošlje predsedniku Hinckley-u, predsedniku cerkve in on to odobri in podpiše. Potem ti pošljejo klic na misijo.«

L: »Mi ne izbiramo, toda v tem procesu vedo, kam je potrebno poslati misijonarje. Vedo kdo potrebuje sestre, vedo, kdo potrebuje brate, vedo koliko; nato jih Duh usmeri, kam poslati te ljudi. Mi se resnično odločimo, če se želimo učiti jezika ali ne, nimamo resnične izbire. Toda četudi označiš, da se ne želiš učiti jezika, se lahko zgodi, da se boš vseeno moral ... Nebeški oče ve, česa smo zmožni in ve, kje moramo biti.«

Politika organizacije Campus Crusade je ravno nasprotna. S predstavitvijo (med drugim) zanimivosti in lepote dežele želijo privabiti mlade, da se misij udeležijo. »Povratniki« kažejo slike npr. Bleda, slapa Savice in prijateljev, ki so jih spoznali tu in na ta način vabijo potencialne kandidate za misijonarje. Predstavijo jim možnost izletov in športnih aktivnosti, ki jih je možno izvajati, vse z namenom pritegniti čim večjo »prostovoljno versko delovno silo«, kot se izrazi Stark (2006: 265).

3.5 FINANCIRANJE

Ne glede na dolžino misije morajo pri organizaciji Campus Crusade zainteresirani sami zbrati denar za misijo. Seveda lahko sami financirajo svojo misijo, vendar največkrat bodoči misijonarji organizacije Campus Crusade posegajo po zbiranju sredstev. Pri tem jih organizacija pouči, kako zbirati sredstva. Tradicionalna oblika je pisanje pisem vsem znancem. V pismih obrazložijo kam, zakaj, za kako dolgo gredo, opišejo deželo, v katero se odpravljajo. Sledi predstavitev potreb, kot je potreba po molitvi, in seveda finančne potrebe. Oblika financiranja lahko predstavlja enkratni znesek (npr. 100 USD), lahko pa se darovalec zaveže za mesečne prispevke, katerih vsoto določi sam (npr. 25 ali 50 USD). Oblika zbiranja je tudi obiskovanje cerkva, kjer v skladu z dogovorom bodoči misijonar/ka predstavi svojo misijo pred ljudmi, bodisi se cerkev odloči, da ga/jo bo sofinancirala. Eden od načina zbiranja denarja je tudi vabilo na večerjo, kamor povabijo ljudi, ki jih poznajo in jih prosijo, da pripelje vsak nekoga, ki ga bodoči misijonar še ne pozna. Tam predstavi svoj načrt in potrebe.

»Začela sem tako, da sem šla v cerkve. Govorila sem s pastorm in mu povedala, kam grem in moje potrebe ter ga vprašala, če želi, da o tem govorim v cerkvi. Ko so me izobraževali o zbiranju denarne pomoči, so mi predstavili različne načine, kako zbrati denar, toda jaz imam rada stik z različnimi cerkvami v Loganu in tako sem šla do pastorejv in jim rekla: 'To počnem'. In ponavadi sem potem vstala pred cerkvijo in rekla 'Živijo, grem v Slovenijo na misijo'. Potem sem povedala nekaj zgodovine in opisala deželo in rekla 'Potrebujem molitev za to in to in prav tako imam take finančne potrebe. Moram zbrati denar, ki bo pritekal mesečno in potrebujem enkratne donacije. Če ste zainteresirani, ali da molite zame vsak mesec ali bi me radi finančno podpirali, mi sporočite, povejte mi' ... Rekla sem: 'Resnično molite in premislite o podpiranju Slovenije. Tam je velika potreba. Je majhna dežela in zanjo ne ve dosti ljudi. Je ena od najmanj dotaknjenih dežel glede na razmerje misijonarji - Slovenci. Slabše je kot na Kitajskem; tam nekje kot Indonezija in dežele kot ta'. Potem je cerkev zbirala denar, ljudje so lahko napisali ček ali dali nekaj v posodo za darovanje, ko je šla naokrog ... Napisala sem pisma in jih poslala vsem, ki jih poznam. Dodala sem kuverto z mojim imenom, naslovom in že nalepljeno znamko. Tako so lahko ljudje poslali nazaj kartico, na kateri je pisalo: 'Finančno bom prispeval toliko in toliko mesečno/enkratno/z molitvijo' ... Potem sem jim poslala sporočilo v zahvalo in jih poklicala. To vzame mesece ... Različni so načini ... lahko imaš večerne zabave, kamor jih povabiš ... imaš par prijateljev in jih prosiš,

da povabita tri druge pare, ki jih ne poznaš. Skuhaš večerjo in jim nato poveš: 'To je Slovenija. To je misija, ki jo bom opravljala. Bi premislili o tem, da bi me podpirali?' In potem rečeš ljudem: 'Povejte ljudem, ki jih poznate, če so zainteresirani za Slovenijo, če bi podpirali mene. Tu so moje informacije.' Tako se to dela» (Michelle 2006: intervju).

Poletna misija leta 2003, ki traja ponavadi 8 tednov, je stala 3.700 USD, nekaterim je bil znesek znižan na 3.400 USD. Za celoletno misijo v letih 2003/2004, ki je bila skrajšana ravno zaradi neuspelega zbiranja denarja na 10 mesecev, pa so morali misijonarji vsak zase zbrati 44.000 USD. Celotni znesek je potrebno poravnati pred odhodom na misijo.

“Sama sem morala zbrati ves denar ... To je tudi razlog, da smo šli kasneje, kot je bilo načrtovano in zato naša misija ni trajala celo leto, ker je tako dolgo trajalo, da smo zbrali denar. Začeli smo v aprilu in končali v oktobru. Trajalo je okoli 6 mesecev. Zbrati smo morali veliko denarja, veliko, veliko denarja. Bilo je zelo težko, toda na koncu se je izšlo” (Kate 2005: intervju).

V letu 2005 sta na tri mesece trajajočo misijo prišli dve misijonarki. Njuni stroški so znašali 5.000 dolarjev, od česar je šlo 1.200 dolarjev za letalsko vozovnico, ostalo pa za nastanitev, hrano in druge stroške. Tina je denar zbirala mesec dni, Nicky pa je šele tri tedne pred odhodom dobila potrditev, da lahko gre. Potrditev so čakali iz Slovenije, saj je stara 19 let, kar je spodnja meja za misijonarje Novega življenja.

Misije CJKSPD so mnogo cenejše. Organizacija ima sistem po katerem vsak misijonar plača enak znesek na mesec bivanja na misiji. Organizacija sama pa nato znesek porazdeli glede na dejanske stroške, ki se po svetu seveda razlikujejo. Glede na dejstvo, da misijonar nima možnosti izbirati, kam bo šel, je ta način tudi razumljiv. Za misijo od začetka leta 2002 do konca leta 2003 je bilo potrebno plačati 425 USD mesečno. Trenutno je znesek nižji. Lisa (2006: intervju) pove:

»Letalska vozovnica je vključena v to (mesečni strošek op.av.). \$ 400 vključuje najemnino, hrano in misijonarske potrebe, toda ostalo moramo plačati posebej ... Torej sami plačamo vse, da se pripravimo na misijo, plačamo naše obleke, prtljago, vse te stvari.«

Če primerjamo mesečni znesek z organizacijo Campus Crusade ugotovimo, da so stroški izrazito različni. Skupni strošek za 24 mesecev misije Cerkve Jezusa Kristusa svetih iz poslednjih dni je torej 9.600 USD, kar je znatno nižji znesek v primerjavi z 44.000 USD za 12 mesečno misijo, torej pol krajšo kot pri društvu Novo Življenje. Cerkev od svojih misijonarjev ne zahteva celotnega zneska pred odhodom, temveč mesečno plačevanje. Tako lahko misijonarji Cerkve Jezusa Kristusa svetih iz poslednjih dni zberejo denar tudi sami s pomočjo staršev. V navadi je, da starši in prav tako otroci že v času odraščanja dajejo nekaj denarja na stran prav za misijo. V primeru, da družina ne zmore zbrati sredstev je običajno, da denarno pomaga ožje in po potrebi širše sorodstvo ali celo člani domače cerkve. Pravzaprav se nikoli ne zgodi, da bi zaradi neplačevanja kakšnega misijonarja poslali domov.

»Vsi misijonarji sami plačajo svojo misijo. Zaslužimo denar in večino časa nam pomagajo naši starši. Kot osebni primer lahko povem, kaj se je zgodilo v mojem primeru in je podobno tudi pri drugih ... Še ko sem bila majhna, je moj oče odprl račun za varčevanje zame. Vsako leto je nanj polagal denar. Ko sem bila stara 21 let, sem že imela na računu 7.000 dolarjev in to je bil denar za mojo misijo« (Calista 2006: intervju).

V spodnji tabeli (3.5.1) je pregled preračunanih mesečnih stroškov misij pri NŽ in pri CJKSPD. Pri tem je potrebno opozoriti, da ima pri NŽ najnižji strošek ravno zadnja misija (3 mesečna), kar je po mojem mnenju odraz prekinitve povezave NŽ z CCCI, in posledično z upadom prihodov misijonarjev. Predvidevam, da so se v preteklosti, glede na izjemno visoke stroške misij, misijonarji na stalnih misijah v Sloveniji, financirali iz stroškov misijonarjev na krajših misijah.

Tabela 3.5.1: Pregled mesečnih stroškov misije glede na njeno trajanje

Misija skupine in trajanje	NŽ 2 mesečna	NŽ 3 mesečna	NŽ 10 mesečna	CJKSPD 18 ali 24 mesečna
Mesečni strošek misije	1.850 USD	1.667 USD	4.400 USD	400 USD

3.6 PRIPRAVE

Pri organizaciji Campus Crusade vsi prijavljeni dobijo po pošti paket z osnovnimi informacijami, kot so nasveti za zbiranje denarja, statistični podatki, kratka zgodovina Slovenije ter kaj organizacija priporoča vzeti s seboj. Tik pred odhodom imajo dvodnevno srečanje, ki je namenjeno spoznavanju ekipe in predstavitvi tujine.

» ... potem se je vikend preden smo odleteli v Slovenijo celotna ekipa srečala v Seattlu. Pri prijatelju je velika hiša, ki jo je nekdo odprl za nas, da smo bili tam. Tam smo preživeli dva dni, da smo se spoznali kot ekipa, naredili smo nekaj vaj za krepitev ekipe in vodja projekta je z nami govoril nekaj več o Sloveniji, o stvareh, ki jih lahko pričakujemo, o ekonomiji, različne osnovne stvari in poskušali smo delati različne kulturne stvari, ki bi nas malo pripravile. Prvih nekaj dni po tem, ko smo prišli, smo preživeli na Bledu. To je bilo v redu. Resnično v redu, da smo bili prvih nekaj dni le tam in smo delali nekaj na krepitvi ekipe. Bilo je prijetno, ker smo bili na nek način v kulturi in bil je dober način prehoda« (Rebecca 2006: intervju).

Po sprejetju je v primeru celoletne misije organizirano 2 ali 3 dnevno srečanje vseh misijonarjev določene regije (npr. severozahodne Amerike), in sicer pol leta pred odhodom.

»Tisti vikend smo se naučili nekaj malega o deželi. Tam so bili ljudje, ki so že bili v Sloveniji. Resnično je bilo nenavadno, da nihče v naši ekipi še ni bil v Sloveniji. Bil je en fant, ki naj bi bil v naši ekipi, ki je bil tam na poletnem projektu poletje prej. Toda na koncu ni šel. Nekaj smo se naučili o deželi, nismo pa naredili veliko kot ekipa, ko smo se zbrali, da bi se pripravili na deželo. Toda to smo vsi naredili posamezno. Veliko smo proučevali kot na primer Lonely Planet Slovenije. Vsi smo kupili slovensko angleški slovar in se učili fraz. Vsi smo dobili debelo mapo z vsem o našem STINT-u. Dobili smo jo tisti vikend in notri je bilo vse o zbiranju podpore, zavarovanju, financah, življenju v drugi deželi, različne kulturne stvari, nekatere slovenske kulturne stvari in osnove jezika, kot so pozdravi, kratka zgodovina Slovenije, potovalne informacije, potni list, prijave, cepljenja in podobne stvari ... in potem ti dajo velik kontrolni seznam; vse kar moraš storiti. Vsak mesec odključaš stvari. Potem te nekdo pokliče vsak mesec in reče: 'Kako ti gre? Si naredil to, to in to?' Zato da narediš vse, ker je tega veliko. Je kot služba s polnim delovnim časom. Zbiranje podpore je kot služba s

polnim delovnim časom. In samo pripravljanje za odhod na STINT je služba s polnim delovnim časom» (Michelle 2006: intervju).

CJKSPD organizira za misijonarje, ki gredo v ne-angleško govoreče dežele, 9-tedenske priprave v mestu Provo v zvezni državi Utah, pri zahtevnejših jezikih, kot sta kitajščina in japonščina, pa trajajo priprave dvanajst tednov. Če so misijonarji dodeljeni v angleško govorečo deželo trajajo priprave le tri tedne. Center v mestu Provo je največji, vendar pa jih po svetu še nekaj, in sicer v Mehiki, Angliji, Koreji, Guatamali, Argentini, Peruju, Braziliji, v Novi Zelandiji, na Filipinih ... Tako sedaj npr. misijonarje, ki so dodeljeni v Brazilijo pošljejo direktno v brazilski center in imajo priprave tam. Misijonarji dodeljeni v Slovenijo imajo priprave v mestu Provo.

Priprave so predvsem sestavljene iz učenja jezika. Prav tako jim misijonarji, ki so v deželi že bili, predstavijo le to, dobijo veliko slikovnega gradiva, literature o kulturi, nekaj podatkov tudi o zgodovini. Prvi teden vadijo, kako učiti ljudi svojega verovanja v angleščini. Potem pa se od njih pričakuje, da se pripravijo na ure, ko bodo učili in govorili v jeziku, ki se ga morajo naučiti. Urnik se v centru začne ob pol sedmih zjutraj z bujenjem, sledi jutranja ura učenja, nato zajtrk, telovadba, učenje, kosilo, nato imajo občasno srečanja večjih skupin, sledi večerja, večerno učenje do devetih, luči pa se ugasnejo ob pol enajstih. Enkrat tedensko imajo dan za priprave, ki je namenjen nakupom, pranju perila in drugim osebnim opravilom.

Misijonarji pred odhodom dobijo seznam stvari, ki jih potrebujejo, in tistih, ki jih ne smejo prinesiti. Morajo se tudi cepiti (proti hepatitisu A in B, proti otroški paralizi, gripi, mumpsu, ...). Ustrezna oblačila sodijo med stvari, ki jih morajo prinesiti s seboj. Fantje morajo nositi obleke temnejših barv, srajce in kravate, »nobenih športnih jaken, nobenih svetlo-obarvanih ali vrečastih hlač, nobenih kavbojk, škornjev ali kričečih kravat« (Ostling R. in Ostling J. 1999: 203–204). Dekleta morajo nositi daljša krila (a ne do tal, in ne nad sredino meč), bluže in »nobenih prevelikih kmečkih oblačil ali športnih čevljev« (Ostling R. in Ostling J. 1999:204). Na listi prepovedanih stvari so prenosni nosilci zvoka. Misijonarji lahko prinesejo radio in poslušajo glasbo, a le cerkveno. Mobilni telefoni so prepovedani, delno pa tudi dostop do interneta. Dobijo tudi seznam knjig, ki jih lahko berejo, seveda cerkvenih. Misijonarjem je naročeno, da spoštujejo zakone in navade države, v katero odhajajo (Cerkev Jezusa Kristusa svetih iz poslednjih dni 2002).

V CJKSPD se priprave članov na misijonarsko delo pričnejo že v zgodnjem otroštvu. Tako v cerkveni reviji *Ensign* redno izhajajo članki na temo misij, v katerih staršem svetujejo, kako

naj se z otroki pogovarjajo o tej temi in podajajo natančna navodila, kako naj otroke pripravijo na to preizkušnjo. Scharman (2004: 17–18) navaja predsednika Hinckleya, da delo misijonarja zahteva vero, željo, blagoslovitev, čiste roke in čisto srce. Scharman (2004: 18–21) navaja, da so lahko pri pripravah na misijo v veliko pomoč starši, ki svoje otroke spodbujajo na vsaj treh področjih: postavljanju ciljev, pri delu in pri skrbi za njihovo duševno počutje. Predsedniki misijonarjev poročajo, da je zmožnost trdega dela ena izmed najbolj dragocenih sposobnosti, ki jih mlada oseba lahko razvije. Če namreč otroci nimajo delovnih izkušenj, bo manj verjetno, da bodo učinkovito organizirali svoj čas na misiji in tako bodo tako kot njihovi partnerji (pri misijonarskem delu) doživeli veliko nepotrebnih frustracij. Scharman (2004: 19) daje natančnejša navodila, kako razviti sposobnosti, ki pomagajo uspešno pripraviti mlade na misijo in pomagajo, da uspejo tudi na drugih področjih:

- Pomagajte jim razviti pozitivne družbene veščine. Misija je na veliko načinov družbena izkušnja. Skupinsko druženje in povezava z različnimi vrstniki pomaga pridobiti potrebne veščine.
- Učite mladeniče, da izpolnjujejo svečeniške dolžnosti dobro in z entuziazmom.
- Pomagajte jim razvijati neodvisnost. Verjetno so najbolj razočarani in neučinkoviti misijonarji ravno tisti, ki se borijo z domotožjem.
- Spodbujajte jih, da razvijajo voditeljske sposobnosti. Pomagajte jim, da izkoristijo možnosti vodenja cerkvenih srečanj, da se vključijo v šolske klube, sodelujejo pri glasbenih dogodkih in pomagajo prostovoljno ...
- Pokažite jim, kako dobro upravljati z denarjem. To jim bo pomagalo pri razvijanju bolj realističnih pričakovanj o življenju med misijo. Mladi bi morali imeti možnost zaslužiti denar, prispevati na varčevalni račun, se naučiti plačevati račune pravočasno in pomagati plačati svojo misijo.
- Naučite jih osnovnih hišnih opravil kot so kuhanje, čiščenje in pranje perila.

Prav tako je pomembno dejstvo, da v paru nikoli nista skupaj 2 nova misijonarja, temveč novinec dobi za spremstvo »očeta«, nekoga, ki je v Sloveniji že leto ali dlje časa in začetnike uči, kako naj kaj povedo (Mormoni, Mladi ameriški misijonarji v Mariboru 2005).

Ugotovim lahko, da so misijonarji CJKSPD glede na njihovo večje število misijonarjev bolj organizirani, in da so vključeni v daljše priprave na misijo, ki za razliko od NŽ vključujejo tudi intenzivni tečaj slovenskega jezika. Kulturni šok posameznika pa je odvisen tudi od morebitnega predhodnega bivanja v tujini ali stikov z drugačnimi kulturnimi okolji in od njegovih/njenih osebnostnih lastnosti.

3.7 MISIJONARJENJE

Religijska širitev je kompleksen proces, saj je njegova uspešnost odvisna od prepletanja strukturalnih in osebnih determinant misijonarskega delovanja in konteksta sprejema v gostujoči deželi. Zunanji dejavniki, kot so zgodovinski kontekst gostujoče dežele, stopnja odprtosti religijskega trga in stopnja integracije v svetovno gospodarstvo, postavljajo temeljne pogoje delovanja. Religijske organizacije prispevajo strukturalne komponente za širitev: organizacijske vire, meje doktrine, notranje strukture moči, odobrene strategije pridobivanja novih članov in dolgoročne načrte. Toda osebni pristop misijonarjev je tisti, ki v postopku religijske ekspanzije pusti odločilen vtis in je veliko manj raziskan kot drugi dejavniki vpliva. Misijonarji niso birokrati ali uslužbenci, ki bi bili neodvisni od okolice, v kateri delujejo. So nosilci sprememb, lokalnemu prebivalstvu predstavljajo nove ideje, nova intelektualna in organizacijska orodja za dekodiranje njihove lastne kulture (Cavalcanti 2005: 381–382).

Proučevanje človekovega delovanja na področju religijskega širjenja je precej podobno proučevanju človekovega delovanja na drugih področjih, saj obogati naše razumevanje, in nam pove kako so ideje, navade in organizacijske strukture utelešene s strani edinstvenih, individualnih akterjev. Misijonarji delujejo v okviru strukturnih determinant (doktrinarnih, organizacijskih, kontekstualnih), toda vseeno uspejo personalizirati religijske prakse lokalnih konvertitov. Ta personalizacija lahko podpira ali pa spreminja že uveljavljeno religijsko tradicijo v gostujoči deželi. Prenešene religijske kulture se še vedno soočajo z zakoni nenameranih posledic, toda personalizacija vere preko dela misijonarjev igra pomembno vlogo pri ustvarjanju novih oblik religioznih praks v tujini (Cavalcanti 2005: 394).

3.7.1 CILJI MISIJE

Misije, ki jih je možno opravljati preko organizacije Campus Crusade, so skoraj izključno osredotočene na širjenje biblijskega sporočila. Ciljna skupina organizacije so predvsem študentje oziroma mladi odrasli med 18 in 22 let. Prioritetni cilj je torej širjenje biblijskega sporočila tudi preko različnih dejavnosti in druženja z mladimi.

V CJKSPD je glavni cilj deliti z ljudmi biblijsko sporočilo. Kljub temu je nekaj misijonarjev po svetu izbranih tudi za druga dela, npr. administrativna dela v Salt Lake Cityju, kjer je glavni tempelj; misijonarji opravljajo tudi delo turističnega vodiča - razkažejo okolico templja in seveda razložijo, kaj verjamejo, torej širijo svoje versko prepričanje itd. Poleg tega

misijonarji tudi pomagajo ljudem pri različnih opravilih in obiskujejo starejše ljudi, vendar to ni njihov poglaviti cilj.

3.7.2 MISIJONARJENJE V OČEH MISIJONARJEV

Čeprav so misijonarji svoje delo opisovali na različne načine (glej tabelo 3.7.2.1), pa je bilo najpogosteje omenjeno, da je to čudovita izkušnja, ki pa je skoraj tako pogosto omenjena kot tudi zelo težka. Po dvakrat sta bili omenjeni pustolovščina in samozanikanje ter dejstvo, da so misijonarji 24 ur na dan in 7 dni na teden. Ostali odgovori so se pojavili le po enkrat in so predstavljeni v spodnji tabeli.

Disciplino je sicer omenil le misijonar CJKSPD, vendar pa kar 6 krat:

»Rekel bi, da je zelo disciplinirano. Po našem običajnem urniku smo vstali ob šestih zjutraj. Odšli smo ob pol desetih, desetih vsako jutro in prišli domov ob pol desetih, desetih zvečer. Spat smo šli ob desetih, pol enajstih. Le redko se nismo držali tega urnika, razen v primeru kakšnega večjega dogodka. To je zelo discipliniran urnik. Zelo moraš biti discipliniran. Poleg tega je po mojem mnenju potrebno veliko samo-discipline, ker ni nikogar, ki bi ti govoril, kaj moraš storiti kot kakšen šef. Velikokrat se moraš pripraviti do tega, da greš, da narediš stvari in tako biti discipliniran. Tako bi rekel, da je zelo discipliniran življenjski stil« (Tom 2006: intervju).

Tabela 3.7.2.1: Pregled opisov misijonarskega dela

Kako bi opisal/a misijonarsko delo?	Pogostost omembe
Čudovita stvar	4
(Zelo) težko	3
Samo-zanikanje	2
Pustolovščina	2
Delo, ki ga opravljaš 24 ur dnevno, 7 dni na teden	2
Duhovna preizkušnja	1
Izkušnja smrti	1
Odpoved udobju	1
Bog lahko govori preko tebe	1

Zaupanje Bogu na vsakem koraku	1
Disciplina	1
Se izplača	1
Lahko delo	1
Učenje ljudi, pomoč ljudem	1

3.7.3 OPIS DELA

Novo Življenje

V času poletne misije so se misijonarji vsako jutro od ponedeljka do četrтка dobili v pisarni in skupaj molili, peli hvalnice, enkrat tedensko pa so brali knjigo o evangeliju. Ta čas je bil torej namenjen medsebojni podpori. Vsak teden so se razporedili v pare in odšli v študentska naselja. Tam so imeli kosilo in vedno so se k nekemu prisedli in začeli pogovor. Vprašali so jih o religijskem prepričanju, povedali kdo je Jezus Kristus ter vprašali, če bi se še kdaj srečali, šli na kavo ali po nakupih. Ob večerih so se dobili z nekom, ki so ga spoznali prek dneva, večinoma v kavarnah ali pa na domu misijonarjev, šli v kino ali ven na večerjo. Enkrat tedensko so imeli fantje in dekleta ločena večera. Petek je bil dan, ko naj bi misijonarji preživeli 4 ure z bogom, npr. z branjem Biblije, z molitvijo, s pisanjem dnevnika. Ob nedeljah zvečer so imeli »cerkev«, ki so jo vodili sami. Nekateri so bili zadolženi za pripravo ženskega oziroma moškega večera, drugi za »cerkev« in čajanke. Nedeljsko obredje se je odvijalo na različnih lokacijah, v parku ali na plaži. Urnik misijonarjev na daljših misijah je pravzaprav enak.

CJKSPD

Urnik (glej tabelo 3.7.3.1) se začne z zbujanjem ob 6.30. Sledi 30 minut telovadbe, nato misijonarji izmenično pojejo zajtrk in se tuširajo. Sledi učenje od 8.00 do 11.00, najprej posamezno in nato skupaj, tako jezik kot tudi del evangelija, ki ga nameravajo poučevati tisti dan. Ob 11.00 se zapusti stanovanje in sledijo dogovorjeni obiski, pomoč članom, starejšim ali pa navezovanje novih stikov. Odvisno od obveznosti se misijonarji vračajo zvečer domov, vendar naj ne bi bili v svojem stanovanju kasneje kot ob 21.30. Obvezno je ugasniti luči ob 22.30. V kolikor dopušča čas, pa nekaj časa pred tem namenijo še učenju.

Tabela 3.7.3.1: Urnik misijonarjev Cerkve Jezusa Kristusa svetih iz poslednjih dni

6.30	Bujenje
6.30 - 7.00	Telovadba
7.00 - 8.00	Izmenično: tuširanje – zajtrk
8.00 – 11.00	Učenje: jezika, evangelija (sprva samostojno, nato še v paru)
11.00 – 21.30	Misijonarjenje, obiski članov, pomoč starejšim, čas za kosilo, ...
21.30 – 22.30	Večerno učenje (neobvezno)
22.30	Luči se ugasnejo

Znani so predvsem po »sledenju« (ang. tracking). Gre pravzaprav za trkanje od vrat do vrat, vendar pa so območja, na katerih misijonarji delujejo razdeljena, in vodena je natančna evidenca, kje in kdaj so misijonarji že bili. Danes jih cerkev spodbuja k uporabi čim bolj inovativnih metod spoznavanja ljudi (risanje s kredo na območjih za pešce, učenje plesa, petje na javnih prostorih, ...). Ob nedeljah je čas za cerkev (od 10.00 do 13.00), nato pa običajne aktivnosti. Ponedeljek je dan namenjen pranju perila, nakupom in izletom (vendar se morajo misijonarji zavedati, da so na misiji in niso turisti), prostemu času, vseeno pa naj bi ob vsaki priložnosti navezali stike z ljudmi in jim skušali prenesti svoje sporočilo.

3.7.4 PRAVILA IN DOLŽNOSTI

Predstavljena bodo pravila, ki so jih omenili misijonarji. Tako imajo pri NŽ pravilo, da se v času misije ne hodi na zmenke. Prav tako je to samoumevno pravilo tudi pri CJKSPD in ga iz tega razloga nihče niti ni našteval. Predstavljena so torej pravila, ki so jih našteali misijonarji in podpirajo moja predvidevanja, da misijonarji CJKSPD na misiji živijo izrazito drugačno življenje kot doma. Misijonarjem NŽ tako ni prepovedano uporabljati mobilnih in navadnih telefonov, prav tako nimajo natančno določenega urnika in si ga lahko sami prilagajajo.

Novo Življenje

1. Nobenih zmenkov (ne med seboj in ne s Slovenci).
2. Uporabljalj svojo glavo in ne bodi neumen.
3. Nikamor ne hodi sam, ampak v paru (zadnji misijonarki sta to pravilo »odpravili«)
4. Kratke hlače, krila v mestu niso dovoljena (vzbujajo pozornost).
5. Ob petkih preživeti 4 ure z bogom.
6. V primeru, da z namenom izleta misijonar zapusti državo, mora to sporočiti vodstvu.

7. Jutranji sestanki (kadar je misijonarjev več).

8. Dekleta vzpostavijo stik z dekleti, fantje s fanti.

»Stvari potem postanejo zmedene. Če začneš deliti svojo vero z nekom nasprotnega spola in potem postane čustveno ... nastopi vprašanje čustvene navezanosti na osebo in ne na Boga« (Rebecca 2006: intervju).

Dolžnost oziroma delo misijonarjev je srečevanje mladih v študentskih naseljih, vodenje evidence, s kakšnim številom ljudmi so skušali navezati pogovor, kolikšnemu številu ljudi so dejansko uspeli predati svoje sporočilo in kakšno število ljudi je sprejelo Jezusa Kristusa. Prav tako o svojem delu enkrat mesečno obveščajo ljudi, ki jih finančno podpirajo.

CJKSPD

1. Pravila oblačenja (urejeno in dostojno).
2. Telefonski klici domov so dovoljeni 2x letno (mobilni telefoni so prepovedani).
3. Nikamor ne semjo hoditi sami, temveč v paru.
4. Poslušanje glasbe, branje knjig in gledanje TV je dovoljeno le, če je vsebina cerkvena.
5. Voditi morajo evidenco o številu obiskov potencialnih članov, o obiskovanju članov cerkve in drugih dejavnostih. Poročilo se preda predsedniku.
6. Urnik (zbujanje 6.30 ... spanje ob 10.30).

3.7.5. INTERNET, MOBILNI TELEFONI IN MISIJONARJI

Kot sem že omenila so NRG znana tudi po fleksibilnosti in uporabi novejših sredstev komuniciranja, kamor sodi tudi internet. Ko internet primerjamo s knjigami, kasetami, radijem in televizijo opazimo, da je internet danes že lahko dostopen in za NRG tudi bolj ekonomičen medij. Danes lahko na internet vsakdo postavi internetno stran, na kateri lahko predstavi tudi popolnoma svoja religiozna prepričanja. Vendar pa je še vedno splošno sprejeto mnenje, da imajo veliko bolj pomembno vlogo »face to face« socialne interakcije in mreženje osebnih odnosov (Dawson, Hennebry, 2006: 271–283).

Zanimiv pa je način kombiniranja misijonarskega dela z uporabo interneta. Tako lahko danes nekdo obiše internetno stran CJKSPD v slovenskem jeziku, že naslednji dan pa mu misijonar prinese Mormonovo knjigo, če le obiskovalec označi, da jo želi prejeti, in tudi pusti svoje

osebne podatke. Tako mi je ena od misijonark CJKSPD zagotovila, da je na ta način dostavila že nekaj Mormonovih knjig (natančnega števila žal ni vedela oz. ni hotela povedati). Pred nekaj leti misijonarji CJKSPD niso smeli dostopati do interneta, v letu 2007 pa že lahko pošiljajo sporočila v povezavi s svojim delom. Tako sem preko elektronske pošte prejela sliko krsta pri slapu Savica. Uporaba mobilnih telefonov je misijonarjem CJKSPD prepovedana. V stanovanjih uporabljajo stacionarne telefone. Tukaj lahko opazimo očitno razlikovanje od splošnega mnenja, da so NRG fleksibilna pri uporabi novih sredstev komuniciranja. Misijonarjem CJKSPD prepoved uporabe mobilnih telefonov otežuje njihovo delo. Vsekakor pa ne moremo spregledati premika k uporabi elektronske pošte, kar bi lahko označili kot premik k fleksibilnosti tudi tega NRG.

Misijonarji Novega Življenja imajo vseskozi omogočen dostop do interneta v svojem stanovanju in uporabljajo elektronsko pošto tudi za kontaktiranje študentov. Ena od misijonark me je tako obvestila o svojem prihodu v Slovenijo. Preko elektronske pošte sem prejela tudi odgovore na nekatera vprašanja. Misijonarji lahko uporabljajo mobilne telefone. Tako so me tudi preko besedilnih sporočil (sms-ov) redno obveščali o dogodkih, ki so jih organizirali.

Študije religijskih oglasov, radijskih oddaj in TV evangelizma sicer kažejo na majhen vpliv na rekrutiranje. Bi se to lahko spremenilo z uporabo medija, ki je interaktiven, bolj demokratičen in celo anarhističen? Vprašanje ostaja odprto. Mnogo NRG (tudi obe opazovani NRG v tej diplomski nalogi) imajo svoje internetne strani. Nekatera NRG imajo celo več različnih, seveda tudi z različnimi frazami za iskalnike. Vse to z namenom, da se poveča možnost zadetka ob uporabi iskalnikov. Pogosto imajo te strani neobičajno dolge sezname ključnih besed. Medtem ko je internet poceni medij za širjenje idej na večjem območju in potencialno večjemu občinstvu, je malo verjetno, da bo bistveno spremenil sposobnost NRG novačenja novih članov, oziroma da bo kdajkoli postal učinkovito sredstvo rekrutiranja. Prav tako ni nobenih dokazov, da so uporabniki interneta bolj nagnjeni k vključevanju v NRG (Dawson in Hennebry 2006: 271–283).

3.7.6 OBMISIJONARSKE DEJAVNOSTI

Misijonarji CJKSPD imajo, kot je bilo že omenjeno, ob ponedeljkih dan za priprave, kar vključuje pranje perila in nabavo hrane. To je tudi dan, ko imajo nekaj časa zase. Lahko gredo tudi na izlet, vendar ne prepogosto. Vsake 4 mesece imajo kulturni večer.

Misijonarji NŽ imajo več možnosti za npr. izlete, ukvarjanje s športom itd. Vikendi so večinoma namenjeni sprostitvi. V času poletne misije (16 članov) so ob četrtek v parku Tivoli igrali nogomet, ameriški nogomet in odbojko. Nekateri misijonarji se niso ukvarjali z nobenim športom, ena izmed njih pa je celo petkrat tedensko trenirala karate (in istočasno opravljala svoje poslanstvo med člani kluba). Le ena misijonarka je vzrok za svojo depresijo deloma pripisovala pomanjkanju športne aktivnosti.

»Želela sem igrati nogomet, iti v fitnes, pa nisem ugotovila, kam in kako naj grem. To je bila ena stvar, ki sem jo iskala, a je nisem mogla najti. Mislim, da je to še en razlog, zakaj sem bila ... na nek način osamljena in malo depresivna. Nisem se udeleževala v aktivnostih, ki jih običajno počnem. Resnično mi je bilo dolgočas. Nisva počeli veliko. Šli sva v kino ali v nakupovalni center, vendar je bilo to depresivno, saj nama nobena oblačila niso bila prav ... Ali pa sva poskušali hrano ... Veliko časa sva se tako pogovarjali, večinoma o seksu, in tudi o tem, kako komaj čakava, da se poročiva« (Kate 2005: intervju).

3.8 OSEBNE IZKUŠNJE MISIJONARJEV

Prav vsi misijonarji, s katerimi sem opravila intervju, so bili vzgojeni v veri, ki jo širijo. Za misije so pravzaprav vsi vedeli »že od nekdaj«. Ali so jih k temu spodbujali v cerkvi (predvsem CJKSPD) ali pa so o misijah slišali od sorodnikov, prijateljev ali znancev. Na podlagi pripovedovanj si vsak bodoči misijonar ustvari določena pričakovanja še pred odhodom.

3.8.1 PRIČAKOVANJA

Nihče izmed misijonarjev ni navedel samo enega pričakovanja ali odgovoril samo z odgovorom ne vem. Med stvarmi, ki so jih misijonarji najpogosteje pričakovali (glej tabelo 3.8.1.1) pred prihodom na misijo, je poglobljeno znanje, vera in odnos do boga. Razumljivo pogosto je tudi pričakovanje, da bodo ljudje sprejeli vero, ki jo širijo, in pa da bodo tekom misije uživali, da ne bo tako težko, da jim bo všeč, obenem pa so skušali svoja pričakovanja omejiti. Dvakrat so bila navedena pričakovanja dobrih odnosov v ekipi in sklepanje

prijateljskih vezi. Prav tako pogosto je bilo izraženo pričakovanje o težavnosti misije, depresivni okolici in o tem, da bo Bog misijonarja samega spremenil.

Tabela 3.8.1.1: Pregled pričakovanj misijonarjev pred misijo

Pričakovanja	Število omemb
Da se bom veliko naučila o Bogu / mu bom bližje / da bom rasla v svoji veri.	6
Da bo veliko/več/nekaj ljudi sprejelo vero, ki jo širim.	5
Da mi bo všeč/ bom uživala/da ne bo tako težko.	5
Poskušala sem ne pričakovati veliko.	3
Ne vem.	3
Da me bo Bog spremenil.	2
Da bomo sklenili cel kup prijateljstev.	2
Da bo to temen, depresiven kraj.	2
Da se bo ekipa razumela dobro.	2
Da bo težko.	2
Da bo Bog preizkušal mojo vero.	1
Da bom vedno pripravljena iti med ljudi in širiti vero.	1
Da se bom hitro naučila jezika.	1
Da bodo ljudje želeli študirati Biblijo, ker to radi počnemo v Ameriki.	1
Lepo deželo.	1
Čistejšo deželo.	1
Učinkovitejše službe (birokracija, običajni opravki).	1
Bolj zahodnjaško deželo.	1
Depresivne ljudi.	1
Da se bodo stvari odvijale hitreje.	1
Da bom imel možnost deliti svojo vero z drugimi.	1
Da ljudje ne bodo preveč odprti glede vprašanj o religiji.	1
Da bo podobno Ameriki.	1
Da bodo študentska naselja bližje drug drugemu.	1
Da bom srečala več različnih ljudi.	1
Da bom osamljena.	1

3.8.2 PRVI VTISI

Med prvimi vtisi (glej tabelo 3.8.2.1) se zanimivo pojavlja križanje med žalostjo/depresijo in zadovoljstvom. O kulturnem šoku tako lahko na podlagi opisov govorimo pri dobri polovici misijonarjev (6 od 9). Druga opažanja so bila manj pogosta.

Tabela 3.8.2.1: Pregled prvih vtisov misijonarjev

Prvi vtisi	Število omemb
Bila sem (zelo) žalostna/depresivna, bilo mi je težko	6
Bilo mi je (zelo) všeč.	5
Opazila sem, da je veliko nesrečnih/depresivnih ljudi.	2
Počutila sem se čudno.	2
Nobena hrana mi ni bila všeč.	1
Bila sem zelo utrujena.	1
Razočarana sem bila, ker je bila ekipa nastanjena na treh lokacijah.	1
Potrebovala sem veliko poguma za začetek pogovora z nekom.	1
Nisem se počutila varno.	1
Bila sem živčna	1
Ljudje so bili nesramni.	1
Delo me je čustveno, mentalno izčrpavalo	1

3.8.3 OPAŽANJA OB/PO KONCU MISIJE

Večina misijonarjev, ki so se že vrnili domov, je izjavila (glej tabelo 3.8.3.1), da si tega niso želeli (4 od 5). Nekateri so se navezali na sklenjene prijateljske vezi, drugi so želeli opraviti več dela (»rešiti« več ljudi). Kljub temu pa tudi po daljšem bivanju v Sloveniji omenjajo, da jim je bilo težko, nekaterim ob koncu vseeno lažje kot na začetku.

Tabela 3.8.3.1: Opažanja ob/po koncu misije

Opažanja ob/po koncu misije	Število omemb
Nisem želela/bila pripravljena iti domov.	4

Všeč so mi bili Slovenci.	3
Naučila sem se veliko o različnih pogledih na Boga, o prijateljstvu, zaupanju, ...	2
Bilo je zelo težko.	2
Proti koncu misije sem začela uživati, bolj mi je bilo udobno.	2
Učvrstilo me je v moji veri.	2
Zdelo se mi je, da nisem izkoristila vseh priložnosti.	1
Razočaranje.	1
Naučila sem se prilagajati.	1
Slovenci so se mi še vedno zdeli nesramni.	1

3.8.4 VPLIV MISIJE NA OSEBNO VEROVANJE

Misijonarji poročajo o tem, da se na misiji njihovo verovanje okrepi, da bolj zaupajo Bogu, da utrdijo svoja prepričanja (sama od sebe sta to omenila dva misijonarja). Dva misijonarja sta poročala, da sta pred misijo dvomila o svoji religiji, a sta tekom misije ugotovila, da je njuna vera prava (misijonar CJKSPD in misijonarka NŽ). Ena od misijonark poroča, da je sicer vedno verovala, sedaj pa ve, da je njena veroizpoved resnična. Nekateri ohranijo nekatere navade z misije (npr. 4-urni čas z bogom enkrat tedensko), študije Biblije itd. Omeniti pa je potrebno, da sta dve misijonarki, ki sta se že pred časom (2 leti) vrnila z misije poročali, da njun odnos z Bogom trenutno ni najboljši. Natančneje ena izmed njiju govori o »času v puščavi«. Lahko bi torej sklepali, da sicer misija okrepi posameznikovo verovanje, vendar pa učinek ni tako dolgoročen, kot bi mogoče lahko pričakovali. Ugotovitve na podlagi intervjujev o tem, da misija okrepi posameznikovo verovanje, podpirajo tudi drugi viri.

Tako Featherstone (1978) kot član zbora sedemdesetih (CJKSPD) navaja zgodbo ovdovele misijonarke: *»Izkušnja misije je močno okrepila mojo vero. Izmed mnogih ponižnih izkušenj, ki sem jih imela, me je teh zadnjih osem mesecev pripeljalo bliže Gospodu kot katerokoli obdobje prej.«*

Še natančneje Coates (1991: 139) navaja, da krepitev posameznikovega verovanja ni odvisna od uspešnosti delovanja misijonarja. Torej misijonarji pridejo domov bolj predani veri, kot so bili ob odhodu, ne glede na to, koliko ljudi spreobrnejo, saj že same priprave na misijo zelo močno okrepijo posameznikovo vero.

3.8.5 VPLIV MISIJE NA SPREMEMBO OSEBNOSTI

Prav vsi misijonarji poročajo, da jih je misija spremenila. Najpogosteje omenjajo (glej tabelo 3.8.5.1), da so bolj potrpežljivi, da bolje razumejo druge ljudi in da so okrepili svojo vero. Spremenil se je njihov pogled na svet in življenje, menijo tudi, da so bolj zreli, ter da bolj cenijo različne stvari (tako materialne kot tudi nematerialne).

Tabela 3.8.5.1: Pregled osebnostnih sprememb pri misijonarjih

Kako te je misija spremenila	Število omemb
Bolj sem potrpežljiva.	6
Večje srce za druge ljudi, bolje jih razumem	5
Bližje sem Bogu/ okrepila se je moja vera	5
Nov pogled na življenje/svet.	4
Bolj sem zrel/a.	3
Bolj cenim stvari (hrano, družino, izobrazbo, delo...)	3
Odgovori, ki so se pojavili po enkrat: moji cilji so se spremenili, bolj sem pogumna, več razmišljam, manj sem navezan na materialne stvari, nisem več tako sramežljiv, postal sem boljši človek, imam več upanja, moje znanje o evangeliju je večje.	1

3.8.6 PONOVIJEV MISIJE

Prav vseh 9 misijonarjev, s katerimi sem opravila intervjuje, si ponovno želi na misijo ali pa so na ponovni misiji že bili. 4 misijonarji si želijo na ponovno misijo s partnerjem oziroma partnerko. Odgovori so natančneje naslednji:

-Potem sem bila še na misiji 1 teden v letu 2004 v Sloveniji in 7 tednov v letu 2006 na Tajskem.

-Načrtujem misijo v Srbiji, na Hrvaškem in Irskem (ni bila izpeljana).

-Želim si iti z možem, ko bom poročena.

-Verjetno ne bo možno iti prej, kot po tem, ko otroci odrastejo. Šel bom z ženo.

-Upam, da bova z možem na drugi strani sveta celo življenje. Trenutno pa morava delati še na najinem zakonu.

- Kmalu pridem nazaj za 8 mesecev (se dejansko nahaja v Sloveniji, kot je bilo načrtovano).
- Oktobra pridem nazaj za 2 tedna.
- Želim iti z možem kot starejši par.
- Želim iti z možem.

3.8.7 TEŽAVE MISIJONARJEV

Med težavami, s katerimi se soočajo misijonarji, se znajdejo na začetku kulturni šok, osamljenost in depresija.

»Depresija je med najbolj pogostimi duševnimi težavami, ki jih izkusijo misijonarji. Večino obdobji depresije mine s časom, reševanjem težav in z molitvijo ... V mnogih predelih sveta so LDS družinske podpore na voljo družinam in voditeljem v pomoč pri razlikovanju med vsakodnevnimi vzponi in padci in klinično depresijo ... Predsedniki misij pa poročajo, da se misijonarji soočajo s težavami, ker so si postavili nerealistične cilje« (Scharman 2004: 20).

Rogers (1999: 50), ki je bil predsednik LDS misijonarjev v Rusiji, na podlagi svojih izkušenj navaja pet splošnih razlogov malodušnosti in depresije pri misijonarjih:

1. Fizično ali čustveno neujemanje. Če se stanje ne spremeni, ni možno narediti veliko razen tega, da se misijonarja predhodno pošlje domov. To je razlog, pri katerem ni najbolj jasno, kaj Rogers (1999: 50) natančno misli.
2. Partnerska nezdržljivost med misijonarjema, ki delujeta skupaj.
3. Začetna prilagoditev. Misijonarji se morajo prilagoditi novemu jeziku, kulturi, prav tako pa se morajo veliko učiti. Poleg tega se soočajo s ponavljajočim zavračanjem tistih, s katerimi poskušajo govoriti.
4. Izčrpanost pred koncem misije.
5. Občutek osebne manjvrednosti.

“Na začetku je bilo resnično, resnično slabo. Prisotne so bile depresija, duhovna vojna in utrujenost. Včasih sem sedela z ljudmi ter govorila z njimi ob tem pa sem bila tako utrujena, da sem mislila, da bom omedlela” (Michelle 2006: intervju).

“Depresija je stvar, ki jo ima veliko misijonarjev. Včasih lahko vzame pogum ... včasih lahko govoriš z desetimi ljudmi in nikogar ne zanima ... Bili so dnevi, ko sploh nismo imeli motivacije ali energije, da bi šli ven in govorili z ljudmi, ker je tako utrujajoče govoriti z ljudmi cel dan ... Bilo je tako težko, da si samo želiš usesti in delati karkoli, samo da ni v povezavi z Bogom ... Samo sedeti želim, se sproščati in znoreti ...” (Alice 2005: intervju).

Tabela 3.8.7.1: Pregled najboljših in najslabših dogodkov v misiji

Najboljše	Število omemb	Najslabše	Število omemb
Naši pogovori z ljudmi	4	Zavrnitve	3
Videti nekoga, ki sprejme vero	2	Satanove skušnjave	2
Deliti vero	2	Depresija	2
Potovanja/izleti	2	Pomanjkanje motivacije, energije	2
Samo biti tam	1	Domotožje	2
Nosim priponko naše cerkve	1	Začeti pogovor	1
Krepitev vere	1	Učenje jezika	1
Biti nekje, kjer še nisi bil	1	Pomanjkanje osebnega prostora	1
Zaupati Bogu za vsako stvar	1	Razočaranje	1
Osebna rast	1	Živeti skupaj z lastnico stanovanja, ki je imela moške obiske	1
		Prihod domov	1

Med najboljšimi dogodki (glej tabelo 3.8.7.1) misijonarji naštevajo pogovore z ljudmi, sprejetje vere, ki jo širijo, širjenje svoje vere na splošno in pa izlete. Med najslabše dogodke (glej tabelo 3.8.7.1) umeščajo zavrnitve, skušnjave, depresijo in s tem povezano pomanjkanje motivacije, energije ter domotožje.

Ko pa misijonarje prosim, da izpostavijo, kaj jim je najbolj ostalo v spominu, so to vsekakor izleti. Tri omembe ima Bled, prav tako pa Škofja Loka in izlet v Švico. Tudi na drugih mestih med intervjujem so misijonarji izrazili tudi navdušenje nad hrvaško obalo, Benetkami, gorami itd. V drugo skupino lahko razvrstim odgovore, ki zadevajo misijonarsko delo (pogovori z ljudmi, sprejetje vere, molitev z nekom, prejetje sporočila svetega duha).

3.8.8 REAKCIJE SLOVENCEV NA MISIJONARJE

Reakcije na poskus vzpostavitve kontakta s strani misijonarjev so seveda različne. Odgovori misijonarjev pa nam dajo splošni vpogled v reakcije, ki so misijonarjem ostale najbolj v spominu, na tiste, ki se jim zdijo najbolj relevantne, in na poskus njihove generalizacije reakcij.

»Veliko ljudi je ostalo v bližini kar nekaj časa in so nam pustili, da jim povemo več o tem, kdo je Jezus in kako si želi, da bi ga spoznali ... Nekateri smo videli prehoditi dolgo pot od neverovanja v Boga do verovanja v to, da Bog je in da je verjetno, da je Jezus umrl za njih, da lahko poznajo Boga. Drugi so želeli le slišati, kaj imamo povedati, nato pa so še naprej verjeli, v kar so že pred tem in ostali plitki prijatelji z nami« (Kate 2005: intervju).

»Izkušnja, ko je nek moški kričal na nas je bila najhujša reakcija ... V večini primerov so bili ljudje previdni ... četudi se niso strinjali s tem, kar smo povedali so bili odprti za pogovor. Pripravljeni so bili na dialog, raziskovati razlike, se strinjati glede nestrinjanja ... Splošni odgovor, ki sem ga jaz prejela je bil: 'Verjamem v Boga.', 'Kaj res? Kako?', 'Katoličan/ka sem.', 'Imaš razlog, da si katoličan/ka?', 'Moji starši so bili preden sem postal/a jaz in njihovi starši še pred tem.' To je bil najbolj pogost odgovor, ki sem ga opazila jaz« (Rebecca 2006: intervju).

»Mislim, da večina ljudi ni imela nič proti temu, kar smo počeli ... Večina je bila do nas zelo prijazna ... nikoli niso bili resnično zlobni ... toda mislim, da je veliko ljudi le reklo: 'Imam svoja prepričanja in to mi je v redu. Ne želim slišati vaših' ... To je bila nekakšna splošna reakcija« (Tom 2006: intervju).

»Reakcije so bile različne. Številnim ljudem, s katerimi smo govorili, je bilo vseeno. Rekli so: 'Ne potrebujem tega' ... Večina je želela poslušati in se pogovarjati o tem. Vsaj toliko, da so poslušali, kar smo želeli povedati... verjeli so vsaj v to, kar pravi Biblija. Zelo redko smo srečali ljudi, ki bi rekli: 'Ne verjamem ti' ali pa 'Mislim, da nimaš prav'. Večina ljudi je resnično poslušala« (Michelle 2006: intervju).

»So tisti, ki sporočilo popolnoma zavržejo ... Drugi ekstrem pa je ... srečali sva čudovitega mladega moškega, ki je navdušen: 'Kaj? Na to čakam že celo življenje!' ... Potem imaš tiste ljudi, ki niso prepričani ... Najbolj splošna reakcija, ki jo dobiva midve je: 'Seveda lahko pridete in mi poveste na kratko svoje sporočilo. Nič nimam proti'«(Calista 2006: intervju).

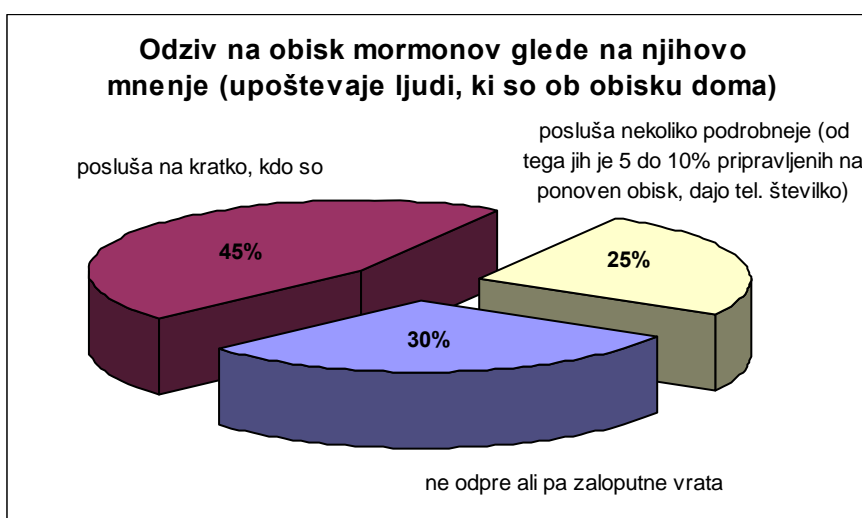
»Rekla bi, da nas veliko Slovencev, ko izvedo, kaj počnemo kot misijonarji, da sami plačamo našo pot sem, spoštuje ... Vemo, da so ljudje v tej deželi pripravljeni slišati sporočilo ... morda sprva ne bodo vedeli, da je resnično, toda z nadaljnjim učenjem čutijo, da v njihova življenja prihaja sreča« (Lisa 2006: intervju).

In kakšne so najhujše reakcije?

Kričanje, loputanje vrat, ljudje pokličejo tudi policijo (»Ne vedo, kdo smo in nekateri včasih pokličejo policijo, toda to se ne zgodi zelo pogosto« Lisa 2006: intervju).

Poskus ocenitve reakcije odziva na mormonske misijonarje (z njihove strani) je predstavljen v grafu 3.8.8.1. Gre za ocenitev pri obisku na domu, pri metodi »sledenja« torej (ang. tracking). Predpostavljeno je bilo, da 100 % predstavlja ljudi, ki se nahajajo doma (izključili smo torej ljudi, ki jih ni doma). 30 % ljudi naj ne bi odprlo vrat ali pa naj bi jih zaloputnilo, ko vidijo kdo je. 45 % ljudi naj bi na kratko poslušalo, kdo misijonarji sploh so. 25 % ljudi pa naj bi bilo pripravljeno poslušati nekaj več, misijonarje povabijo naprej. Od tega je od 5 do 10 % ljudi pripravljenih (še vedno pa je potem odstopanje od teh odstotkov pri realizaciji) na morebiten ponoven obisk, ali pa misijonarjem dajo svojo telefonsko številko.

Graf 3.8.8.1: Odziv na obisk mormonov



4. (NE)USPEŠNOST OPAZOVANIH NRG

»'Mormonsko misijonarstvo ni brezuspešno v Sloveniji', pravi Justin. 'V Ljubljani je več družin, ki so pristopile k naši veri in v Celju tudi'« (Mormoni, Mladi ameriški misijonarji v Mariboru 2005).

Kot pravi Barkerjeva (2001: 985–986) bo novi konvertit videl NRG z ene perspektive, izkušen voditelj z druge; perspektiva članov se razlikuje od perspektive nečlanov; in različne skupine nečlanov bodo dojemale NRG v luči (določenih) svojih interesov. Ne le, da ljudje gibanja dojemalo z različnih perspektiv, različno ga bodo tudi opisali in morda razložili gibanje na različne načine. Zavedno in nezavedno bodo izbirali med značilnostmi, ki so jim prikazane. Kaj je tisto, kar bo vključeno ali izključeno iz procesa oblikovanja njihovih sekundarnih konstrukcij je zopet odvisno od interesov posameznika.

Težava pa ni le v predstavljanju razvoja, doktrine in načina delovanja določenih NRG, temveč je lahko izredno problematično in nevhvalno opravilo ravno področje ocenjevanja uspešnosti oziroma neuspešnosti NRG.

Pri primerjavah je potrebno opozoriti tudi na časovno komponento. CJKSPD je v Sloveniji prisotna daljši čas (uradno od 1990) kot NŽ (uradno od 1998). Res je, da na prvi pogled 8 let prednosti prinaša boljši položaj. Toda Cavalcanti (2002: 427) opozarja, da je v primeru Brazilije časovno poznejši приход misijonarjev na določeno ozemlje vplival pozitivno (pridobivanje članov je hitrejše v primerjavi z misijonarji, ki so bili na ozemlju prej), saj je lahko politično družbena situacija spremenjena, bolj sprejemljiva za inovacije. V primeru Slovenije je po mojem mnenju časovna situacija ravno obratna. Danes, pa tudi že konec devetdesetih, je glede na zunanjo politiko ZDA pogled Evropejcev, ne le Slovencev, na vse ameriške, tudi kulturne proizvode, veliko bolj zadržan in celo kritičen kot pa v začetku devetdesetih let. Tako je CJKSPD ne le v časovni prednosti, temveč je v boljšem položaju tudi glede časovnega okvira, v katerem je vstopila v naš prostor.

Pozitivno prihodnost CJKSPD (pa tudi Jehovovim pričam) napoveduje Introvigne (2004), saj je mnenja, da bo njihovo članstvo tako naraslo, da jih bo mogoče umeščati med velika verstva sveta.

4.1 STARK: 10 PRAVIL USPEHA / PROPADA RELIGIJSKIH GIBANJ

Kot pravi Stark (2006: 259) imajo praktično vse nove skupine skupno eno stvar: morebiten propad, kar lahko označimo za popoln neuspeh. In čeprav je praktično nemogoče izračunati (ne)uspešnost rasti navaja, da bo le eno gibanje izmed tisočih pritegnilo več kot 100.000 članov in preživelo celo stoletje.

Starkovih (2006: 261–267) 10 pravil uspeha oziroma propada religijskih gibanj je po mojem mnenju dovolj inkluziven in pregleden pripomoček, za iskanje morebitnih spodrseljajev s strani NRG, ki rezultirajo v morebitni njihovi neuspešnosti:

1. Ohranjanje kulturne stalnosti z običajnimi verovanji družbe v kateri gibanje išče konvertite (Stark 2006: 261). Kar pomeni, da so v prednosti gibanja, ki ne ponujajo popolnoma drugačnih verovanj (ali pa jih lokalno delno prilagajajo), saj ta od oseb zahtevajo veliko spremembo prepričanj. Glede na to točko je v prednosti društvo Novo Življenje, saj zahteva od slovenskemu prostoru najbližjega katolicizma manjši odklon v verovanju kot Mormoni. Ti se precej oddaljijo z dodatno sveto knjigo (Mormonova knjiga) in z verovanjem v razodetje Jospeha Smitha, prepričanjem v nastanek novega Jeruzalema na Ameriški celini⁶ (kar je še posebej tuje), prav tako je radikalno drugačna organizacija, precej drugačna je tudi predstava o posmrtnem življenju.

Cavalcanti (2002: 424) ima kulturno prilagoditev za ključni dejavnik neodvisnih misij, ki delujejo na odprtih religijskih trgih. To pospeši oziroma olajša »prevod« tujih religijskih praks in doktrin v načine, ki so bolj sprejemljivi za lokalno kulturo. Kulturna prilagoditev določene aspekte prakse naredi bolj privlačne za lokalno prebivalstvo in določene dele veroizpovedi bolj razumljive.

V 19. stoletju so ameriški misijonarji v tujini lažje širili svojo vero, ker je bila njihova domača dežela videna kot dežela ameriškega uspeha Cavalcanti (2002: 425).

Danes pa je ameriška zunanja politika deležna čedalje več negativnih odzivov in ZDA niso več brezpogojno videne kot dežela sanj. Večja je kritičnost, pogosta je tudi

⁶ Ameriška zgodovina je globoko prepletena s prepričanjem, da ima njihova zemlja posebno mesto v božjem načrtu. To prepričanje se pojavi v obujanju občutka izgnanstva (Ameriko so v začetku naseljevali izgnanci iz Evrope op.av.) zaradi različnih vzrokov, vse od nacionalnega ponosa do radikalnega kulturnega kritičizma. V sporočilih Jonathana Edwarda (v letu 1971) za versko obnovo je mogoče zaslediti, da se bo slava zadnji dni verjetno začela v Ameriki. To je po vsej verjetnosti služilo Josephu Smithu in mormonom za samodefinitivno preganjanj ljudi, ki jih je bog vodil v zahodni Jeruzalem (McCarthy 2001: 26).

vsesplošna anti-ameriška pozicija, posledično pa imajo misijonarji težje delo pri širjenju svojega prepričanja.

2. **Ne-empiričnost doktrin** (Stark 2006: 262). Natančne napovedi o koncu sveta, prihodu odrešenika itd. povzročijo sicer rast članstva, vendar pa napačnost napovedi povzroči drastični padec. Nobeno od opazovanih NRG nima v svojih doktrini natančnih datumov prihoda konca. Misijonarka NŽ mi zatrdi, da datuma konca sveta ne ve niti sam Jezus Kristus.
3. **Vzdrževanje srednje stopnje napetosti z okolico** – so stroga, vendar ne preveč (Stark 2006: 262). Na ta način se gibanja izognejo članom, ki želijo od skupnosti potegniti le koristi in nič prispevati. Strogost oziroma določena pravila gibanja okrepijo vezi med člani in prav tako povečajo intenzivnost participacije. Zahteve pa ne smejo biti preveč prestroge, saj lahko to odvrne morebitne nove člane. Plačevanje desetine je tako ena izmed zahtev, ki je v slovenskem okolju vsekakor nova in težje sprejeta, vendar pa jo Mormoni prakticirajo. NŽ niti nima rednega članstva, da bi jo lahko plačevali, vendar pa misijonarji, ki so delovali tukaj, doma plačujejo desetino. Mormonska doktrina je v primerjavi s prepričanji NŽ strožja. Mormoni namreč prepovedujejo uživanje alkohola, kave, pravega čaja, in seveda drog. NŽ nima tako restriktivnih pravil glede alkohola (v zmernih količinah) in čaja, vsekakor pa ne odobravajo kajenja ter ločitve in so proti splavu ter spolnosti pred zakonsko sklenitvijo zveze.

Kelley (v Introvigne 2001) je že leta 1972 predvidel rast konservativnih cerkva. Saj naj bi se v naraščajoče liberalni družbi, konservativni ljudje raje pridružili strožji obliki religije.

4. **Legitimni voditelji**. Uspeh se skriva v legitimnih voditeljih s primerno oblastjo, ki je učinkovita. To je odvisno od dveh faktorjev:
 - a) Jasen doktrinaren zagovor za učinkovito in legitimno nasledstvo.
 - b) Oblast je bolj legitimna in učinkovita, če se člani razumejo kot del sistema, ki določa avtoritete, saj imajo tako občutek, da vplivajo na odločitve. Tako ima pri Mormonih laična duhovščina še posebno visoko stopnjo podeljevanja volilne pravice, četudi imajo prav tako visoko centralizirano oblast (Stark 2006: 264–265).

Izbor avtoritete je pri Mormonih jasno določen. Ko prerok umre, je za novega preroka izmed 12 apostolov imenovan tisti, ki je apostol že najdlje.

Pri Novem Življenju je voditelj Don, ki je Američan in ne govori slovensko.

V kolikor religijska skupina verjame v razodetja in govorjenja »v jezikih« je to velik izziv avtoritetam, saj obstaja verjetnost, da bodo različni člani »doživeli« različna razodetja, kar lahko vodi v razkol skupine. Skupina se lahko temu izogne s pozicijo, da je vsa resnica že

bila razodeta. Rešitev je tudi v splošnem priznavanju povezave med razodevanjem novih resnic in vlogo voditelja, kot je ta dilema rešena pri Mormonih (Stark 2006: 265). Zanimivo dejstvo je, da Stark sploh ne omeni karizme, ampak le legitimnost voditelja. To stori Swatos (1993: 195–196), ko opomni na splošno razširjeno predpostavko o karizmatičnem voditelju, ki naj bi lahko naredil bistveno razliko v rasti določene religijske skupine. Navede tudi alternativno razlago, da lahko skupnost, ki dobro sodeluje in je med seboj tesno povezana, vzpodbudi ter motivira voditelja za boljše delovanje. Taka skupnost sama širi svoje ideje v svojem socialnem krogu neodvisno od sposobnosti voditelja.

5. Za rast je potrebna **visoko motivirana prostovoljna verska delovna sila**, vključno s tistimi, ki imajo željo pridobivati nove privrženca (Stark 2006: 265). Oba NRG imata zaledje vernikov, ki je pripravljeno ne le prostovoljno pridobivati nove člane, temveč so za to tudi pripravljene nameniti precejšnja sredstva. V obeh NRG so člani aktivni tudi pri čiščenju prostorov, organizaciji dogodkov itd.

TQM - total quality management je terminologija uporabljana tudi med NRG, ki stremi k učinkovitejši strategiji celovite konverzije članov, ki obsega tudi spremembo vrednot in delovanja članov (Swatos 1993: 196).

6. **Rodni prirastek** (Stark 2006: 265). Gibanja s povprečno visoko starostjo se lahko soočijo z visoko stopnjo umrljivosti in posledično upadom članstva, zato ni nepomemben podatek povprečna starost članov, saj nam lahko to pove tudi ali je rodni prirastek sploh lahko pričakovati. Tako se v Sloveniji NŽ obrača le na mlade ljudi in kot vrednoto na visoko mesto postavlja družino (misijonarska družina v Sloveniji ima 6 otrok), saj starejših ljudi (nad 50 let) na njihovih srečanjih sploh ni. Med Mormoni pa je ob nedeljskih obredih mogoče zaslediti tudi upokoženke, vendar prav tako mlade družine z otroki.
7. **Tekmovalnost s šibkejšimi lokalnimi religioznimi organizacijami** v relativno ne-reguliranem okolju religiozne ekonomije. Novi člani namreč v veliki meri pripadajo skupini religiozno neaktivnih, prav tako pa mora država dopuščati NRG. NRG so uspešnejša v okoljih, kjer so konvencionalna religiozna telesa šibkejša (Stark 2006: 266).
8. **Vzdrževanje močne notranje povezanosti članov**, istočasno pa mora biti religiozna skupina še vedno **dovolj odprta socialna mreža**, ki zmore vzdrževati in oblikovati socialne vezi tudi z nečlani. Stark predpostavlja, da bodo imela vsa gibanja s pomanjkanjem strogosti tudi pomanjkanje zadostno močnih družbenih vezi. Prav tako opozori, da je problematična tudi premočna navezanost, saj lahko povzroči nezdravo zapiranje skupine same vase (Stark 2006: 267). NŽ ima visoko zmožnost oblikovanja vezi z nečlani, vendar pa je notranja povezanost relativno šibka, in po Starku lahko to

razložimo s pomanjkanjem strogosti. Težava je tudi v tem, da pravzaprav ni članov, ki bi se stalno udeleževali raznih aktivnosti. V CJKSPD pa je z višjo stopnjo strogosti po Starku povezana tudi višja stopnja povezanosti med člani, vendar ni tako visoka, da bi ogrozila tvorjenje novih socialnih vezi izven skupnosti.

9. **Gibanje bo raslo, dokler bo vzdrževalo zadostno strogost** (Stark 2006: 267). Mnoga gibanja po začetnem obdobju spustijo merila strogosti v želji, da bi tako postali sprejemljivi za večje število ljudi, vendar pa po Starku to prinese ravno obratni učinek od željenega.
10. **Zadostna socializacija mladih** (Stark 2006: 267) v izogib odklonom, željam po manjši strogosti doktrine in izstopom. Gibanje mora najti pomembne aktivnosti namenjene mladim povezane z vero. CJKSPD ima tako v Sloveniji nedeljsko šolo za otroke od 4 do 7. leta, za mlade od 8. do 12. leta zaradi majhnega števila otrok. V nasprotnem primeru ima vsaka starost prilagojeno nedeljsko šolo. NŽ je pravzaprav v celoti namenjeno dejavnostim mladim, organizirajo srečanja članov, ko igrajo odbojko, ameriški nogomet ... Vendar pa nimajo aktivnosti za mlajše otroke, saj jih njihovi člani pravzaprav nimajo (z izjemo misijonarske družine).

4.2. DEREGULACIJA RELIGIJE KOT POGOJ ZA NJEN USPEH

Nekateri sicer trdijo, da je deregulacija religije v ZDA glavni razlog za religijsko vitalnost. Drugi spet tej trditvi ravno tako glasno oporekajo. Teorija racionalne izbire trdi, da je odziv večji, če je večja izbira verskih organizacij. Te med seboj tekmujejo in vernikom ponujajo boljše storitve. Daviejeva (2005: 57) se ne strinja, da bi formula uspešno delovala tudi v Evropi, saj meni, da bi morali biti tudi vsi ostali pogoji enaki kot v ZDA.

Ugotovlja (Davie 2005: 54), da: »Evropska religija ni model za izvažanje«. Lahko bi le še dodali, in obratno. Tudi Ameriška religija nima oblike, ki bi jo lahko v religiozno kompleksni prostor Evrope enostavno izvažali.

4.3 NAPAKE STORJENE S STRANI OPAZOVANIH NRG

Na podlagi opazovanj z udeležbo in na podlagi podatkov pridobljenih v intervjujih lahko identificiram vsaj tri dejavnike, ki bi poleg že omenjenih Starkovih pravil, lahko doprinesli k večji uspešnosti opazovanih NRG:

Odnos do žensk kot faktor uspeha

Položaj žensk v religiji je namreč paradoksalen. Po eni strani so primarne potrošnice religije, ki polnijo cerkve, po drugi strani pa v večini svetovnih religij nimajo aktivne vloge in včasih jim je ponekod celo onemogočen vstop v prostore čaščenja. Ženskam pripisujejo lastnosti kot so razumevanje, predanost, sočutje, intuicija ter dovtornost, ki so pogosto povezane s področjem religioznosti. Kljub temu pa so pogosto označene kot duhovno manjvredne, šibke, padle, umazane in nesposobne doseči razsvetljenje. V skladu s tem je njihova vloga v večini religij omejena: urejajo cvetje in oltar ter čistijo, medtem ko jim je pridiganje in učenje prepovedano. Kljub širokemu spektru verovanj in praks NRG pa do pred kratkim ni bilo veliko sledi o spremembah na področju spolnih vlog. V skladu s tem je večina raziskav ugotovila podrejenost žensk celo tam, kjer je bila ideologija nediskriminatorna, še posebej v krščanskih NRG. Kljub dvomom o spolnih vlogah in rezultatom na področju teološke enakosti pa so ženske v praksi še vedno socializirane v toge podrejene vloge v odnosih so njihovih mož, duhovnikov (Puttick 1999: 143).

Konservativno krščanstvo je sedaj glavni ohranjevalec in legitimator tradicionalnih družinskih vrednot na zahodu. Obe opazovani NRG ohranjata in tudi legitimirata tradicionalno razdelitev moških in ženskih vlog, a vseeno (v primerjavi z RKC) dajeta ženskam več manevrskega prostora na njihovem področju. Ženske lahko učijo ženske, njihova vloga ni tako razvrednotena, vendar je stanje daleč od enakopravnega položaja obeh spolov. Tako bi lahko NRG v Sloveniji videla enakopravnost žensk kot tržno nišo v religiji 21. stoletja, zanimivo pa bi bilo spremljati uspešnost takih poskusov.

Skrivanje za izrazom društvo (Novo Življenje)

Zdi se, da je vztrajanje na nereligioznosti brezuspešno. Mlade poučujejo o Jezusu Kristusu, a vztrajajo na trditvi, da niso religija, kljub temu da obiskujejo Mednarodno cerkev Ljubljana. Ob udeležbi na raznih dogodkih, ki jih organizira društvo NŽ, sem opazila, da je bila velika večina študentov enkratnih udeležencev.

Številčnost

Pri društvu NŽ sodeluje le nekaj posameznikov. Poletje, med katerim je bilo na misiji 16 deklet in fantov, se je izkazalo za najbolj uspešno. Opravljenih je bilo kar 10 krstov, medtem ko je danes že en sam krst velik in redek dogodek.

Kreativni primer, kako lahko sociološki faktorji vplivajo na nove člane z gledišča strukture obstoječe kongregacije, je delo Arlin Rothauge, ki dokazuje, da število članov cerkve vpliva na interakcijske vzorce, le ti pa so kritično pomembni za privlačnost cerkve in ohranjanje novih članov (Swatos 1993: 194–195).

4.4 STIGMATIZACIJA ČLANOV NRG?

Eileen Barker (1999: 19) opozarja na to, da so nekateri ljudje lahko zgroženi ob misli, da bi jih na kakršenkoli način povezovali s kakšnim »kultom«, vendar pa so vseeno istočasno prejemniki in celo nosilci idej in praks, ki se rojevajo istočasno z ali pa celo izključno v novih religijskih gibanjih (primer: že omenjeno verovanje v reinkarnacijo).

CJKSPD je po Lesjaku (2001: 1115–1118) deležna zgolj strpnega odnosa okolice do nje. Sicer pa v večini primerov misijonarji nimajo težav. Cerkev je tudi dobila soglasje okolice za gradnjo svojih prostorov. Vendar pa se kljub temu občasno misijonarjem zgodi, da kdo pokliče policijo, ko pozvonijo pri vratih.

Negativne publicitete naj NRG v Sloveniji ne bi bila deležna. Nacionalna RTV in časopisi redko, a spoštljivo, poročajo o večjih dogodkih, sicer redke reportaže so stvarne in deskriptivne. V primeru morebitnega ekscesa v tujini pa tudi slovenske medije zapolnijo agencijske novice o nevarnih sektah (Lesjak 2001: 1118).

Na področju napačnega poročanja prednjači Škafar (RKC). Zaslediti je bilo mogoče tudi nekaj izjav, člankov o »pranju možganov« in »psihološki manipulaciji kot tehniki kontrole«. Tako SJM, mediji in medlo proti-sektantstvo pričajo, da nova religijska in duhovna gibanja v Sloveniji v začetku drugega desetletja samostojne Slovenije (in po mojem prepričanju še danes op. av.) uživajo predvsem status marginalnih skupin (Lesjak 2001: 1122).

Tudi država potiska manjše verske skupnosti na obrobje, saj se je glede duhovne opore v vojski pogovarjala le s predstavniki RKC in evangeličansko cerkvijo. Drugih ni povabila k sodelovanju.

Tekom proučevanja obeh NRG sem na odgovore o temi diplomske naloge dobivala precej zaskrbljenih ali celo ogorčenih reakcij. Ljudje so se bali (med drugim tudi za moje zdravje) ali pa bili zgroženi, saj niso razumeli, zakaj me zanimajo NRG, če se jim ne želim pridružiti. Zato menim, da bi bilo potrebno bolje raziskati družbene pritiske, ki jih morebiti izvaja okolica na potencialne »interesente« za vstop v NRG, kar lahko nekatere odvrne od nadaljnjih stikov z NRG. To bi lahko bil pomemben dejavnik vpliva na manjšo uspešnost pridobivanja novih članov vseh NRG, ne le opazovanih.

ZAKLJUČEK

Ne le NRG, ampak družbene reakcije na njihovo delovanje imajo veliko pomembnejši pomen kot nakazuje njihovo relativno majhno število članov (Barker 1999: 29).

Tako moje kot mnenje Barkerjeve (2001: 986) je, da pri preučevanju NRG »nekatero podatke lahko dobimo le tako, da postanemo njihov del in tako igramo vlogo pri oblikovanju družbene konstrukcije realnosti«. Fizično distanciranje od podatkov je po njenem mnenju vredno graje, saj gre za razveljavitev družboslovčeve odgovornosti.

S tem konceptom v mislih in z namenom, da se razširi dokaj borno poznavanje NRG v Sloveniji (z izjemo nekaj del), je bilo v opazovanje z udeležbo vloženih nešteto ur v časovnem razponu več kot treh let. Obiskovala sem tečaj angleščine pri mormonih, odšla na prvomajski izlet z ladjo pri društvu Novo življenje, obiskovala nedeljska obredja, srečanja, božične zabave, ženska srečanja, praznovanja rojstnih dni, potopisna predavanja, se naučila plesanja v vrsti, »raftala« na Soči in igrala odbojko v Rožni dolini. Z namenom poglobljene primerjave sem naredila intervjuje z misijonarji, ki še opravljajo svoje delo v Sloveniji, in tudi s tistimi, ki so se že vrnil v svojo domovino.

Tako na podlagi opazovanja z udeležbo, kot tudi opravljenih intervjujih, v skladu z mojo hipotezo ugotavljam, da je Cerkev Jezusa Kristusa svetih iz poslednjih dni izrazito bolj organizirana, tako na področju financiranja kot tudi pri načinu misijonarskega dela. Priprave mormonskih misijonarjev na misijo so bolj kakovostne, časovno so daljše, vsi misijonarji se morajo učiti slovenskega jezika. Pri misijonarjih Novega življenja se je celo zgodilo, da priprav nekateri misijonarji niso imeli, kar vsekakor vodi v večji kulturni šok in večjo verjetnost za razvoj depresije pri misijonarjih. Zanimivo dejstvo je, da so misije obeh opazovanih NRG plačljive. Prav presenetljiva pa je primerjava finančnih zahtevkov. Misije mormonskih misijonarjev so občutno cenejše. Misijonarji NŽ imajo možnost izbirati lokacijo svoje misije in v danih možnostih tudi njeno dolžino (več tedenska ali letna). Misijonarji CJKSPD te možnosti nimajo. Misija deklet traja 18 mesecev, fantov pa 2 leti, medtem ko lahko starejši pari izbirajo med tema dvema možnostma. Lokacijo misije jim določijo cerkveni voditelji v Salt Lake Cityju. Urnik, pravila in način dela so pri CJKSPD jasneje in strožje začrtani.

Vsi misijonarji, s katerimi sem opravila intervjuje, so bili vzgojeni v veri, ki jo širijo. Največkrat so mnenja, da gre sicer za čudovito, a hkrati zelo težko izkušnjo. Pri več kot

polovici se je v začetku misije, v lažji ali težji obliki, pojavil kulturni šok. Pri drugi polovici pa lahko govorimo o romantičnem navdušenju, ki se večinoma po določenem času umiri. Ob koncu misije si mnogi ne želijo vrnitve domov. Prevladuje občutek, da so tukaj potrebni, da bi lahko storili več. Večina poroča tudi o okrepitvi svoje vere. Vendar pa ne morem zaključiti, da je ta krepitev vere dolgoročne narave. Nekateri navade z misije ohranijo tudi po vrnitvi domov. Prav vsi si želijo na ponovno misijo, zanimiva je želja po ponovni misiji s partnerjem oziroma partnerko. Omenjajo tudi, da jim je misija spremenila pogled na svet in življenje samo. Bolj cenijo tako materialne kot nematerialne dobrine, bolj so potrpežljivi in odprti za drugačne ljudi. Med najpogostejšimi težavami, s katerimi se soočajo misijonarji so začetni kulturni šok, depresija, utrujenost, osamljenost. Težave lahko povzročijo tudi neujemanje misijonarjev med seboj.

V skladu z mojimi hipotezami sem ugotovila, da pripadniki obeh novih religijskih gibanj uporabljajo različne načine in strategije misijonarjenja, približevanja morebitnim novim članom. CJKSPD je sicer najbolj znana po načinu dela imenovanem »tracking« oziroma od vrat do vrat. Danes pa cerkev svoje misijonarje spodbuja k inovativnim pristopom, med katerimi sem opazila poslikavo tal, petje na Prešernovem trgu, učenje plesa itd. Misijonarji NŽ se glede na to, da je njihova ciljna skupina študentska populacija, zadržujejo predvsem v okolici fakultet in študentskih naselij. Tam pristopijo do nekoga bodisi med kosilom, prostočasnimi aktivnostmi ali vprašajo za smer (četudi niso izgubljeni) itd.

Obe opazovani novi religijski gibanji sta v Sloveniji relativno neuspešni. CJKSPD ima kljub temu, da je v Sloveniji prisotna že od leta 1990 le 300 članov, večinoma v Ljubljani, Kranju, Celju in Mariboru. NŽ je v Sloveniji prisotno od leta 1997, vendar pa več kot o nekaj članih (pogojno rečeno) ne moremo govoriti. Starkovih deset pravil uspeha oziroma propada religijskih gibanj daje dober vpogled na področja, kjer bi lahko iskali morebitne razloge za njihov neuspeh. Med možne vzroke sama prištevam zapostavljeno vlogo žensk v obeh opazovanih NRG, skrivanje za izrazom društvo (v primeru NŽ) in pa majhno število članov obeh NRG. Glede na dejstvo, da so »potrošnice« religije v večini ženske, bi bilo zanimivo opazovati morebitne posledice sprememb v dojetju vloge ženske v NRG za njihovo rast. Številčnost lahko pomembno vpliva na privlačnost NRG za potencialne nove člane. V primeru NŽ se je pokazalo, da so imeli veliko število krstov v času, ko je bila v Sloveniji šestnajst članska ekipa misijonarjev, čeprav je bila tu le osem tednov. Opažala pa sem tudi nelagodje številnih študentov, ki so prišli na različne dogodke, ki jih je prirejalo NŽ, v prepričanju, da gre za posvetno društvo. Na srečanjih sem tako več kot enkrat srečala le nekaj oseb.

Opravljene intervjuje dajejo bogat vpogled na ožje področje novo-religijskega dogajanja, še natančneje misijonarskega dogajanja v slovenskem prostoru. Glede na dejstvo, da je bilo opazovanje dolgoročno, so bile opažene tudi spremembe skozi čas. Trend pri obeh opazovanih NRG se giblje v smeri rahljanja pravil (npr. opustitev pravila »nikamor sam, zlasti ponoči ne« pri NŽ in dovolitev dostopa do interneta v določenih primerih pri CJKSPD). Po Starku (2006: 261–267) to ne vodi k večji uspešnosti. Tako bo spremljanje dogajanja v prihodnosti med drugim zanimivo tudi z namenom preverjanja pravilnosti njegovih pravil.

V pričujočem diplomskem delu se nisem ukvarjala z makro dejavniki, ki vplivajo na delovanje in uspešnost misijonarjev in posledično tudi NRG, kajti NRG na makro dejavnike nimajo skorajda nikakršnega vpliva. To je bil razlog, da sem se osredotočila na potencialne dejavnike (ne)uspeha NRG, ki jih le ta lahko regulirajo. Zaradi neraziskanosti področja pa to ni bilo mogoče dokler nisem podrobno raziskala področja misijonarjenja (kot enega ključnih dejavnikov za širjenje NRG) in pa doktrin obeh opazovanih skupin.

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PRILOGE

Priloga A: Pregled verovanja v reinkarnacijo v Evropi 1999 (2000)

Država – leto 1999, z izjemo Finske (2000)	% verovanje v reinkarnacijo *
Nemčija – vzhodna	10,7
Severna Irska	13,9
Slovaška	15,1
Italija	15,2
Danska	15,3
Finska	15,3
Slovenija	15,3
Belgija	15,9
Španija	16,2
Romunija	16,5
Madžarska	18,0
Nemčija – zahodna	18,5
Češka	18,9
Austria	19,2
Švedska	19,3
Grčija	19,7
Irska	19,8
Poljska	19,9
Luksemburg	20,8
Ukrajina	21,0
Nizozemska	21,1
Bolgarija	22,7

Latvija	24,4
Portugalska	24,4
Francija	25,1
Litva	26,8
Estonija	27,8

* Vključene so evropske države, za katere so bili podatki dostopni na www.worldvaluessurvey.org dne 8.5.2007.

Priloga B: Vprašalnik

Vprašalnik je bil prilagojen glede na dejstvo, ali se je intervjuvanec/ka že vrnila z misije, ali pa je ta v času intervjuja še trajala. Večinoma je šlo le za spremembe v času. Izjema je vprašanje 11A, ki misijonarjem, katerih misija še traja, ni bilo postavljeno.

4. Which church are you visiting at the moment?

6. Data about mission:

- a) Place
- b) Time (date from-to)

7. Organization:

- a) Application – to what organization, union
- b) Length – possibilities
- c) Finances
- d) Preparation – time, language, culture, books...
- e) Picking up the country
- f) Ways to do the mission – help, sharing the gospel, teaching; is there a chance to make a choice, who decides if not

7A. Have you been raised in religious spirit?

8. How did you find out about possibility for a mission trip?

8A. Why have you decided for a mission?

9. Your expectation:

- a) about mission, personal religious belief
- b) about country, culture, people

10. First impressions:

- a) about mission, personal religious belief
- b) about country, culture, people

(11A. By the end of the mission, what was your impression about:

- a) about mission, personal religious belief*
- b) about country, culture, people)*

11. Now... what are your impression about:

- a) about mission, personal religious belief
- b) about country, culture, people

12. How would you describe the work of a missionary?

12.A Are there any rules that you have to follow?

13. What are your duties as a missionary – reports, number of visits, notes?

14. How would you describe your daily and weekly schedule?

15. What is the best and what the hardest part of being a missionary?

16. Other activities during your mission (sport, courses...)?

17. What does it mean for you being a missionary?

18. Do you think that missionary life has changed (will change you)? If yes, in what way?

19. What was the most memorable thing that happened to you until now?

20. Are you thinking about going to another mission?

a) if YES: why, where, form, for how long

b) if NOT: - other ways of cooperating in church? How, why?

- not at all, why?

21. How would you describe your belief in the past and today?

22. How close to god do you feel?

23. How would you asses the Slovene reaction to your work?

1. Sex: M F

2. Year of birth: _____

3. Town of residence: _____

5. At the moment I'm:

a) Employed

b) Partly employed

c) Unemployed

d) High school student

e) Student

f) Retired

g) Housewife

h) OTHER: _____

Priloga C: Intervju Novo Življenje – Alice, 13.12.2005

Čas intervjuja 11:25 – 12:55 (90 min)

4. Which church are you visiting at the moment?

Maranatha Baptist Church, Logan. I've always visited this church.

6. Data about mission:

Place: Ljubljana, also located in Medno.

Time (date from-to): 17.5 – 7. 7. 2003 and a week in March in 2004.

7. Organization:

Application – to what organization, union: the first time then I applied with Campus Crusade for Christ, I had to apply online and...I'm trying to think, Yes than I was called to said that I was accepted and that I was going and the second time we...our friend Michelle who was living in Slovenia on a longer term mission...then...we wanted to see her over and visit her and help her and encourage her anyway that we could so that was no application process...just Rebecca and I were asked to head up this team and write the folk to go with us and it just started to go from there.

Length – possibilities: With Campus Crusade the projects are, the international projects are usually 7 to 8 weeks, it just what the leaders planned for, how long will you be there. If you wanted to you could stay after and travel if you wanted but, there was just... everything was very structured in what we did...so when you apply you applied for 7 to 8 weeks from May 17th to July 7th...they already had the dates on internet.

Did they have other options, for longer time?

Well if you wanted to do longer one than you would apply for a STINT, which is a short term international which is what Michelle did. And than you would be applying for a year or in some cases almost a year, like 9 months or whatever.

Finances: With Campus Crusade than it's... when you go on a projects like this than most people raise support...write letters to people and tell them what are you doing ask them if they would...well invite them to pry for you and if they would like to donate money to you...that's what I did. I had to raise 3.700 USD originally and than at the very end... it cost I think was lowered to 3.400 USD. And I got all that. And the second time than I got a lot of money from the church. But other mission trips I had I used some my own money as well to do. You have to raise the money in order to go anyway you want.

Preparation – time, language, culture, books...: After they told me that I was accepted they send me the package in the mail...all the information about raising support, about Slovenia, about what we need to pack and bring, things like that. And then before we went to Slovenia than we all met in Seattle. Meeting in Seattle had briefing that included things like informing us about Slovenia, what the culture is like and also some team building type things, also sharing about each others life so we get know each other, and obviously since this is Christian organization than we were pry a lot for a trip and talked about things...what we want to learn, what we want God to teach us through this trip...how we wanted to God use us in effecting other people...things like that.

How long were you in Seattle?

It was short...it was only like 2 days. And then when we got there than...instead of going directly to Ljubljana and like just starting out...than I think we spend 2 days in Bled and then we were briefing there and that was I mean... obviously getting over the jet-lag some and we just did more team building things there and kind of eased our way into the culture.

Did you get any book?

I didn't buy a book from Slovenia, some people did in Seattle. We got our package that had basic information like population, language, religion, basic things like that. And then they had Slo web site so we could go to and learn a few Slovene phrases and that was interesting.

But they didn't teach you a language?

Well, they taught us like...Govorite angleško? Živijo... and all the greetings type things. Later on than we would learn other things, so mostly it was just basics.

Picking up the country

Well...as you know I haven't really heard of the country until 6 months before I left. We...our church college group Focus that I'm in ... we wanted to form a partnership between us and the Christian team in Slovenia ...with Novo življenje...meaning that we would send people there regularly and work with their ministry and support them... do prayer and things like that... than we...so we did that and we were planning to possibly making a spring trip that year and I heard about Slovenia as this place that outdoors people would really love because you can go rock climbing and hiking and there are all these beautiful mountains and places and I thought well that's sound cool and then I actually...It kind a strength my interest than and... my friend Michelle...we went to this conference where we learnt more about different places that we could go and she was like... “yeah I really think that I would like to go to Slovenia it sounds like a cool place” so...It kind a got me interested a little bit more and... originally I planned to go on another project, but in the middle of applying for that one

I just...have decided that wasn't where God wanted me to be. I didn't feel right about it so I called that place and asked them to send my application to this other, Slovenian project and I remember... I called the director of Slovenian project and talked to him a little bit and find out information what it was like. I wanted to see if they needed someone to do music for the project for the people. And he was like..."yeah that would be great" And I remember he described it to me as... if you like... just picture yourself sitting next to river and drinking coffee and talking with the Slovene about God for hours. And I was like "Wow that sounds cool". And I remember I got of the phone that day and I was so excited "I'm gonna go to Slovenia!" Yeah after that I was just really got hold because I always wanted to go to Europe.

Do you remember who the director of the project was?

There is like a regional director and than there is a director of the project and so we had 2, man and woman, Stacey was a man and Melissa was the woman and they lead our project. They are on staff with Campus Crusade so they work for them and that is what they do.

Ways to do the mission – help, sharing the gospel, teaching; is there a chance to make a choice, who decides if not: Our main goal was to share the gospel with people but also wanted to get ourselves into the culture, we wanted to be friends with the Slovenes as well. To sincerely share gospel with them whether that was through hanging out with them, inviting them to things, serving them in some kind of way, basically I would say our first priority was to share gospel with people and second would be to share the gospel with them through that. All the missions that Campus Crusade do are geared toward sharing the gospel and service things but our directors were the ones that basically organized our schedules and what we did. But they also do some service trips like strictly service, but I mean obviously in hope that we would, that people who are doing the service...would have a chance to share with the people that they are helping. But Campus Crusade is organization that is very much for evangelical and little less just serving the basic needs of the people.

7A. Have you been raised in religious spirit?

Yea...I grew up in a Christian home going to church, Sunday school all the time as a child for as long as I can remember.

8. How did you find out about possibility for a mission trip?

I always wanted to go on a mission trips and this Focus is affiliated with Campus Crusade, it's a part of CC basically but we just changed the name of it here. My sister was in this college group in Focus but she was in a college for a while and living here for the whole time. I always heard about it and I've done other mission trips in high school, just short, week-ones. When I started to be involved with CC I learned about summer projects that they did. My

sister actually went on one when she was in college so I heard about them before. I guess I always wanted to do one, to ask people about God and share Christ with them. So when I heard about opportunities to do I was always very curious and I was thinking about it a lot.

8A. Why have you decided for a mission?

I think the main reason was I've always wanted to share Christ with someone. I just always had that desire... something that really excited me...and the possibility of doing it in the foreign country...I remember I got there...our first day in Bled...and we were in this youth hostel sitting on this balcony and I just looked out over...beautiful Bled with the church and Alps and everything and I was...I can't even believe that I'm here. It was so amazing to me that God had brought me half way across the world to share him with other people and to just give me joy to being in this new place. So definitely a part of why I wanted to go was traveling as well, because I just like to travel. So...I wanted to know God on a deeper level, I wanted more desire, too.

9. Your expectation:

About mission, personal religious belief

Do you mind if I grab my journal, as I know I have it written down in there? I tried not to expect too much, when going on any kind of a mission trip, because you just never know what it is going to be like. It is not good to have too high, because you will be disappointed always. My expectations...I thought a lot of people would come to Christ...even though actually I heard that it was very difficult to...you didn't really see very many Slovenes come to Christ very often. I think I expected like huge things but I knew that there was always a possibility that it wouldn't be huge because of the culture just because of the way it was. I expected that I would grow very close to God, because I was really excited because in that kind environment where you are talking about God all the time with people that you live with, with students on campus...I expected that I would just grow deeper in my knowledge of him and in my relationship with him. I knew that God will change me in a big way and I was just waiting for him to do it. About work itself... I think I expected that it wouldn't be as hard as it was. I think I expected it to be easier. I knew before I went...I remember the first day that we were going to go out to talk to people...I was scared to death. I was so freaked out about it. We went with my director...that first day it was me and this other girl and director and she had been on stand for year in Slovenia before and she knew her way around how to talk to people...and just watching her I was like "OK, this isn't so bad. I can do this." It wasn't that I didn't want it to do...I was just scared about it. But then I expected that I wouldn't be that scared. I never expected to have days when I didn't want to do it. I always expected that I

would just be ready to go. Yea, I knew that I will be tired and it would be kind a hard, but I didn't expected to have days where it is hard to motivate yourself and go out and talk to people.

about country, culture, people

I expected that I could probably pick up the language pretty quickly. I expected that I could probably do that. I expected that I would love it. I think my expectations were probably pretty high, but I think I knew that part of my self pretty well. And I knew that I would enjoy Europe. I expected typical European culture, which I don't know what the definition of that would be. Maybe...I heard that people are really friendly, especially with Americans... People like to talk to Americans. That's what I heard. Basically my expectation was not having any expectation. I tried not to have any for the culture. We always had the saying...It's not weird it's just different...to say oh this is something new...let's learn more about it, let's enjoy it.

10. First impressions: about mission, personal religious belief, about country, culture, people

I was loving it. I was a little, a bit overwhelmed, just because everything was so new. I think I was overwhelmed by how much I liked it. I was afraid that God would be like... "OK, I want you to live here for the rest of your life" and I was "No, I can't do that, don't..." or just like send me somewhere overseas for the rest of my life. But I really enjoyed being a missionary and the life style that it had. Just talking about God all the time. I really loved it. It was like a dream. I just couldn't believe it. I guess I could describe it as being a very romantic type of feeling. Just seeing couples on the street. This tinny little things. And I have seen couples on the street before in England... just sitting down learning the language, a tinny bit. Sitting in Čajna hiša with friends and than soon latter with Slovene friends and drinking bela kava. That was just like a dream to me. I just loved it.

So you could not say that you had cultural shock after few days?

No, but I know that a lot of people did in our team. Like saying "OK, I want to go home" Not like I want to go home in a bad way but ...I think it was just because I like to travel and I knew a little bit of what to expect, that it was going to be different. I'm that kind of person that can go with the flow and so does better traveling.

11. By the end of the mission, what was your impression about:

about mission, personal religious belief

I didn't want to leave. I didn't feel quite ready. I was so "There is still so much work to do here." For some reason I didn't fell like I've lived every moment that I could. Especially in

talking to people... I could have been more ambitious, talked to more people. I think I was disappointed...and than later thinking about it...I realized how much we really have done and how much had God used us. I think I have realized that I had done all that I could have in that amount of the time and wanted to do.

Your faith?

I felt so close to God at that time... living in the house with 6 girls...I mean there were times when I just needed time on my own. I remember I had a go out on a porch at the Green's house and I read my Bible and write my journal. I do it at night a lot. Sometimes there was this big moon in the sky and it was just very...great. I longed for those times with God at the end or at the beginning of every day because it was like peace and quiet and refreshment for my soul a guess. I have really grown in seeing that. At the end I remember I was in Bled sitting in a coffee it was the first time...We had this rule of not going anywhere alone because of some few things that happened. It was the first time I've been alone in almost 2 months I was like..."Wow this is a bit weird". I was excited to have that... that God definitely did open my hearth up to missions and wanting to go to the world like... I have decided that I want it mission work to be a part of the rest of my life. I think that was the biggest thing. I remember I told someone before I left "I'm just really afraid that God's going to tell me to go on a full-time mission work. And I just don't want him to do that." And than at the end I was like "Yeah ...That's what I want to do." And I was so excited about it. So ... I definitely had a change in my hearth from the beginning to the end.

about country, culture, people

I loved Slovenes. People are always surprised whenever we said that...like Slovenes are always surprised, because we just thought that Slovenes are very friendly...well usually, almost always friendly, like sometimes we would go up and..."Govorite angleško?"...you could tell they could speak English, but they just said no, because they didn't want to talk to you kind a thing. But everyone that we talked to was so helpful. I was amazed by the fact that we could sit down and talked with people for 2 hours and or we did talk to people and they'd be like "oh I got a class to go to" and we would be like "Oh don't you need to leave?" "Oh no it's OK, it's just a class". Where as here in America it would be "I have to go, see you later" We are just so schedule oriented that we would just never sit down and talked for 2 hours...with someone we didn't know. I was very impressed by that fact. I have learned so many varies opinions of what people thought about God. I was so interested by. I've seen this beautiful culture that God had created and in my mind I'm like "Wow God created this amazing thing that you know pleases him and so I just really enjoyed the culture. I'm trying to

think if there is anything that bodered me about the culture other than that some the American comforts weren't there. I just loved it all around. About nature and country...we did weekend trips so we went all over the place. We went to Croatia, we went to Bohinj, we went hiking and we went to Venice and lots of places. We went to Piran. I had definitely got to see a lot and we went rafting on Soča. So I think that expectation was filled it was amazingly beautiful. I never seen anything like it in real life obviously and that was excited. I really do think that it was as good as I expected to be.

11A. Now?

At the end...because I had fallen in love with Slovenia and mission work...I wondered if I was supposed to like...and I thought about going back there for since and for like long term and things like that. And now my opinion is...when I think about my time there...I still love it and all that hasn't changed but I think I don't necessarily feel like going there right now. I definitely want to go back some day. I think I want to take my husband back...you know...this is this place. But as far as ministry goes I mean... I would love to ministry again in Slovenia but I don't necessarily think that God has called me to that one country, but more he's giving me a hearth for all nations, for all parts of the world.

12. How would you describe the work of a missionary?

Basically what we did was...we would meet together every morning in office building and we would pry together, and sing half-worship music, we sing together and sometimes there was once a week we read this book together on evangelism. Basically we were just gaining support from each other. After that we would go out...we would split up into teams of 2 and so we had partner for the whole week. We changed partners every week. We would go out to Bežigrad and Rožna dolina and towards the end when the students weren't at the campuses much than we started going to different places like old town and just different places. Basically we got bus to wherever we were going. Usually we got there around noon and so we would go and we would get lunch and then we just go and ask if we could sit with someone and just talk to them and learning about them and about... We wanted to learn about Slovenes in generally about culture and anything like that so we would say: "Hi we are from America. We are with the group called Novo Življenje. Can we sit down and have lunch with you?" Yeah we just talked with them and we talked to them about their religion if they had religious background what were their thoughts about God. That is basically it. We wanted to share the gospel with them. We had these little books called The 4 laws I'm sure you have probably seen them...It's the presentation of the gospel. Sometimes we would ask people if we could...just honestly get their opinion on it, what they thought about it...and whether they

agree with it or not... and then we would go through with them and talk about it and if we felt that the person was interested than we would ask if they want to meet again to just go out to coffee or we would go shopping with one of them sometimes you know just do fun things like that and than also we would invite them to ...we had an outreach on Thursdays go to a party at the park Tivoli. We had kind of the party there on Thursdays so we would invite people to that. That's what we do every day...we'd go out and talk to people or we'd go to our appointments, other meetings that we had made with people that's all we did. And than on the weekends we had free time. On Friday...was it Friday? I think Fridays were free days. So it was Monday through Thursday and than Friday we had free days in which we had to spend...like wanted to spend 4 hours with God like reading a bible and prying and writing our journal and whatever that would be. This at first seemed like a mountain. I was like..." Oh, I can't do this for 4 hours," and than by the end it was wonderful. I loved it. I would just go somewhere to some coffee and write. Yeah it was great. And than we usually traveled around on weekend and come back and start all over again.

What did you do in afternoons and evenings?

After lunch sometimes we would just go up and just ask people that were sitting on benches if we can talk to them. In order to trying start conversations we'd like ask for directions which a lot of times we really didn't need directions you know...We'd go to a coffee and just sit down and talk and make start talking to people. Evenings were pretty free. Sometimes we'd like ...have appointments with Slovenes do things with them. We would go to movie...we would have a dinner. We ate almost every meal out. We were like always eating and having coffee like four times a day and eating carbohydrates. I gained like five pounds. Than one night a week we had a men\women's time. Men would go some place and women we would always meet at one of the girl's apartment and we would talk and kind a do a study and just find out how each other are doing. Than on Sundays I think we had church in the evening. We kind a way had our own little church. Evenings were pretty opened to whatever you wanted to do.

How about Sunday ceremony?

Couple times we went to The Protestant church in Ljubljana and other times than we from our group that we had a group of 16 of us. Me and another girl were actually in charge of our church and so we would ask someone from team to speak on something that week.

So where did that happen?

Various places. Sometimes we would...We meet in a park once. Sometimes we would meet at the Green's house. Once we were on the beach in Croatia and that was wonderful. Wherever it was easiest for people. We had team time. Sometimes where we would...we had barbeque

once...and American parties and we would do thing to kind a serve each other. There was one night towards the end. I think it was right after we had a church. Than we washed each other feet and massaged them...its kind like servants act.

12.A You already mentioned that you had a rule that nobody should go out alone. What were the other rules?

No dating was one of the rules. There were only three guys in our team but we weren't allowed to start dating with someone in our team and other than that beside...before we left that was basically the only rule. Other rule was just to use your head and don't be stupid. Than when we got there we had a couple of things...now I found it says "be other centred making wise decisions" That was the other rule. And don't walk alone at night. But than we had... a couple things happened.

Like?

Well...one of the girls in our team...she sit on a bus and some man grabbed her butt went up her skirt. A couple of things...like I've been approached once...I was sitting in a park by myself and this guy wanted me to go and sit with him by the river and have a coffee which sound reasonably and ok but you know just because of precautious. Like men seemed to be a little more aggressive, but not aggressive like...you know what I'm saying...more of it happened before...so they just wanted more precautious and so we weren't allowed to go anywhere by ourself. And at night guys would always walk us home. And there was also "Don't draw attention to you...like as being American. We weren't allowed to wear shorts in the city, because that just kind a draws more attention to you. That was a hard thing because so many people have brought shorts and I had brought mostly pants so I lend them to people so... it was great when we went on holiday and we could wear shorts. Basically it was just...not being loud and obnoxious Americans...which is something that I latter tried to do on my other mission trips after that because I just realized that that was an important thing to just be a part of your culture and in the European cultures you, the Buddhist just aren't so loud and annoying... which when I came back was a very overwhelming feature. I was like "Oh my God who are you and what are you doing so close to me?"

Could we say that 4 hour time with God on Fridays was a rule, to?

Not necessarily a rule but it was more like encouraged kind a thing.

13. What were your duties as a missionary... you have already mentioned this part, but did you need to write reports, were there a certain number of visits that you had to do, notes anything like that?

No. Each person on team had a specific job. Like mine was to plan church for everyone. Another person was to plan outreach. So we had a team of three people that planned outreaches. Or we had a woman's tea. So there was someone to plan woman's tea and that was their job...so different thing like that, but as far as that...we didn't need to write...I mean obviously we would write home to the people that support us and write...this is what is going on here...please pray for us and thank you for your support...that kind a thing. We would do that and we...at the end we would let contacts for the next people there to make contact with. Our role wasn't to talk to as many people as we could talk to. We talked to tons of people. We would write down to who we talked to, but...I mean it's nice to have statistics so you can share with people but we didn't wanna look at people as a number. We looked to people as a person that we just wanted to cheer and share with.

15. What was the best and what the hardest part of being a missionary?

The best part would be the one...our conversations with people...just getting to know each person. I really enjoyed that especially like if I seemed to have some kind of connection with them. And traveling. I loved the traveling that we did. Just going to Croatia was great. Seeing all the places you've heard and dreamed about, like Venice. I wasn't crazy about Venice but it was so so much fun to go there and see everything. And than just it sounds weird but...just being there I think was the best thing. And the worst or the hardest part...was sometimes you just felt attacked as a missionary. Like we would believe and say that Satan is more out to get missionaries. Doing things like to tempt them or harm them...just having bad thing happen to you, because you know... you are proclaiming Gods name in this country, this place with people that don't necessarily know about and so a lot of times you can go through some tremendous we call this spiritual warfare. Michelle can explain and talk to you a lot more about that, stuff that she went through. Depression is a big thing that a lot of missionaries go through. Sometimes it can be discouraging if it doesn't seem...you can talk to 10 people and none is interested or like they just don't want to talk to you about God or maybe they are rude, although not many people were rude. Not that I remember anyway. There were days that we just didn't have the motivation, the energy to go out and talk to people because it's so drainy to talk to people for the whole day. You were exhausted by the end of the day and your brain was like...at times I was like "I can't talk about God anymore...I'll not have spiritual conversation with anyone, not even if you are my roommate or whatever" because it's just like...it was just so heavy and you just wanted to sit down and do whatever...just not about God. Like "I can't have some deep conversation right now about anything. I just want sit down and relax and go crazy" I don't know. So I was just mentally exhausted and also when

you are in that kind of studying it seems like all these things come up about yourself... like things that you might not arise before like annoying habits that you have that bug other people or other people bug you and how much more space that you didn't realize you'd really need to have or ...even things that you think about it at home like that you'd go through homesickness or just things that...it's like you are in this environment that everything is concentrated and so it's completely out of your comfort zone and all your senses are at high because you are taking in a new culture, a new situation, a new living situation and it seems like God uses that to teach you so much and it also uses it to...like... I know I've learned a lot about, I thought a lot about my relationships at home and how I wanted God to use me in those relationships or the guy I liked at the time...what was He thinking about that. What was God showing me through all of these about myself and what did he want to show myself so it was so much. I wrote almost this whole book while I was there. Just because you just learn so much and it can be really draining. Some people had...don't have very good times when they go on mission trips, because this spiritual attack is so great that it is like..."Yeah it was nice, but I don't want to go through that again". Michelle would say that about her year. She loved it but she'd not want it that way again, because it was so hard. But with me...the good definitely outweighs the bad and if someone was to ask me about something I would definitely always tell him about the good usually and if they ask specifically about the hard times...So that's why is at the fore print of my mind when I think about Slovenia is the good things.

Did you have any quarrels with other girls...you mentioned something?

I'm sure there are things that annoyed others about me but I was generally the piece maker. Kind of one of my roles...I guess...was to complain up, meaning don't complain to someone that can't do anything about it. But if you have a problem go and talk to the leaders... like the project director and tell them about that. And we also had this team...how did they call it? I can't remember the word but we had this night where we would talk to each person individually and just kind a say "Well... do you have any problems with me? Is there something we need to work on?" A lot of times there wasn't anything and sometimes you would just not have good attitude and you know that brings the whole team down and it's so easily. You just can't be selfish and everyone is obviously at point and so that would always bring certain things...sometimes you just really need to go home and just relax and sometimes you really want to be a part of everything that is going on in town, but we lived 15 miles out of town for however much. And sometimes we would miss things that went on in town and

that was a kind of disappointment thing. There were just a little annoyeds that people always have everywhere.

16. Other activities during your mission (sport, courses...)?

Weekends were meant for traveling and to relax. One of the things that they wanted us to learn was to be able to see the world and you know you're in Europe...you ought to see it. And when we had hours in park on Thursdays... people would play football or American football, or soccer. We went to the market, we all loved open market...that was just wonderful. Sometimes we'd plan our own little trips, some of the guys wanted to go to Postojna or somewhere else...just different places like that...that we wanted to go and travel so we kind a had a little bit of freedom with things like that. And there was the weekend that was a surprise and they didn't want to tell us where are we going. I think we went to Piran that weekend and we had that great seafood dinner. It was pretty.

17. What did it mean for you being a missionary?

18. Has missionary changed you? If yes, in what way?

It definitely changed me. At the end of it I definitely had a bigger hearth for God and for other people and I had a whole new outlook on life in generally. I wanted to be more other-centered and that year I came back and I thought about how could God use me in situation at school, at my job. I definitely learned that it's something that I do very often. I think when I'm doing ministry or influencing people's lives...just being a part of people's lives in some way is definitely when I'm the happiest. So it was a life changing. It was my first international not high school mission trip. It was definitely life changing thing. If I hadn't gone that summer, I think my life would have been different. My goals would have been different.

In what way?

Maybe the change in goals would happen but latter. I wouldn't have the same desire to do the ministry through my whole life. I think at that point of my life I was just...ok I'm going go to school and I'm going to graduate and than I'm going to get a job and I'm going to work until the rest of my life. And now I have a lot more freedom in that. My outlook is so much different in what I want to do. This is good because it makes me realize...I was thinking about this couple of weeks ago...how I've changed since I went to Slovenia. In both...good and bad ways. I think when I was there I had this...I went there right after my first year in college. I had this kind of innocence...kind of innocence that you have as a child and young youth and your outlook on a world is just so bright and perfect. I don't necessarily have that way anymore. I'm sorry this probably cases nothing...anyway... I just think that it changed my life. I'm sure.

19. What was the most memorable thing that happened to you?

Wow...you can't ask questions like that...I don't know the answer. Hm...I think...I'll just pick one...I don't know if it is the most memorable...just sitting in Bled...actually no. I think our last night in Ljubljana. Me and this girl in my team... we had meeting with this girls Petra and Anita. We met with them few times...we met them first week we were there and than we met a month latter...and they took us home with them to their house and gave us dinner and we saw this castle and we just hang with them a lot. The last night we were in there and it was so great to see how God had changed them in this time while we were there. They were so sweet. They gave us a CD of pictures and Slovene receipies and they gave us necklaces that they have bought. They were so thankful that we had come to Slovenia and have told them about God. And I think that was the hugest thing to me. Just that God would use me in that situation. He changed...he began to change them and I was a part of it. I think that was the most memorable thing in essences why I went.

20. Are you thinking about going to another mission?

if YES: why, where, form, for how long

Well I went back to Slovenia again after that for a week in March 2004. Basically we did the same thing. Jenni and I...we did mini one week project. We introduced this people to the culture and we wanted to encourage people there and the team there. Than two summers latter I went to Thailand for about the same amount of time, almost two months. And I have more plans to do stuff like this in future.

Was the purpose of Thai mission the same as purpose of Slovenian mission?

It was much unstructured. We didn't really go with the organization. When we were there we worked in a place that was part of the organization. But I didn't apply to go. Basically I bought a plane ticket and we told these people...we had a contact and we told them we wanted to come and they were like "Hey that's great! We have some work here"... kind a thing. So when we got there...I could make it whatever I wanted it to be. I could do and work where I wanted. And that was great for me to have that open ended thing and really make it what I wanted to be.

So what were you doing?

It was definitely more a service work. We helped with tsunami relief. Mostly I worked at the school. I thought English to adults, because the purpose of the school was to give tsunami victims the tools to get jobs when the tourism is back up again. We thought English, computers and hospitality like how to run hotels and things like that. I did that mostly and we also worked in some pre-schools with kids. Few times we did a little bit of construction and

building. So it was completely opposite in that, but I also learned how...like what I liked about Slovenia was that is very relational...I talked to people and I became peoples friends and here it was really just serving people and meeting their needs. I just pryed that God would give me the opportunity to let me have relationships with these people like I had with Slovene people. I remember the third day I was there I'm just sitting with this group of women and I felt like I was in Slovenia again because...just the atmosphere.

Did you share the gospel with them, too?

I personally didn't share the gospel. I talked with people about God, but I didn't talk with anyone about...this is who Jesus is. It was a Christian school and so sometimes we did talked about that. We had some people come in and they did like a presentation. They wanted to do this. So we were like "Yeah you guys can come here and do this for our students". Basically our main goal was to just share love with them and god. Because culture is so different, pronominally Buddhist and so we didn't just go out and be like..."you should do this" Not that we would do that anyway. But it was so completely different culture.

21. How would you describe your belief in the past and today?

Since I've grown up they haven't changed a whole lot as far as my core beliefs go about God and Jesus and that he came and died on a cross for my sins. None of that has changed. But I think that my knowledge has grown deeper. I just have greater understanding what that means and maybe the freedom that comes with that. And the freedom that God gives me through that. I also think my beliefs in what God has for me has changed. But like... at who I'm as a person...like who God created me to be has changed in last few years. Is that enough? I'm trying to think about...I think I would describe it like a love relationship at the beginning, when it's worm and fuzzy and you have a lot of fun stuff and than...you go through 30 years of marriage and you have your down times and your up times and now your love for that person goes so much deeper because you know who they are and how awful they can be sometimes and yet your love still grows deeper and I think I would describe my relationship with God in that way and my beliefs in that way. And I definitely had down times where I've been like "do I really wanna do this?" Not because I didn't believe it, but because I saw how hard it could be and I was like "ok I've had enough of this". I think because I've gone through times like that and I thought it made it deeper and in a sense more meaningful love and relationship and beliefs more real.

22. How close to god do you feel?

At the moment I wish I was closer. At the moment I feel distracted. I long that there is a somes that says "I long for the days of old when I met a tape on your works". I think that is

kind a what I feel. I know that God is right there. It's like I miss him and its like "Hello...you can come in, hello!?" God's right there all I have to do is reach out to him. I long to do that. A part of me does that but it's like...right now I definitely want to grow closer to God. I say I'm in more low time right now, but I'm sure it will go up there again... just like every relationship does.

23. How would you asses the Slovene reaction to your work?

Very vary...some people would be like "Yeah ... I was raised catholic. I believe all that" Other people...we had conversations about Bush and about what it is or with agnostic people, with people that didn't really care about. It was interesting to see...some of the people we talked to...one of our questions...3 questions that we'd liked to ask people were: who are you, where are you going and what do you think will happen to you when you dye. Definitely that last one was always like "Wow...I can believe you just asked me that", "are you crazy?" Some people haven't thought about it very much at all and other people thought about it a lot. Some people...it was really cool to see like how some people...the spirit they had...I remember one person saying: "I lay awake at night and I think about this and I was like "Wow" It's like they were searching for something. Most people would listen to us. As far as people that didn't want to...if we'd ask them they speak English they would just ignore us or if we go up and ask we can sit with them they would be "No." That was very few. That really didn't happen very often. And as far as people that ...I think there were 10 people that accepted Christ that summer. This is like huge, because it never happens in Slovenia. That was big exciting thing. We had seen a response that we hadn't seen in summers past. There were definitely people that were sincerely interested. And than there were some people that just weren't. I have it all written down somewhere actually. Just a second. I'm gonna grab notebook. Here are persons that I've met. It's some kind a journal, a log. Its funny how I look back and I have totally written their names wrong because I didn't know how to spell Slovene names at the time very well. And I probably still don't. I'd write their names and where I met them at (at Bezigrad...) because sometimes you meet so many people and you are like...crab... who is that person that I want to talk to again. Sometimes I'd write like...with blond hair or something like that...here I wrote "Ines and Anja...didn't have any religious interest" or if I shared gospel with them I 'd write that down. We did write statistics down...so you see this week we initiated with 3 people and we shared with 3 people...let's see. This is me personally. So I initiated with seven people and shared with anyone. This is like exposure...like to how many people I exposed to. Here I wrote...I didn't know the persons name so I wrote "girl at bistro...eating Chinese...doesn't really understand

English...but she might come to our meeting” See here I wrote...I remember we talked to three girls in a park and they all believed in evolution so I’ve just wrote down that...for this girl I wrote “interested in making decision latter, very against organized religion”...there was one girl that accepted Christ with me and another girl and so me met and did followed with her and so we did a little Bible studies about basic Christian things.

1. Sex: (F)
2. Year of birth: __1984__
3. Town of residence: __Logan__
5. At the moment I’m:
(Partly employed)

DRUGE OPOMBE: Domače okolje, zelo sproščena, nobenih motenj, šla po dnevnik, v času ko so bili tam oni je sprejelo vero 10 ljudi, kar je zelo veliko po njihovem mnenju. Še ni poročena, imela dnevnik vodenja: a) s kolikimi je govorila (7,4,3), b) s kolikimi je “shared the gospel” (1,0,3), c) koliko jih je sprejelo (o,o,o).

Priloga D: Intervju Novo Življenje – Kate, 17.12.2005

11:35 – 12:55 (80 min)

4. Which church are you visiting at the moment?

It's called Evangelical Pre-church. It kind of acts like a non-denominational Christian church.

Have you always visited this church?

That just happened this school year, since I'm in college. It's not in my home church that my family goes to, because I live in a different town. I've been visiting it this year.

Which church are you visiting at home?

It's like a community Bible church. So... all Christian churches.

6. Data about mission: Place and time (date from-to)

We left in October of 2003 and lived in Ljubljana, Slovenia until June of 2004. And the rest of my team stayed during summer.

7. Organization:

Application – to what organization, union

It was with inter-denominational student Christian organization. This organization is all over the world. It's easy to do a mission trip abroad because there are people that live there that are on staff full time. What happens is that University in America will partner with maybe four or five schools abroad. That's where they send students for either short term mission trips which would be over summer time or long term which would be for a year. Which is what I was supposed to do but mine was a little shorter. Basically you can do it on-line or through paper. They send you a package that is probably 20 pages long. They just ask you about your life style about your beliefs. They just want to get to know you and make sure that you are on the same page as the organization. They obviously don't want to send people that represent them that are not accurately representing them. I did that in January of 2003 and we found out by March or April, so after couple of months. You also have to have couple letters of... kind of a letter of recommendations. So that people that know you well speak on your behalf and say "This is how she is..." Than you start raising money.

Can you tell me the name of the organization that you send your application to?

To Campus Crusade for Christ headquarters.

When you were applying what were your possibilities?

Well you name your top 3 choices where would you like to go and then based on how many people apply they put you together with those other people. There is a small chance that you would get a second pick. Usually you get your first pick. I applied for Italy and Slovenia and I think Spain. But Slovenia was my first pick.

How about length?

Well there's two different applications. I just used the one for what is called STINT. It stands for short term international. The short term is actually the year long program and then the one that just happens over the summer is called summer project and that one is a different application. It's a lot smaller.

Finances

I had to raise all the money. I mean I could have paid for it if I had had the money. What is very typical in missionary is that you find other people that believe in the same thing that you do and believe in your cause and they want to help you to help other people around the world. They will partner with you usually monthly they will commit to give say 25 dollars a month or 50 dollars a month or other people might just give you one time donation of 100 dollars. That's the reason why we actually went late and our mission trip wasn't a year, because it took a long time to raise the money. So we started in April and ended in October. It took about 6 months. We had to raise a lot of money, a lot, a lot of money. It was really difficult, but it ended up working out.

Preparation – time, language, culture, books...

Organization usually does a really good job of preparing students to go to these different countries. Our case was quite different for some reason. We did have one retreat at the very beginning when we found out where we would be going and that was here in America. Everybody that was going to Eastern Europe, countries of Eastern Europe we all came together. They thought us about logistical and administrative things like ... how to raise that money, how to talk to people about it, things like insurance, just basic stuff, like for your being. You found out who are you going to be on a team with. Then they started to do some preparation, just general things like... this is what happens when you live in another country. It wasn't any country specific. You go through honey-moon stage which you're going to love. Then you go through this really rocky stage where you'll be just fighting with your team mates and it will suck and then you go through this normalizing stage and so on. So they prepared us generally at that retreat that was 2 or 3 days long. I think it was weekend and that was really good. And then they assigned you a coach. So you have somebody to talk to, someone that just gives you wisdom and guidance, someone to just be there when you are

really frustrated in those months before you go. Our coach was amazing. The coach ends up visiting you at least once while you are on a mission trip, too. She becomes a really good friend. Than what is suppose to happen is before you report to the actual country everybody, the same group that met in America that would be living in Eastern European countries... they all meet Budapest, Hungary for about 6 days. It is there where you have country specific training. That was a really important retreat. Our team ended up missing it because we couldn't raise all the money; it just took longer for us to do it. I think that that was really critical. I think our time there would have been much different have we had that training instead we were kind of thrown into it. We had to figure things out by ourselves which was really stressful. Because it is very, very different from America. We missed that retreat, but we had a day or two with the campus crusade staff that lived in Slovenia. They gave us just from their own knowledge, it wasn't a set program like that week would have been in Budapest...they gave us from their own knowledge: "Hey this is what Slovenia is like, this is what the people are like, don't do this, try to do this"... that kind of thing.

Can you tell me an example what did they teach you?

Actually... and this is bad... I was sick so I missed that, too. So I didn't have anything. I just learned as I go. I know Michelle can tell you exactly what they talked about.

Did you get any paper material?

I think they did. Yea I'm pretty sure Michelle and Nathan did at that one row when I was sick. Other way it was just a lot of... it was a small team and we met every other day. It was a lot of just verbal training and walking around with them.

So there was no language course?

No. We wanted to. We couldn't figured out how to take a course and plus we didn't have a whole lot of money so that was difficult. But we wanted to read books and just practice on our own, but you Slovenes won't let us try, because you are so proud of your English which is beautiful but... we tried but we weren't aloud to talk in Slovene. So that didn't work.

Picking up the country

I picked the country because I had two friends that had been there before. One had been on the summer project, short term mission trip and than another friend on a year one that I went on. I just heard a lot about what the people are like and their experiences. And it was also one of the countries that my school partnered with. I think I was pretty much under the influence of those other friends that had told me stories about it. They never said: "You should go", but I just kind of got something stuck in my hearth. It was like: "Oh I have to go experience that".

Ways to do the mission – help, sharing the gospel, teaching; is there a chance to make a choice, who decides if not

The purpose of campus crusade for Christ, their mission is to see every college student to hear, at least hear a good representation of the gospel before they graduate. So just that everybody knows and that they can make an educative choice. Than beyond that we want to see those people coming into loving relationship with Jesus Christ and than to grow in that relationship and help others to come in that relationship, too. That's the main vision and that's the mission of it so that's the only thing we were doing.

7A. Have you been raised in religious spirit?

Yea, I went to church pretty much all whole life. My mum was a Christian, my dad said that he was but didn't act like it often. I was definitely raised in that environment however I didn't know about the key part that you can actually know God personally like I know you. When I found that out that was a personal decision that I made it wasn't something that my parents wanted me to do or said that I have to do. My parents were always really good about that... they wanted me to go to church but they knew that they couldn't make up my mind for me. They hoped, they helped me to get to that point of decision and I made that decision when I was 7 years old. I just knew it was right.

8. How did you find out about possibility for a mission trip?

Through my friends, those friends that have been there before.

8A. Why have you decided for a mission?

Well, that's a long story. I'll see if I can shorten it down. I had done the summer project in America in Florida the year before. And it was just life changing experience, absolutely life changing. Than the next year came around and I thought I want to do this again because it was so good and my friend who had done a STINT in Slovenia before... she had sort of challenged me to think about doing it abroad, possible Slovenia instead of doing it in America again. I was like: "I don't want to do that. The one in America was so great. I can't imagine on missing that one." And so I just kind of pushed that away and told her that I will think about it. That was in a fall. Than over that winter break we had something called Christmas conference which is all of the students and staff involved with campus crusade for Christ in the north west part of America...we all come together and we have a conference for four or five days. At that conference we have a day when we can practice talking to people about God. For this particular one we basically just went out on the streets and started talking to people. It was really cold turkey out-front. Me and my partner ended up talking to this man who was from Japan and we were in Canada. That's where the conference was. He's from

Japan and he didn't speak any English whatsoever. We were like: "Should we continue this?" because we introduced ourselves and that was when we could tell that he didn't speak English. "Should we continue? Should we just try? Should we just leave him alone? Let's just try and talk to him. He seems like really cool guy." So we start talking to him in this really baby English and with lots of gestures and even some writing. And he seems to really be enjoying having, attempting this conversation with us. So we have this tool that we use when we share the gospel and it's in a booklet and it's called the 4 spiritual lose and it's basically the gospel of Jesus brought to four points. So we took out that book and we showed it to him and it was just incredible. As soon as we started talking about Jesus and about what Jesus have done for him, it was like... this English switch just turned on and he understood everything. I mean everything. It was the most miraculous thing I have ever seen. Absolutely. And we were just amazed. This guy was understanding this incredible message about Jesus and how much he loved him. It was at that point that I was just blown away at how huge and powerful God is and not only that... but how much he wants every person to hear about him. Because he used us English speakers to somehow convey this message to this Japanese guy that... he should not have understood that for any reason. But God just sort of broke through that language barrier. It was just a big message to me how much God loves obviously everybody. I knew that, but even this person, this international person that couldn't speak English. That was a really kind of impact full moment for me. So I went back to the conference. I just kind of sat there and thought about it and I got really excited and in the matter of probably 10 minutes or so my hearth had just completely changed. And instead of wanting to do this American summer project kind of for my own selfish reasons... because it was so good. I decided that I wanted to go abroad and I wanted to see that happen on other people... as it happened to that Japanese guy. But at that point I just wanted to do summer project. We went to this sort of brake out section where they talk about each country and what the summer project will look like and a friend went to that with me. After that she said: "Hey I think I want to do the long term STINT. Do you want to do it with me?" I was like...I thought about it and I was like: "You know... I'm kind of burnt out on school right now. I would really like to just take a year of." I've always wanted to travel. I've always wanted to live abroad and what a perfect opportunity this was so I was: "Sure. Let's try it" I was just so pumped up to just go talk to international people... I was like "Oh, it's a year. What's a year going to do?" That's when I made that decision. And than I was total back and forth between going and not going from April and October. But for those first couple of months I was really just excited about doing it.

9. Your expectation:

about mission, personal religious belief

I guess I have expected that we would make a bunch of friends, which we did. Then I thought that... see it is weird because I didn't know what you guys believe. I didn't know your background. I didn't know that there is so much influence of other religions. In fact religions that I haven't even heard of. So it was weird, because I was thinking in terms of like what an American person might do have we approached them. Even though I knew we are going to another country. So I thought we will make a bunch of friends, we would talk to them about God, we would talk to them about the Bible and they would probably debate in their heads for couple of months and then they would see it how we see it and a couple of them would want to make that decision to believe that. Then I knew there will be people that never would and I knew that there will be probably couple people that might mug us and say: "You are stupid." But I thought that we would at least see a couple people come to love Jesus. This is a long time ago. I have to think about that. I thought that we would see a couple people that were excited about learning about it at least... if nothing less... and maybe wanting to have Bible studies with us. That happened on smaller scale. I thought that I would see people who were excited to come to group of us, where you learn about it, because in America we like to do that. I guess those were my expectations as far as my mission life.

about country, culture, people

Huh, my friends have told me, those that have been there before...they said that it was kind of a darker place, like kind of depressing... that people just aren't really happy or they don't show it. Even all down the way to the clothes, they are dark colors and drab... not a lot of funnier colors. I expected the country self to be beautiful. I heard about how much there is to do as far as outdoor activities. I think I expected it to be a little bit cleaner and a little bit more western as far as processes... you know system... like how things works. I expected them to be a little bit more fluid, easier.

What do you mean by western?

Efficient. We have a pretty good system and ways of doing things, some things. I mean bureaucracy. Even down to the day I got my bus pass. That was the most frustrating day of my life. It was so frustrating. I expected restaurants to be easier. We had the hardest time finding restaurants when we were first there. I don't know why. That was really frustrating, too. Because we didn't know how to buy food in a grocery store. We were really hungry running around this place and it was a bunch of stress, cultural stress all at once, too. It's hard to recall at this point.

How about the people?

I expected them to be downfallen and depressed, just dark. And that was truth the most part, honestly. I was really disturbed by the fact that I would walk down the street and nobody would smile, nobody would talk to each other, everyone would be looking down, they wouldn't make any eye contact, you never heard laughing or whistling or any signs that people are enjoying themselves. I just had this sense all around me that everyone is depressed.

Was this your first impression?

This was my impression all the way through. I think. I'm sure that a lot of it has to do with what the area; the culture has gone through in last years. Your country is just a completely different place. You only have been sobern for only, what... 14 years? After you broke away with Yugoslavia and now you are back in EU. Yeah, it's just a completely different place.

Did you have any other expectations?

I know I did because it was so hard for me because I came with expectations. And they were different. I'm trying to think what they were. I also had expectations of my team. That we would... as far as long term staffs that were living there and us. I thought that we would get along really well. That we would have parties together, that we would hang out a lot and that wasn't really true, because it was two families and one older single guy. Than my team - Michelle and Nathan and I... We did not get along because we were very, very, very different people. That was really hard. We had a lot issues with Nat. Because Michelle and I lived together and Nat lived 45 minutes bus/walk away. The team didn't turn out how I expected it although it did end up for the good. Michelle and I are obviously very good friends now. I think in general I expected it to be a little bit easier, subconsciously. I expected it to be easier because I knew that was Eastern Europe. It's not western country. I guess when you are finally there in the moment and you are experiencing the frustration of whatever it was... whether there is a long, long bus line or the fact that you have to... in America we cram as much activities as we can in to one day. We are always on a time schedule. Which I don't think is necessarily healthy but it was really hard to get used to the fact that you only do three things in a day over there. Specially if you don't have a car because it takes... let's say you are walking from place to place... you are walking two hours a day and than you are riding a bus three hours a day. That's already five hours of your day gone just trying to get to another place. Than since you're American you have to figure things out. You have to add a couple more hours just trying to find out the process or how to communicate in a certain way or where to go. So things are much, much, much slower. I didn't expect that and that was hard because I'm somebody that has a lot of energy and I just like to move, move, move and go

and get things done. It was hard to be really still and I got bored often. I got lonely, too because I didn't feel like there was other people around me that understood. We were foreigners.

10. First impressions:

I remember the first day very clearly. I was... you have to understand that the day that I flew out I was really, really, really sad. I didn't want to go because I had a boyfriend, amazing boyfriend. We've been dating about 8 months so it was really, really, really hard long, long plane trip. I felt like I'm going to be there for eternity. When I got off the plane I was in this mental stage already kind of depressed. Long term staff took us out to lunch right when we got there and that was our first food experience. I just remember looking at the menu and I was: "Dear God this is going to be such a long, long year." It was all in Slovene and even when they explained things to us nothing sounded good. I love food, I absolutely love it. I love to cook, I love to cook for other people. I like to try new things. I was: "I'm not going to find any comfort in food here." That was really disturbing to me. I ordered like a tuna salad and I had to have oil and vinegar because that is obviously that kind of dressing that you use over there. Over here I always use cr me dressing. I remember that that bothered me. But I was up for it. I was up to try it. Then they took us around downtown, the center and they tried to describe some places to us and then took us to our apartment which... our landlady was still living there. She was supposed to be gone. The fact that she was still there... and she was actually there for about five weeks after we arrived... was really, really, really hard. We living in the same apartment as her and... oh that's another story for another time. They also took us to one of the staff's homes and she had an American meal which was fabulous because I really needed it. I remember being so tired and just kind of out of it. We were up for 50 hours straight when we came over there. I was so kind of out of it that I felt emotionally numb a little bit. It felt like this is all a dream. I was fascinated first couple of days because there is all this stuff going on that I've never seen before and build words with these words that I've never seen. I remember being really tired just from trying. This is kind of weird. I don't know if this has ever happened to you. Just from being around, just hearing the Slovene language and seeing it everywhere was really exhausting for me. I would listen to it and in my brain I'd want it to try interpret it or try to figure out what they were saying and then I would read it and I would be: "Oh, what is that?" I just got really, really mentally tired. I remember that for the first week. And then from asking so many questions: "What's this? What's that? How does this work? Where we..." I remember being really tired for the first week or so.

Than I noticed that there were a lot of people that weren't smiling or didn't appear to be happy and that was upsetting to me. I think these are my first impressions.

How about first impressions about your work?

It was different from what I expected because like I was saying how we like to do a lot of things in one day and we like to move the process along as fast as possible and not opposite and we did things seemingly as slow as possible. I expected to go out to go to campus talk to seven people maybe, become friend really quickly, have great time. I expected the process to be a lot quicker than it was. That was hard because I expected to see people responding to what we were telling them faster. That's... not depressing but you kind of get sad. That didn't change but at the beginning when I realized that... that was hard to take. You learn how to deal with that, how to interact with people better because you understand them better. This is a good thing. Things just generally moved a lot, lot slower than I imagined. I expected more students to show up to the group functions, events that we held. It was good because I learned how to walk through something with someone. That was very unlike me. Somebody that was not similar to me. I learned to walk through their faith journey with them at their pace instead of with my pace which is really good for me to learn. I learned how to have fewer deeper relationships instead of lots of not quite as deep relationships through that missionary experience.

**11. By the end of the mission, what was your impression about:
about mission, personal religious belief**

I learned how to adapt and changed toward it. So it wasn't something that would be negative. It was just the way it was so you learn to adapt. That was actually fun experience because you get to this places every month or so and "Wow, I really understand that. I understand how they work. I understand why they think the way they do. I understand this and this..." And than the next month comes and you are "Wow, I didn't get it then but now I really get it." I happened every month like in steps. So it was a fun process.

11A. Now?

I think that I've been able to see more like joy and happiness in my Slovene friends than I could while I was there. I don't know if it's because I'm taken out of the environment and I'm only communicating with them over e-mail or what. As far as people thing... I have a little better idea. As far as mission trips or missions... It was really, really, really hard year for me. It was probably the hardest year of my life so far. While I was there, there was a couple of times that I was: "God why did you want me here. I'm not cut up to do this. I don't have what it takes. I want to go home." There were three distinct times that I remember saying this:

“That’s it. I’m going home. I can’t handle this anymore.” But over last year and a half since I’ve been back... God has this way of turning everything for good. Like it is said in the Bible. Even though it is really hard, difficult, sometimes bad things that I went through ... like the memories even kind of hunted me for a while. Specially while I was readjusting to be back in America and having that transitional cultural stress, too. Things were really hard than, but you just have this way of bringing to light really god things that happen even though difficult circumstances. My friends even tell me that they’ve seen this good change in me and I can trace this back to: “Oh, this is because this happened in Slovenia”. He just revealed the good reasons why I went, why I was supposed to give my time that I did have what it took. I went through this period of six months where I was just really upset almost disturbed by everything that happened and than it was even more than the fact that I was the missionary there. It was also things that happened relationally in our team and the spiritual growth that I saw. After those six months of depressing period things really just went up and I realized all the good things that came from it.

12. How would you describe the work of a missionary?

Extremely hard. I would describe it as very selfless and maybe even self denying and death experience in a good way, death in a good way. Because it’s something that is completely not for you. You are pouring yourself, everything that you have into other people and nobody is doing it for you. You have to realize that you are going to be giving up a lot of your comforts; physically just the fact that you are living in another country, it’s really uncomfortable; mentally because you expect things to be certain way and they are not or thing about processes... you expect to do something certain way but you can’t; spiritually it’s very trying because you are put into completely different setting from where maybe your faith journey started and grew up. Mine obviously started and grew up in America and than moved across the world and I saw some thing that I have never seen before. I had a lot, lot more alone time with God that I ever had. You give up a lot of things that you would normally have. That’s what I meant by death experience because you really put to death these things that you are held to. It’s really beautiful thing because when you do that you can see God using you because all those things that you count to are out of the way and he can work through you, he can speak things through you. You are out of the way. You’re not in the way for him doing things through you and it’s exciting. It’s hard but it’s exciting.

12.A Where there any rules that you had to follow?

There were just basic safety rules like they didn’t want us walking by ourselves anywhere and if we left the country on travel we obviously had to tell everyone. Every other morning we

would have a staff meeting so they wanted us to be there; Monday Wednesday, Friday. I guess that was a rule, but that was something that we wanted to do anyway. There really weren't too many rules.

13. What were your duties as a missionary – reports, number of visits, notes?

It was pretty free. We were kind of able to make up our own schedule. But like I said, Monday Wednesday, Friday we had a meeting with all of the staff there. Then Tuesday and Thursday, just our STINT team would meet. Just Michelle and Nat and I. That would be a time of prayer and just encouraging each other and reading the Bible together and talking about maybe different student and where we were at with them and what was going on and we prayed for them. You might be able to call it strategy type meeting; like what to do next. Then it was this assumption that we were supposed to go to a campus and strike up conversations and meet new people whenever we could. From my and Michelle's case we actually met a lot of people through delivering letters to them that their friends from the summer project before had met. We met probably 20 people or so through just delivering letters. Because of that we were able to build relationships faster than Nat. Nat just had to go to campus and meet people he didn't have any connection. That was really good for us because I honestly didn't like just going to campus every day and just talking to people. It was really hard thing to do. Basically our duties were just to build relationships with people and share our life with them. When you break it down it's really simple.

Did you need to write any reports?

No. We had a weekly meeting that we go to. We had an obligation to the people who were supporting us financially to update them once a month or so. It was really just free because you don't want to put God in a box, so to speak. You know what are you there to do and you trust that God is going to help you do it and it's just really sharing your life with other people, sharing your faith journey.

So they didn't set you how many people you need to meet every week?

No, no. Because that's not something you can ever control.

14. How would you describe your daily and weekly schedule?

After meetings we set up a lot of hang out time with people, usually in a coffee shops or cafes. After meeting we would go and get lunch, we meet with a person or couple of people and then we would do personally administrative things. I guess that's how we could call it...go figure how to shop at a grocery store or buy a buss pas or try to pay electricity bill. I feel like we did a lot of those kind of things; just daily living things. We would actually do a few missionary related things in a day because these other things took time, too. Then once a week we would

have at Green's house... staff, family would have weekly meeting where we sing and people would learn about the Bible and what God wanted to do with their life.

How about evenings?

That was just left to us. Sometimes, actually a lot of times we would meet people in the evenings since they couldn't do it during the day. We would write e-mails and do administrative types work. Sometimes we'd hang out with other American friends or Sunday we had church service, at international church of Ljubljana. That was at five o'clock. After a while we started to travel a little bit. Sometimes we'd go to a movie or something but we didn't have a lot of fun because we didn't really know what to do until the end. And it was the winter most of the time we were there so it was a lot of staying in the house. So you go and meet someone at the café or you stay in the house and do something.

15. What was the best and what the hardest part of being a missionary?

First thing that comes into my mind for the best thing would be at the boat conference that we did in Croatia. That was incredible. It was good because first of all there was a season change and we were coming out of winter and it was spring and sunny out finally. Things were starting to grow and emotionally you felt better because it wasn't dark and cold. That was really sweet and intimate time with our Slovene friends and we got on a deeper level. We had fun there, like the Olympics that Michelle and I lead. I'll never forget that. It was a travel experience, too. It was really neat to see Slovene people that wanted to hear about the Bible, even if they didn't believe it, they were just curious to know what's more. That was really good for us to see, because we didn't see a whole lot of that while we were there in our interactions with people. And it was also like 4 day vacation finally, because we didn't really have our time. So I think that was probably the best as far as we got to see some really good things happen in people and it was just fun. Than the worst ... how do I pick? There were a lot of hard things. I think the hardest thing was that our land lady was living with us. She was not a good person. If we had to live with somebody at least you know we were prying at least she could have been a good person. But she was like a naci to us. She would have different guys sleep over all the time and she would have sex and we would hear it every other day. So it was a horrible, horrible environment. She would yell at us and she was really super controlling and than she would be having sex right next door. Add that to the fact that we've just gotten there, we were under extreme cultural stress as it was. We didn't have any place to retreat to, to just hide when you need to get away from stresses of the outside. We didn't have that. Everywhere we went was stressful, specially dealing with her. She was not a help to us. She was just very, very difficult lady to live with. That was for five weeks and she kept saying

that she's going to leave and she wouldn't. At first it was... she'll be gone the day we got there. Then it was...she'll be gone a week later than it was two week later, three weeks later and finally our staff people living there found out about the situation that she was sleeping with all these guys and they finally just pulled us out of there and we moved in with them for probably five days. That was right before we went to Christmas conference in Switzerland. We just lived with them for five days and then we went to Switzerland and than came back 2 or 3 weeks later and than she was gone. I think that was probably the hardest part. She was not a good lady.

16. Other activities during your mission (sport, courses...)?

I wanted to play soccer. I couldn't find out how. That was really hard because I have a lot of energy and I really like to be active. That's one thing that I looked at to but I couldn't find it. I think that's another reason why I was mhm... kind of lonely and a little bit depressed. Because I just wasn't doing activities that I would normally do. I couldn't find gym membership. It was really boring. We didn't do much. We would go to the movies we would go to the mall, but that was depressing because none of the clothes fit us, because you guys have completely different body shapes, you skinniest sticks. Or we would like to go to try new foods. We had a lot of times studying the Bible which was good because I never did that here. I didn't have the time because I didn't make the time. So it was good to have a lot of alone time with God. Michelle and I also had a lot of time just talking about everything and anything, mainly sex about how we couldn't wait.

That's an interesting subject for missionaries.

Hey, it's a beautiful thing. God created it, it just contacts the marriage, that's what we wanted, so... We talked about how we couldn't wait to get married.

17. What did it mean for you being a missionary?

That sounds like an 80 page paper to write. What did it mean to me? I used to say it sucked. It was the hardest thing I ever done in my life. Until God started taking me out of that low period and taking me on the up. It definitely was very difficult. It was the most self-sacrificial thing I've ever done. There's a real joy that comes out of that. It's really hard to explain because we here on earth think that the more we put into ourselves, more we give ourselves, the more we buy the better we're going to feel. And it's actually the opposite I found. Joy self-sacrifice, what else? It was a really good time for my relationship with God because of all those trials that I did go through and he was really able to take me out of those and than later eventually showed me what I couldn't see than... sort of bigger picture, this is why or this is what it came of it

How long did it take that you changed opinion?

It was probably 6 months. It was a long time. I remember crying a lot when I got back.

Why?

Just because of everything that happened. There was a lot of stuff with teams, even some of them tested my beliefs and what I thought about things. It was hard because... I don't know if you ever really fully given yourself to something or someone and then feel like nothing came of it. There was a little bit of that feeling, too. Because we never actually saw a person fully come to the end of their faith journey where they would be like: "This is what I believe. I know that this is truth." And the fact that we knew that there won't be another team going back because that partnership got closed. So there was a little bit of that feeling: "I toiled. I sweat blood and tears and I put so much work into this and hardly anything came out of it"... which is not true but at that point... time is still going on and things are still happening and things are still going on in your life and we are still connected. It's not true but I felt that kind of sorrow or loss or whatever. What else did it mean to me? It was really stretching and testing for my faith and my beliefs. It actually helped me to be really bolt really, really bolted which is a good thing. I'm grateful for the opportunity that I was given because I know that not a lot of people have that. I'm grateful that I got to share my life even though was hard with other people in another country and I'm really glad that I got to share Jesus with them in a way they have never seen. That's the best part because a lot of people have a misunderstanding or misrepresentation of who Jesus is and who God is. I think that's due a lot... because of culture that they grow up in like most things or maybe how authority figures acts toward them or how the church acts over there. Those are some things.

18. Has missionary changed you?

Oh yea. Completely.

In what way?

Oh my gosh. In so many ways. I felt like when I got back that I've grown probably 4 years. I just feel a lot more mature. I feel like I understand this sort of dark side. I feel like I went through a war actually. That's the good way to describe it. When people come back from a war they are different because they've seen these things happen and they've experienced bad things that nobody else has and through these experiences you can't quite articulate other people. You can say it in the way that they would understand it because they didn't experienced it. So I feel like that often, a lot of times. And that's why Michelle and I get along so great. Because we have this. We are the only ones that experienced those battles together and went through all those difficult things. It changed me a lot. It changed how I live out my

faith, like I said it gave me a lot more boldness but it also gave me the sense of “do it now or for ever hold your piece, do it now or it may never happen” you know “take advantage of every moment to tell somebody what Jesus did for them”. Also at the same time it kind of got me away of this old way of thinking where I would just want to give the gospel and if they wanted to be my friends that was great and if not well at least they have the gospel and they can go on their way. That’s partly true but it gave me more of the desire to build a relationship first and let them see the gospel in my life and then articulate it. There are times for both. There’s time when you need: “Say it and that’s it because I’ll never see you again”. But it helps me in relationships very I think... and how to be really real with someone you know not faking not like a TV show, like gospel person, just try being real and how to really live out the gospel in my life so that other people can see it. That’s the other way changed me. Oh and made me appreciate so much. So, so much... everything from simple things like food and shelter and warmth that I have... to thank God that I have an education and it was easy for me to get; thank God for opportunities that I have for work. I know how the work situation is like over there. It’s so much easier over here. It really made me appreciate my home. I told you that I was burned out on school and that’s one of the reasons why I wanted to come. It gave me a real appreciation, real appreciation for school and I came back and I got straight A’s, highest grade. It just made me think a lot more, too. I think deeper and not just live on a surface. I still have a lot of fun but it made me deeper thinker.

19. What was the most memorable thing that happened to you?

It’s funny because the first 6 months it was the bad. The things that would pop into my head were just the bad things that happened. But now those things are like... God has taken them and kind of erased them. And now when I think about the good things... actually it’s kind of non missionary related but was when we went to that Christmas conference in Switzerland. It was so enjoyable. It was a retreat away from everything that was stressful and it was everyone who was doing a STINT in Eastern Europe so it was all Americans. We came together. We had a great, big American Christmas. It was just fun. We snowboarded in the Alps for three days. We just got to do these entire great, great, great fun things. And that was good because I had not been having fun in my way while I was there.

20. Are you thinking about going to another mission?

Yes, in fact this summer. Back to Croatia and Serbia. Back to Eastern Europe and then Slovenia... probably just a visit... hopefully at the end. So I’m trying to do like a full month thing, maximum four months, but between the time that I graduate and get a job. Because I know I’ll never have that time again to just do what I want. I just want to make the best use of

it. I'm trying to do... there is a guy over there that holds this conference for student leaders over there... this is in Croatia. It's called renewing the mind and I guess it's like a three week conference where they teach principles of reconciliation and loving your brother that's very different from you and those kinds of things in hopes that they can raise up these new generation of leaders in all those countries surrounding that will not fight with each other and that will understand and love each other. I think that's a really cool thing. So I'll help out with that and then we would do some English classes in Belgrade and in Ireland I would be helping with college age student ministry in church. And that it's not through Campus Crusade for Christ. At the conference in Croatia... I'm not exactly sure what it would look like but I know that it's Christian conference for students that are not necessarily Christians. Then I would be helping with children Bible school and possible English and that would be in Serbia and Croatia, probably both. And at the end I'd go to Ireland and help out with college age ministry. So it would be focused on gospel.

Why will you go again?

Oh, man. I never thought that I'll say this while I was over there but I actually miss it. I miss the area. It became a home to me. For eight months it was my home for the good and for bad it became my home. I just developed this real, we say a hearth for that area. It's just really something in me that's just... I got to go back and I got to tell more people because they just impacted me so greatly and I just love them so much. I love traveling and I love talking to people about Jesus. So it just makes sense. I considered traveling just for fun during that time but I really just want to make the most of it. I don't even know how long I'm going to be around. Who knows, I don't know when the end of my life will be and so that's just something that God has called us to do and it's something that I'm grateful and enjoy doing.

So when exactly are you planning to go?

That would be in June. I graduate in the middle of May and then June to maybe August, maybe September. I'm still working on the details. It may not happen.

Are you already raising money?

Not yet, because I don't have all the details yet, but I'll start really soon.

Do you participate in church actively at the moment?

I'm a music leader for college group from the church. It's called the In, this is this sweat-shirt I'm wearing. The In wcu and this is actually the church or the organization that I will go through to do this next mission trip. I'm a leader in this. When you are somebody that's up front people you are considered a leader because people look to you. I'm not like the head leader. I would be a student leader. There are two people that run actually the entire thing and

that is their job. And they preach at it and they organize it and everything, but I'm a student leader so I lead the musical worship part and then I'm someone for people to come to if they need. It just kind of happened somehow.

21. How would you describe your belief in the past and today?

My belief has been the same it has not changed because the message of the gospel is an unchanging message. The way I live it out is a little bit different. I believe that God loves me and created me and everybody else in the world. I believe that at one point before I trusted my life in him I was separated from him because of what we call sin in my life. I believe that long time ago God sent his only son Jesus to die on a cross for my sin. What that means is that when I sin I owe, I owe my life because what you get for sin is death. Instead of me paying that price of my life I let Jesus do it. Instead of me dying for my sin I'm accepting the gift of Jesus dying for my sin and through that I have a loving friendly relationship with God. And that message is for everybody across every culture and every nation and every country in the world and it's timeless and ageless and unchanging. That's what I believed then, that's what I believe now. It kind of describes.

22. How close to God do you feel?

I feel very close to God. He is my best friend and by that I mean I can trust what he does in my life even when it is hard. I am constantly in communication with him, praying throughout the day, seeking advice, comfort, asking him for things, praising him and he is always there for me when I need. After my time in Slovenia I realized some of the wrong views I had about God, about who he is and what he wants and what he does and how I relate to him and got a better understanding of who he is. I'm still learning. Because I have a truer picture of who he is I am closer to him. I want to be. I can trust him and understand how much he loves me and wants to be involved in my life, help me. So God is a huge part of my life. I consider him and how can I live a life honoring him in all decisions I make... well I try anyway. He never fails me.

23. How would you assess the Slovene reaction to your work?

For the most part we got positive reactions. Almost everyone was open to what we were there for and about our beliefs even if they did not agree. We never had anyone get mad or upset or yell at us. It took a lot of time, with most of our friends, to go deeper with them into their lives, for them to open up about important issues such as Who God is. So many of people stuck around for quite a while and let us tell them more about who Jesus is and how he wants them to know him. Some did not want to take it to personal level for themselves while others were more interested. Some chose to study the Bible with us to discover more and others

tried to read the bible on their own. We saw some come a long way... from not believing in God at all to believing there was a God and considered it a possibility that Jesus died for them so they could know God. We saw others that only wanted to hear what he had to say once and after that continued to believe what they already believed and remained shallow friends with us.

1. Sex: F
2. Year of birth: _1983_
3. Town of residence: _Spokane__
5. At the moment I'm:
 - a) Student

OPOMBE

Sproščena, vendar je bilo opazno, da želi intervju končati čim prej.

Priloga E: Intervju Novo Življenje – Rebecca, 13.1.2006

10:30 – 11:25 (55 min)

4. Which church are you visiting at the moment?

It's Creekside Christian Fellowship, its non-denominational church. So they don't inhere to anything like Baptist or anything like that. It's just strictly the Bible.

6. Data about mission:

Place

I went to Slovenia for 2 months and the next March after that summer I went back for a week.

Time (date from-to)

We headed over at the very end of May (last week of May) and then we were back on the second week of July in 2003. And then I was there for a week in March 2004.

7. Organization:

Application – to what organization, union

Well, it was through Campus Crusade for Christ, it's called New life and there was probably about 10 page long application form I had to fill out. I could do the first choice and the second choice. I could pick up to 5 places I wanted to go to and prioritize them. Actually my top priority was Germany. But that team was already filled up. So I got a call...do you want to go to Slovenia...and I said Yea that will be cool. So after they get the paper and they decide which team they could fill up first... then those team leaders call and do phone interviews and my interview took probably 40 minutes. After that I got a call back and they were like...We'd love to have you on our team. And I said ok, that would be awesome.

Length – possibilities

The length was predetermined, because... In that area in Europe anything beyond 8 weeks you can't say you are a tourist, you have to actually get a visa for one reason or another. Most of the summer missions were under the 2 month mark-8 week...so we wouldn't need to worry about that.

Finances

Crusade operates on raising support so you send letters out to friends, family, church members, parent's friends, relatives, anyone you can think of and you can ask for prayer support and financial support. The way I wrote my letters...I talked about how I got picked and then when I was going, why I was going and you know...this is how much is costing but I

really need prayer the most. If you think God is leading you to financially support me this is how you can do it. And I had like a return envelope and on a slip they could mark how much they were supporting me by and if they wanted me to keep them in contact while I was over there, give them updates. I was pretty organized.

How long did it take to raise all the support?

For the summer mission it probably took me about two months to raise 3.700 dollars and then for the team that Alice and I brought back in March we had to raise 12.000 dollars in a month and we did it. That was a big deal. I was really surprised.

Preparation – time, language, culture, books...

I tried to do some reading on couple of web sites just to find some basic information that I could...about Slovenia, the people, history a little bit. That was what fascinated me the most was history and the background and where exactly Slovene people come from. And our project director had recorded some phrases for us to learn from a native Slovene he'd made friends with and posted it on a web site so...I tried to practice a little bit and apparently I didn't do too good of a job, but when I got over there everyone was nice about it. I just proved that I couldn't speak any Slovene...which is good.

So you did all preparation by yourself?

All that by myself and then a weekend before we flew out to Slovenia all our entire team was in Seattle. At a friend's place, there's a huge house that somebody just opened up for us to stay in. So we spend two days getting to know each other as a team, doing some team building and a project director talked to us a little more about Slovenia, things we could expect, about economy, just different basics and trying to do a cross cultural thing to prepare us a little bit. And when we got here we stayed for the first couple of days in Bled. That was cool. Really cool thing to just be there at first and we did some more team building there. It was nice because we were kind of in a culture but it was a good way of transition. And then we started to spend time in Ljubljana and our team split up between three apartments...

How many people were in that group?

16. 12 girls, 4 guys.

But did you get any material, books perhaps?

We had some little booklets that we used as far as...for sharing or if people asked what we believe we had them in Slovene...which is really helpful. But books for preparation...there really wasn't much...I couldn't find really anything in Logan in any library. I was all web-based.

Picking up the country...Why have you decided for Germany first?

I spend three years in high school and two in college studying German so I thought it would be easier trip and it would be a cool opportunity to learn more German and actually practice it instead of all classroom. So that was my main reason for picking Germany. But I wasn't sad that I didn't get to go to Germany.

What were your other choices?

I put Germany and than Slovenia and I was really torn between the two...I think I actually wrote down..."these are tight for first". And I think I put Russia down and I think I wrote down Croatia. And that was it. I didn't have a fifth choice.

Where did you hear about Slovenia?

Actually we did a Christmas conference with Crusade. There were a bunch of people that were talking about it. They were really big. It was the first time that they had had a summer team to Slovenia. They were just so excited about it. It's a great place. And I said Wow...and I got curious. There was a girl who...I don't know who she is...but they had a video that showed ...she was a new Christian and she was saying: "Please come...we don't know anything about Jesus or anything". And I was like: "Wow"...It just blew me away and I couldn't forget about it. I couldn't forget about Slovenia. And those guys telling me to go.

What was the main goal of your mission and were there any other ways to do the mission?

Our main goal was just to share what we believe. There are no other ways to do the mission with Crusade. There are different groups with different approaches. Some groups they teach English and they use The Gospel as a means of practicing English. But ours – Campus Crusade's and New Life's was...their focus is College age ...young adults ...so age between 18 and 22...that are working on their batchlers or equivalent of that. We just started a conversation and see where it goes.

7A. Have you been raised in religious spirit?

Mhm. Both of my parents...my dad is a nuclear engineer. That was very interesting as he is solid Christian and he loves reading the Bible. My both parents volunteer for Church back home is American Baptist Church actually. I grew up going to church, Sunday school and when I come home my mum was always teaching me about prayer or "God loves you"...that are first words I ever remember telling me...you know "God loves you". And my dad would always tell me stories out of the Bible... "Do you know that there is a donkey who yells at his owner in the Old Testament?"... All these random stuff and fun parts. I did grow up with the Christian background and it was good.

8. How did you find out about possibility for a mission trip?

I had some friends that have been on a mission trip before and when I got to college they were just talking about it. How it was just an amazing experience. You meet so many people and you learn to trust God in any way. Because you travel and raising the money... traveling a lot and trusting God for help... I mean some basic things that we take for granted here. It really opens your eyes to a lot. So I said: "Wow... sounds like a great adventure. I want to do it."

8A. Could we say that that was your reason why you decided for a mission?

There is also the part of... I really felt like it was something God was asking me to do, that he wanted me to learn how to share my faith and to be exposed to something that I have never seen before. My desire is to do ministry all my life so I saw it as a way that God could teach me things for the rest of my life. You can't argue with God...I don't think.

9. Your expectation:

Before I came to Slovenia I was expecting things to be hard, that there will be awkward times that there will be times that I'll completely embarrassed myself. I was also expecting to meet some amazing people and just being some places that I figured out I never had a chance to go there again... you know for whatever reason. I saw this as a life time experience. I tried not to expect things beyond that because I really didn't want to be disappointed. My expectation for meeting people, for learning new things, trying new food, seeing places like the Alps that I have never seen before... Another part was just with the team. You are expecting to grow closer to people, have some lifetime friends. That's definitely what happened.

How about your religious belief?

I expected for God to struck me, to challenge. I expected for my faith to be challenged. For there to be questions for me to be wrestled with. I think definitely I grew. For me is seeing a need for people who know that Jesus loves them.

How about the culture, people, country?

I was just excited. I think beyond that I really didn't have any expectations. I wanted to try the food, I wanted to meet the people. My biggest expectation was... I wanted to see what Slovenia was for real. Not just what tourist see... but I wanted to see what it was for real. I definitely saw that.

10. First impressions:

about mission, personal religious belief

I was still in what I call a honey-moon phase. I was all the time "This is so cool! This is awesome! We are having an awesome time!" I think one thing that kind of surprised me was our team was split up into three different houses. There was a few of us that were actually out in Medno instead of actually in Ljubljana and I was disappointed about that at first. I was

really bumped, because I wanted... expect the whole team to be closer together. But it turned out to be great because all of us girl at Medno were the one that said “We want to kind be outside, not in town as much as it turned out”. So it turned out to be a good thing. But at first I was worried and disappointed but it was ok.

How about first impressions about the country?

I felt awkward at first. Part of me didn't want to look like a goof or an idiot or anything like that, but again wearing tennis shoes or certain thing we did...it was obvious that we are from America. People... initially it took a lot of courage to start up a conversation with someone, but general people were really friendly. I think I was hoping for that. I didn't want to expect it, but was hoping for friendly people. And for the most part people were. There was a couple people that were like:” Wierdo! No, I don't want to talk to you at all!” But it was cool. First impressions were just “Uf... this is amazing!” It was awesome to see signs that I couldn't even read... in language that I didn't understand. I felt like it is a brand new world. It was a lot of fun.

11. By the end of the mission, what was your impression about:

about mission, personal religious belief

I didn't want to go home. I wanted to stay. By the end of the trip I was feeling really comfortable just being in the place. At first I wasn't comfortable traveling around on my own, but by the end of the trip it was something that I wanted to do and I wished I had more time to do it... To get on the train and just go somewhere randomly...and the money for it. For my faith...I think I learned a lot about fellowship because big part of being a Christian is spending time with other Christians and we were getting really close and sometimes... you know you get frustrated or you get annoyed with someone or you get into argument... it's not the end of the world. You might get impatient with someone but that is ok...remember grace. There is always room for growth. But to work with the team for two months, living with 5 other girls in one room... you have no choice but to get close. I learned a lot about trusting other people, being more vulnerable. In my own faith with God I felt I've grown closer as I had so much time to just be with God and sharing my faith but also quiet time just sitting down and reading the Bible for 4 hours straight one day and journaling a lot and just spending a lot of time with God. It was definitely awesome time for growth. I learned how to hear his voice more clearly I think and get a better sense of God's directions for my life. So when I came home I made some big decisions. Yea, there were good times, there were some tough decisions but it was such a big help to be so close to God and know...ok this is where he wants me for sure. So that made decisions easier to make. It was good.

about country, culture, people

When I got home I was telling everyone they have to go. This is what they need. I was like... “You have to go here...you have to go here. You have to meet this amazing people”. I was just...I want to go back. I want to spend more time there. I want to get to know the place more. I fell in love with it. I fell in love with Slovenia.

11A. Now?

I still miss it. There are certain times when I’ll be here and all of the sudden...like I’ll get a smell or there will be just something that will trigger my memory. And then I’m like...I need to go back. The desire to go back is still there. Other thing I think didn’t change since I’m back. It’s still the awesome place I think of it when I left. Mostly it’s just a desire to go back.

12. How would you describe the work of a missionary?

It’s trusting God every single step of the way. If I had to put it in one sentence that’s what it would be. Trust God... you know when you are in a new place trust God for your health, trust God for finances, trust God for safety. For the most part I did feel safe, but there were times when I did feel vulnerable knowing that I was a foreigner, but to trust God for protection. I think it all started there every day. It did every day...you know trusting God. It was an adventure. There were times when I felt God was encouraging me to go into certain direction. But...I mean... taking the step and not knowing for sure where my foot is going to land. Yea...again it was trusting the God that yea my foot is actually going to land on solid ground. It was amazing...there are some hard times... there are couple of days when nobody wanted to talk or you met couple of people...there was one day when some random guy in Prešeren square just started yelling at us: “I can’t believe you guys are over here.” We didn’t take it personally but it was intimidating and scary. Times like that. It is all about trusting God. For me the desire was not to convert anyone. It was just to share with people I know I’m loved. I know I’m going to heaven when I die. No doubt about it. And ask people what they thought about that. Our goal was...you know... if God wants to change hearts he will. But that’s up to him. I can’t do that.

12.A Where there any rules that you had to follow?

Mhm. Specially for the girls. We couldn’t be alone in town. Specially after one of the girls in our team had a... there was a couple days in a row where someone flipped up her skirt or someone grabbed her but and it was scary. There was that rule initiated. The girls can not be anywhere by themselves, preferably three people. That was for our own protection. Other rules... we actually had to have 4 hours quiet time on Fridays. We spend 4 hours just with God. That was hard at first because I’m used of smaller incomes every day. But it’s

something that I still do today. I'll try set aside half of the day just to spend with God and reading the Bible. You get a different feel. Let's see...other rules. You know there really wasn't a lot of rules. There were things that were done for our safety... like girls not leaving the house or apartment alone... but other than that. Five girls that I was staying with we were all pretty motivated to keep the clean house ... we all had roommates. That part wasn't anything new to us. We all liked to do different things around the house so couple of girls were happy doing the dishes and couple of girls were happy to working on dinner or going to the grocery store or vacuuming or dusting. We split up really evenly for the most part we never had to do anything like "Ok chore list! You have to do this today. I'll do it next week!" We never really resorted to that. We had another rule about... we always went in pairs to share a faith...so if it was two girls they didn't want them going to share just with one guy and the same thing if there was just two guys they didn't want them going to share with the girl. Things get confusing than. If you start to share your faith with someone of the opposite sex and than there is an emotional... like it is emotional... so there is issue of emotional attachment to person not to God. So it was a conservative choice, but I think it was a good one.

13. What were your duties as a missionary – reports, number of visits, notes?

Every day we took notes. We tried to write down the names of people that we shared with. Just to pry for them or if we came across them again... you know it helps to remember names if you write them down. That was a thing for me, too... because I'm really bad with the names. It's so hard. And than there were three notes that we made. Every day it was... if we actually initiated conversation with someone and than there was if we actually shared our faith with them and than if they accepted Christ. So one person if they accepted Christ we would mark each of those three columns. If we just came up to someone and said "Hi! We have a survey, do you guys mind talking for few minutes?" and if they said no, that's ok we would still count it as a initiation. But if they were like "Yea, sure. What are your questions? Really? From America? I'd love to practice my English" I got that a lot, too. But if you got to share faith with you would mark initiation and we shared the faith them. Conversations like that usually took about two hours or an hour or so... which is great. Than my duties for the team was to lead worship. Every morning before we went out sharing we got together as a team and touched base if there was anything we needed to talk about. We spend some time in the word and we also spend a little time just worshiping God. It helps to focus the hearth. So that was my job.

Did you need to prepare yourself for it?

Mhm. Most of the time I would just do worship songs. But there were couple of times when we did something different. We would go through the psalm. Than one day... instead of doing the music... I had them write their own song. There was an example. I've written one a night before. I shared that with them. Also everyone brings journal to that...so I was...In your journal write your own psalm... whatever is on your hearth. So than I played music in the background and than few people shared their songs after they were done. It was a really cool experience, but worship is not just singing...it's trying to please God in everything we do. That is our active worship... it is... what am I doing to put a smile on Gods face.

14. How would you describe your daily and weekly schedule?

I'll start with weekly first. Monday through Thursday was our sharing days. Friday was a day we had to spend 4 hours at some point on our Fridays just with God. Other time we could get together with people we'd met that week or we could go out with some group somewhere in town or go to a castle or museum. We had some free time to do what we wanted. And than on weekends we ended up going somewhere probably every weekend so we went to... Baška one weekend and to Slovene coast line another weekend, we went to the Alps for a day on Saturday. And than on Sundays we hold our own church as a team...on Sunday evenings. Daily... Monday through Thursday was... for us in Medno meant getting up, catching a bus at 7:10 in the morning and than when we get into town and switched buses and than we would be close to Tobačna. There is where we meet every day but we would either get an early bus and we would be in town for 45 minutes before the team met or we get a later bus and we would be late. So we were spending 45 minutes just getting coffee and sitting together as a group writing postcards to friends. Than we would meet as a team spend about an hour and a half as a team. Each week we would split up into groups of pairs so we got new partners every Monday which is really cool. I thought that was fun. And than the rest of the day and the afternoon we spend... you know we usually end up on the campuses right around lunch time so we were trying to find someone that will be willing to eat lunch with us. Than we go sharing from there. Usually there are people sitting outside... studying or hanging out. It was fun. Sometimes people would say hello to us first. Friday was...everything we had to do on Fridays was for four hours. Sometimes on the weekends we were somewhere over night like in Baška or couple other places. So than we would be coming back Sunday afternoon to Ljubljana and Sunday night would be church for us and we hold that as a team. There were a couple of girls that coordinated that and organized that. They planned their own worship for that and had different people basically doing the message. So I did my one Sunday. So it was

pretty much scheduled. It was a lot but on the other hand it wasn't so much. We still had some free time. It was great.

15. What was the best and what the hardest part of being a missionary?

The best is... you are in some brand new place you have never been before. When I'm in a position where I'm forced to trust God I tend to have more adventures. This is a good thing. The best part was trusting God for everything. I tended to have more courage and was willing to try more things or do things that I wouldn't normally do. That was the best part. It's my attitude. When you are trusting God your attitude is a little bit better. The worst part was probably coming back. That was it. It really is. I didn't want it to end.

16. Other activities during your mission (sport, courses...)?

On Thursday afternoon we did an outreach in the park. We were trying to have some stags and do some games and it turned out to just play volley-ball. And that was really weird. We got a lot of looks from that. People didn't expect it. I don't think. But it was fun. You know... few people would come by and they were like... "Hey can we play with you?" And we: "Yea, please come play with us". So we played volley-ball. We went running a few times around Medno. But I really don't like to run so it was more something I did with one of the other girls to be together so it was fun.

17. What did it mean for you being a missionary?

At the very end of Matthew there is a section that is called a Great Commission. And this is after Jesus has risen from the dead and he's giving his instructions to his disciples about what to do now. He says go into all nations or go and make disciples of all nations or followers of Jesus. Baptizing them in the name of the Father and the Son and the Holy Spirit. So the command that Christians take on themselves today is... you know we are disciples of Jesus. We have this relationship with him... to go and make disciples of every nation. We share faith and trying to show people that God loves them. That it is salvation based on faith and not on works. And to show people how to have relationship with God... to teach them how to teach others. So there is a command from God to share your faith but then beyond that... I grew up a Christian. I had all these things. I had all these people that teach me all these wonderful things about faith and God and church and all the stuff. And part of me was saying it is time to give back. It is time to do some work for God. Instead of having other people do the work for God before me. There was that part, too. But then there is just a desire, too. When you know how much Jesus loves you, you are compelled to share the good news with other people. Because it is good news.

18. Has missionary changed you? If yes, in what way?

It did. I have a nice car and I have a good job but... I rolled a car on a highway. I was in highway accident this summer and I wasn't really heart broken over losing the car. It wasn't that big of the deal. I really don't have an attachment for material things. Because I know they're not going to last. They are blessing and they are good and they shouldn't be taken for granted. But they should be treated as a blessing because they are not going to last. So things like a car or a good job, material positions, a house even...if you have the great, but you don't need them. If you are blessed with those how can you boun others that don't have them. So there is this lack of attachment to material things...it was this desire to share. I hope that this will translate ok. It is more an eternal perspective or perspective for eternal things. I don't see a point in arguing with people unless it's a life and death situation. I don't see a point in fighting with someone over something. They say pick your battles. I don't really tend to pick battles a lot anymore. It just doesn't matter. If somebody has to have something certain way... well than its ok, I'm flexible. It's definitely... it changed my attitude. I'm just working with people and knowing that everyone is coming from a different place and figure to blame literately... you know different backgrounds means they are in a different spot in life and they are growing in a different way... so a lot of patience... trusting God when things don't go right. I still trust him that he is good. It's the bottom line of faith.

19. What was the most memorable thing that happened to you?

Lake Bled. I love that place. If I had a choice to pick for my honey-moon was I think a part of it would be spend there.

20. Are you thinking about going to another mission?

I'd like to. My biggest dream is to do with my husband.

Why?

It's a great way to travel. You are not a tourist which is what I never wanted to be. The reason is...This is attending. I grew up going to Yellowstone every single summer and saw the tourists and the annoying things that they do. I decided as a little kid I never wanted to be a tourist and be annoying like that. It's a great way to meet people and to learn about another culture. I'd love to spend like a year somewhere and actually learn another language. Yea... you are in a spot where you are forced to trust God which is a good thing. It's not like: "Oh, I have to trust God! Come on" But you are in a spot where you have no choice and that's the best place to be.

Where would you like to go?

I don't know. I think it would be fun to go to Mongolia. Just because that area fascinates me and the culture, the idea that there still pretty much a nomadic people that they never really

settle down anywhere and that would be a lot of fun. Or somewhere in Africa like the Congo. The Middle East would be... I think that would be the most important place to go. I see anywhere where there's the most unrest is where they need Jesus the most. And they need his love the most. The most unrest is in third world countries in places where having a clean shirt every day is a big deal.

What form of missionary work would you like to do?

Depending on where I went. There are a lot of places that are closed countries, for example China or most of Asia. When Russia was still in Soviet Union they were closed country as well. When a Christian says closed country they mean that this is not a place where they could openly share their faith, where they would get arrested for it or even worse. Christians have died in closed countries because they were caught with the Bible or they were caught sharing their faith or caught having an underground church. Again those are the places I think they need Jesus the most. In places like that I'd probably go under the impression of teaching English.

So your main goal would still be sharing the gospel?

Exactly. I think there are other ways and that's great you know... teaching English or going where you're building schools or... place feeling a need I think is an amazing start because it builds a relationship with people. But the way I prefer to do it is to be somewhere for a long term, one or two years at least with just few people. To me that's up to my goal of discipleship is show other people how to be a disciple of God. So you are mentoring... you are walking side by side with someone on your life path for a while. It's risky, it makes you vulnerable. You take a lot of risk because people can hurt you really bad. But I prefer to do it that way... to spend a year with 3 or 4 people before we get so close to each other that we teach each other about God. And when I leave they are the one to continue that. They just take out to few people... spend their time with God together. It continues on like that and grows exponentially. It's the way Jesus did it. He had 12 disciples. He spent three years with 12 men. And church is where it is today. Because they got it...unfortunately.

21. How would you describe your belief in the past and today?

There is always change... it's always growing. There is always something new to learn about myself, about this world, about God. In the past I studied a lot in the word and I've learned a lot of things. I learned a few Greek words and done word studies where I can tell you... well this is mentioned two times in the Bible. But I've also in the past... I've seen a lot of things, I've experienced a lot of things in my own life that are both really good and really bad. And I have seen a God in all of it... as a companion in it all. I think I'm learning to appreciate that

more and more...you know to grow and grow. Today... I'm trying to learn to not complicate things. As I have a tendency to do that with everything. I have a wild imagination. And sometimes it gets me into trouble. I love diving deep. I love diving deep into things... seeing how they work and I blame my father for that...engineering me. It's important to remember that it is just faith. It's just my faith that saves me. Everything else beyond that is...you know how I am pleasing God, how am I loving him back and I stand out of the desire to love him back because he loved me first. Just learning how things are simple when they need to be simple.

22. How close to god do you feel?

Not close enough. There are always things that I feel like I can be doing to be closer to God. I get caught up in this sometimes... it will bring me down. There were times in the past 6 months I haven't been a very good devout Christian.

Why?

It was just rough. I never question God in all of it but I was just so stressed about so many things I forget to take time with God and remind myself that he's taking care of it even if I can't see that. It's a dry time. I guess that's the best way to describe it. It's the time in the desert. But that's ok because now I'm definitely feeling like I'm growing closer again. This is good. I shared my faith a few times in the past months and I haven't done that... I haven't had the opportunity to do that in a while. So that's cool just to talk about God again and get people thinking about him too. It works to speak. And the best thing is been moving in with the Byers. There is a Disney movie, is called The Jungle Book. I don't know if you have seen it. But Moglie calls the big bear Papa bear. And that's what I call Gordy. He's teaching me the bear necessities of life. I'm learning so much from him about faith, the Bible, what does it take to run a church, how do you tend to the people in a congregation, how do you meet their needs, discern what their needs are first, than meet them and take care of everything. That's where I'm right now.

23. How would you asses the Slovene reaction to your work?

The experience with the guy screaming at us was actually the worst experience and it wasn't really that bad. We were just... you know... he was a little weird. If that guy would do that to me here in the States I would just thought: "Alright...cool...bye" I just didn't let it get to me. Because it such a unique situation. For the most part people were cautious. I can't say...I don't blame them. You get this total foreigner talking to you about something that maybe you heard before maybe you haven't. Of course you are going to be cautious. For the most part even if people didn't agree with what I said they were still open to talk about it. They were

willing to have a dialogue, to explore the differences, agree to disagree. But than again I met some amazing people that way... I learned a lot. The general reaction that I got was: "Oh, I believe in God." "Oh really, how is that?" "I'm Catholic." "Ok. Is there a reason, why you are Catholic?" "My parents were before me and their parents before them." That was the most common response I saw. "I already have a God. I'm Catholic" Which is ok, it's cool. "But do you have a personal relationship with him; do you talk to him every day? Have you ever heard of that before?" And most people would say "Noooo.", "You can do that? You don't have to have a priest? What?" I got that couple of times. It's the idea of having this God who wants to be intimate and close to everyone, to pursuing everyone's hearth. It was a new concept to a lot of people. Hopefully I got some people thinking. I'm crossing my fingers.

1. Sex: F
2. Year of birth: _1981_
3. Town of residence: Park City
5. At the moment I'm:
 - b) Partly employed and
 - c) Part time grad Student

OPOMBE

Intervju je potekal dopoldne, popoldne pa je intervjuvanka imela službo. Zaradi nekaterih obveznih opravkov pred službo je bila delno časovno omejena.

Priloga F: Intervju CJKSPD – Tom, 14.1.2006

9:00 – 9:35 (35 min)

4. Which church are you visiting at the moment?

It's Church of Jesus Christ of latter day saints or also called the Mormons, this is our nickname.

6. Data about mission: Place and time (date from-to)

I started in Kranj In January of 2002 after I was in Kranj for 4 months, than I went to Ljubljana for 6 months, after that I went to Maribor for 8 months and than after that I traveled all over but I lived in Zagreb. So I was a little bit in Croatia and a little bit in Slovenia for the last 4 months. I went home in December of 2003. It was a lot of fun. I really enjoyed it.

7. Organization:

Application – to what organization, union

I had to fill out some papers with my bishop. Make sure I was ready to go than they send papers, my application to church headquarters in Salt Lake. Than I got a calling and they send me a letter back and told me where I was going to go and when and for how long. That's kind of how it works.

Length – possibilities

There are missions for 24 months usually. If you go some place foreign where you have to learn a language you spend 2 months here in Utah learning your language before you actually go over there. In my case to Slovenia. So I left my house in November and didn't actually go to Slovenia until January. I've been 2 months here in Utah learning the language before I went over.

Finances

I paid for the mission myself and with the help from my parents. The church has a program so that every missionary it doesn't matter where they go they pay the same amount each month. I'm trying to remember what it was. It was 425 dollars when I went. It goes up periodically because costs of living are going up everywhere. The church takes all that money and than they distribute it out to different people all over the world wherever they are at. So that somebody can go some place that costs a lot like England but they don't have to pay more than somebody that goes to place like Mexico where it doesn't cost very much to go there.

Preparation – time, language, culture, books...

In those two months while learning the language they also have missionaries that have already been there that would teach us language we also learned about the culture about what people are like they got us a lot of pictures and they told us what it is really like over there before we even got to go. That was really helpful, too.

Did you get any paper material?

Mhm. We got some books on grammar. They had the whole packet of papers that talked about the culture...that talked about different things about the country, some of the history, not a lot, but still a little bit. Things like that. A lot of it was focused more on the language, but you did learn about the culture so you had an idea what are you going to deal.

Picking up the country

Leaders in Salt Lake picked it up. I didn't get to choose where I went they chose for me where I went.

Ways to do the mission

My main goal was to share the gospel, to share what we believe with other people. But while we there we were also there to help people. But our main goal was... Everything we tried to do is to share the gospel with people.

Who decides what are you going to do?

Usually... we have a mission president that is there, that is in Slovenia. He runs Slovenia and Croatia. He would tell all guys where are we going to be at, what city. But most people... what we would usually did is we mainly proselyted or shared the gospel with people during the week but we have time where we could take time out go and do service for people, go on work, do whatever. So every missionary has responsibilities of doing both proselysing and service. Does that make sense?

7A. Have you been raised in religious spirit?

Yes, I was.

8. How did you find out about possibility for a mission trip?

That's something what they always teach in a church even little kids... that we should go on a mission. So this was something that I've always wanted to do since I was little.

9. Your expectation:

about mission, personal religious belief

I think my expectations were just to be able to share what I know and love with other people. That was what I was expecting.

about country, culture, people

When I first found out that I was going to Slovenia I didn't even know here Slovenia was. But after looking it up and reading about it... even before I went and learned about the language for 2 months. After I've done that I heard enough before I actually went that I kind of knew what is going to be like. But I didn't have perfect knowledge of it. I expected it to be very similar to America because that's what a lot of people told me. I talked to some Slovene people that were living in my town before they told me a lot about it. But it does have it differences and what's expected. A lot of people said that people in Slovenia are very close to religion, they are very nice, but they have their own religion and they are not very acceptive of yours. You know they are really nice, they are not mean but they just not really open when it comes to religion. That was kind of expectation that I kind of had, too.

10. First impressions:

About mission, personal religious belief; about country, culture, people

I first started in Kranj. And I've been told a lot about Kranj that is smaller town, that is really nice, that is by the mountain. So I was really excited to go there. First impression of Kranj after I've been there a couple of days... I really liked it. I thought of it it's really small but I enjoyed it very and a lot of people were pretty friendly, too. They were nice to me although I didn't speak Slovene very well yet. It was probably a little bit harder than I thought because you are out there whole day and it was kind of hard to adjust at first. I've always had to work hard so it really didn't take me to long to adjust to it. It was a lot of hard work going out and just talking to people every day, knocking on doors and stuff like that. You do that all day and it's pretty hard. But I enjoyed it. It was kind of what I was expecting. I wasn't expecting anything less.

11. By the end of the mission, what was your impression about:

About mission, personal religious belief; about country, culture, people

I think I learned to enjoy it a lot more by the end of my mission. I know at first I've been expecting it but it was still really hard. I didn't speak Slovene very well and so it made it even harder. People were trying to talk to me and I didn't understand them. But towards the end of my mission I really enjoyed it because I was able to really talk to people and they were able to understand me and I was able to understand them.

I think it helped me be a lot stronger in my religion. Being out there every day, telling people about what you believe you always going to run into people that don't believe in the same thing you do and you hear lots of different beliefs and lots of different peoples ideas when you are out there and I think that helps strengthen me in my own religion. To see what else was out there and to really think about what I believe and understand what it is and really believe

it. And I think it helps me believe it more. I really loved Slovenia and I really loved the people there. I really miss them and I was really sad about going because I didn't really want to go because I knew it will be a really long time before I will be able to come back. It was kind of sad for me to leave because I really loved it there and I really learned... I was there for almost 2 years and I really learned ... it became my second home to me and I really loved it there and so it was really hard to leave.

11A. How about now?

I still really want to go back. I still really miss a lot of things about Slovenia, the people and the language and thing that I don't have an opportunity to really do anymore. So that is something that I still miss, I still love, I still want to go back but just because of school and how expensive it is to go back it will probably be a while before I will be able to go back there.

12. How would you describe the work of a missionary?

I'd say it's a very disciplined. By our usual schedule we were up by six in the morning. Then we were out the door working by 9:30, 10 every morning and we were home by about 9:30, 10 at night. We went to bed like 10, 10:30. We hardly ever stayed of that schedule unless there's something major happening, there's some big event. It's a much disciplined schedule. You have to be much disciplined. The other thing I think it requires a lot of self-discipline is because there's not someone constantly over your back telling you what you have to do, like a boss really. A lot of times you have to make yourself going, do things and be disciplined that way. So I just say it's a very disciplined life-style.

12.A Where there any rules that you had to follow?

Mhm. We had lots of rules about what we did and didn't do. We didn't go to movies; we didn't listen to a lot of normal music we mainly listen to a church music when we had time. What else? We had one day a week that was like our free day. We would usually go sightseeing, see stuff and we do our laundry and clean and do a lot of that stuff on that day and shopping. We always called home twice a year; father's day and Christmas. Other than that we wrote letters to our families. Mainly a whole focus was to do missionary work so we tried to just... think about that all the time and just concentrate on that so anything that would kind of distract this... doing missionary work we kind of revolt that.

13. What were your duties as a missionary – reports, number of visits, notes?

We kept track of the number of visits we had and we always tried to set goals to do so many visits that week but we didn't have anything we had to do. There wasn't someone that would say "You have to do 10 visits a week or we're going to send you home". You always tried to

do your best and you always try to set goals so you'll do better but we didn't have any specific things that we had to do in that way.

14. How would you describe your daily and weekly schedule?

Daily...I would say we got up at 6. We would study both the Scripture and The language in the morning. Than 9:30, 10 we would go out and we would... if we had visits or appointments we would go to those if not we would just usually go down to center and talk to people down there or we would go knocking door to door. Than we would have lunch or whatever. Than we would do all that proselyting knocking on doors, talking to people on the street or going to appointments all afternoon. Couple of nights a week we would have English class. After we do that all day until 9 o'clock we would go home and usually we were all for more study or we would go to bed, get up and do the all next morning. Our weekly schedule we would have... Sundays would be about the same as other Sunday we would go to church. Usually about 10, 11 depending on which city we were in. We would go to church and than after church we would go visit some members or we would just go to do some more proselyting. Monday was our free day I told you about. We get up, we clean, go shopping and than we would go sightseeing, see things around Slovenia. I like to go hiking a lot. We saw a lot of stuff like that. We did some things, we went fishing a couple of times, did fun stuff on that Monday. And Tuesday through Saturday were all just working like I explained hours other day.

15. What was the best and what the hardest part of being a missionary?

I get mad a lot. It helped me grow a lot. I learned a lot about different people. Open my mind towards the way I think about other people in the world to kind of be actually be there out and see what things are like in other countries. It also meant a lot for me for my religion in strengthening my beliefs and being able to share that with people... was also a very good experience for me.

18. Has missionary changed you? If yes, in what way?

Yes. I think it helped me be not so shy. I used to be a lot shy. But being out on a mission you have to go and talk to people you do a lot of stuff so it kind of helped me break out of my shell in that way it helped me change a lot. Like I said I think it changed a lot about the way I see the world. I think I'm a little bit more opened minded towards other people. Growing up in the same town the whole time than when you leave to different place it gives you a new look at things... how other people see the world, what other people go through and have in their life.

19. What was the most memorable thing that happened to you?

Let's see. There were lots of good things. I think generally speaking I think it was making lots of new friends, friends in Slovenia. And seeing how... my religion or what I can share with people can help change their lives and help them to be better people. I think a couple of people especially in Maribor that I... the experience is... even if they weren't necessarily baptized into our church...there was a lady named Diana. She was really a good friend. We talked a lot. She never joined our church, but I think she learned a lot from us. I think that was a really neat experience for me. Then there was another member. Her name was Maria and her husband Jože in Maribor that I also have really good experiences with. I think the people are the most memorable thing about my mission.

20. Are you thinking about going to another mission?

Aha.

Why?

I'd like to go again because it was a lot learning experience. I probably won't be able to go again until after our kids are big and I'll probably go with my wife when we go again. It will probably be ways away but I'd like to go because it was a good experience to just learn about the people, teach the gospel and share what I know, I'm in love with other people.

If you could choose the country where would you go?

I'd go back to Slovenia. I loved it there and I'd love to go back.

Was your wife on a mission, too?

She hasn't, she didn't go.

For how long would you like to go?

If I was to go again I would go for another 2 years if I could. Sometimes when you are older they don't let you go as so long because you are not as healthy. Hopefully I'll still be in good enough health that I can go for 2 years again.

21. How would you describe your belief in the past and today?

Yea I would say it changed. I remember when I was a teenager and I was probably about 15 or 16. I remember I had a lot of doubts about my religion. I wasn't sure about it. I think that was fitting age when you start questioning things. Even though you all grew up in it. You have a point when you are: "Why do I believe in this? Because my parents told me? Or I believe it because I believe it?" I remember at that point I'm really starting to think about the mission. It was something that I really wanted to do. And I started thinking about my religion and if I really believed it. From that point to now I think I made a lot of changes. I believe very firmly in my religion now. I think a lot of it comes with experiences, with prying and studying the scripture that you get that, that change.

22. How close to god do you feel right now?

I feel pretty close. I don't feel like I'm perfect. I still have lots to work on. But I fell like I'm heading into right direction and I try keep doing these things that I know brought me closer to him when I was on my mission. I still try to do them now, like reading and prying and stuff like that.

23. How would you asses the Slovene reaction to your work?

I think most people were ok with what we were doing. They had no problem that we were there. Most people were very nice to us and they treated us well. They were never really mean to us. But I think a lot of people just said: "I have my own beliefs and I'm fine with that. I don' want to hear about yours." Or "I'm glad that you are here. I think you are doing good things. But I don't really want to hear." I think that's probably the general. That's very general eye speaking. That was kind of general reaction of people.

-
1. Sex: M
 2. Year of birth: _1982_
 3. Town of residence: _Logan_
 5. At the moment I'm:
 - d) Student

OPOMBE:

Zaradi finančnih in časovnih omejitev je bil intervju opravljen telefonsko.

Priloga G: Intervju Novo Življenje – Michelle, 14.1.2006

10:30 – 12:03 (93 min)

4. Which church are you visiting at the moment?

I and my husband are trying to decide between two different churches. They are both evangelical Christian churches. One of them is Salt City Rock and the other one is Discovery church.

6. Data about mission:

We were in Ljubljana, Slovenia the whole time we were stationary there. I arrived there October 2003 and I came home last day of July 2004.

7. Organization:

Application – to what organization, union

I applied through Campus Crusade through Christ which is an international college student ministry all over the world, on campus colleges all over the world. I applied in 2003 in January... actually I might have started application process in 2002. My application was turned in February 2003 and it was like a form that you fill out and I turned that in. Then there was a phone interview. Then I received preliminary... actually I think after I turned in a package there was a preliminary acceptance where based on that... and I had to return 5 references with it... I had to give these additional packets to five other people and they had to fill them out on me based on whether or not they thought I was appropriate for the mission and for the whole situation. So based on all that I got preliminary acceptance that is we can say the first phase. Then after the phone interview I got the second acceptance and I don't remember when it was the final acceptance but it took about three months, the whole process. There are a lot of things that are involved, not just the paper work. They have teams of people that pry about all the applicants that are applying, countries that they are applying for, prying that they will be a good match for the countries they are going to, they are prying that the countries they are asking to go to is where God really wants them to go, and just prying that that's really God's will for their life, that they would be going on these missions because they don't know these people personally, they don't have these life experiences with these people, so they just really rely on the Holy Spirit leading God's word to guide them whether or not to accept them. I was accepted and then the first weekend of May of 2003 there was training for all the INTERNS, and what is pretty much internship with Campus Crusade for Christ and it

was first for one year and then latter I could apply for a second year. So INTERNS either are on the campus in United States or on a campus overseas. I was applying overseas. So it was called STINT, short term international and it was like short term internship. Everybody that was applying to go that year that had been accepted came to this training. That's where I met Kate and Nathan. And there were two other people that were supposed to be on our team. Everybody met everybody in our region, the North West region which is Utah, Idaho Montana, Washington, Oregon and Alaska and half of Nevada. Everybody met together. They talked about raising our funds because we had to raise all of our funds to go, talked about prying for time there, preparing different cultural issues that we would face, for the people that were going to be on a campus in the United States they talked about different things that they would face, some people were actually even in turning at head-quarters offices in the United States, because each region has head quarter office. There were all different issues discussed there. That's where we were told exactly which country we were going to. Nathan who led our team... when he came that weekend he thought he was going be leading the China STINT team and then it was decided that he would lead our STINT team. When we left that weekend we were a STINT team of 5 people. From there we got all information about how to raise our support, and got connected with our team, after that we were assigned... people that were on Campus Crusade to help us raise our support. So internship was to be... we were interning as though we were on staff with Campus Crusade. Our job was to go overseas on an international campus; we were acting as full time missionaries on an international campus for Campus Crusade for Christ. What we would do is we would go and we would share the gospel with college students there. There are different phases of it, but we would share the gospel with them. I don't remember... there's like four steps. I think the first one is... I don't remember... there are all these terms... I don't remember what it all was. You learn a culture; learn a culture is one of them. Build a movement, send the nation... or anyway. So you go and you share with the people about the good news of Jesus Christ and all that. People that accept the Christ, you raise them up because the Bible says to go and make disciples of all man that's the great commission and that's what all Christians are to do... to go and make disciples of all men and women of all people. To make a disciple is to raise somebody up to be a Christian so they can grow up and be a disciple and raise other people up to be Christians... to raise people up, to raise Slovenes up so that they can go and share with other Slovenes and tell them about the good news. So that they can raise up and be Christians and tell other Slovenes. There are different phases. Different countries are in different phases. Slovenia is in a phase, still in a phase of just going out and telling people. Other countries are

in different phases. So there is... I'm not really good at explaining things. You tell the people, you raise them up and then you train, once you have a group of Slovenes or Chinese or whoever that are Christians that are strong, so you teach them how to start a movement. This is what it's called. And you teach them how to share with other people in their country and how to start a Campus Crusade on their campus. You teach them how to lead, how to lead each other, you teach them how to have leadership within in their group based in their culture. It's not trying to take American Christianity or American leadership or American politics and put it in this country. It's totally taking it based on their culture and the way things are in their culture, all around their culture and based in the Bible. We are teaching them how to build a church... what church is and the church is the people. Church is not a building, church is the people. So we are trying to build a church on this campus pretty much. You get this group of believers and you try to get Bible studies started, outreaches where they go and they share with other people and toward they become a group... where they share with other people they become strong into where the presence of God is on that campus. So when there's other students that... because everybody is seeking for answers, for truth, of something and nobody can deny that that everybody wants to know why are we here, what's going on, why does the sun rise, why does it set, why do people die, why do good things happen, bad things happen all of that... and they want answers. We believe that those answers are in the Bible and that God has those answers and that these students would be on this campus and that they would be visible for other students to come and be able to ask those questions and find the answers. That's what we do.

Length – possibilities

It's supposed to be one year. We were supposed to leave in August and we would have return in August. But we were delayed because of our support, because we were supposed to raise 44,000 dollars to come but none of us had that money and so we didn't leave until October which actually... it was God's plan. We weren't supposed to leave in August. It worked out really well like that. We all know that's the way it was supposed to be. The money we ended up raising we have worked out. And we left early because usually... The United States is broken into regions and also Europe, a whole world is broken up into regions, Europe is broken up into regions and... Eastern Europe all the countries, all the STINT teams in Eastern Europe they go on a summer project at the end of summer usually but it was canceled that year so the last two months of the summer, like July and August, usually all those STINT teams would go another place in the world and do the summer project, like people would go to Slovenia like Alice and Rebecca, but that didn't happen that year and so that's why we all

left early. That's why we went late and that's why we left early. So normally it would be a year. Than if we wanted to stay a second year we could have applied in the spring while we were there to stay a second year. But since there was not going to be another STINT team, since our team was the last, we didn't have that option but we could have applied to go to another country and do a second year in another country. But usually two years is the limit for an internship with Campus Crusade whether is overseas or in the States. In your life time they only really want you to do two years but that rule... Dale did 7 year on STINT. So they make exceptions for that all the time. They don't really care. They set that as a standard but if there is a need...

How come that your team was the last one?

Because each country has a partnership with a region in the United States. Slovenia had a partnership with a North West region. That's why most everybody that had gone to Slovenia is from this part of United States and that's why there are so many people from Utah and Washington and Oregon. There is a contact person who lives in Montana. His name is Kevin Nisha. He is like; he and Don Green are the contact people between the United States Campus Crusade and Slovenia Campus Crusade. The point of the partnership is so that there is support, so that people from the North West region, most of the short term missionaries they come to Slovenia come from one place. So that there is a stronger group that comes. So that, let's say Washington State University every year are sending people to Slovenia so the whole Campus Crusade there knows about Slovenia. So year after year after year people are prying for Slovenia, people know about it and it's not just randomly different people from United States go to Slovenia. And there is not this building legacy. So people like you... Rebecca met you and than I knew you and it kind of builds. It's like a continue relationship with different people. So it's not like somebody comes one summer and meets somebody but than people come a different summer and those same people, the Slovenes that were met they don't get met the next summer. Than the different people come the next summer. You see you have all these Slovenes that were met and shared with and relationships were build but than they never get met again by anybody by Campus Crusade. They are just left there and they have all these other questions and they have all these other things they want to know about and learn about. But there is nobody there. So that's kind of the point of partnership. There's been Campus Crusade in Slovenia for a really, really long time. There are two Slovenes that are on staff with Campus Crusade, Danilo and Vilma Sitar. You should ask Don about talking to them. Because I know they would love to talk to you. Because they have a ministry in Slovenia to families, to Slovene families. The people that are on staff in Slovenia have been

there since before there were partnerships. So Campus Crusade United States the North West region came to Slovenia and said: "OK. We want to build this partnership. We want to send people from our campuses and we want to do this and this and we think it would be great". And Slovenia and Don and Dale and Danilo they are like: "OK. That would be great. That would be wonderful". So they started that. I don't know for how long. I think 6 or 7 year ago. They started that. And than the United States was like: "This has worked in other countries in Europe so we think you guys should do this." And they are like: "Well... Slovenia is different. I don't think this is going to work there." But they were like: "No, you have to do this." So they do it and it wouldn't work. So than United States is like: "Why isn't this working in your country?" And than they say: "You guys need to do this because this worked in other countries" And they would do it and it wouldn't work. So the relationship wasn't working and there were all these conflicts, all these problems. So finally the year that we were on the STINT they decided... Kevin Nisha came to Slovenia and decided, they talked about it and they said you know: "This isn't really working out. We think that the partnership should stop and Slovenia should find a partnership with some other region of the United States or another country or another region of the world." Because it's not just partnerships between the United States and other places. There are partnerships like... I think Venezuela was thinking about partnering with Slovenia. But it wasn't like a mean thing. The relationship was ended really well. But because there is no partnership there is no way to send missionary to Slovenia. That's why the short term missionaries have stopped coming, because there's no partnership, there's nobody to send anymore. So until they have that partnership which will take a long time to build because Don has to go to this other countries, regions and present Slovenia and say: "This is Slovenia. This is the need. These are the people. This is what the mission field is like." So than the country will pry about it. It sounds like it's a lot to do with men, but it really has to do with God. Men mess up and men make mistakes but God is ultimately in control and I think God has a better plan for Slovenia.

Finances

I started out by going to churches. I would talk to the pastor. I would tell him where I was going and my needs and asked the pastor how he wanted me to talk to the congregation, to the church about it. Because when I got trained on raising support they told you all different things how to raise your support but... Utah is very different than anywhere else because the Mormon Church, the eldiest church is just different. I grew up in a lot of different... I like to have connection with a lot of different churches in Logan. So I would just go to pastor and say: "This is what I'm doing." And I would usually stand up in front of the church and say:

“Hi. I’m going to Slovenia on a mission”. And I’d give a little history about Slovenia and tell them a little bit about the country and I’d say: “I need prayer for this and this and also these are my financial needs. I need to raise money to come in every month and I need to raise one time needs. If you are interested try either to be a prayer partner to commit to pray for me every month or if you would commit to supporting me financially let me know, talk to me. I got letters, whatever. You know in church there is tiding. The Bible calls Christians to tide to give because God is in control of all the money. He gives us our money and he asks us to give some of it back and that’s a part of it. Supporting missionaries or supporting missionary organizations is a part of tiding. Of all the people, like us... we budget money to give to missionaries. So people do that. So I say: “Pray fully consider supporting Slovenia. There’s a great need there. It’s a small country and not many people know about it. And it’s one of the least... it’s one of the most un-reached countries in the world with the ratio of missionaries to Slovenes. It’s worse than China; it’s up there like Indonesia and countries like that.” Then the church will do special offerings where they will say... people can write a check or something and put it into a tide offering as it goes around. They can put money in just for me or they will do special offerings: “We are going to do special offerings just for Michelle” or “...just for the missionaries”. I would write a letter and send it to everybody I know. I’d put like a little envelope in there that had my name, address and a stamp on it. So people could send it back with a little card that said: “I’ll support financially for this much a month/one time or in prayer” or whatever and they send it back to me. Then I send them a thank you note and I called people. It takes months. It’s a huge process. What else did I do? There’s different ways you can, like have dinner parties where you invite... say you have a friend couple and you ask them to invite three other friend couples that I don’t know. And we do dinner for them and then I tell them: “This is Slovenia. This is this mission that I’m doing. Would you like to consider supporting it?” And then you tell people: “Tell people that you know if they are interested in Slovenia if they are interested in supporting me. This is my information”. That’s how you do it.

Preparation – time, language, culture, books...

That weekend we learned a little bit about the country. There were people there that had been to Slovenia. It was really uncommon that none of us on our team had been to Slovenia. There was one guy that was supposed to be on our team that had been on a summer project there. But he didn’t ended going. We learned more about the country we really didn’t do much as a team in regards of preparing for the country when we got together. But individually we all did. We all did a lot of research like Lonely planet Slovenia. We all bought Slovene-English

dictionaries, learned phrases. We got this big finder with all about our STINT here. We got it that weekend it had everything about raising support, insurance, finances, living in another country, different cultural things, cultural Slovene things, basics like language: greetings, brief history on Slovenia, traveling information, passport, applications, giving you shots, stuff like that because there is like... and then they give you this huge check list; everything you need to get done. Every month you mark things off. Then you have somebody that calls you every month and say: "How are you doing? Did you get this, this, and this done?" So that you get everything because it's a lot. It's like a full time job. Raising support was a full time job. And just preparing to go on a STINT as a full time job.

Picking up the country

I originally wanted to go to China because... or Japan... these are two countries that I always wanted to go to. I was planning on going to Japan for a summer, on a summer mission trip one summer. I got accepted but decided not to go because I really didn't think it was where God wanted me to be. I wanted originally with applying... I was going to put China first and then Japan. It was kind of silly... I heard a little bit about Slovenia here and there with Campus Crusade and... Rebecca had applied for the summer before, but she applied too late so she thinks it to go and Alice was thinking about maybe going. I was talking to my roommate one night... and my brother had been to Bosnia... and I was talking about it and just that whole former Yugoslav area... just realizing how fascinated I was, just by that whole part of the world. I just got really excited about it. I was like: "Wow! That is amazing part of the world." That was really neat. I did a little research on it. I started praying about it. I was like: "Maybe that's where I should go. I don't know". It's still a mystery to me how God works out those things because I don't know if we are supposed to... if there is a specific plan that we need to follow, specific path that we need to take or not and we are supposed to follow God's leading to take it or we'll be off. I don't know. I don't think so. But I know that if I would have applied for China and got accepted our team never would have gone. There wouldn't have been a STINT team to Slovenia. I never would have met you. You wouldn't be here right now. Things like that. I don't know why I went to Slovenia specifically. I don't know. Because there was a Bosnia team, there was a Croatia team and there is a Serbia team. I don't know why I got accepted on Slovenia because even when I applied I was like: "I'm not sure. I think Slovenia, but I don't know". I said Slovenia or China and they put me to Slovenia.

Are there any other ways to do the mission?

With what we were doing: no. But there are other ways to do a mission. You can do a service work, like humanitarian work in places like Africa or Asia like with tsunamis. Where people

need aid, where their basic human life survival needs are not met, that's also the way to do missionary work is by helping people to meet those needs. That's the way to do it and through that sharing with them God's love because I know there is a difference. When people go to Thailand or to India or Indonesia like right now and they are helping with tsunami or even... Mississippi and Louisiana when they go to help them, when they are doing it as a Christian with God's love or when they are not doing it as a Christian with God's love... I think that the people that are receiving that help know the difference. I think it makes a big difference. There are different ways. There are also medical missions in Africa there's a lot of medical missions, especially with AIDS where you can go and give them medical services and help them out that way and share the gospel with them. All of them include the gospel. The gospel isn't like sitting down with them with the... for spiritual loss. The gospel is of Jesus Christ. That Jesus Christ died for us. Died so that we would have life. That can be shared in so many different ways. It's one reality. Well sharing the gospel... there are different ways that we can do that. We could have stood on a street corner, we could have just gone into office buildings and gone up to people and said: "You need to be saved. You need Jesus." There's different ways that you can do it. There are ways that are culturally sensitive and ways that are not culturally sensitive. I don't know often we were culturally insensitive. I'm sure we were. We went on campuses and we went to cafes and we just met people. We made friends and we talked to people. Our basis of making friends wasn't just so that we would get... it wasn't like we were checking up: "Oh my God... lunch: yea!" We wanted to make friends. That was like... you know our friendships were genuine. We really cared about friendships we made because we really cared about those Slovene people.

7A. Have you been raised in religious spirit?

I was raised in a Christian home. My parents were Christians. They were not raised in a Christian home, but I was raised knowing that... I've been raised in a church as a Christian but that does not mean that you are a Christian... that we would reach the point in our life that we would have to decide whether or not we believed it. That we would have to choose Jesus Christ and one point, that we would have to make a decision if we believed that Jesus really did die for us. I think that people that grow up in Christian homes, going to church the whole life... I think they have a huge disadvantage against people that don't. Because we hear our whole lives and it's like a second nature, it's like going to school; it's just something you always hear: "Jesus died on a cross for your sins". And it becomes something that it's not special and it becomes something that it's not this wonderful, amazing gift. But my parents were really careful with that and they always made sure: "You are not a Christian until you

make that decision. You're not just automatically going to heaven just because you were raised in a church, in a home." My parents did a really good job with that. But I made that decision when I was in six grade. I was 12 and I made that decision, I accepted Jesus but I accepted him and I believed that that was a point that if I have died after that point that I would go to heaven. If I died before that point I would have gone to hell. I'm meaning... there is an age of innocence. If I would have died when I was 2 I wouldn't have gone to hell. Because there is an age as children... there's a point... it's different for every child... when we reach that point when we understand that there is consequence for our sins. Some kids just don't understand. My nephew Zack, he reached that point where he understood and Zack is saved. Zack made that decision this last year. He accepted Jesus Christ. He understood that he would have gone to hell and he accepted Jesus that he died for him. He really did. It's amazing at that age, but that happens and he did. And he will go to heaven no matter what. For the rest of his life, no matter what he does, he'll go to heaven. When I was 12 no matter what I knew I would go to heaven. But it wasn't until I was 17 that I really understand that: "Yea I was going to heaven but there is so much more to it than that." That I was really missing out... that I wasn't surrendering my life to God. I was just asking God to give to me: "Ok God. You're in my life now so I want this and this and this and this... And I want you to do this for me and I want to have this" and than: "He's really cute" and than "Oh, I want to get A on this test. Oh save me from this." But I wasn't giving anything to God not that I have to but I wasn't letting God have any of me. And that's not what life is about. Life is so much more than us and just getting things for us. So at 17 I was: "Ok God. You have me. You have all of me." And I totally gave my life up and I said: "Use me. You have my life". And that's when my life changed completely. That's what I consider that I really started walking as they say... sort of walking with God instead of... I had this little analogy that my life is like this path in the mountains. When I was 12 God got on my path. But I was walking in front of God. And I was leading, but than when I was 17 I let God walk in front and lead me... actually probably I wasn't even on the path before that... but at least God was with me.

8. How did you find out about possibility for a mission trip?

I had been involved with Campus Crusade since I was a freshman at college. And Campus Crusade offers lots of different opportunities every summer, every spring brake, every Christmas, through out the year and there are Christmas conferences over Christmas brake... so it's December 20th to January 1st where they tell you all the different countries, all the different places, all the different opportunities within the United States, places you could go. I went on a summer mission trip for 3 months in Panama Sunny beach, Florida between my

sophomore and junior year of college. So I did that. Then I always went to the Christmas conferences and there was always little mission, one day mission trips there and I did spring brake mission trips. So there was this constant exposure to it. Through Campus Crusade on my campus... every spring that's when you would have apply for mission trips for this summer. That was their biggest thing... summer mission trips. There were always like videos, we would go out to campuses, you know: "Go on this project." And there were internet web sites that you could look at all the different project. They were all a little bit different. The summer ones in United States are different than summer ones overseas. And even summer ones in United States they are different kinds. There are quite a few things you can choose from.

8A. Why have you decided for a mission?

Because I was still in college. Well, I've just finished college. I was still really interested at that time in college students. There are some statistics that the time when people are in college around that age is the most crucial time in their life of making a decision about God for the rest of their life. If a person doesn't make a concrete decision about God in that time of their life chances are they won't make that a decision later on. It's harder for somebody after that time of life to get saved, to make a decision to accept Jesus Christ. Because is harder for them to change their lives. It's just harder for them to choose that. But in college people are more open because their minds are more open, they are exploring thing, they are more challenged. But when people get older they get more set into their ways. They get more... yea just set into their way. They work, they have family, they have kids, it's just what they do. But when you're in college the world is open to you, you're questioning things, you're learnin g all these different ideas, these different things. It's a really crucial time of life. Also people that are in college they are going to shape the future. It's just really important time. I was just right out of college and I love college life and I couldn't imagine having done anything else at that time.

Why? I was at Christmas conference one year and there was a guy speaking. I have his book. I don't remember his name but he wrote Fire seeds and spiritual awaking or something like that. He talked about... everybody, every Christian when they accept Christ, there are all these things that happen, that we are forgiven our sins, the Holy Spirit enters into our body, the Holy Spirit before Christ died for our sins, the Holy Spirit lived in a temple but when Christ died the curtain was torn that separated the Holy Spirit from men and the temple and than the Holy Spirit lives in us. We are the temple now. So when you accept Christ you are forgiven for your sins, the Holy Spirit enters you, you receive a spiritual gift. That happens

the second you accept Christ. I wasn't sure what my spiritual gift was. I had really been praying about that, exploring: "God what is it?" wanting to know. I was really growing a lot. I was getting really excited just learning a lot about the Bible, just spending a lot of time in the Bible, Bible studies and Campus Crusade on my campus... whenever a group of us would get together that's all we would talk about is the Bible and just talk about different topics and issues, just different things. It was just a constant growth. I was growing really fast. This guy was just talking about evangelism. I think this was before I went to Panama Sunny beach, Florida. This is before I went to a summer project I think. So this was at the Christmas conference I'm not sure if I said that. That night he was talking about this prayer, this prayer was just choosing: "God I'll go anywhere, do anything, say anything, use me, I want to live my life for you." Something like that. He said: "I don't want you to pray this prayer unless you really mean it. Because you pray this prayer God will hold you to it. God will answer your prayer. He will send you places that maybe you don't really want to go and he will send you into scary places, hard places, difficult places and you'll have to do thing that are going to be very difficult but if you pray this prayer if you really mean this he will do it." I was really very excited about it but I was still very scared. I think that's when I realized there my spiritual gift was evangelism or sharing the gospel. And it was over time that I realized that that is my spiritual gift that God developed that in me. I prayed that prayer and as soon as I prayed it I knew that God was going to answer that prayer. I knew that it meant it's going to bring me away from my family and that it's going to be very difficult and that it's going to mean a lot of sacrifice and it's going to mean a sacrifice in what I had always though of my ideal... you know get married, have kids, have a house, have a job, white pickup, fence you know... happy little American life. I was so excited. I wanted it. I wanted to go some place exciting. There's a guy from my home town who's a missionary in China. He smuggles Bibles into China and Christian literature. Any day he could get thrown into prison or killed for what he does and he's been doing it for a long time. He went when he was 17, he started doing it. He came back one year and he was telling stories and he told me a story... he's a lot older than me... but he was telling me a story about him and this other guy... went into this village with Bibles and there was soled man sitting in the middle of the village against the tree. Nobody else was in the village. They thought it was really weird and walked up to this man and they started talking to him and they started sharing with him. The man started to cry and they said: "Are you ok?" and he said: "When I was a little boy some missionaries came to my village. They started telling us about Jesus but they were killed. I never got to hear the rest of the story. I've been waiting my whole life for somebody to come and tell me the rest of the

story. Finally somebody has come. Than everybody in the village... they finally came out. The whole entire village accepted Christ. Stories like that. I was: "I want that life. I want to smuggle Bibles into China. I want to live this adventures life for God. I want to do dangerous things". I knew that praying that prayer at that Christmas conference... God was going to do it. And it was going to be extremely hard. And I would have to give up the life that I thought I was going to always have. The Christmas before I went on a STINT I knew that I wasn't going to be home for Christmas next year. The whole day I was like: "I just feel like I'm not going to be here next year. I just feel like I'm going to be out next year. I don't know where I'm going to be but..." Than I went on a summer project and that absolutely changed my life. That was the most incredible summer. I grew so much that summer. Because on that summer project what you do... you live with all these other students, like 52 of us from 25 different states. We worked full time and we were in a resort town. It's really nasty resort town. It's not the same anymore. Actually there's no summer project there anymore... it seems to happen to me a lot. Because they lost the house they lived in and they are trying to find another house. You work full time. Everybody works full time during the day, during the week. Than at night you have different things. On Monday you have what we called Monday Night Live where we had praising worship music and a talk and we invite people that we meet to that and just a social time. Other time we all go out and have a fun night out, different things like that, the next we would have Bible studies and the next we would have prayer. Than on Saturdays we go on to the beach with the four spiritual lose, the booklet and we just walked up to people and we just shared with people. We just walked up to them and say: "Hi! How are you doing? Can we just talk to you for a minute? What's your name? Can we share this with you?" So many people came to new God through that. We would meet with those people and get them connected with churches. Or just helped them out where was the need and pray with them, give them Bibles if they needed. It's different than overseas because it's American to American... usually. It's totally different dynamic than international. It would be like if a Slovene was sharing with the Slovene. It works much better. Than you have jobs and you share with the people you work with. It's so intense. You leave that summer just so extremely exhausted because you work so hard. You have staff with you and they leave half way through the summer. So half way through the summer are just the students. You are all by yourself and you run this project and you all have leadership on the project and it's the most incredible thing. You bond so thigh as a group. It's experience that you can only understand if you go on it. And that changed my life. That's when I got so excited about sharing the gospel. At the beginning of summer the first time I went and had to share that little booklet was

somebody so terrifying, it was so scary. I had so many scary stories. I was also forgetting people's names when we were praying and just horrible things. But by the end it was so sad if I didn't get to share with somebody. I just got so excited about sharing the gospel. When we would go on Christmas conferences I was so excited about sharing the gospel... I would just like... with my friends: "Come on. Let's go out a street. Let's go just share with somebody. Let's just go out and share the gospel with people."

Did you ever do that out of the project, just on your own?

Mhm. Yea. I did. I've done that and people accepted Christ. And in my jobs... in all my jobs I always share with people and had an ongoing, continued... people accepting Christ and sharing with them. Everybody is called; every Christian is called to do that, to share their faith, to make disciples of all nations of all men but that's something that God... other gifts that God can give people is prayer. Daniel's gift is his prayer. God has given him power in prayer. Things happen when he prays. It's just amazing. There have been times that I had headaches that he prays over me and they are instantly gone when nothing else worked. And it's not in my mind. God works through his prayers. Other thing... some people like pastors or teachers have the power, the gift of teaching. My gift is evangelism. God for some reason... I struggle with the Bible. I just can't remember things, like from the Old Testament. I'm just horrible about remembering events, people and dates. But the gospel... I just know it. I can remember it so well. I know it in and out and I can present it really well. That's not anything that like... I studied it so hard that I make sure I had it done. It's just the way God created me. And that's the way he wants to use me... to share the gospel.

9. Your expectation:

about mission, personal religious belief

We kind of have this funny joke that expectations are death and Dale would always say: "Low expectation, high delivery". The expectations can absolutely ruin your experience. Everybody told me before I left: "Don't have any expectations". But you do without knowing it. Because you have to kind of prepare yourself and you don't realize that those are expectations. Oh gosh, I had a lot of expectations about what it would be like sharing the gospel. I didn't 100 % understand where the people are at and where the country was at. I thought that... there are different phases where people are at... there is this analogy about the harvest and that the world is like a field. It's hard to break it down. The gospel is like seeds that we plant, but it's actually people. If that explains that. Basically what we did... we just planted lots of seeds in people. Later on people will come and they will water those seeds and they will grow and they will sprawl and later on they will bear fruit and fruit will be them going and sharing with

other people. Does that make sense? I thought that I would be more in the phase of watering for growth but I was in the phase of planting the seeds and I didn't realize that when I went there. I thought that it would be one of two phases either in the phase of helping to grow people when they are already Christians. I thought... and it wasn't just individuals, it was the country as a whole... I thought that the country was a lot more ready to really grow. Because some countries... it's just amazing... like Macedonia... they hit a point... the STINT team that went the year that I went... they just hit that phase, the country hit that phase that they just started growing. People were accepting Christ like 8 people a day. But before that... the years before that it was like Slovenia is now. Hardly anybody accepts Christ. Few people a year and that was it. I thought Slovenia was getting closer to that phase and they are kind of expecting that in a year now. So that was hard at first but I had to realize: "No... I'm just planting seeds." So we just realized: "You know we're just going to share the gospel with as many people as we can. Just get it out there." So we just had this image of just throwing seeds, just over this country, just getting God out there, as big and as broad as we can. Once I realized that it was better. But I expected it to be different and that was really difficult.

I knew that wouldn't come back the same. I met people that have been on a STINT in Slovenia and people that have been on the STINT other places and they said: "It will be the best year of your life and the worst year of your life". And they said: "You will come back completely different person". And I did. Even my family is like: "You are not the same person" Everybody, friends, Alice: "You're not the same person"... I lost a lot of friends when I came back. It was not the same. And I hoped to change a lot and I did. I grew so much spiritually. I grew a lot in my faith in God. It was really interesting. The way I see it was... there is so many things in the United States that almost cloud my vision of God... things that get in the way. But by going there everything was removed. I could really see God. I was closer to God. Because shortly after we got there, there was nothing I could clean to, there was nothing familiar. Here I can take care of myself. I can drive to work. I can pay my bills. I can do stuff. I can function without God. I can do everything. And without realizing that I'm doing it without God. I can get through my day without even thinking about God. But there I couldn't do anything. I was like a child but I wasn't. I was an adult you know. One day I was on my bad and I was like: "Oh I feel so lost and naked and this scary dark world" and I just grabbed my Bible. I was just hugging my Bible. I just opened it up. I just looked at it. I just felt so much comfort just by looking at it. I realized: "This is home. This is the only thing that no matter where I ever go this is the only thing that's familiar and comfortable and the thing that doesn't change. This is the only thing that I can clean to. Everything else in my life can

change but this is home. When I would go to church even though the church there was so different than anything here... church there...that was home. That was familiar. It just got all the “crap” out of the way... the things that get between us and God. I was able to get so much closer to God there. I absolutely loved that night. I didn’t want to come home because I knew when I come home... over time my eyes would get clouded. All those stuff would get in the way and I would become independent and I wouldn’t need God as much as I did there because I just wouldn’t. As much as I would try to stop it when I came back it would happen. And it did. And it does. There is nothing I can do about it.

about country, culture, people

I expected the culture in the country to be about what it was... kind of dark and difficult to be there just because of the spiritually... the things that happened there. It was about what I expected.

10. First impressions:

I wrote everything down. I wrote... that’s something I should go get my journal.

2003: October 27th

“I’m about to spend my first night in Slovenia but not in my apartment. This day has been the longest, worst and best day of my life. I haven’t slept in like 40 hours. I really should go to bed but I’m waiting for Kate. She and I have really been close today. This day feels like a week. I just can’t believe I was home and in Chicago and in Germany all today. I’ll never forget how beautiful it was flying in. The mountains were a million times bigger than I thought they would be. All covered in trees and snow. It’s is so cold here today. They got a huge storm on Friday. Driving through Ljubljana was so horrible yesterday. The town was dirty and old with tons of graffiti. It didn’t feel safe or welcoming at all. But it really didn’t feel so foreign. I know I’m half way on the other side of the world but it feels so natural like I should be here. But everything is no new and scary. Last night I really did want to go home. I have really did asked myself what I was doing here and I really was so miserable but I knew I would get used to the place and that feeling is already fading. I came home and we showered and I cried a tinny bit when I found this paper in my pocket that mum gave me that I forgot about so I haven’t even read it yet. And it was the song I gave Mathew when he left for China. It talks about God rescuing us when we are into stress. It’s just what I need. After that I felt much better. Than I went downstairs and talked with Joy and Laura and I got this beautiful image of a missionary life and that this is what this it. I felt so apart of this body believers who have acclimated to the Slovene country. I realized for the first time how hard it really is to be a missionary in another country but I felt like this great wall was surrounding me, a good

wall. The conditions are far from optimal. But I have always wanted to embrace that. I think yesterday I was too overwhelmed to see clearly but I prayed and God really opened my eyes. Today we spend like 9 hours in town. It was great. Shopping and walking around and eating. So much has happened in just two days.”

...

“I’m very nervous about going to the campuses. I need to pray that I would give it to God, trust him for the strength and the words and to take it one day at the time. I’m really tired still alert (?). I should go to bed so that I could have a quiet time and shower tomorrow.”

October 30th

“So we went on campus yesterday. That was so good, met some girls, made a contact. Her name is Marlija. I was totally God because she just came up to us. Than Kate and I met up with Nathan and we went shopping and found an internet café. Oh but first it was pouring rain and it was dark and so incredibly beautiful. All you could hear was the rumble of the rain on the coble stone and music down river. Anyway we checked our e-mail.”

October 31st

“I’ve only been here four days but I’m falling in love with Slovenia. Today these are the words I know: prosim, bus token, 1 to 10, goodbye, good morning/day, hello, what is this, wish, God, Jesus, thank you, post office, milk, yogurt, ice tea, do you speak English, speak, some chocolaty drink which is vroča čokolada. I don’t remember what else. It is so neat walking around in the rain with my umbrella. I feel like I fit in. Last night at Nama two different women came up to me with clothes and assuming to ask what I thought. But it was in Slovene so I had no idea what they said. And I felt so bad that I couldn’t talk to her. Every day I look around at these all beautiful Mediterranean European buildings and can not believe that this is my life. This is where I live. Everything is so new and beautiful. I wish everyone at home could see this and feel it. I want it so badly to send of the plane and see it and smell it and oh the smells are so beautiful either smoky from the fire places or sweet from the fire roasting chest nuts or heavy with the aroma of fruit cooking. It’s just perfect and I really want to go up to every girl and talk to her. There are girl everywhere. I really don’t notice the guys except from the drunken guys in the alleys yelling and carrying of. It is so great with Kate and Nathan. We are all so close, really. Last night was perfect sitting at Giros, eating the best Greek food I’ve ever had (That was actually at Ati’s).

...

When I think of how long I’ll be here I get a bit of overwhelmed. Next summer is a long ways away. But I don’t regret one minute but I wish I could have enjoyed home more and I knew I

would feel that way. But there was nothing I could have done. And I knew that. It's just nothing here is familiar to me. I have no comfort but my time with God and my music. Which is good because I always prayed that I would understand what it meant to be abroad so far from comfort. The God is all you have. I also love that they are strongly emphasizing your quiet time. That your time with God is high priority and we don't start our days until 10:30 so that we can start our day with God. I really pray that I would draw so much closer to God through my time here. We have to get up at 6 o'clock so I should get to bed. It's pretty late. Bye for now."

11. By the end of the mission, what was your impression about:

I'll get my other journal.

July 13th 2004

This is 18 days before I left and the first part is about Petra and Anita, two girls that had a Bible study with. They didn't accept Christ but they wanted to do a Bible study with us. One of them was just so curious about God. She's just amazing. I got a really neat e-mail from her the other day. She was just really in love with God. She was just amazing girl. Anyway...

"I just had possibly my last Bible study with Petra and Anita. It was really good. Anita kept getting tears in her eyes. She was so sweet. I totally love her. Things are so much more comfortable with them now. I love it. They said that they wanted to meet Jody so that is good. I'm so ready to go home but I sure am sad to leave these girls and not be in their lives anymore. I need to start working on writing the letters to say goodbye. The evening after my last entry was amazing. We did communion with real bread and wine on the rock as the sun set (in Croatia). It was so real. I think God really loves the ocean. We did that than wash feet. I had never done it before. I was kind of afraid because I knew it was so humbling. I didn't know if I could handle how moving it would be. And it was just wonderful. I washed Alison's feet and Katy washed mine (Katy just died... I'm sorry). I cried when I washed Alison's feet but not when Katie washed mine. But it was amazing because the sun was dipping into the ocean as she washed mine. It was a very spiritual moment. It's been weird lately. I've felt so numb and detached from everything. I have felt self-absorbed and guilty and wicked. I was afraid to be honest about it but knew I needed to. I was walking back with Adrienne and she apologized for not being more open this summer. I apologized for not trying to draw her out more. I felt really awkward with her after that for some reason. Than I was trying to draw her out and ended up sharing everything I felt even though I was really struggling with the words. It was so good for me to verbalize it. She said she was the same place which was really cool. Than the craziest thing happened; I was lying in bed, falling asleep, praying about everything

I have just verbalized and God's voice came down. He spoke to me. He spoke truth to me. And I lay there and was like: "Oh that's why I feel this way. That's what's going on" And I felt so much freedom and piece. I woke up the next morning and for the life of me I could not remember what he said. But I feel a million times better. It's like there was a painful hook in my hearth pulling other things with it yet I didn't know what it was and in that instant God released the hook by saying something. And everything was ok but I don't know what he said. I'm ok not knowing but it's so crazy to me. I do not know what God is teaching me right now. It's like I had tunnel vision and all I could see was going home but I'm free from that now. I have to do Bible studies and possible follow up with Sabina. The one who accepted Christ at the guy's place was Melissa. I'm excited to go to room and see Astrid and her family again to travel and enjoy these last weeks. Two and a half weeks it's not a long time. That it's nothing yet it seems so far away. I'm getting more nervous about Daniel and praying that things are good. He's ..."

I was so terrified to leave. I didn't want to leave. I just wanted to stay so bad. Even from the beginning I was just... "I don't want to go home". But that I reached the point where I was like: "Ok. I have to go home. I just want to go home". It was like I had to face it. Let's just face it. Let's just get it over with. I don't know. I remember...what day was it? Here:

July 23rd 2004

"I remember before my year here even started. Looking towards the end not wanting to this year ever end thinking I would be to hearth broken to leave. This guy always lights up just before we stop which is the worst time because the window was up so the smoke goes nowhere at least when we are moving. There is ventilation..."

Ok where am I being again? I think that was on the bus or something. Oh it was on the train somewhere and this guy kept smoking. Anyway.

11A. Now?

It took a long time for me to process. I think I had a lot of... like wounds from that time. There was a lot of conflict between Kate and Nathan my team mates and I was stuck in the middle a lot of it. And just the whole year was extremely challenging. Although every second of it was worth it. One thing... when I left I left. I didn't leave my hearth here like Kate did. I chose to be there 100 %. But I think when I came back I didn't. When I came back I left my hearth in Slovenia. I had a really hard time transitioning back into the United States. There were times I was back here in United States and I just didn't feel like I was here. I was mentally still in Slovenia and it was extremely hard transition. I was just weird really long time about it. Miriam who decipled me, she helped me grow spiritually. She is an older

woman and she came to Slovenia for a week and she was talking to me after I got back and she said: “You know you just really need to give yourself at least a week for every month that you were there in Slovenia to normalize yourself again, to beeing back.” She even told Daniel she’s like: “Don’t even propose to her until she’s been home at least 6 months because... and give her patience... because she’s just going to be weird for a long time” And I was. It was just hard transition to make from being in this environment in Slovenia where my life was a 100 % focused on sharing the gospel with other people and on my spiritual life. Our number one focus was on our time with God. We had to take care of that first. We had to make sure we had time in the Bible every single day before we did anything else. That was number one. And than to come back into United States where everything is about me, me, me, money, big things, material things, big cars, tons of options, big stores, get as much game for you, success, all these stuff, all these greed, all these excess. And as soon as I got home: “Oh you have to get a job. You have to pay of your debt. You have to build this. You have to start building your savings” Oh... it was just... It was just really difficult and making that transition it was just really hard and not being in that environment anymore where I was so encouraged to grow. I wasn’t in college anymore. My friends have moved on and my friends... life had happened here for a year but I wasn’t a part of it. All my friends, everything it happened... My nephew had grown a year and I wasn’t a part of it. So many things that happened and the best thing was Daniel... I was so tight to him the whole year that I was there. I came back and I didn’t have that close of a tight with him before I left that he was like the closest person I was to, when I came back. That was such a blessing. It just took a really long time for me to transition and I think back on that year and I start to forget a lot of the bad stuff, the difficult stuff. I think more on the good things, the wonderful things and I think about my friends and how much I loved it and time is passing, things are fading. Memories, experiences like it’s all starting to slip away but it’s still a huge part of who I am. I kind of view life before STINT, before Slovenia and after Slovenia. Life didn’t start until I went to Slovenia. I feel like I started.

12. How would you describe the work of a missionary?

It’s very difficult. It’s very... the term dying to self every single day. It’s choosing to live for God and for others and not for you. But it’s not like doing it in your own strength. It’s not waking up every day and saying: “Ok. How can I in my own strength deny what I want?” It’s waking up every day and saying: “Ok God for you. How can I live for you every day?” It’s very rewarding and it’s very worth it. And it’s just amazing. And it’s getting to live a life that is so far beyond the American dream or whatever a life and kids and house and job and the

two cars and all that. And it's what I want; the missionary life is what I want. The other life is death to me. I can't imagine living the other life.

12.A Where there any rules that you had to follow?

Different organizations will have different things. If there are any rules it's based on the Bible and it's for the good of the culture that you are living in. It's not to restrict that person. It's purposable rules.

So what were the rules that you had?

We really didn't have... Ok did had rules. We couldn't live with Slovenes. We couldn't date Slovenes. We couldn't go home for Christmas. But if somebody died we could go home. They didn't want us living with Slovenes because that was for our good. So that we could be able to go home at the end of the day and have our own space, our own environment. Not dating Slovenes... that's just... you know.... That was just a wise thing not to do. In any culture just don't date the nationals. And some people did.

Really?

Mhm. There was just one country, one person that was just out of control. People are just stupid and people are simple. And people are going to do stupid things.

13. Did you have any duties as a missionary – reports, number of visits, notes?

No. We met as a team and that was it. On certain days we prayed together. We had to sometimes... lead like a little Bible study or a prayer time.

14. How would you describe your daily and weekly schedule?

We would get up in the morning, have time with God. The way I did it is I would keep a prayer journal where I would just pretty much write down my prayers because that's the only way I could stayed focused. If I just had it in my mind and thought my prayers I would get distracted. If I just thought and prayed. So I would just write it down like a letter to God type of a thing just like "Oh God," you know... "bla, bla, bla...". And I would do a study. I would have a passage in the Bible and I would be going through like a book in a Bible. I would write down: I'm studying first Corinthians, chapter 5, 1 through 10th. I would read it and I would write down what stood out to me. Than I studied it and cross-references, what stood out and what I got from it. We would meet in the office downtown with Don three days a week I think. We prayed together and we keep each other updated. This is what we are doing. This is who we are hanging out with. We are going this campus today. This is now. This is what's coming up, about the boat trip. Tell your friends bla, bla, bla. Than we were going campus for a few hours. Sometimes 5, 6 hours and share with people and go out on the street. If we had appointments with friends we'd set up we would hang out with them. We just hang out with

our friends and we talk to them and share the gospel and just hang out with friends and than just these things came up in the evenings as you know... just hang out with friends... If a friend called... no matter what we were doing we drop everything... if we were sick, if we were in bed. We had for instance a call at 10 o'clock at night: "Hey come down to this". Brrrr... We would be in bed and like: "OH!" We get out of bed and go and go home with friends for the weekend and things like that.

15. What was the best and what the hardest part of being a missionary?

The best was the people, the friends that I made. I just love sitting in the cafes and just talking and the conversations and just the relationships. I love the conversations. It was so much fun... and just the culture and living there. I loved my life there. I loved the order of my life, the focus. Everything about my life there. That's why I love. The worst was the spiritual warfare just feeling constantly under attack by Satan that constantly... satan is like... because we are missionaries, because we are telling other people about God, Satan is going to do whatever he can and use whatever form to keep us from telling people. So he's going to do things, tell us lies, put things in our mind, tell us: "You're so fat. You're so ugly. You can't do this. You're horrible. What makes you think you can do this? They don't like you. They don't care anything about you" Those things would go through minds daily. It got really, really bad at the beginning. Depression was spiritual warfare and tiredness. Sometimes I would be sitting with people talking to them and I would be so extremely tired that I thought I was going to pass out. I would pray that: "God... please if this is spiritual warfare... oh Satan stop... in the name of Jesus Christ I..." whatever "Satan leave us alone," and I would wake up instantly. I knew that that was Satan just trying to get us to stop from what we were doing because we were doing something for God. So Satan would keep us from doing it. That was the worst.

16. Other activities during your mission (sport, courses...)?

Nathan did. He played football, but I didn't.

17. What did it mean for you being a missionary?

I got to do something for God's kingdom. I got to live my life... I got to do what really mattered in life. I got to further God's kingdom. I try not to use terms like that with this.

Further?

Further. It's like what is says in the Bible. I got to do things that will last even after the earth is gone. By sharing with people and by people accepting Christ. Those things will last even after we are all dead, after this earth is gone.

18. Has missionary changed you? If yes, in what way?

It's given me a better picture of the world. I don't view things so much from American perspective. I see things, just every day things... I see international. I see other people differently. I see the world differently. I see religion differently. I see Christianity a lot different. I see God in the Bible a lot different from being international missionary.

How come?

Just that all I ever saw was American Christianity and being over there I realized how much Christianity was Americanized here. How much of it was... how much I was always told about God, my whole life, but I never went into Bible and I never found it myself and just how much of what Christianity was to me was just cultural. It was just the way I was raised. By going there it took all that away. I was able to see just the fact that: this is all the God is. And this is just what other culture thrown into it.

Could you give me an example?

I think an example of that... there is so many examples actually like the church and just the way the church is ran and the way that people meet and the way that people just Christians act. There's just one truth and that's it. The one truth is just Jesus Christ. And we throw on so many things about how church should be ran and the music that we sing and the way that we should worship and the way that we should talk. We just add all these stuff. I should think of a really, really specific example but I don't really remember...

19. What was the most memorable thing that happened to you?

This is one thing. Oh gosh, there are so many great things. There is this one party that one of our friends had and this is one of the funniest days we had our whole time there. it was so much fun. Our friend Maja... It was Maja's birthday and Kate's birthday all in one week. Than it was Maja and her boyfriend's and some friends of ours had a birthday the same week and she had a party at her house. The party started at eleven o'clock in the morning. So she cooked and everything. There were about 11 or 12 of us there. She cooked. We all sat around this big table and we just sat there and just ate. We didn't drink that much but they drink a little bit. Nobody really got drunk until that night. We all drink a little bit too much but nobody got really, really drunk. But we just ate and drink all day long until 2 o'clock in the morning and we played these silly little kid games that night. We had so much fun. We had like all these cake and just tons of food. It was just all day long just around this table in this one room. Later we came up with this Olympics that night. We were all different countries. We played these games where you have to throw crumpled paper into this sailors hat that the guy, this guy Mitja got for his birthday. It was the funniest day. It was running outside the

whole day we were playing and barbequing outside but we all just sit in this one room. It was so much fun. It was just really, really neat. It was one.

20. Are you thinking about going to another mission?

Yes. I hope that... and God has his plan and God has his direction for Daniels and mine life. I our hope is that God would have us overseas for the rest of our lives. The Bible says that when the man and a woman get married that their first year should be focused on getting their marriage settled and even that a man shouldn't go to war in his first year of marriage. In the Old Testament a man wasn't allowed to go to war or to work in his first year. He was supposed to get his house build and his marriage settled and everything. So the first year we don't want to do any mission work or get too involved with anything but to really build our marriage. We want to work on getting out of debt and we really have been praying that God would give us vision and really start leading us into direction of full time mission work overseas. We believe that that's what God is called us and that's the direction we are headed

Where would you go?

I don't know. I would love Eastern Europe somewhere. I'll go anywhere.

So you are thinking about life long mission?

Yes.

21. How would you describe your belief in the past and today?

I've never been back in the place where I was when I was in Slovenia and I don't think I could be unless I was... I'll never be where I was there. And I'll be in a different place. Even if I was overseas I'd be in a different place. I like where I'm at right now. I always wish I was in a better place no mater where I'm at. I think I'm in a good place right now with God. It's hard not being really connected to a church and making a transition out of college is difficult because I was always in a Bible study with Christians all the time. We are not in the same environment as we used to be. But it's good. It's a different transition being married it's a different transition but it's still good. God doesn't change. I'm going through this book Power of the praying wife, where I pray different things for Daniel. And that's been really good. That's one thing that God's really working on in me right now. The relationship with me and Daniel and God and finding those boundaries of loving Daniel as a wife and loving God as my father. All of that.

22. How close to god do you feel?

I feel close.

23. How would you asses the Slovene reaction to your work?

The way I see it... The country is like... and a lot of other countries in the Eastern Europe are like this, a lot of other countries in the world are like this. Where there's been a lot of war there's been a lot of changing in the politics and such a dark history in the country where the soil is so hard and so dark that it's really hard to get to plant those seeds. That the seeds are just kind of hit the top and are not going in. I think there are some amazing, amazing Christians. And I met some amazing Christians in Slovenia and I think it's just going to take time. I see it in Slovenia. I have a vision for Slovenia. There are going to be so, so powerful for God that it's going to take of like Albania, like Macedonia, like some other countries over there. Those are countries that's just... when it starts it's like a fire and it just goes and so many people start accepting Christ that it's just amazing.

But how did Slovenes react on your work?

Reaction was different. Some people were like: "I don't care", "I don't want to hear about it", "I don't need God" other people were like: "I've been praying..." somebody would give me answers "...my whole life". It was really different. Some people were really ready and waiting. That's one thing we prayed every day is that we would meet the people that were ready to hear it ... that we would meet the people that would want to hear about God... that had been asking about God that were praying to God for answers or praying or asking for answers. We talked to a lot of people and it's so hard to know when we talk to people. A lot of people we talked to were: "I don't care", "I don't need this". But we would you know share with people we had no idea. We prayed that whatever we told them that it would stay in their mind. That it would still be a seed planted in their hearth because the Bible says: "Gods word never returns to envoyed" That when we share with those people even though we don't see the that they react to it doesn't mean that they won't, doesn't mean that somewhere down the line... like that man Ram from India. That man shared with him, a man from Utah shared with him in an airport in New Delphi or somewhere and he didn't react to it. He was like "Pfh. I don't need this." And now he is a missionary and he shared with thousands of people. So many people know God because of him. But that man in Utah has no idea that because he shared with him... all these other people now know God, so... you never know.

Most people wanted to hear. Most people wanted to talk about it. At least to hear what we had to say, at least to hear that... they at least believed that there was validity in the Bible, that there was truth in the Bible. Very rarely did we get people that were like: "I don't believe you", "I think you're wrong". Most people would really listen.

2. Year of birth: _1981

3. Town of residence: _Salt Lake City_

5. At the moment I'm:

e) Partly employed

OPOMBE

Visoko motivirana, prinesla dva svoja dnevnik in brala iz njih, domače okolje. Njena misiojonarska partnerica ji je še vedno dolžna nekaj denarja, saj je le ta zavrnila plačevanje stroškov zadnjih nekaj tednov, češ da ji je zanje škoda denarja. Temu navkljub sta v kontaktu in se medsebojno obiskujeta.

Priloga H: Intervju Novo Življenje – Tina in Nicky, 24.4.2006

4. Which church are you visiting at the moment?

International Church in Ljubljana. Back home we attend Faith Bible Church.

6. Data about mission:

From February 5th to May 10th 2006 in Ljubljana.

7. Organization:

Application – to what organization, union

T: I was invited in October. I was here for a week and they invited me to come back. So I didn't have to go through an application process really.

How come you came in October 2005?

T: In October? Our friend Dale McFerron was visiting our church and he invited the church to send four people over for October. I had already expressed interest in traveling missions and they asked me if I would be interested in coming. I say: "Yes. Off course."

And than?

T: I fell in love with it half way through the week. I really wanted to come back and they were looking for women to come to work with the ministry. I felt like it was what God wanted me to do.

N: My mom was at the church when Tina was talking about her experience in October. Tina said that she was really interested in coming back and she was going to come back in spring semester to Slovenia. My mom said that Tina was looking for someone else to go with her because she needed someone else. It is just safer for two women to travel rather than one alone. So my mom came home and she told me about it and I was: "Oh, my gosh. That's what I want to do. I want to go." And my dad was in the kitchen: "There's no way you are going to go half way across the world." It's my senior year in high school so you know... it didn't look right ... for me just to pick up and leave and all my friends are: "Mnja... you are in the middle of high school". But since I was home schooled I was able to finish everything ahead. I worked ahead and I clepped down out college classes. So I was able to go which is a blessing. I was really inspired before this, before I even heard about it. I was really inspired by the book of Mark Cahill. He talks about witnessing. He talks about how it should be your lifestyle. You know something so important that you should share it with the world. Like if I knew to cure a cancer and I didn't tell it to anyone how horrible would that be. So many people are suffering

and I'm not doing anything about it. So... I really wanted to go and I wanted to do whatever I could to help sharing the message of salvation with the Slovenians because I know they don't have the chance to hear it as much as Americans do. So anyhow... Then I talked to our mission's director and he said: "I don't think so. I think you are too young." So then I talked to him again. He said: "Actually I think that there is another woman that is going to go." Then I talked to him again and I asked him if I could write Dale McFerroh a letter over e-mail and see if that would work... if he would be willing to let me come with Tina and he said: "Yea. Its a great idea," because I could relate more to the high schoolers and that's how I got here and I love it.

Length – possibilities

T: It was pre-set pretty much. I mean in October when I was thinking about coming it was kind of... maybe you should come in November and stay until May, but then I couldn't find someone to come with me. Then maybe you come for three weeks in November by yourself and you could find someone for three weeks and then go home and come back later. They haven't really done anything like this before so it was kind of trying to figure out how to do it. That's how it went.

Finances

T: Don and Dale are two people on staff with Campus Crusade here. They looked up costs of rent and food for each month and for plane ticket and tried to put together a budget for us. Then they told our missions pastor what it would be and we had to write a letter to the church and all of our friends who don't go to our church and just send it to them and people in our family and tell them what our needs were going to be and just ask them if they want to be a part of it by giving money to help

N: ... and pray for us as well

How about finances for October's week, did you have to raise finances for that, too?

T: No... Yea... a little bit. But the missions committee already had a lot of money left over... it was close to the end of the year so we were able to use a lot of that for that trip. That was nice.

How long did it take to raise money for these three months?

T: It was probably about a month

N: I didn't even know that I was going until about three weeks before. I had to wait. Right when I sent the e-mail I went on vacation the next day for a week without any internet access. So I had to wait for a week to find out. It was so stressful.

T: When I got home in October after being here I was so excited telling people that was really coming back... people started giving money to the church right away because they knew I was going back. They were like: “Yea! We support you.” So that was kind of neat, encouraging.

How much money did you need to raise?

T: 5

N: 5.000 each. 1.200 went to the plane ticket. The rest went for room and board and food, expenses.

Do you have any extra money?

N: Yea.

T: Spending money. Yea. We pulled them out of our savings, our own stuff.

N: Some of the people that are supporting us... they would just say: “Hey this money is for you. I want you to buy something for yourself.”

Preparation – time, language, culture, books...

T: Dale gave me homework in October when we came for a week. Each of the four of us he gave a survey and it’s like a survey that we use with the students asking about spiritual beliefs. He gave each of us three copies I think and he told us to go to the university and sit down with an international students and ask them if they would fill out the survey and look at their answers and things like that. So I have already done that. Before we came this time I asked them: “What can we do to get ready?” And they said just to enjoy growing closer to God and getting full before we came over. That was pretty much the preparation.

How about before you came here in October?

T: The surveys and he did give me one assignment. He had been in a little restaurant one day and he had met this woman who was from Bosnia or somewhere and he talked to her a little bit and than he had found out that she didn’t have a car and that sometimes it would be helpful if someone would offer her a ride. So he challenged me to go and meet this woman and tell her that I would be able to give her a ride sometime and give her my phone number. So I did. I went to that restaurant and I asked for her by name and then: “Oh she’s there by cash register.” So I went over there and said: “Hello. A little bird told me that sometimes a ride would be helpful.” And she started crying. She was so excited. She said: “Who told you?” “It’s a secret. But if you ever need a ride here’s my phone number. I live close by and I would be happy to help.” She never called me but one of my former students was there working at the restaurant with her and she was listening really carefully and she was like: “Oh!” And she has a car so I hope that maybe she helped her out. But it was fun.

N: It was basically three weeks of trying to finish tests for my last semester and three weeks of trying to figure out what I needed for three months in a foreign country. It's my first time in Europe. But that's not what really mattered. I think what mattered was I felt that in order to be able to minister to the people in Slovenia or to be able to help the lost... the reason I'm here I had to spiritually grow and I had read the Bible, I had prayed. Not that I had to... I wanted to. Like Tina said... You want to become full of it so it just flows from you. If you don't have anything within you then you can't give anything. So I think that was the main thing I was concerned with. Then also my passport as I had not done that.

Did you know where are you going?

N: Slovenia? I didn't know where it was but I'm like: "I want to go." I didn't care where it was. I didn't know if it's in Africa or if it's in South America or Europe. I had no idea. Then: "Hm... Maybe I should find out" Few hours later I looked at the globe. I figured out where it was.

T: When Dale visited the church there was a globe paragraph about him in a bulletin and I had looked it up.

Where would you go if you could choose?

N: Africa – Egypt.

T: I don't know. I'm an European girl. I like Europe. I've always been interested in going to Ireland. I feel like I have a heart for Ireland. But... I was applying for the peace Corps in October. It's American Government volunteer organization. They send volunteers around the world for two years. I began applying for it in January 2005. In September they were ready to send me to Macedonia. But I didn't feel like it was the right thing for me to do. Even though I knew that God wanted me to leave to do missions of some kind, somewhere. I wanted to go but it didn't feel like peace Corps was the right way to go. Then as soon as I told them no... like a week later the church invited me to come here. That was just an answer to prayer. It's perfect. I knew that that was a call for me to come. It was neat.

Have you ever done any other mission trip?

N: I went to Mexico when I was 16 for a week. We did construction work and helped out the church, engaged with the people. Then the next year I went there for two weeks. I liked it.

T: Never.

How do you find the difference between missions?

N: It's the same goal, the same agenda, same basis, but there is such a broad variety of ways Christians try to minister, Christians try to witness, there is building, initiation, where we just walk around and initiate conversations with someone about God. Then there is where you just

live in a certain place for a long period of time and create friendships and then talk to them about God. There are so many different ways.

Which is your favorite one?

N: I don't know. I wouldn't say which one is my favorite one. I don't think any of them work best. I think that God uses all of them to ultimately glorify him, but then I think it is good to use all of them, the variety. I don't know. What do you think?

T: Well I mean... Yea. Off course... but you have a real gift for initiation evangelism I think. You get into conversations really easily. She is like: "Yea bla, bla, bla". You meet people really easily and get them into conversations really fast.

7A. Have you been raised in religious spirit?

N: Yea, both of my parents. My dad was raised catholic then he turned into Protestant. My mom was raised Christian. I was raised like that too.

T: My parents are Christians.

8. How did you find out about possibility for a mission trip?

See 7a.

8A. Why have you decided for a mission?

T: My grand parents were involved with missions. I think at the time my dad was about 10. When they went away when I was growing up... they've been in Africa. I always got letters and postcards and I was: "Wow. I don't get to know my grandparents, but I know they are doing something important." So I always had interest in missions. Whenever the subject came up I was like: "That's what I'm going to do." But I didn't know how or what I was going to do specifically so I was just always kind of willing to do something if the right thing came along.

N: I absolutely loved when I was able to go to Mexico and I never wanted to leave. A week would go by way to fast... like imagine that... three months have gone by so fast, but a week would go by like a day. I was so sad because we always had to go back home. I get so attached to the people and it was just so many people and I get so attached to the country because there were so many people I just want to reach. I think that that sparked a little desire in my heart and then also I think Mark Cahill's book that I told you about: One Thing You Can't Do in Heaven which is witness. I think that sparked another desire. But then I always imagined people, the missionaries that you hear about all over the world. I always imagined that and I was: "I don't want to leave home. I don't want to go for so long. I don't want to live in another country all my life." And then... kind of... I didn't like thinking about it because it's such a huge commitment. I think God really changed my heart. Because it was on my

heart in the beginning and then... I don't know now. I really enjoy it. I really enjoy serving God like that.

9. Your expectation:

about mission, personal religious belief

N: I'll try to think because that was three months ago. I envisioned Tina and I living in an apartment in the city and I didn't envision the facility, the college to be so spread out. It's really spread out. I thought it would be spread out but not this spread out. Then I envisioned us walking around the campus and just initiating with students, talking with students and I didn't really envision much how they would respond to it. I don't know. That's pretty much all I thought of.

T: I'm not really sure. When I was here in October I was with the student fair and it was totally different from what we are doing now. So I wasn't really sure what to expect. But I knew we'll make a lot of phone calls and trying to make appointments to meet with people. And we did a lot of that at first. I think I expected to be meeting with more different people. Sometimes I just get disappointed when they hang up on you or they don't answer the phone even or... "I'm not really interested" Some of that has been kind of disappointing. We've gone to the student cafeteria a few times and just met people there. I've been surprised by, through Christ people's response. Some of them were really: "Sure! Sit down and talk."

N: Yea.

T: But I think a lot of them if they don't know English very well if they don't feel like they do then they are not very comfortable talking.

How about your belief?

T: I expected to grow a little. I didn't expect to grow as much as I feel like I have. I knew I probably would be lonely because I'm really close to my family. I worried that I'd get really homesick. But...

N: She's doing better than me.

T: I really haven't been homesick at all. I have to apologize to my parents: "Sorry. I don't miss you. I'd like to come home for dinner, but... We are really close but I'm just so content here.

about country, culture, people

N: I really didn't know what to expect. I didn't even know where I was going. I didn't know what I'd be doing. I had no idea. I didn't find out what I'll be doing until I got here. I think even a week after I got here. I didn't know what to expect I think I'm one of those random people really... what's the word?

T: Up for anything

N: Up for anything... not random, but

T: Spontaneous.

N: Spontaneous. I'm very spontaneous. But I don't mind that. So I think I didn't care the way it was. The main agenda was what my hearth was all about so... I don't know. I didn't have much expectation.

T: I think I was surprised at how advanced things were. It seemed like everything was done efficiently and the language is so complicated. It seemed like in some ways people in Ljubljana, because that's the only place I went, they are farther advanced than a lot of things in US.

N: Oh come on...

T: Just by culturally maybe, like their fashion, things like that. I was like: "Wow."

You don't agree?

N: No it's like a side sign maybe in a fashion.

T: Everything goes.

N: Yea.

T: It's funny.

N: I don't think it's advanced I think it's just they don't care. Somethings... everything goes. I don't know. I don't think it's more advanced but I don't think America is more advanced either. I think they are just on different levels of understanding.

T: Yea.

N: Precaution.

T: I think people in America they have like

N: Clicks

T: ...main stream that everyone tries to look the same way. But here it's like... you have this kind of people, and this kind and this kind and this kind, but there is so much variety of everything.

When you are talking about fashion, are you talking for example about Indian style...?

N: No. We mean like red tights, red shoes, red hair, red coat, pink nose ring, pink eyebrow ring and they are 40 years old women.

T: Yea.

N: Yes... you don't see that in America. If you see that in America she's like a hooker or something. Seriously. You don't see that.

T: Bright socks.

N: Bright socks. You don't have those bright socks. At least where we are from New York City and other cities... I don't know. Women in America once they get older, they turn 30, 40... they have kids, they do not dress like this

T: They dress boring...

N: unless they are single. They dress extremely boring, extremely plain, making a statement: "I'm a mother, I have kids" and no: "I'm a woman". You know? I don't know. H: Yea

N: Like: "Not on the market." It's just different here

T: People have just more fun with clothing.

N: Yea. They seem more free and liberal with it, but... when you are walking down the street or on the bus and you see this woman with blond hair and slim figure and high heels and show to go and you know with the purse or something and than you go pass her in the bus and you turn around and look at her and she's like 50 years old! And she dresses like she's 18 or something.

10. First impressions:

N: I was extremely plane-sick. No, what it is called? I had a jet lag really bad. It got so nasty. Anyhow when we were walking through town and you have cross walks where you can walk across and the cars are supposed to stop. It's not one of the big crosswalks, so one of the little ones. So this car goes by right in front of Dale and almost takes him out and he's telling him to stop and he it just goes right by. I was like half awake, because I was so tired because I didn't sleep for two days as I was on the plane. So I was just: "Wow Slovenia is rude." Than I had to go to the bathroom but you can't just walk into the restaurant and use the bathroom. You have to pay. So I'm like: "I'm going to use the bathroom" At the bathrooms door: "Ok, you need to pay." And I'm like: "What?!" So we had to go pay the bathroom use in restaurant to get that old token and put it in a slot that opened the door. So I was like: "Wow. Slovenia is rude and expensive." I think my impression changed. I don't think they are rude but people are not as friendly here as in America. If you say hi to someone and you don't know them... like we do that in America... just hey... they are like: "Oh my gosh what are you doing? Why are you talking to me?" And they are rude. They are kind of rude sometimes. I think a lot of people are very depressed. So it's sad because of so many depression the kids reflect that. The depression appearance expresses.

T: I don't know. I noticed especially in this spring that people take a lot of pride in their homes and like to make everything just right and do a lot of projects. Slovenian people seem to be project people.

N: Our neighbors are.

T: The teenagers and students... they seem like really confident. I think.

N: Yea.

T: and ambitious.... More so than at home I think.

N: I think so too.

T: I think students at home are more like: "I'm in college. Yea, I can go to the classrooms in my pajamas." It's party time.

N: Not all. These students seem to party quite a bit, too.

T: Yea, but they are wearing nice clothes.

N: Mhm.

How about first impressions about doing missionary work?

N: I don't know. It's not much different than back home. I mean... I don't really call it work... make phone calls, we sit in cafés, talk with students about God, share the booklet. That's work. That's not really work because you are talking about something you love.

T: I say: "This is easy."

N: It's emotionally draining, mentally draining because you are spilling your heart out because you are talking about God. And you are trying to relate to them and you are trying to give them as much information as you can. The goal is not to convince them. That would be so wrong. It's to give them a chance to make a choice and give them opportunity of hearing a message.

So you got phone numbers and now you are calling those students?

T: There were surveys that we did. If they put their phone number we would call them and say: "Hi there. I'm with this student organization..."

N: The last question on this survey asks if they would be interested in hearing a 10 minute explanation of the main message of the Bible. If they put yes, then they leave their phone number and maybe e-mail and so each one they leave, we will use... and contact them again and ask if they are still interested and if they are we'll get together.

Have you been contacting people other ways too?

T: Yea. When we go to the menza.

N: Yea menza.

T: We just find a table where maybe one or two girls are sitting and ask if we can sit with them and saying: "What are you studying?" and just start conversation.

N: Then they usually ask why are we here

T: Yea.

N: Then we tell them.

11. Now... what are your impressions like?

N: Maybe I think that people are rude because I'm sensitive and I grew up in a pretty Christian environment. I still think they are and I don't like that.

T: I think...well Dale asked me pretty soon after we got here what I thought about the people and students and I said I thought they were pretty friendly. And he said: "Really?!" Then I thought... you know... It's hard to understand different people's body language and how they are being friendly. Maybe they think they are being friendly in their culture and it doesn't seem like friendliness from where I came from. I don't know how I would feel if someone just came and sat across from me when I was eating lunch and started speaking to me in a different language that I know only a little bit of. So it's kind of hard to judge someone on how they react to that. People here are more, the people we've met have seemed to be more intentional about meeting again. If you call someone and they don't call you back seems like that doesn't happen very much. If you are friends they call you back and they send text messages all the time. Because with my friends at home it's like... if I don't feel like doing something or they don't feel like getting together I say: "Well I'm really busy." And that's the end for a week or two. But here is like: "Oh I didn't see you at all last week! Where have you been? I needed to call you " That's a little different to me. I don't know if it's just the people or the culture.

12. How would you describe the work of a missionary?

T: Easy.

N: No way. Easy? I mean that's generalizing every missionary. I think ...

T: There are days when I'm like just in town or I wake up: "How can I do anything beside this? This is the best job ever. Nothing else could be more satisfying." Even though I'm not doing nearly as much evangelism as Nicky is. Just like there are a couple of girls that I meet with regularly and I feel like I'm a part of their lives. To me even just a little bit seem so worth it... you know leaving behind everything at home, just for me to encourage them regularly and watch them grow in God. It's so exciting. It's so much fun. I love it.

N: Tina is really good at following up and getting involved in people's lives, in girls' lives that we've met and just be a really good friend and a really good witness and mentor I guess. And I'm not really good at that I think. I'm here... because then... I don't know... either I get too attached to, like friends and I'll be: "Oh, I'm too sad I have to leave". Or I just want to make sure I don't get sad before I leave so that I won't want to get to know them too well. I don't know about missions. I think I love it. I think it's wonderful.

12.A Where there any rules that you have to follow?

N: It's easy. We don't follow any rules. I'm joking. If we leave the city we contact Don and Dale just to let them know. That's just safety. We try to be in by the same time just for the safety issue. You know what happens after 11 o'clock... (laughing) I don't know anything...

T: If there is a guy that we meet and he's interested in hearing about the message then we usually try to get Don or Dale to send to them or get the guy's phone number and get it to them. So we don't have to go through that. It's not smart for women to go through follow up and things we do. We just can't do that. And then when they have a girl who is interested hearing more then they will tell us or Jody.

N: It's not like we say: "Oh sorry, can't talk to you about God you are a guy." It's not like that.

So can you go out on your own or do you have to go out together?

N: No. Tina and I? We are connected man, we have a chain on. (laughing)

T: We have lots of other time.

N: We don't have to do anything together but we choose to because I think it goes smoothly, it goes easier Tina is a lot more knowledgeable in the Bible than I am I think... because she has lived longer and she knows more than I do and I have a totally different perspective. She's 9 years older than me. I don't know. So it's good because Tina and I... we both... are more down to earth I think. I don't know. She's pretty down to earth, too.

T: We have complementary personalities.

N: We have complementary personalities... that's what it is, yea. So its' wonderful. It goes so great when we get together with students. But then we do things alone. Like the other night I went to spend the night at one of the girls that I met from karate. I spent the night at her house and Tina went to a party.

T: It was Dale's birthday party.

13. What are your duties as a missionary?

T: To represent the people who sent us here, to be ambassadors, to represent the organization that we have been with and to represent Christ.

N: ... as clearly and accurately as possible.

How about writing reports?

T: Yea. We write our church probably once every three weeks or so. Just e-mailing updates so they get...

N: It's not that we have to it's just that we want to because we want to keep them involved also, it's a church body. I mean they're supporting us; their prayers are with us and when we come home we'll share all with them. It's good that way.

T: They also told us, they told me anyway... to be really thinking about Slovenia and ministry here; to think about how the church can be involved in the future.

N: Yea.

How about number of visits you do?

T: Mhm. Don keeps a record of how many people we shared the gospel with each week. So we kind of have... Sometimes... kind of I guess, but: yea.

Do you write diaries?

T: Oh yea, lots and lots.

N: Yea. Just like everything that happened, what I've learned.

14. How would you describe your daily and weekly schedule?

N: We can't. First of all... we are very flexible.

T: I mean there are few things. Nicky has been going to karate at night and getting to know students there. And we have Bible studies on Monday and Tuesday with other groups that we've been trying to go. Monday, Wednesday morning we have staff meetings. And then Friday the whole team gets together. Around that we are just trying to meet students.

You are going to karate?

N: Mhm. Tuesday and Thursday at Bavarski dvor and then Monday, Wednesday and Friday at another place by Kondeljevo.

Have you done it in the States too?

N: Yea I've done it for 7 years in the States.

T: She's my body guard.

N: Yea that's why Tina brought me.

So what colour is your belt?

N: Black belt, third DAN. I teach at home.

15. What is the best part of being a missionary?

N: I think being able to see someone accept Christ; truly desire to know him more and to grow in him and to see that person change, their heart change, their life light up, and to be living the way God intended you to live. I think that is the most rewarding thing.

T: Being part of something that will matter for eternity

N: Yea. Something that will have an everlasting effect.

T: Yea.

N: Yea.

How about the hardest part of being a missionary?

N: Mine is being away from home and then I have this wonderful message that it changes their lives, change their destiny, change their faith and then for them it's just... they hate me for saying something about it; or for them to be just mean to me for bringing up God. I don't like that and that's making me so sad because they are turning down so much and they are being mean about it and I just feel bad for them. They never even thought about it. That's what hurts my feelings a little bit. That's kind of the hardest part for me.

T: Yea. When people aren't interested and seems for a long time you go though days and days and no one is interested. Then that's kind of hard. Truly there is someone here who wants to hear.

16. Other activities during your mission (sport, courses...)?

T: No, not activities like that. I'm just doing more Bible studies than I ever had before. That's good.

N: That's the difference between Tina and I. Like Tina is so... she's good just being there with people; and getting to know someone; and getting to know a Bible study group and when to go... then I'm the one that's kind of running from it because I want to meet new people so that's why I go to karate.

Have you invited anyone from karate...?

N: Oh yea.

And?

N: One of my friends from karate is going on a boat trip. Then two other girls... one of them I shared a little booklet with, God changes, and then two other girls want to get together, for a meeting or a coffee or tea. I told them about God a little bit and they want to know more about it. So I'll do that, too.

17. What does it mean for you being a missionary?

T: It means... to me it's the closest I'll feel to God this side of death because you have to depend on him so much. You are also representing him to everyone. You can't do that unless you are close to him. So to me it's the deepest I can imagine having the relationship with God.

N: I agree. But I don't think you have to go half way across the world to be a missionary.

T: No.

N: No. I'm not saying that that's what you said.

T: OK.

N: We both agree on that.

18. Do you think that missionary life has changed/will change you? If yes, in what way?

N: I mean living with Tina changed me.

T: Oh, no. (laughing)

N: In a much needed way. I think it changed me. I've grown closer to God. Living with Tina has made me slow to anger. I think I developed a more gentle spirit. I've developed much, much larger appreciation for my family, for my home, for God, what he's done in my life, how he's blessed me. And it's been interesting because all the students we will be hanging out with Don and Dale and Jody and they asked me something about my family. And I never have to answer questions about my family when I'm home, because they are right there. No one. Everyone that I know knows my family because they've met them. So then I have to think: "Hm... how is my mom? How does... how did she raise me." Or: "What would she think about this" or... just... I have to really think about how my family really is and the more I think about how much they've done for me and how much my friends have been there it really makes me appreciate them so much more and I can't wait to go back home and show them how much I care about them and how much they mean to me. You know and I'm also receiving letters from people who I love and knowing how much they love me. That's really helped. And truly I think that's made me grow so much, that's made me appreciate life so much more than I used to.

T: I feel like I've grown a lot closer to my parents and my church being here because a lot of times at home I didn't feel like I was really connected to my church or that people at my church really didn't know who I was really but since we've been here and I've been writing them letters and we got... some of the little children's classes... they sent us pictures and things that they've drawn for us. And I was like: "Wow all these kids know my name and they've seen my picture, they know where I am, what I'm doing?" I never felt so loved by my church. And people from church are sending us e-mails saying: "How is it going? We are praying for you" There's such a connection there even that we are so far away.

N: You are getting e-mails from people from church?

T: Yea.

N: What?

T: And it's like... it's neat because even though we are so far we are all part of the same ministry. We are all working together. It's kind of the same thing with my family. I feel like I made a sacrifice by giving up home, but they made a sacrifice, too by letting me go. And we are just dealing with that together. I've been sending them my journal by e-mail and I wouldn't let them read my journal while I was at home. But now it's almost since I'm physically far away and they can't just see how am I doing by my emotions that day... letting them read all my emotions in my journal... it's putting all things into words so we've grown a

lot closer that way. That's kind of neat because I've gotten to be really honest. I probably would've been more honest with my mom at home but I haven't really talked to my dad about things like that. So I got a beautiful letter from my dad 2 weeks ago. It just like... more than he's ever said to me. That was really special. It was cool.

19. What was the most memorable thing that happened to you until now?

N: Tina's got to answer this one because I can't. There are so many awkward things that happened to me since I've been here.

T: She didn't say awkward. She said memorable.

N: Memorable to me are awkward. Here... first week here we went to Bled. The lake was frozen and we walked across to the island. That was really neat. I'll never forget that.

T: Praying with Erika...

N: Oh that's good one.

T: ...accepting Christ... because it was like... this is really happening, wow. It was cool.

N: That was amazing.

T: Then I think. Well, I went to have a coffee with a girl named Darja one night and we were just talking and we ended talking for about three hours and we just... it was like we were sisters from across the world or something because we had so much in common. It was obvious that we are going to be friends for a long time. It was neat. Just to encourage each other. And I felt like: "Wow. Maybe I'm not here to do initiative evangelism, just walk and share gospel with them as much as just be able to encourage believers." It's not the way I expected God to use me, but it's more natural so he's glorifying himself in that. I think.

How about those awkward things?

N: Where to start?

T: Spending 11 hours with a weird spiritual group and they're all speaking Slovene and talking about existentialism and...

N: Here's some awkward yea ... with that group. So many awkward things happened there. Oh, my gosh. Ok... we are all sitting in this room, right... and there's like 20 Slovenes sitting like in a square room, and there are pictures around in the room so it is pretty much in a circle I guess.

T: Hippies.

N: Yea hippies... Oh, my gosh. Yea. So anyhow... they are passing out beer and first of all I'm under age in America so it was my first experience with alcohol with people in the same room. I was pretty sheltered...well not my first experience, but first where there is actually opportunity for me to drink without...

T: being arrested (laughing)

N: Anyhow... so than this girl comes in she stands in the middle of the room and she is like: "I'm supposed to ask you if I should cut my hair" I'm like: "I don't know. Do you want to cut it?" She's like: "Well I'm supposed to ask your opinion, because your opinion is better than mine." Something like that and than I'm : "Mmm... wow." So really she wouldn't go to let up. And everyone is looking at her and looking at me and so I stood up I walked in the middle of the room and I turn her around put her into the light and I'm like: "Yea you got a few dead ends. I think you should cut it here, here and here." So she goes into backroom, whatever she comes back out and her hair is cut just like I'd said and she's like: "I'm supposed to ask you if looks good or if I should change anything" I'm like: "Mmm..." so I stood up I looked at it and I think I told her something needed to be changed. Yea... anyhow... I went through this with 4 people. It was ridiculous. I'm like: "ok." It was really bizarre. I'll never forget that and some really awkward things that night. And we got together with that group again, because... It wasn't... We didn't know that that's what is going to be. Because this girl... she sat... I met her outside of the photo shop and she was holding these really pretty pictures and I'm like: "Wow that's so pretty. Did you take that picture?" She's like: "No, my friend did." I went into this shop I brought my pictures she was still standing there when I came back out. She's like: "Do you want me to e-mail this to you?" I'm like: "Yea, I'd love to." So there I'm thinking... you know initiating I could really talk about God to her, that's why I'm here. So she asks me why I was here and I told her and she's like "Well..." I don't know... I asked her "Hey, do you want to get together on a coffee sometimes and I can explain to you more about what this is that I believe?" She's like: "Yea, I don't know. I'm really busy, but let me have your e-mail and phone number and I might call you sometime." I'm: "Ok." She calls me a week later and she's like: "My friends and I would like to have dinner with you. Would you like to come over for a dinner?" I'm like: "Sure." That's sounds like a dinner, you know. What turned into like us being at this place in the middle of nowhere with like 20 other Slovenes. This guy who was leader would speak about bizarre stuff like who is who, nobody is nobody, you really aren't yourself, just stupid stuff. It was dumb.

T: It was bizarre.

20. Are you thinking about going to another mission?

T: I'm coming back for 8 months.

N: I'll be coming back in October for a week or 2 weeks for the Študentska arena, then I don't know what after that.

Why?

T: I would rather just stay but I have to go home and repack and raise funds. I feel like my happiness here is just a part of confirmation that God wants me here. Because it feel like he confirmed this so many different ways and I'm not going to be happy if I'm not doing what God wants me to do.

N: Let's see. Because I'm going to be in college I won't be able to come back for another semester like I did this time so it pretty much is the only opportunity I could come back for many years unless I come back this summer, but then all the students here are out in the summer, but I want to come back. I want to help out the ministry so much. I want to be involved here.

21. How would you describe your belief in the past and today?

T: Mine is getting stronger. I think at home we are doing the same thing all the time. You are not forced to trust God in a lot of big things. It's easy just... kind of take it for granted. But when you have to trust God for so many things all the time belief gets a lot stronger.

N: Yea. Whenever I got here... I don't know. I think I consider myself a baby Christian. I accepted Christ when I was 7, but then I didn't take it seriously. Then my seventeenth year, 10 years after I accepted Christ, in June I really decided to take it seriously. I wanted to grow. Then I really didn't know how, but I was doing lots of things, you know different Bible studies and stuff on my own and then I came here. I really, really doubted what I believed. I'm like: "You know what? This is just what my parents raised me believe in and I pretty much grew up in a bubble you know. What am I doing here? Why am I talking to people about God? Do I even believe it?" Then the more I thought about it, the more I read the Bible, the more I just engaged in conversations about God with Don and Dale and have studies his way the more I fell in love with God and made me realized that I just need to trust God and that's all he asks. I have become so much stronger in my faith and so much more eager to tell people because I realized the importance of it and I realized the blessings and realized the eternal consequences of knowing or not knowing and I think in the past I didn't have love for God and now I do. I love it and I wouldn't want it any other way. When I witness I just can't help myself say: "You know I love God I want you experience this, too." And they're always like: "What weird ..." You know... because they don't realize it. They haven a choice.

22. How close to god do you feel?

T: Like we are the only two people the world.

N: Like priest... I'm just kidding.

T: Like... he's my best friend, closer than it has been... ever could be... even though there is always going to be stuff that I won't understand about him and things that he does and I don't

understand why he does it. But it's more fun to trust him now. Because I know that he'll never disappoint me; that whenever I trust I get surprised.

N: I don't really know how to gage that closeness. I feel a lot closer than I was before. I think of my relationship with God more as relationship better than him being a God to bow down to. I think of him more as an amazing, amazing God that I want to be with and he wants to be with me as well. It's better that way. I don't want to do bad things. I want to please him you know because he's like a best friend. Like to me he's like an imaginary best friend.

23. How would you asses the Slovene reaction to your work?

T: I think it's hard to say. No matter where you go people are going to be different so and I was never really involved with anything like this at home so... I don't really know how to...

Perhaps what was the worst and best reaction?

T: We really probably had the worst reaction with our roommate.

You have a roommate?

T: Mhm. Yea we have one student roommate.

N: I don't know. I think I had worst.

T: You do?

N: Yea. I remember when I first got here I don't remember who, or how the person looked like... I remember talking about God and he was really mean about. I don't remember who it was.

N: ok. I remember. I was on the airplane on my way here and it was this woman and I was talking to her about God and she was so mean to me and so rude like down right rude. She asked me a question and than I was talking to her and she pulled a book out and started reading. Because she didn't want to hear me answer. She was finished with me. Than she asked... She was so rude... She was like: "Well I think that the religion is just so that people can find some type of security and something. I think that the best thing we can do for society engage into different cultures and just try to develop the culture best we can. I mean if religion gives you security of your death if that makes you live better that's good for you" And she was just so rude and that hurt so bad.

Did it hurt you the meaning of her words or the way she said it?

N: I find rude the way she expressed herself. It wasn't her answer it was more the way she treated me. She didn't treat me with respect. She didn't treat me with kindness. She was just mean. If someone... I love having conversations that disagree... well I don't enjoy it but I like conversations that are nice, civilized. You can have nice, civilized conversation and disagree on something. That's fine. But just go and turn nasty on you because they disagree... that's

not right. When they are starting to talk to a person they know what they believe and that hurts.

How about your roommate?

T: Oh you are a missionaries. But don't talk to me about that, because I'm an atheist."

N: It takes more faith to be an atheist.

T: Then I think Nicky showed her a book that was interesting to her and she was: "Here, maybe you want to read this." And she was so mad: "I thought we are not going to talk about this! I'm not going to..." She got so angry.

N: She treats us like... She treats us nice once in a while.

T: Mhm.

N: She's been nice this week.

T: Yea.

Is she a Slovene?

T: Yea.

How about the best reaction?

N: Erika and Darja and Nina.

T: Yea.

N: The best are obviously the people who's finding.

T: People who are already interested. Yea.

1. Sex: F

2. Year of birth: Nicky: 1987; Tina: 1979

3. Town of residence: Edmond (both)

5. At the moment I'm:

f) Employed

g) Partly employed - Tina

h) Unemployed

i) High school student - Nicky

Priloga I: Intervju CJKSPD – Lisa in Calista, 19., 25. 4. in 3.5. 2006

4. Which church are you visiting at the moment?

C: The Church of Jesus Christ of Latter-day Saints.

L: The same for me.

6. Data about mission:

C: December 28th 2005 to July 28th 2007 in Slovenia, Ljubljana

L: I started my mission in December 15th 2004 and I'll end up my mission in June 2006. I've been in Slovenia my whole mission, I've been in Maribor for 8 months and in Ljubljana I'll be 8 months.

7. Organization:

Application – to what organization, union

C: I decided that I want to go on a mission so I talked to my bishop and he interviewed me. He gave me the, we call them mission papers. I took them home and I filled them out. They ask like the normal: your name, where are you from, your parents names, what skills do you have, if you know a language, what language do you know, would you like to learn a foreign language, your health, have you got all your medical stuff, dental stuff taken care of, than I filled all that out and I gave it to my Bishop and I had another interview with him. Than a couple weeks later I had an interview with my Stake President. He is another ecclesiastical leader. Then they sent the application, the mission papers, to Salt Lake City and got approved by the President of the Church. Couple months later I got my mission call in the mail and it said: You are here by called to serve in the Slovenia, Croatia mission.

Did you know where it is?

C: No. I opened the package and my grandmother said: "Where is that ?!" "Mmm... Probably somewhere in Europe. I'm not sure." But we looked it up on a map and I knew where it was then.

L: Well the application is the same for everybody. But my story is probably different. I didn't know... I hadn't really decided I was going on a mission. I was kind of in the middle of some things, in the middle of school, summer. Than one day I just... the thought came to my mind so that I knew I'm going on a mission. The next week I was going home so I got the papers

from my Bishop as he said and then two weeks later I got them all in. It was kind of crazy. I was going home to get papers signed and the papers were in the mail on the way to me, at school. My mom would have sent them. So I had to go to chase the mailman, anyway. But then two weeks later I got my papers in. I sent them and then two weeks later I got my call. And I didn't know where it was either. But mine said Croatia, Zagreb mission. Our mission changed names and now it's going to change again as well because we added... Well first it was the old Yugoslavia mission but until now Serbia wasn't part of our mission. But now we just barely added it. So it's Bosnia, Serbia, Croatia and Slovenia. So at that time it was just Croatia, Zagreb which included all that but that was the center. So I did the same thing application process

Length – possibilities

C: When you put in the application... I can't remember there are some times that you can choose. It goes to Salt Lake and the president of the church or a member of the Buorum of the twelve... they sit in a room and they have a conference and they decide where... it's determined on what the Spirit directs, what God directs them to say. In that sense we got our mission calls from God. I don't know if this is true or not ... I was told that they sit in a room and they have a computer there and your name comes up and there is a picture because you send a picture with your application. Your picture comes up and your information and they look at your name and your face for a while and then...

L: There is only one person.

C: Yea. The ecclesiastical leader at the time... he waits for a moment and an answer will come to him. Then he decides where you will go. Then he sends it to President Hinckley, the President of the Church and he approves it and signs it. Than they send the mission call.

L: We don't choose but in that process they know where missionaries need to be sent. They know who needs sisters, they know who needs elders, they know how many; so then the Spirit directs them on where to send those people. So we really decide if we want to learn the language or not, we don't really have a choice, but even if you mark you don't want to learn a language you might still learn a language. So there's not really... Heavenly father knows what we are capable of and he knows where we need to be.

How about length?

C: For the sisters it is 18 months and for the elders it is two years.

Can you stay longer if you want to?

L: No. And the senior couples, because we also have senior couples and they can go for 18 or 24 months. They can kind of choose. It used to be that we could extend a month or two but now we have to go when we are told.

Finances

C: This is an interesting thing. All missionaries pay their own way to go on a mission. We earn our own money and most of the time our parents help us. Just as a personal example this is what happened with me and it's similar to everybody else's... Every since I was little my dad set aside a savings account for me. Every year he put money in it. By the time I turned 21 I had a bank account with \$ 7.000 dollars and that is my mission money. Now the church has set up a mission... there is a missionary program so that every missionary pays the same amount no matter where you go. Because compare South America to Central Europe. Expenses are a lot different. In South America it doesn't cost as much to pay for things as it would in Central Europe. Each missionary pays the same amount so that a missionary that goes to Central Europe doesn't have to pay thousands of dollars more than the missionary that goes to South America. So it is a monthly fee that I take from my savings account or my dad does. The Church has a flood of money that you just take out however much you need and it goes to those missionaries.

So you don't pay everything at the beginning?

C: No. We pay monthly.

Do they check if you have enough until the end of the mission?

C: If you spend more... my bishop kind of explained that to me... If you spend more on a mission than you actually had you just pay the Church back for what the expenses that you weren't able to meet. Sister Lisa can explain that...

L: Well... Our parents or somebody at home on a little slip pays every month. They pay that amount and that all goes into a fund. Then they distribute the funds from that account. It's not necessarily that you are going to run out of money because you are paying every month. You just make sure that you pay it. But if there comes the time that you didn't have enough money then the ward that you are from, they can also help, so the people back at home, then the church, it's the church that is helping you. So they cover the rest of the money that you don't have. And even people that don't have the money they can go on mission. They have to try to get as much money as they can and then the family is asked for help. Every time somebody needs money the family, the extended family and the immediate family is asked for help. If they can't come up with the money then the ward, then the stake gives money. And there are also people that donate to the missionary fund so there is enough money.

Can you tell me how much do you pay monthly?

L: \$ 400 USD monthly. But that doesn't include everything that we want. That just includes things for our needs, for missionary needs. Anything we want to buy separate of the mission we buy ourselves. So we pay for everything to get ready for a mission by ourselves, we pay for our clothes, our luggage, all that stuff.

How about plane ticket?

L: Plane ticket is included in that. \$ 400 includes our rent, food and missionary needs but other than that we pay separate.

Preparation – time, language, culture, books...

C: Well I have to admit I really didn't prepare as much as I should have. As far as a language... I looked up a few words on the internet. But I didn't really know what I was looking for so I couldn't really start studying. Off course I went to the church bookstore Desert book and got a Slovene book of Mormon. I started to read it but I didn't know what it said. I didn't know how to say the words. So I was like: "I don't know where to start. I don't know how to pronounce these words." So I was just waiting until I go to a missionary training center. I don't know. What else? I had to buy clothes obviously. Missionary tires, we wear skirts, dresses and nice clothes because we represent the Lord. So I had to go buy the whole new wardrobe. I went and bought... the missionary library the books that you can take on a mission. I started reading Preach my gospel. It's like our missionary book of everything. I started reading the chapters in that to see what missionary work was all about. I knew kind of like what you did, you know tracting, contacting people but not like the everyday things like the things that we teach and staff. So I started studying up on that but as far as the language staff I really didn't get to study that. I don't know. Learning about the people... just looking stuff up in the internet. I tried to go to the library.

How would you describe time in Provo?

C: For missionaries we go to the missionary training center and it depends on the language and if you're learning the language, if you are going outside the States and you are usually there: for English speaking it's only about 3 weeks, for the standard for foreign language it's like 9 weeks.

L: Yea. Two months.

C: And than there are harder languages like Japanese and Chinese where you have to learn those weird things, where they stay for 12 weeks at MTC. While we are there we learn how to teach. We learn how to teach in English for the first couple weeks. Then we start learning the language right of the bat. We learn the alphabet, we learn these simple grammar rules and

verbs and how they contigate and all these things. The first week we are there we go to training center where we go and practice teaching. We can speak in English that first week. But then after that we are expected to speak in Slovene or in our language. So the next 8 weeks we have to prepare for lessons that we would teach and speak in the language and you just spend all day studying all day teaching and preparing and you spend 8 hours in the classroom and sometimes more... depending on the day. But you sleep you eat and you study and that's about it. Then you go on a mission.

What was the schedule?

We woke up at 6:30 and depending on our schedules we go to class to have a morning study, go to breakfast, go to the gym for exercise and go to class again, go to lunch, go to class again, sometimes we had meetings, large group meetings where we get together and we have instructors teach us as a big class. Then we go for dinner, then we go back to class again until 9 and then we plan and then we go to our dorms and lights out at 10:30. And that's in a nut shell MTC life everyday.

Was it a shock for you?

C: At first. Yea. Because I have already finished collage and I didn't study as hard as I should have. I studied more in the MTC then probably have studied in my whole life. But after the first week you kind of get into the routine and you just do it. And you feel afort (??) and you practice, you study, you memorize, your brain is sometimes just drain. But it's a good routine because you get stuck to it and then hopefully by the time you leave MTC you still have that life style and when you get out into the mission it changes a little bit but you still have those set times and those set rules and you have the diligence in you to study because we are always learning.

L: Well I looked on the internet for different stuff about the language but I couldn't really find anything. I went to the bookstore and I asked about slovar or anything, well dictionary in Slovene. I talked to a kid there. I think he was on a mission to Russia and he said. He said it would probably be better for me to really not start because if I taught myself wrong I would need to relearn and it would be harder to relearn in MTC. So he instructed me just to maybe wait. I did that. When you get your call they send you a list of things you need. I don't know if she mentioned that. They send you a list of this that you can have and can't have or things that you might need. Then I also talked to a girl that went to Croatia. You get your skirts and stuff ready... and then you went to preparation. I also had a book of Mormon before I came but I just looked at it. I think that's about all.

What is on the list of things that you can't bring?

L: You can't bring headphones. You can bring a radio and music but you can bring headphones. You can only bring church music.

C: No pot pilots... you can bring eye pots...just have music on it. You can't have an internet access, on you know those little... no cell phone

L: What else? There are other things that we can have... We should only bring books that... they give you a list of books and you just read those books.

C: I don't know. There was a whole list of things and I can't remember. You just live as a missionary and you ended up not really realizing what you are missing.

L: I don't remember. I'll think about that.

How about time in Provo?

L: It was the same. We had a little bit different because by the time they got there they had... we have a new program called Preach my gospel. By the time they got in there they had it more in full effect. When we got there we were new with it. But we did the same thing. You go there... you get there your first day... you go through the whole bunch of thing. Oh you have to get shoots before your mission. You have to get all that stuff done before... so all doctor stuff... so that was in preparation... getting all your shoots and doctor stuff done, dentist, everything that has to be done for 2 years or year and a half. So then in Provo... we just go there. We get up in the mornings. We did it a little different. We usually had work-out in the mornings and then we'd go study and then lunch and study. You have meetings though the days. You have service once a week. We go to the temple once a week. You have a P day - pre talk preparation day. You have a day off... kind of... that's when you wash your clothes.

Was it a shock for you?

L: Was it a shock? It wasn't really a shock. I think it's hard because you're in Utah still and you know that the world is right outside but you're just in this safe, wonderful environment. You're just in this amazing spiritual environment. I don't think it was really a shock for me. I loved the MTC. It was hard though because you are studying so much. You're with the same people, everyday for 12 hours. It's a long time. You're with the same people, your teachers come in... it's good... it's just hard. You don't really hear anything from the outside world. Even here... we don't know really what's going on. I don't think it was a shock. I think you just have to learn to adapt. That's good. I think it was a good and spiritual time.

What do they teach you, just the language or also about the culture?

L: They teach you... it always gets of the subject. We always get into talking about the people or the way they do things or just different cultural things, dooring. When we were in the middle of the lesson we always got off.

C: Mhm.

L: We ended up talking about Slovenia and what's it like, especially when you get your flight plans. We get our flight plans about a week before we leave and about that time things start to get a little crazy. You start to think more about: "What's going to be like when we get to Slovenia?" So that week is really kind of unfocused week. But you still try to focus. Then one of our teachers brought Christians in?. So we did that. He does it for the most groups that come through. He does a history of Yugoslavia and Slovenia for us. So we do talk a lot about the culture and the people.

C: Our teachers usually... all the time they tell us stories about their missions and what happened while they were on their mission.

L: Yea.

C: And things like that... and just experiences with the people, the people they meet and the people they asked us to look up when we get there. But it's good, the MTC is a great place because we not only learn the language and the gospel but we also learn about the culture. I don't know. It's interesting... even though we are members of the Church and we've grown up in the Church we still learn a ton about the gospel in the MTC and even now we are still learning more. But the MTC is a great place because, like sister Lisa said, you did feel, it was a special spirit there because you know that you are doing God's work and that you are in his hands as a missionary and he has called you to do this work and so he's going to watch over you.

Do you think they prepared you enough?

L: I think I was prepared. I don't think it was that big of a cultural shock for me. I don't know. I think they prepared us pretty well. I think for the elders it's hard because they feed us... this is something different... this isn't culture, but they feed us 3 times a day and it's just there in front of us. And then you have to cook for yourselves and to do all that for yourselves. Sometimes it's hard.

C: But it's us sisters that are used to that... to make food for ourselves and for the elders.

L: You just can't find substitutes that they like to eat.

C: Well they are 19; the elders are fresh off from high school.

L: Well not all of them.

C: Yea not all of them but most of them. Most of them have just barely, or are still at home, or just barely left home. And that's us sisters... we are older and we've already started collage or moved away from home at least. For me it wasn't really that big of a cultural shock because I did move around a lot and I did have experience with change a lot. My first week here was

just: “Wow. I’m in Europe. This is cool.” To learn about the city and how old it is. In America things are only about 200 years old; if that old. But here in Europe, gosh it can be like 2.000 or 3.000 years old and you are just like: “Wow. I don’t even know how old that is, but that’s old.”

Ways to do the mission – help, sharing the gospel, teaching; is there a chance to make a choice, who decides if not

C: As a mission we are split up into districts. As a small group of missionaries sometimes on Saturdays we meet in center and as a group we have a street board up in center with topics. One week we did families and we just set out a booth with a bunch of pamphlets and copies of the book of Mormon and other things that we could give out to people and we had a bunch of pictures out on the board. People if they are interested in and they can come up and ask about it. Also while we are just out there we went out and talked to people... doing it that way. Other things that we can do are activities at the church or special programs. Sister Lisa can explain the special program they had in December.

L: We just had activities. In December we had Joseph Smith, our first prophet of this dispensation. He had a birthday, his 200th birthday. So we had a presentation about him and they acted out his history a little bit. There was also a fireside about Jesus Christ once and we have English class and different activities at the church. But also the most important missionary work is through the members of the church. We know that every member is a missionary in our church. That doesn’t mean that they wear these tags. They don’t go around like we do. But we know how important the message is that as member when we live the gospel we share with others and we invite others around us to learn more about it. So through members is the best way to do missionary work.

7A. Have you been raised in religious spirit?

C: In a religious home, yes. Both of my parents are members of the church. My dad is 4th or 5th generation member of the church. But my mom is a convert. She joined when she was 15 along with all of her family. But yes I was raised in the Church.

L: Yea I was raised in the Church. My parents are both members, so are my grandparents.

8. How did you find out about possibility for a mission trip?

C: Growing up in the Church we are always around it. We always hear stories about it, but one of my first examples or first, I don’t know how you want to call it, inklings ticklings that you want to go on a mission was from my dad. My dad served a mission in Venezuela. Just him telling me about some of his stories kind of sparked some interest in me going on a mission. And about six or seven years ago my cousin went on a mission to South Carilina in

America and she wrote to me regularly. When she had time she would write me a short letter and just reading her letters as she was out there doing missionary work... “Oh I want to be like her. I want to go on a mission.” Ever since then I had this desire, that goal. So I went to school, I finished my degree. After I turned 21 I was like: “Ok...It’s time... That time of my life has come. I want to go.” So I put in mission papers and here I am.

L: It’s true. You always grow up with the spirit of the mission. Because as... boys... they are commanded or they are asked to go on a mission, but as girls or as sisters we can decide if we want to go on a mission. I don’t know... if you always grow up with people leaving and coming back and they say how great it was and they tell about their experiences and also my grandma went on a mission when she was single, when my grandpa died. She went on a mission to North Carolina. She really had a good time. I don’t know. You just grew up around with lots of “maybe, some day you would go”.

8A. Why have you decided for a mission?

C: Why? I don’t know. I’ve always had a desire to go and last summer it was kind of hard for me. Things didn’t go well for me. I had a hard time. My family was breaking up and I didn’t know what to do. I’ve finished school and I couldn’t really find a decent job. I had a few possibilities. I could go and live with my grandma for a time, I could go and join the military, I could go on a mission, I could just move away and start my own life. So one day I was reading in the scriptures and a verse really just jumped out at me. Basically in a sense it said: “You know the truth, you know the gospel, so open your mouth and go and do it, and declare it.” So I was like: “Ok.” There is my answer. Then I got the mission papers and it all went through. I talked to my bishop and everything was alright. I went to live with my grandma. I got my mission call and everything was alright. This was what I was supposed to do.

L: I think it’s because you have a testimony of it and you know that it’s true. The last thing in the process of conversion, the last step is knowing something is right and something is true. Then because you have that knowledge because you know that it’s important you want to share it with other people. You want them to have that feeling of happiness that you have. I don’t know. You just have a great feeling, it makes you happy and you know that other people are going to benefit from the message. I wasn’t really thinking about the mission at the time that it came but then it was right and I knew that because of the Holy Ghost, because of feelings I had. There was no way I could not go on a mission.

9. Your expectation:

about mission, personal religious belief

C: I don't know. My expectation... when I was filling out the papers and putting all the information in I had thoughts... just trying to remember things that my dad told me about his mission and how he... It was really hard for him because he didn't baptize anybody on his mission. Sometimes as missionaries... numbers are not the thing. We are not out to baptize people. We are on the mission to invite others to come closer to Christ, to share what we know to be true and yes baptism is the first step but... my expectations for a mission were yea... I would like to be present at one of my investigators baptisms but I also knew when I prayed to heavenly father yea it would be nice if this could happen but if not... I'll try my hardest on my mission to do that, to just be a good missionary, to obey the rules, to be a good example and to share what I know and... I don't know.

L: I don't know as we said growing up in a church you always hear about missions and you always hear about these great and wonderful adventures and experiences that people had. And when you watch it on the movies at the church, things that they produce it's always looks like an amazing experience and it is an amazing experience but right before I was going after I got my call, that's what we call when we get our papers back, everybody that I talked to... my cousin had been on a mission in Australia... I forgot about that, but a lot of my cousins had been and my friends and everybody that I talked to just told me how hard it was and how... it was really hard and then I was like: "I don't know... whatever... it will be good" I didn't know what to say because I didn't really know what I expected. I just expected to go and learn the gospel and every returned missionary that you see their scriptures are just marked beautifully so they just seem so smart so I expected to go just to be really amazing. I don't know. Then I got on my mission and it was hard but it was amazing. We had amazing experiences every day, spiritual experiences. I just expected it to be amazing.

about country, culture, people

C: That day when I got my call my grandma and I looked up Slovenia in the Encyclopedia and at first we couldn't find Slovenia. I was like: "Where is this country?!" We looked on a map and something caught my eye next to Italy and it was Yugoslavia and I remembered my dad telling me about Bosnia and I was like: "You know what... Slovenia, Bosnia... yea Slovenia. I think it's right there." So we looked up Yugoslavia. I read about that. It was later that I went on the internet and went on this CIA world fact book web site and I typed in Slovenia and this big long list of facts from Slovenia came up. I learned that Slovenia is a little bit smaller than New Jersey and has just about 2 million people. I found that out and was like: "You know...Slovenia sounds like a really cool place." I read about all the facts and the landscape how Slovenia has really nice mountains, I looked at some of the really pretty

pictures of Bled and rivers and a coast line, a little bit that you have. I really struck my interest. I thought it was a really pretty country. About people...I thought they were Italian. I was like: "maybe I'll eat some Italian food." I read about the language. I got myself a book of Mormon in Slovene and tried to read it and make any sense. I knew that it would be hard. This is my first time outside of the US, going to different country, totally different culture, totally different language, totally different people. As an American we kind of grow up with the knowledge of communism. But I was a history major when I went to school and that's what I graduated, a history degree and I studied up on that time period, 1950ies and through the 1989 when the Berlin wall fell down. I tried to understand other people's backgrounds. My dad is in US military so we moved a lot. I moved a lot in the US from state to state. I have grown really accustomed to moving and to meeting new people all the time and to adjusting. I'm used to learning about other people and their culture even in US from one side of the continent to another is just totally different. I was like: "It will be interesting to learn about the culture and the people and to eat their food however strange it may be" But I was excited. And I still am. I'm still learning every day.

L: When I got my call I also looked it up on internet and everywhere. Since I thought I was going to Croatia at first... because even if it said Slovenia I wasn't really sure. So I looked up Croatia and Slovenia. So I saw a lot of pretty picture of the sea in Croatia and I was: "This is beautiful!" So I showed all these picture to my friends and my cousins and: "Look where am I going!" Because there were these pictures of the sea. But I didn't really know what was here. It's hard when you don't even know how it could be like. You don't even know if people have cars, how do they live, you know... You don't hear anything about how people live. Then I talked to a return missionary but she went to Croatia as well so she told me a little bit about it... how you can get most of the things that you get in America and how it was good. Then my stake president... he had been in Bosnia, he had fought down there and he had been down there and he told me a lot about the people and a lot about how good the gospel is for these people and how good is going to be. So he told me a little bit about the people down there. I don't think that anybody was really scared that came over with this. Because communism was out and...

10. First impressions:

C: I was on the plane flying over from Austria and to Ljubljana. I sat by myself and I looked out and it was only like 40 minutes long flight and I just looked out the window the whole time. I was looking at the mountains. They are amazing. We have mountains in America, the Rocky Mountains, but they are nowhere near as big as the Alps. I was excited to... I love

nature. I love the outdoors. I like to do stuff outside. So I was excited to see the outdoors and to meet the people. One thing that I noticed as I was on the plane during from that flight was: “They already speak in Slovene. I have no idea what are they saying. What did they teach me at the MTC? I don’t know what they are saying!” Because when you leave MTC you know there’s... you don’t know hardly anything but you’re still kind of confident: “I know how to get around at least. I know how to say my name and start teaching the gospel at least” But that first day that I was in Ljubljana I was just like: “What are they saying? I have no idea! Waa! I have no idea” But we landed and we got on the shuttle bus or whatever to take us to the airport terminal and we met... I was mingling with some of the Croatian missionaries. We met a Slovene on the shuttle. She spoke really good English. We started to talk to her and she was really nice. I was like: “I like Slovenes. They are really nice.” We talked and got to the airport terminal and we said good-bye and I remember we exchanged numbers. I gave her Joseph Smith’s pamphlet, she gave me her business number, we gave each other a hug and: “Ok. See you later.” Then we just loaded up the car and went to the mission home. I remember looking at... everything was so beautiful. There was still some snow on the ground, because I came in February 28th but it was so pretty. It was really cold, too. It was really cold that day.

L: Hm. It was sunshine.

C: It was cold that morning when we landed but it was very beautiful. I was shocked. I don’t know. That first week was really interesting... just struggling to talk to people and to get out the message why we are here. It was hard but it was also great. You are struggling to speak in the language and struggling to... because I was a member and growing up in the church we already know this stuff and we use vocabulary that not everybody understands and only members of the church use those words, use that vocabulary. The hardest thing I think for us is to try to get our point across in simple enough terms for other people to understand; to teach them with the spirit; allowing time for God’s help; to speak though us. It’s not so much hard as... I don’t know. It is hard but it’s not disappointingly hard. You’re... I don’t know how to say it. I don’t know how to explain it, but it’s a good hard. It challenges you and gives you an opportunity to grow. That’s what missionary work is all about. Missionary work is hard and sometimes you do get down and disappointed but you always have to remember why you are here and whose work you are about.

You came alone?

C: I was just on the plane by myself. Not by myself but I set by myself. There were five in my group; three elders and two sisters.

L: Hmm. When I got here it was good. We just swung into mission work. You just get here you just go right into it. Coming out I knew it is going to be hard so I just went about it and just did it. I don't know. It was good. The first impressions were... it was good. I loved doing it. I loved getting up. I loved studying. I loved learning. I loved getting out and meeting people so my first impressions of the mission were good. I never doubted about my personal religious belief. My whole mission... I have never... a lot of missionaries seem to have that time when they question it because of thing that they'll teach or something or question that will get asked but I've never doubted it. At times it's been hard but you just always think of why you are here. You are always thinking of the people that you are trying to help. And the first impressions about the country? It was beautiful. We came here in the winter but that day there was little bit of snow on the ground and then it snowed a little bit after when I was here but then turned spring and then the summer... it's so green and beautiful. I love it. The country is beautiful. I'm still finding out about the culture. Everyday... no I'm just teasing. The culture is good. I don't really notice a lot of differences... I mean there's off course differences and I notice them more now but I kind of have forgotten what happened in America... remember if we did it in America. It was interesting when Sister Calista became my companion because she was right from America and my other companions were all here and they knew how it was normal like this so it was different. It was good because then I realized: "Ok. We don't do this in America." Because she had say stuff and I was like: "Ok, we don't". People are nice. It's always good. I love learning about the history of the country. When I was first here I didn't really understand. But now... it was good because it helped me; people would tell me stories about he history so I learned about the history and I also learned the language. The language is very related to the people. So as you learn the culture and you learn about the people you learn about the language as well. And you learn why they say the things they do or not. I love talking to people. I love interacting and just meeting new people all the time. It's amazing.

11. Now... what are your impression about:

C: Well I've only been here for 2 months so it's still like the first impression. I'm still learning things every day. I'm sure sister Lisa will say that too... you just learn things every day anyway no matter how long you've been here. When I first got here, I already explained, it was beautiful. Just like sister Lisa said; it was amazing. The people are nice. There are some people that are hard at first: "Get out!" But once they talk to you for about 5 minutes, I noticed a lot of people they open up immediately and they talk to you and it's just really nice to get to know the people. I don't know. When I first heard about that I was going to Slovenia

people at home were saying: “Oh it’s going to be a hard mission. It’s eastern Europe, central Europe... it’s going to be hard. You are going to one of the hardest places because a lot of them are already Catholic. They might not accept the gospel.” You know what? The more and more I learn there’s more people out there that are still searching for the truth. Missionary work is important because we need to find those people because the spirit is still working on these people to have them to keep looking for truth.

L: She asked me the other day if we have some brand of the car in America and I was like: “I don’t know. I just seen it so much here I just notice here.” But I would say my impressions now... how much the mission does change you. How good it is for you; or you and for other people. The people you see with the culture and the people... how much, learning about the history like I said, you realize how the people, how much they do need the gospel. And how much they need the love of their savior in their life. So I think you grow a deeper love for the people here. And you start to really want them to have what you have and how you feel. That’s the impression now. You just want them to have everything that you have because you love them so much.

12. How would you describe the work of a missionary?

C: Well you are working 24/7. Even in my sleep. Now my dreams are in Slovene now. So I’m progressing, right? But you are busy all the time. It’s great because as long as you are busy you always have a guidance of the spirit. And you always have heavenly father there to help you. If there is a chance that we are not doing work or we are idle per se. We don’t stick to the task why we are here and we start thinking about the home and we start thinking about other things that we shouldn’t. As missionaries we need to be engrossed in the gospel 24/7. Engrossed in teaching and just doing missionary work. That’s how I’d describe it.

L: Well we teach people, we help people; we invite others to find out more about what we have. And the work of the missionaries like she said is 24 hours. It’s always going. We have a certain schedule that we follow but we are always missionaries 24/7.

12.A Where there any rules that you have to follow?

C: Yes, there are some rules that we have to follow. We have to be up in the morning at 6:30. We have to go to bed... Lights have to be out at 10:30 just so that we get enough sleep. Because missionary work is hard. You are out doing missionary work all day and you need sleep. And we always walk around in companionships make sure that we don’t get into troubles... make sure that we always have somebody there for me. I’m so glad that I have a companion because I don’t know where I am going. I’m already used to missionary work now so I don’t really notice to rules anymore.

L: We kind of have a lot of rules but you just learn that that's the way you have to do, you have to live ... so let's do it. So... rules are easy.

13. What are your duties as a missionary – reports, number of visits, notes?

C: Since I'm still learning I take notes... I have to write down words I don't know... to help me learn. We need to keep track of what we thought people. So that you know what to teach them next.

L: We have a reporting system that we report through a system and they go to the president and it's just about what we do during our day. There are certain things that we need to do more than others; go on visits, visiting members, visiting people. We record those and give those to our president and so he sees what we are doing but numbers don't always show everything that we do because we do service, we study, we do lots of things that aren't necessarily in those numbers but all of it brings about our purpose, it all helps to find people, to help them come into Christ.

14. How would you describe your daily and weekly schedule?

C: It's the same thing every day, every week. No... there... our visits change and the people change and we change personally because of the things that we've seen. But the daily and weekly schedule is pretty much already laid out for you. You know what you're going to do. But every day our visits change. Every day we have to plan. Every night we have a planning session. We go over what we did today and then we plan for the next day activities just so that we know where are we going and that we are not going to get lost... what buses are we going to take and what we are going to teach those people. Same thing with weekly schedule. On the weekly basis we plan for the week: people that we need to go visit and what not.

L: Sometimes I think that can be hard thing about the missionary work that your schedule is a lot the same. You can get into a routine of things. I think it's important thing to remember about missionary work that something new happens every day and every day we see miracles and blessings and so many things happen in our day that it's amazing. By the end of the night we think over our day and we don't even remember at the first because so many things have happened. So we have the same schedule but we have so many things happening.

C: I'll put it into a nut shell. We get up at 6:30. Then we prepare for the day. We exercise for 30 minutes. We take turns in taking shower. One of use takes shower and one of us eats breakfast... so we switch. And we get ready for the day. Then we study from 8 until 11. We study personally and then we study together: study the language, the gospel that we are going to teach...

So you still study the language although you are leaving soon?

L: Yea. I didn't learn Slovene in a year. For sure advance in your study but it's always good to review. You still have to review a lot of grammar, a lot of words. In Slovene there is so many words. The verbs can change just by adding ... It's like in English. You're not going to know all the words. So yea... still studying.

C: Than on 11 o'clock we leave our apartment and we go out to do missionary work, whether is going visit people or going trackting which is going from door to door and contacting people on the street or doing service... I don't know... just individual things that we plan out through the day... go visit members.

How do you do trackting? How do you know which street have you already or other member visited?

C: First of all... before we go trackting we always pray about what place we are going to go so that we have the guidance of the spirit and that's the most important thing. Sister Lisa has been here in a while so she knows which buildings have been trackted in. With me I kind of gotten in field for which buildings I have been trackted in as well because she has told me. But we always pray at the beginning, before we leave our apartments. We always pray as we go out of the door. And ask... "Ok we need your guidance Heavenly Father, where are we going to go?" And we just step out the door and go. And most of the time we do find places that have been prepared... like a person who... you don't know the circumstances... but they have been prepared to receive the gospel and that's a miracle every day. A miracle every day we find someone who has been prepared for the gospel. We find them by the guidance of the spirit and we teach them.

L: All the missionaries in Ljubljana... we all have a section of the city. We have where we live and some other places through the city. That's our area and we only stay within our area to trackt to go from door to door, but we stay in our area.

15. What is the best and what the hardest part of being a missionary?

C: I got to wear this badge. Which berries the name of Jesus Christ and I'm his personal witness. I have the opportunity to share the gospel, his gospel with every person that I meet. I have also the opportunity that I also have to put effort to stop that person and say: "Hey. We have a message about Jesus Christ. Would you like to hear it?" or to even just go up to a person and say: "Hey, can I help you?" That's the great thing about missionary work. After I've thought them about Jesus Christ, about the love that we have and that he has for us... and helping that person, getting closer and helping that person... you just feel much better. You do what you are told to but also you want it. When your will is in line with Lord's will and

you do it you have so much satisfaction. It's like going to work and you accomplish the task and you see the results. I see the results every day. Missionary work isn't work per se. It's more of a blessing because it's amazing that it's not work to me... because I've hate to come here and I wanted to be here and the blessings that I see coming from it are enormous. I have a greater testimony of the gospel even through just teaching people about it. I love these people. I love Slovenes. They are so amazing. That's the best part of missionary work I think.

L: It's also amazing to be a representative of Jesus Christ and to be helping people feel his love through you. That's what I've always wanted to do... maybe before I came my goal was just feel the love of their savior through me. I just had an amazing part just meeting people and sharing love with them and showing them that they can have joy and happiness in their life and that's the best part of it... is learning about new people and then helping them to know the gospel to have happiness. That's the best.

How about the hardest?

C: The hardest part of missionary work... hm... opening my mouth. When you first get here it's really scary to go up to a person, a random person on the street and say in a really, really bad Slovene: "Dober dan. Kako ste?" You know... But every day it gets easier because you practise every single day. You still feel scared to death because you don't know what that persons reaction is going to be. You're hoping that is going to be good but you always have that fear: "Oh no... what if they don't accept it..." or what if they say: "Get lost!"

L: "Beži!"

C: I think that's one of the things but as a missionary you want to conquer those fears. And I've become much better at it now. I sit on the bus and I say: "Hi!" It comes naturally now. Sister Lisa and I were talking the other day about how missionary's love awkward moments because we live it so much we live in awkward moments all the time and those awkward moments strengthen us because we do have weaknesses and those weaknesses keep us humble and remind us why we are here. Without humility what would we be? I would be still at home doing what I want do but this is really what I want. Because this is the greater want. This is more important to me than money. Sharing the gospel is the most important thing.

L: I think the language. I also think it's hard when you see people choose not accept it because you know how bigger a difference it can make in their life's. That's hard thing... just watching people change and than slowly not giving up but just not letting it happen in themselves not changing enough to accept it. That's hard.

16. Other activities during your mission (sport, courses...)?

C: We have free time.

L: We don't have free time.

C: Yea. What is free time? On Mondays is our preparation day. That's like the day that we do everything else. We do laundry we go shopping for the week to get food. We have the day time for ourselves but we also are expected to still look for opportunities to share the gospel no matter where we are or what we are doing. Sometimes the best times to share the gospel is in the check out line when we are paying for our food. Well there are some other things... we go out with the other missionaries and do activities.

Per example?

C: Let's see... we went to Škofja Loka once and to the castle, a little bit sightseeing. We are not allowed to sightsee too much as missionaries because we are not here to be tourist we are here to preach the gospel. We also go out. We have some fun and we also have fun just sharing the gospel to people. We take our investigators on trips or we go out to eat with investigators and those are the best times because you can build your relationships with them. Those are the best times to go stronger into relationships with them because they, we are more open in an open atmosphere and we talk and get to know them better and I love those people now so much because of the things that we talked about in those special moments.

What were you doing last 3 Mondays?

L: Well last Monday we had visits.

C: Everything was closed last Monday.

L: Yea other Mondays we just went shopping. Other activities... we went to some concert to the investigators but those things we have to do with our investigators. For Christmas we went to ballet because one of our members was in a ballet so we went to that...but not really. We can have a cultural night every 4 months so that we can do something with the culture.

17. What does it mean for you being a missionary?

L: Showing the love that I have for my savior to other people. Helping them be happy, having Christ, being patience and loving and helpful to other people, to just go out your day and do anything that Christ would do if he was here. To be the best example to others that you can be and to bring the spirit into the homes of people that you teach because that's the most important thing you do as a missionaries. To me a missionary is to be happy and a good representative of the savior... for me

C: Jaz tudi. Being a missionary is a greatest thing and through the rest of my life I want to strive to always be a missionary not to wear the name tag and go proselytising all the time but to always be an example to always be a good person and to whenever the opportunity comes up always to share the gospel. I've always had non member friends and as I was younger I

didn't share the gospel when I was prompted to by the Spirit. Now I feel sorry about it because now I'm on the mission and I see that there are blessings that come from it... from the people worrying about the gospel and the changes that have come in their life. That's what missionary work is all about. It's not going proselytising. Missionary work is seeing the results of your work and seen the blessings and feeling the spirit all the time and knowing that you have helped out that person. That's just makes you feel really good.

18. Do you think that missionary life has changed/will change you? If yes, in what way?

L: Yes. Off course it has changed me. It probably made me a better person in every aspect of my life. It changes you for the rest of your life as sister Calista said: We want to be missionaries to the rest of our lives. We just don't stop once we are done with our mission. We keep going. We keep sharing the gospel because we know how important it is for other people to have this message, to have this happiness. It has changed my desires, to be a better person, to help others; it has changed all my desires. It has helped to become a better member of the church. Not just necessarily just a better missionary through my mission but a better member of the church in general. So when I go back I can serve the way that I need to. I can do things in my home ward better. I can raise a family better. I can just be better in life.

How about personal qualities?

L: I don't know... things like patience. Those things have definitely changed. My patience, my love for people, my attitude toward other people. I would need to think about it.

C: Oh dear. I don't know. It has changed my outlook on life. I grew up in US and I've never been out of US and getting to know other people in another culture is really eye opening and really humbling because I see how much stuff I really do have. My characteristics have changed I guess. I have better patience. I have more hope. My faith has grown a lot more because of what I've learned. I have more knowledge about the gospel about the world about the people in general. I get along with people better because I understand where they are coming from. I don't completely understand but at least I know that I haven't lived their life and they haven't lived my life. I haven't walked in their shoes so I can have more patience with them and ... I'm not the only person going through what I'm. There are other people there going through other situation weather they are similar or different but each person has its own struggles. The mission has opened my eyes to see that we can always strive to be better and we can always strive to be happier and to find true happiness not just that which is found for just the moment but to be happy for the rest of your lives and that's through knowledge.

19. What was the most memorable thing that happened to you until now?

L: I don't know.

C: I have no idea...mmm... I think the most memorable thing for me right now... it just popped into my head was Škofja Loka. We did get to see... I got to see another part of the country beside Ljubljana. Get to see more of the culture more of the people. Even though it was a preparation day, a day off for the missionaries we still did missionary work and I still talked to people and made fun of ourselves as we were playing Frisbee on the side of the hill next to the castle but we also had a really, really good investigator with us. I learned to say raziskovalci, raziskovalka. It was really good to have that opportunity to spend the day with her and to show that we really do appreciate her and we really do love her because we really do. And to get to know her a lot better through laughing being good balls and having fun. It was a beautiful day. I took wonderful pictures. It's a beautiful country. We talked to wonderful people there in Škofja Loka. Even as we were climbing up the castle we said hi to people. That's what life is all about; you go about being happy and sharing people what you know to be true.

L: For me... I had some really good spiritual experiences, but I don't know. They wouldn't make sense. They are just something I can't really explain. As they happened to me. They are amazing testimonies to me that the gospel is true and I think those are the most memorable experiences. Those times when truly the spirit testifies to you that the work you are doing is true and that heavenly fathers loves you that he knows who you are. Through these experiences I have learned how much love our heavenly father has for us. I could have named a couple but they are just amazing. I can't even describe the feelings I had... just the power of the gospel to change somebody's life.

You mean the speech of the people that are describing how they became members?

Yea that and... well one time...not necessarily that it's their speech but the feelings that you have about them and the way... love for them and those are the most memorable times. Those times you can feel that deep love for somebody. Even though that there are some people you only met a couple times you just have those amazing experiences with them.

20. Are you thinking about going to another mission?

C: Mission is a great opportunity. I'm not sure exactly what the rules are on that but I'd like to go. I have the desire to go on another mission. In the church we can go later on after we are married and after all of our kids are out of the house and we are older... if we have the funds and means to go we can go as an older couple we can serve a mission together as a husband and wife. Those... from what I hear from older couples, from my grandparents, from older couples in my hometown they love this opportunity because they are older and they are

together and they can share those experiences together. I look forward to that time when I can go again. But right now... I'm engrossed in my own mission. I've only been here for 2 months and I have a lot time left. I'm not going to count. I have a lot time left.

L: Yes I'd love to go on another mission with my husband.

Why?

L: Because it's amazing thing. You are doing the Lord's work. That's all you are about, all you think about, all you care about, I just want to do that. But I also know that there are other things at home that are important right now so for sure you are preparing on your next step in life. You are doing other things but someday when there is another opportunity you are going to take it.

Where would you go and for how long if you had a chance to pick it up?

L: That's the good thing because you know you don't have to worry about it because you know that the Lord will pick the perfect place for you. Again: Slovenia... now that I'm here but at first, before I came here: "Aaa... I'll never going to learn this language... I don't know. I don't know if it's right for me." But than you just learn to trust in the Lord and you know that he picks the perfect place for you and the perfect experiences. So I wouldn't even have a dream where I wanted to go.

C: When I was little I always wanted to go to Africa. There are opportunities to go on a service mission to help with humanitarian efforts, to teach English as a second language.

L: We should go.

C: We should. Let's go. Ok... we are going to go.

L: Where are we going to go?

C: We are going to go to Russia.

L: Yea.

C: To teach English as a second language.

L: Awesome. Ok

C: Just for an example my cousin went to Russia.

This is a program in the church?

L: Yea, but there are other programs.

C: There are other programs you can go through the school. Some of the church schools like BYU have an opportunity...

L: ...BYU has opportunity...

C: ...my grammar... has opportunity. There are other options to serve. My cousin went to Russia and she thought English as a second language. That would be a great opportunity... to

do that after I go back to school because you can do that for a semester at school. But again you have to pay your own way and it's volunteer work. And that's the great thing about it. You know that you are doing it because you want to not because you are getting a reward from it. But you are getting a reward in a sense because of the experience that you gain and the blessings that come from seeing the outcomes of the people you meet, lifetime friendships.

21. How would you describe your belief in the past and today?

L: I think mine has become stronger. I know now how much saviour does loves me. That he did suffer for me and that he truly is there, he still lives and is there for me. I think I've always said that but now I truly know and I truly know that only through him we can be happy, only when we have him in our lives. I think my belief has only become stronger. I would say I have a deeper belief, but not just a belief. I know. I know all of these things are true. I know because the belief is different than knowledge of something. I know now and I feel it every day of my life.

C: Kind of the same thing for me. Even though I just began my mission and my life. Growing up in the church you have that basis. You go to church and you do the things that are expected from you to do. Growing up you have that belief. Then you go out into the world and that belief is challenged. You experience challenges and trials and some things or whatever you want to call them. But belief is challenged and that belief turns into knowledge. That faith becomes stronger. That faith becomes concrete evidence. That's what it's done for me. I started out at young age doing things that were expected from me. I did those things and I saw the blessings. When I didn't do those things I saw the consequences, the bad one's. I knew: "Ok". You just learn that if you do what's right you get a good reward if you don't you get a bad reward, a punishment, the consequence. You learn to except that and you learn to live that because that's life. Because this is God's plan for us and we see that he gives us what we need. I know that God lives, that he is my heavenly father and that his son Jesus Christ came to world, showed us the way to live. He was the one and true example. We have the opportunity to follow his example. I know that he did dye for us and that he did those things, that he did atone for our sins, so that we could become better people, so that we could return and live heavenly father together forever. Because of this knowledge and because of the things that I know I don't know how other people can live without it. It's one of those things that once you know about, once you know the knowledge you can't wait to share with somebody else.

22. How close to god do you feel?

C: He's my father. And by that I mean that he is my father, he is my heavenly father and He does hear my prayers. When I pray I pray to him as if he is my father. I adjust him as father. As I pray I receive comfort and I know that what am I doing is right. In those times of distress those times of trial He gives us answers through the spirit and through our conscience and through our feeling. We know that something is wrong and right and we know the consequences that will come from that. So we choose the consequence and then we do the action that leads to that consequence. I know that the living heavenly father will show us the way and that he does.

L: Very close. I know that he is my father, he loves me. He knows everything about me. He knows me better than I know myself. He knows things that I need that are only going to make me a better person. Sometimes I don't always understand everything that he wants of me. I can understand and that's through prayer. I know that we can receive personal revelation that we can know that God is our father and that He loves us. I only know this because of prayer. I know that when we take the time to communicate with him when we show him how much we love him that we only become closer to him. I know he loves me.

23. How would you assess the Slovene reaction to your work?

C: There are those that...

L: "Ali me poznate?"

C: ...that fully reject it, reject the message that we have. They are like: "Who are you? Why are you here? Why are you sharing this with me?" But we know.

Is that the most common reaction?

C: No. I wouldn't say is the most common that fully reject, no. I'll give the other extreme and then the most common. The other extreme is... we met a wonderful young man the other day and he was just excited. We shared our short little message with him at the door and he got so excited, he's like: "What? I've been waiting for this all my life!" And those are the best people. Because then you know it's true. You are like: "Look at this. This is awesome." Because you know that the gospel is true if someone reacts that way. You know it's true and if someone reacts in the other way, too. You know it's true because there are some people that are afraid of it or they don't understand it or they don't want it in their lives. Then you have those people who aren't quite sure about it. Who are in the middle who aren't quite sure about it but they are open and ready to open to receive it and who allow you to come to their door or allow you to sit on the bench with them in the park and surely share a short message with them. The most common reaction we get is: "Yea sure you can come over and share a short message. I don't mind." Or "Yea sure you can have my telephone number and call me

whenever you want.” not whenever you want, but you can call us for an appointment. Those are the best ones I think because it gives you the challenge to be the best that you can be, to be the best representative that you can be and to challenge you to be better and to give those people light in their life.

L: I would say a lot of Slovenes when they hear about what we do as a missionaries that we pay our own way that we are here, that we do this every day... they respect us. I would say a lot of Slovenes respect us. About learning for them about the message I would say... because we know that people here in this country are prepared to hear this message... that they are prepared by the Lord to hear this message and those who aren't prepared they receive us. And maybe at the first they don't know it's true but than as they continue to learn about it they do feel that joy come into their lives and that's the amazing thing about missionary work as I've said you've seen joy come into their lives. So I would say most Slovenes... for the most part they are nice, not necessarily that they will accept the message but they are very nice and they claim to be open that doesn't necessarily mean they are but... They might gonna learn about it a little bit but that doesn't mean they are going to change but we know that when they truly have the witness of the spirit that they will change.

How about the worst reaction?

L: Slamming the door in your face, the worst reaction I had was with some man... but...

Was he screaming?

L: We had the cops call on one... those are some things... they don't know who we are so some people sometimes call the cops, but that doesn't happen very often.

And they come?

L: Yea.

Fast?

L: No. Not really fast. A lot of people say that but than they don't really call. Sometimes the cops will come. It happened to me but the others had had it, to. It's because they don't understand, they don't know who we are.

So if you ring on 100 doors, how many doors would open, slam...?

C: It depends on the day...

L: and the weather. Slovenes are very weather dependent people. That's in the culture... but it's OK I'm sure we are in the America as well. I would say... on a good day... you know you have to work around the best time to go to a blok. You can't just go to a blok to 100 doors when you know that everybody is going to be at work or outside. You have to know what

blok to go to. You have to pray about it, think about it, ask for help because heavenly father knows better than we do who is ready and where they are at that certain time.

Well if we say that these 100 people are at home how would they react?

C: Is there even 100 apartments in one blok? Example... I got it.

L: I would say... 70 % would open if they are at home. 45 % would listen at least a little bit.

C: About 25 you would get into a really good...

L: really good message. The 45 % would listen to who we are. 25 % would listen a little bit more than that. Than maybe 5 to 10 % would give you their phone number to come and teach them more or get like a stop back. Those 30 % others would slam the door.

C: or they are like... would not even open or they yell at the door: "Kdo je?! Nimam časa!"

L: "Kaj želite?! Kdo ste?!"

1. Spol: Z

2. Year of birth: L: 1983, C: 1984

3. Town of residence: _L: __Wellsville__ C: _Heber City__

5. At the moment I'm:

j) OTHER: __on mission, unemployed_____