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Stephanas: A New Testament Example of Frontier Member Care

by Jeffrey S. Ellis

> Now brothers and sisters, you know that members of the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints; I urge you to put yourselves at the service of such people, and of everyone who works and toils with them. I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence; for they refreshed my spirit as well as yours—so give recognition to such persons. (NRSV 1 Cor. 16:15-18)

It was probably the spring of AD. 55 when the apostle Paul, in the midst of what was to be his final missionary journey, penned 1 Corinthians (Gundry, 1981, p. 364). He wrote from Ephesus, a city in which he had spent over two years spreading the Gospel and ministering to the local church. In fact, Paul spent more time in Ephesus than in any of the more than 25 cities in which he planted churches. It was to that city that the household of Stephanas traveled some 300 miles to refresh the spirit of Paul. There, near the eastern coast of the Aegean Sea, a contingent of people came from Corinth to minister to Paul, and in so doing established a precedent of service to the saints.

Call it member care, pastoral care, coaching, mental health and missions, personnel management, or simply missionary development, but regardless of its name, the apostle Paul found himself on the receiving end of an innovative ministry, initiated by believers young in their faith but mature in their vision. In acting out their commitment to the Lord, they found themselves compelled to support Paul—a man on the frontiers of mission work—making him a more effective vessel for spreading the good news of Jesus Christ. A closer look at 1 Cor. 16:15-18 will help us to understand this first century example of member care on the frontiers and its implications for today's mission community.

Exegesis of the Text

They devoted themselves. Unfortunately we know little of the household of Stephanas, except that they were baptized by Paul (1 Cor. 1:16), were among the first fruits of Achaia, and that they had devoted themselves to the service of the saints (16:15-18). This last clause literally reads, "they have appointed themselves for service for the saints." It is significant that they were not appointed by Paul, nor by the church, but in a spirit of service and humility they appointed themselves. (Barrett 1968:296) Barrett goes so far as to suggest that they were appointed directly by God. He argues that it was God who made them aware of the opportunity for service and equipped them with the various gifts they needed. What can be stated for certain, is that Stephanas and his household discerned that Paul had a need which they then took upon themselves to meet.

The service of the saints. Hess (1978: 546) explains that the Greek word translated "service" in 1 Cor. 16:15, (*diakoneo*), when used in the New Testament, primarily refers to the personal help of others. In Acts 6:1, *diakoneo* is used to describe the daily distribution of food to the poor. The word is also reminiscent of service that takes place at the dinner table, where one will serve the others at the table. The closest modern example of this type of attitude would be that of the personal valet or servant; one whose task is to take a lowly position attending to the less glamorous tasks which are nonetheless significant. Although Fee (1987:829) believes that the word is broad enough to cover a number of services, one thing seems clear to him, "Here are people who in self-dedication took it upon themselves to minister to others."

They Refreshed My Spirit. Paul visited Corinth twice during his various journeys. In his initial visit, lasting one and a half years, he experienced tremendous success, with the Gospel penetrating deeply into the heart of Corinthian society. Preaching at the house of Titus Justus, making tents with Priscilla and Aquila, witnessing in the synagogue, and converting the synagogue ruler, Crispus, were just some of the opportunities that the Lord provided. By any measure, Paul's ministry in Corinth was vastly fruitful.

Any casual reading of the Corinthian Epistles, however, makes the reader quickly aware that the congregation faced numerous trials, most of which came from within the church. Paul received word of infighting, backsliding, false teaching, and dissension among the Corinthian believers. Most scholars recognize these difficulties as the occasion for Paul's writing. Distress and worry for Paul were constant companions upon remembering the church planted in Achaia. Writing in 2 Cor. 12:20, 21 Paul states:

> I fear that when I come, I may find you not as I wish, and that you may find me not as you wish; I fear that there may perhaps be quarreling, jealousy, anger, selfishness, slander, gossip, conceit, and disorder. I fear that when I come again my God may humble me before you, and that I may

> have to mourn over many who previously sinned and have not repented of the impurity, sexual immorality, and licentiousness that they have practiced. (NRSV)

Note also 2 Cor. 11:28, "I am under daily pressure because of my anxiety for all the churches." Despite impressive accomplishments in Corinth, resulting in a viable witness for Christ, Paul's heart ached as he thought about their sinful condition.

It is in this context that Paul states that Stephanas and his household "refreshed" his spirit. The Greek word, *anapauo*, translated by the NRSV as "refreshed" is translated by J. B. Philips (1972) as "relieved my anxiety". Philip's translation seems to be closer to the intent of the original Greek and also reflects more closely what we know about the church at Corinth. According to Hensel and Brown (1978:256), "*anapauo* means to calm someone who has become disturbed." The verb is the same one used when the Lord gives rest to those who are "weary and carrying heavy burdens." (Mat. 11:28)

They Made Up for Your Absence. Helpful in understanding Paul's situation in Ephesus is a passage from the book of Acts which introduces us to the Ephesian elders. These are people with deep feelings for Paul and for whom Paul had a mutually strong attachment. Consider the account of their last visit together:

> When [Paul] had finished speaking, he knelt down with them all and prayed. There was much weeping among them all, they embraced Paul and kissed him, grieving especially because of what he had said, that they would not see him again. (Acts 20:36-38).

It is clear that many of the Ephesian's loved Paul very much. Yet despite the abundance of their love, it seems that Paul was left lacking something which could only be provided for by others. It is clear therefore, that it was not a lack of people who were devoted to the apostle or cared about him that caused him such grief. On the contrary, we know that he was loved deeply and passionately and that this was insufficient in easing his pain.

Additionally, two of Paul's closest friends from Corinth, Priscilla and Aquila, accompanied him on his journey to Ephesus and resided with him there. So it is interesting that as Paul writes of his longing for the Corinthians, it is not due to an absence of people from there–he already had Corinthian believers living under his roof. For some reason, Paul was experiencing a void that could only be filled by others, and specifically by the household of Stephanas.

When one has been absent from a place that holds significance, one's spirit can long for a type of filling not available through other means. Dietrich Bonhoeffer, on Christmas Eve of 1943 noted from prison that nothing can make up for the absence of those from whom we are separated:

> ...and it would be wrong to find a substitute; we must simply hold out and see it through. That sounds very hard at first, but at the same time it is a great consolation, for the gap, as long as it remains unfilled, preserves the bonds between us. It is nonsense to say that God fills the gap; He does not fill it, but on the contrary, He keeps it empty and so helps us to keep alive our former communion with each other, even at the cost of pain. (1972, p. 176)

The phrase "they made up for your absence" speaks to Bonhoeffer's idea on the reality and pain of separation and loss of others. Stephanas was doing this very thing–making up for the absence of loved ones. Coming 300 miles from Corinth, which back then must not have been an easy trip, these people provided something nobody else did: They relieved pain that inevitably came from Paul's separation from the first fruits of his labor in Corinth.

It is likely that the household of Stephanas carried with them word as to the condition of the Corinthian church as well as personal greetings from those whom Paul cared for. In providing this information, Paul could have his spirit calmed, while he received firsthand accounts of the state of the church in Corinth. He no longer had to rely on old information or his own fears to know the church's condition.

Additionally, Paul would have found refreshment from Stephanas' household because they were part of a small handful whom he personally baptized. One should not draw conclusions as to the apostle's emotional stability solely on the basis of one word. However, the context, along with supporting texts, points to the visit of Stephanas being not just appreciated by Paul, but also timely for his own emotional and personal well-being.

Give Recognition to Such Persons. Apparently it was not clear to the church at Corinth that the work of Stephanas' household warranted support. Paul's need to make this statement on their behalf further illustrates the difficulties faced with this church. The Corinthian community required admonishing so that Stephanas and his household could freely minister in the capacity to which they were called. They were to recognize and support Stephanas and others who were engaged in such a ministry of service.

Applications to Missions Today

Receiving Ministry from Others. In allowing himself to be ministered to by those whom had originally been recipients of his ministry, Paul blessed Stephanas and his household. He also defended the legitimacy of this work from voices of resistance in Corinth. Paul, the mentor and spiritual parent of these Christians, took an accepting and open stance, receiving from them, and allowing them to further define their place in God's kingdom. Paul's vulnerability to and affirmation of this service functions as an example to us all.

Important lessons can be learned from Paul's response to the visit from the household of Stephanas.

First, Paul demonstrated that a significant part of discipleship is encouraging new Christians to find their niche in the service of the Lord. Young believers must be challenged to obediently respond to God's calling for their lives, even if obedience means the Lord would have them minister to the ministers.

Second, interdependency needs to be strong in the life of the Body of Christ. 1 Cor. 12:12 teaches the importance of "body life" when it states, "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ."

Third, one must know oneself well enough to recognize when one is in need and requires encouragement. Christ modeled the appropriateness of being needy when he asked Peter and James to join Him while he was in anguish in Gethsemane. (Mat. 26:39)

Finally, when God chooses to bestow his grace through another person, one must never reject that gift. This final item can be most difficult for those of us who have spent our lives making sacrifices to minister to others with the Gospel. The Lord regularly puts people in our path, not only to be ministered to by us, but also for us to receive ministry in return. God blesses us not only because we obey Him or help Him in some way, but primarily because He loves us.

Paul's statement, "they made up for your absence" also highlights the important role that special visitors can play in the lives of frontier missionaries. Be they retired missionaries, members from the sending church, teachers, or just friends, opportunities exist for short term visits from persons whose hearts are to encourage, listen, serve, and share news from home. Short-term visits by the right person at the right time, go a long way toward bridging the chasm created when one leaves the home community and ventures into the challenges of the frontiers. Prayer, phone calls, letters and faxes only go so far in filling the need. Nothing replaces caring human contact.

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Member Care Relevance and Advocacy. Regrettably, that which we now call member care, finds itself often faced with a dilemma similar to the household of Stephanas. Individuals seeking to serve missionaries find themselves needing a modern day Paul to come to their defense and justify their ministry. Mission boards are generally doing more than ever in the arena of providing resources to their workers. Others however, still require convincing that help is required. Unfortunately the problem of naiveté can extend well beyond the board rooms of mission agencies and permeate deep into some sending churches. It is regrettable that lengthy defense for member care services may be required before the purse strings of the sending churches and mission organizations are loosed for the sake of member care for their workers.

It seems that much of the shortsightedness described above is attributable to the idealization when believers think of missionaries. The fact is that although service to the saints was something Paul supported enough to warrant its defense, one-sided history lessons show the frontier missions endeavor making tremendous strides these two-thousand years without much member care-related assistance. This does not mean however, that a need for these types of services did not and does not still exist. One need look no further than some of the patrons of frontier missions to see what a positive function persons like those of Stephanas' household could have served.

Take, for instance, the life of Dorothy Carey. Struggling with the impact of life abroad on her children, she suffered a mental breakdown in India and was described later in her life as "wholly deranged". Seldom do we hear her side of this missiological experience. Tucker and Andrews (1992:24-35) describe other stories from the history of Protestant missions, including those who have suffered mental disorders, emotional distress, and breakdowns. Theirs is a list of successful, anointed workers who have suffered great emotional pain for the sake of the missiological call. But their list is far from complete!

Reflect on your own mission experience. Remember the team member who single-handedly brought to an end several years worth of work. What

about the couple whose fighting was negating efforts to spread the Gospel. The husband, who in adapting to a culture where the men socialize over drinks, finds himself addicted to alcohol. The wife who decides that she can't take it anymore so she packs up the kids and flies home. Add to this list your own story. The mission community abounds with stories of well-intentioned, good people, who loved the Lord, but find themselves in such significant personal pain they can no longer serve. Add to this the pain and the shame that comes with being considered a missionary casualty.

Much can be done to keep crises on the field from becoming ongoing nightmares. When others, like Stephanas, are encouraged to come along side and bring refreshment, the flare-ups on the field become more manageable. Failure to provide or seek out this type of member care hurts more than the parties directly involved. The fallout reaches across oceans and continents and impacts people in the organization, nationals, families, and churches. Member care workers and others committed to the support of missionary personnel must be released to freely fulfill their varied callings, bringing refreshment and relief to those in need.

The Legacy of Stephanas.

It is significant that Paul left the door wide open for others who may also feel compelled to perform this work: "put yourselves at the service of such people, and of everyone who works and toils with them." Currently we are seeing a resurgence in the numbers of people who desire to help maintain missionaries. There are many young people in graduate school, for example, desiring to serve the Lord by preparing to care for frontline workers. Pastors are taking time away from the pulpit to bring refreshment to the saints. Career missionaries are refocusing their ministry efforts in order to pastor those in need. This call seems to be happening globally, to persons of all races, denominations, and ages. It is my firm conviction that the open-ended and inclusive nature of this passage is intended as affirmation for those who feel a vocational calling to serve the saints. With the further implementation and maturation of member care, we can expect to see frontier missionaries more resilient, making them able to spend more time reaching the unreached and less time healing the wounds of broken relationships, team fragmentation, and personal crises.

Member Care Teams.

Beyond Fortunatus and Achaicus, we will never know if there were other members of Stephanas' household. The text is silent as to the roles which the various members played as it is regarding their relationships to one another. What we can say for certain is that Stephanas and his associates ministered together as a team. Particularly relevant for today's frontier missions context is the importance and efficacy of ministering together. Lareau Lindquist, president of Barnabas International, once said:"I try to never go on an extended trip without Evie [his wife]. I have found over the years that I am more than twice as productive having the support and encouragement of my wife near by".

Member care resources are usually best delivered through teams rather than persons acting on their own. The Bible clearly teaches that collectively Christians represent Christ's Body (cf. 1 Cor. 14) and that as individuals we represent only a small portion of this Body. The wisdom and discernment needed to fully expedite member care resources is best accomplished as a group of individuals bring their own experiences and spiritual gifts to the specific task.

Concern for good stewardship could lead individuals and organizations to think that reaching the largest number of missionaries with the fewest member care workers is an expedient and prudent strategy. This however is not only not true but unwise. It is a far more expedient use of resources to group member care workers into teams. Experience shows that the care of the care-giver is vital to the care-giver's ability to minister to others. The best way to prevent damage to those who are ministering is to surround the "minister" with people who share the same mission. (cf. Ecc. 4:9-12).

Conclusion

What we now call member care is not new or original to twentieth century Christian missions nor to local congregations. Scripture is replete with illustrations of people actively caring for Christ's flock. At the end of 1 Corinthians, we come face to face with a specific example of what caring for frontier missionaries can look like: A team of Christians who have found their niche in the Great Commission by traveling to the field and serving the saints. The household of Stephanas did not wait for Paul to return to Corinth so they could serve him. Rather, they took the initiative to go and serve. During his final missionary journey, Paul became the benefactor of what we now call member care. It is heartening to read Paul's response, "I rejoiced at their arrival for they refreshed my spirit."

Such "spirit refreshing" ought not to become a lost art. It is as needed today on the frontiers, as much as it was nearly two thousand years ago. Considering the demands and complexities of modern mission to the frontiers, it is needed more so today!

Questions for Discussion

1. The author states that Paul was in need of and freely received ministry from others. Where else did this happen apart from his experience with the household of Stephanas?

2. What are some of the advantages and disadvantages of forming and

using member care teams?

3. What types of skills and gifts are needed on a member care team?

4. In what ways is your organization or agency fulfilling the legacy of the household of Stephanas as it cares for its mission members?

5. When was the last time your "spirit was refreshed" as the result of a timely visit from Christian friends?

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The Kazakhs: Searching for an Identity

Communism and ecological catastrophes, matched with Islam, have greatly altered the culture and life of the Kazakhs.

by Adopt-A-People Clearinghouse

Janderbek, a young Kazakh, seemed to fly across the grasslands, galloping his horse at top speed. Excitement raced through his veins as the music of his people, glorying in their rich heritage, blared from a cassette player tied to his saddle. Janderbek was a descendant of fabled horsemen from the Mongolian hordes of Genghis Khan who had conquered Central Asia in the 13th century and intermingled with the Turkish ancestors in what is now Kazakhstan. For a moment, the youth imagined himself as a handsome hero from the legends of his heritage. In his mind's eye, he carried weapons for hunting and warding off enemies bent on stealing his clan's precious livestock.

Abruptly Janderbek was forced to rein in his horse. A fence stood before him, a stark reminder that nomadic life had been replaced by highly mechanized collective farms where grains are raised instead of livestock. Janderbek, on a short summer vacation in the country, is like many of his tribesmen who live in high rise apartments and work in factories. Other Kazakhs have been trained in the skills of a modern industrialized world. Like his peers, Janderbek searches for meaning in his glorious past to compensate for the confusion of his present existence.

From Nomad to Communist

For over a thousand years his ancestors grazed their herds of sheep, cattle, horses, and camels on the vast Central Asia steppes stretching from the Caspian Sea to China. But two centuries of Russian domination changed all that. As Russia advanced to secure trade routes and farmland as well as to exploit the rich natural resources of the area, Kazakhs became a minority in their own land. With forced collectivization, half of the Kazakh population was literally starved into submission by the Communists.

Forced to abandon their nomadic lifestyle, Kazakhs moved toward industrialization. Such changes came at great costs to the people and the land. The rivers supplying the Aral Sea, once the fourth largest inland sea in the world, were diverted to grow cotton. This resulted in the destruction of the sea's fishing trade. Deadly chemicals spilled on the sea's bottom, and seriously effected local villages.

Other areas suffered from intense radiation contamination due to nuclear testing. The independent Kazakhstan, so declared in 1991, inherited these and a host of other woes from their Communist lords.

Economic Plague

Kazakh hospitality is renowned. Yet crippling economic conditions have forced them to abandon some of their most valued traditions of hospitality. A Kazakh proverb states, "The more guests you have, the richer you are!"

Once participating in super power status, Kazakhs now suffer humiliating poverty as they transition to a semi-free market economy. The Mafia has moved in with suffocating and deadly power to control all commerce. Many are forced to sell prized personal belongings in order to put food on their tables. Some lament, "It was better under Communism. At least we had bread, houses and some respect in the world. Now we have nothing."

A woman named Sholpan had severe stomach pain. She had to bribe a doctor in order to obtain an appointment with money borrowed from relatives. The doctor told her that she needed surgery and gave her a list of needed items for the operation. Daily she and her relatives scour the outdoor bazaars looking for the needed supplies, including anesthesia and sutures. If she can collect all of the supplies, she will return to the doctor with another bribe. This illustrates the

lack of the most basic needs such as clothing and medical attention.

Religious Vacuum

While historically Muslim, Communist domination not only eroded a sense of Kazakh religious identity, but it also eroded a sense of spirituality. In the cities, many profess to be atheists, claiming that they can only trust themselves, now that everything else has failed.

Yet, throughout Kazakhstan interest in spiritual matters is at a peak. In mosques built with Saudi money, local Islamic clerics preach that one must be Muslim to be Kazakh. In the villages, folk Islam, with its "faith-healers" captures the attention of the local people. Everywhere cults abound, pedaling their philosophies in an attempt to fill the Kazakhs' incredible spiritual vacuum.

Most Christian workers are concentrated in the capital city of Alma Ata. (See map.) Though the number of believers is small, there appears to be great interest in the Gospel. Currently, only portions of the Bible have been translated. Unfortunately, Christianity is seen by many Kazakhs as the foreign religion of the Russians. In a deep way, Kazakhs are searching for an identity.

Pray for the Kazakhs

**Pray* for the completion of the translation of the Kazakh Scriptures.

* *Pray* for the planting of Kazakh churches in every city of Kazakhstan.

* *Pray* for the Gospel to penetrate and spread into the rural areas where 50% of the Kazakhs live.

* *Pray* that centuries of spiritual bondage would be broken, and that the veil of deception would be removed from the eyes of the Kazakh people.

* *Pray* that God would raise up missionaries and church-planters with sensitivity and wisdom and skill, to go to Kazakhstan to preach the Gospel of the Kingdom.

* *Pray* for the proclamation of the Gospel to be accompanied with power, demonstrating God's superiority over demonic spirits.

* *Pray* that the Kazakh government will maintain its current posture of international openness and not succumb to Islamic fundamentalism.

* *Pray* that Russian believers will be able to reach out in love and power to the Kazakhs.

* *Pray* that the Kazakh people may find their identity in the Lord Jesus Christ. May the search for their identity be fulfilled in Him!

Kazakh Facts

Religion: A mix of Sunny and folk Islam in rural areas. Urban areas are turning to astrology and spiritism. Many atheists in the cities due to Communist atheistic influence.

Population: 8,138,000 Kazakhstan, 10-12 million globally

Language: Kazakh and Russian

Diet: Meat (horse, chicken, beef, mutton), cheeses, sheep milk, fermented mare's milk, (a national favorite). Rice and bread, grapes, melons, eggplant, tomatoes and other fruit and vegetables.

Health Care: 37 doctors per l0,000 people. Many problems related to pollution and radiation.

Literacy: 99%

Art Forms: Oral storytelling and poetry.

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Avoiding Pitfalls on Multi-Cultural Mission Teams

by Yong Joong Cho and David Greenlee

With the globalization of missions, the use of multi-cultural teams is becoming common. This is certainly true for those teams serving in frontier areas. Along with advantages, potential conflicts exist which may destroy the team's "sense of community" and correspondingly, its fruitful ministry. Based on our experience with such teams, we begin this article with a summary of multi-cultural team strengths. We then discuss selected areas of potential weakness of an imaginary but not unlikely team comprised of Koreans, Brazilians, and Americans.

Our focus is on understanding how teams can be impacted by different underlying values–the long-enduring judgments appraising the worth of an idea, object, person, place, or practice (Dodd 1991:85)–as well as on understanding the observed behavior of missionaries from Brazil, Korea, and the USA. We know that all Americans, Brazilians, or Koreans will not act precisely in the ways we suggest. Yet it is our hope that both the cultural tendencies we discuss and the process of discussion itself will stimulate useful dialogue involving these and other nationality mixes on frontier teams.

A Sense of Community

Key to the survival of multi-national teams in frontier missions is fostering what community psychologists over the last 20 years have called a "sense of community". This can be defined as "...the perception of similarity to others, an acknowledged interdependence with others, a willingness to maintain this interdependence by giving or doing for others what one expects from them, (and) the feeling that one is part of a larger dependable and stable structure" (Sarasson 1974:157).

McMillan and Chavis (1986, cited in Stoner, 1993) define four elements necessary for a high sense of community within a particular reference group.

1. *The element of membership:* The feeling of belonging or sharing a sense of personal relatedness.
2. *The element of influence:* The sense of having influence over a group and being influenced by that group.
3. *The element of fulfillment of needs:* The belief that one's needs can be and are being met through the collective resources of the group.
4. *The element of shared emotional connection:* The commitment and cohesion that grows out of the experience of shared history.

It can be quite a challenging and time-consuming process for Multi-cultural teams–or any teams–to develop this sense of community. But when team members commit themselves to grow together through this process, the benefits can be great.

Strengths of Multi-cultural Teams

Multi-cultural teams can model the diversity of the Body of Christ in microcosm better than mono-cultural teams. A mono-cultural team does not readily demonstrate the international nature of Christianity. For example, an African Minister of Education once told the crew of Operation Mobilization's ship "Logos," "you are like the United Nations except for one thing, you really are united!"

Multi-cultural teams can be a demonstration of God's transforming power in intercultural relations. People notice God's healing power for the nations when workers from powerful nations joyfully serve under a leader from a less powerful country. Unity among erstwhile enemies—such as prayer together among Argentine and British missionary co-workers during the 1982 South Atlantic conflict—are a credit to the Gospel and make a great impact on outsiders.

Multi-cultural teams have an in-built, heightened sensitivity as to what is biblical and what is cultural about themselves. The team helps its members see themselves and the host culture from outside their individual cultures. Norms of a given host culture, for instance what constitutes a lie, might be misunderstood by some team members and cause offense. Diverse cultural backgrounds provide perspective and help the team as a unit to respond appropriately.

The multi-cultural team, because of its diverse mix, may be less likely confused with political agents and so not perceived as being subversive by the host country. Americans are not the only ones who may face such suspicions.

Although each individual is unique within his/her national local culture, each national group tends to have certain typical characteristics which can enrich the team. Brazilian vibrancy, Korean discipline, and American organization can complement each other to make the combined unit much stronger than the individual parts.

Finally, the home churches benefit, enriched through the multi-national team experience of those they send. These churches which stay in close contact with their missionaries will have

a heightened understanding of the Body of Christ and the nature of God's mission.

Problems In Multi-cultural Teams

Although the mix of cultures brings great benefits, it is not without potential pitfalls. Proper orientation and an ongoing attitude of learning and servanthood are necessary to resolve these problems. Mackin (1992:156-57) states that one of the ongoing challenges is for the team to distinguish what is clearly condemned and clearly approved by Scripture, from those things which are either neutral or else subject to varying interpretations (such as drinking alcoholic beverages).

The following examples of potential problems that we describe stem principally from the neutral and gray areas. As Mackin reminds her readers, love, unity and wholesomeness must be emphasized as the team works through the various issues at hand.

Leadership-Related Problems

Starting with communication style, an American team leader may cause offense by using an open, direct style both in giving direction and in correcting problems. The leader who is most comfortable with an "open" style of communication may expect a similar style of openness and frankness from the team members in expressing their needs. To be in touch with all the team members, however, the American must develop a network of listeners to help him understand other team members. An example would be finding out the needs of a single Korean woman on a team through a Korean couple who is aware of her needs. In addition, failure to spend time developing relationships with team members could diminish the team's perception of the American leader's authority which the American presumes is based primarily on a job description.

A Korean leader may find egalitarian-minded Americans too direct in expressing disagreement with his/her views. The informal style of language and body posture of Americans and Brazilians may not convey to him the respect he desires. On the other hand, his/her directive style may well offend Americans and to some extent Brazilians.

Female leaders may be accepted by Americans and perhaps by Brazilians. Korean men, however, would find it hard to submit to a woman unless she has significant experience to set her above the men. American women who are open to assuming leadership positions may thus feel stifled by Koreans and, to a certain extent Brazilians, who may not want them to move above a middle level of managerial position.

Finally, leaders often become engaged in counseling with team members. The Korean educational system molds Koreans to assume that the expert does the talking and the learner the listening. Thus a Korean leader may be more inclined to tell his team members what to do rather than to listen to their needs. But the American or Brazilian leader who does not give clearly-defined guidelines in counseling may be perceived to be a weak leader by Korean team members.

Lifestyle Issues.

Some of the most emotionally-charged pitfalls of multi-cultural teams lie in the area of lifestyle. These issues move beyond one's job to questions of one's personal and deeply-held values and feelings.

The team language will likely be English. Brazilians and Koreans will be hampered by this. In particular the Koreans will find it difficult to express deep feelings, the language gap being complicated by a generally reserved nature as compared to their American and Brazilian colleagues. Personal frustrations and superficial relationships may result. A danger exists of forming exclusive national cliques centered on language differences.

As for family life, Americans, in contrast with Brazilians and Koreans, tend to delineate sharply between family and ministry, between personal time and ministry or work time. Conflict may arise when the American is considered to be too protective of his/her time or, on the other hand, when the American accuses his colleagues of not caring properly for their families.

The values and feelings of wives on the team, raised in different cultures and thus with differing values and expectations, must be taken into account. The same is true for the values and feelings of the children being raised together in a multi-cultural setting. Korean parents may find it difficult when their children who may be studying at an American-controlled school, begin to expect their parents to treat them in an American way, not a Korean way.

Americans can be offended by child rearing practices, in what they perceive to be spoiled, undisciplined Korean children, considering the children's parents to be failing in their role. This applies even to very young children such as three and four-year-olds whom Korean parents do not yet discipline. But elementary-age and older Korean children may chafe at the strictures on their time as compared to their freer American and Brazilian playmates. And Koreans or Brazilians may not understand how an American mother can let a baby cry, for example when the baby wakes at night. Team members, therefore, must respect the culturally-conditioned child-raising styles of each set of parents but parents must also be sensitive to the impact their children's behavior has on the team. Although American and Brazilian families might benefit by moving toward Korean disciplines, such as in study and music lessons, Korean parents should be prepared for the inevitable influences toward less structured use of children's time.

Education of children is a major concern for missionary parents. Families from the USA and Great Britain tend to have more options linked to their homelands than missionaries from other lands. Koreans and Brazilians will likely not find schooling compatible with the system in their home countries. Attendance at an American or British school will contribute to a loss of national identity on the part of the children. This contributes to a tendency of Korean families to not return to Korea for furlough since their children do not fit in to the educational structure.

Traditional Korean values perceive the act of lying to be considered a matter of intentional harm more than as a failure to give a literal account of the facts. It is not seen as a black and white issue but a continuum. If a Korean man is unavailable to speak to someone on the telephone, he may in good conscience tell his child to say that he is not at home. An American would consider this to be lying, even if it is a "white lie." Such underlying values related to indirect speech and not desiring to hurt the feelings of others versus a value of direct honesty may cause division on the team. Brazilian style provides a more middle way that may help both Koreans and Americans feel comfortable.

The dimensions of "time orientation" versus "event orientation" (Lingenfelter and Mayers, 1986) can be especially troublesome. Americans may become frustrated when Brazilians are not "on time" for team meetings and appointments. Americans need to learn from Brazilians and Koreans about the importance of focusing on the people who are present, not those who are absent. Brazilians and Koreans may benefit from the Americans' concern for those who are absent.

Koreans tend to be more group-oriented than Americans and Brazilians. Americans and Brazilians may feel that their Korean teammates over-protect one another from criticism. The Koreans, however, will likely feel that their actions display love and unity. Americans and Brazilians can learn from the Koreans' emphasis on unity so that it positively affects the entire team. Koreans can learn the value of a broader sense of team from the others that is not centered on an ethnic cluster.

Although the mix of cultures brings great benefits, it is not without potential pitfalls. Proper orientation and an ongoing attitude of learning and servanthood are necessary to overcome these problems.

Use of space must also be considered: personal, intimate, and social space as well as clean and holy areas. The removal of shoes in homes or on entering a church pulpit is characteristic of Koreans. Mutual respect should be shown in each others' homes on this issue. The comfort zones involving physical distance vary. American men tend to keep their distance from each other while Korean or Brazilian men may walk together arm in arm. Americans, despite their typical openness to others , are more likely than Brazilians or Koreans to try to prevent intruding on their "personal" space, possessions, and time.

Food can be another area of conflict. Korean food is quite distinct from American and Brazilian food. American and Brazilian singles living with Koreans, or families living next to Koreans, may find the distinctive smells offensive. Common meals based on the host country diet may provide a solution to this problem.

Finally, multi-cultural teams involving singles increase the likelihood of intercultural romance and marriage. Agreement should be reached in advance on how romance will be handled on the team, and in particular if intercultural relationships should be developed. Team leaders may need outside counsel to help the couple. Koreans may find intercultural romance a particular difficulty since marrying a non-Korean will likely cause a disruption in the ability to fit into the Korean culture. The challenges of intercultural marriage are high for Brazilians and Americans, but such marriage tends to be more readily accepted in these countries than in Korea.

Patterns of Ministry

The question of personal spirituality is important in defining the team's ministry. Again, team members from differing cultures must learn from each other. Presumption that one's own view of spirituality is normative for all–be it an emphasis on daily devotional times alone or as a group, getting a specific "word of the Lord", practicing rigorous spiritual disciplines, and so on–may cause division and lack of mutual respect.

Styles of worship are likely to vary. A Brazilian Baptist may be more effusive than an American Pentecostal. But Koreans in their prayer times may display a vocal style that Brazilians and Americans find dominating. On joining the team, new members should be

oriented to these differences and asked to be more observant than demonstrative in public worship until they have a sense of the team's corporate style. This style will develop over time, having the potential of becoming a beautiful display of the diverse worship traditions represented.

Finally, there is potential conflict over the way to go about evangelism and church planting. The American will tend to want to research the area with social science tools and conduct outreach according to a logically derived plan. The Brazilian will more likely emphasize the importance of building relationships in the community. To the Korean, zeal will be a dominant characteristic with preaching and other direct evangelism emphasized if language is not a barrier. Prayer will also be a vital element of the Korean's strategy along with total personal devotion to church planting activities.

Conclusion

Multi-cultural teams are an important part of frontier missions strategy. In fact, they may well be the main work horses that God will use to help plow, cultivate, and harvest frontier fields. We have outlined some concrete areas that these teams need to consider as they seek to establish a sense of community among themselves as well as ministry viability. Strong multinational teams take time to develop. This strength comes from understanding each others cultural values, along with practicing the biblical values of serving one another, giving preference to each other, and being willing to change for the sake of mutual edification.

Case Studies for Discussion:

Case Study One—David Wilson, the American field director for Central Asia, is visiting one of his multi-national teams. He knows that some of the Koreans on the team do not yet speak English very well although they make a heroic effort to learn. During his personal interviews with all the team members, he asks if there are any personal problems of which he should be aware. He is particularly impressed with how cheerful and pleasant Soo Jung is, a newcomer, and comments on this to the team leader. Later, the team leader writes to David. As it turns out, Soo had smiled but actually had hardly understood a word that he had said. In reality she was facing a personal crisis related to the illness of her non-Christian father back home in Korea. "But how was I to know?" protests David to himself. "I asked her and she did not tell me anything!" What could David do differently in the future? Any advice for Soo or the team leader?

Case Study Two—Jeremias Silva has worked for nearly ten years among Muslim peoples in Africa, far from his native Sao Paulo home. Sometimes he wonders if he would prefer to go back to earlier years, when he and his wife worked alone rather than on a team. The Smiths (Americans) and the Kims (Koreans), each with school-age children, joined the Silvas two years ago. Both couples were highly committed when they came but now disunity has settled into the team. Dave Smith believes strongly that community development work–drilling water wells and conducting primary health care classes–should play an equal role with direct witness in the team's ministry. Won Ho Kim, though, considers such development activities to be second best. Both men use arguments from Scripture to support their position. But Jeremias wonders if there are not underlying cultural issues involved that are separating his coworkers. What might some of these issues be? How could Jeremias help resolve any issues?

Case Study Three—On the flight back to his Middle Eastern home, returning from a mission executive meeting, Martin, an American, told himself that the main thing he wanted was time with his family. The day he returned he promised his wife and two young teens that next Saturday was to be their special day. On Saturday morning, as the family was getting things together for a special outing, Paulo, a Brazilian colleague, arrived at the door with Kamal, a new believer. Inside Martin groaned. If they had gotten up a half hour sooner, they would have been gone by now. Now the only option was to invite Paulo and Kamal in, prepare some tea, and talk at least for a while hoping that nobody else showed up for a visit. Martin and his family have come to minister to people like Kamal. But they also need time as a family. How do you think that Martin and his wife should handle the immediate and future situations involving family time?

Case Study Four—A mission agency's executive committee faces a perplexing situation. One of their team leaders living in a male-dominated Muslim land has had to step down. A replacement must be named soon. There is one clear choice to succeed him in terms of gifts, skills, and experience: Elisabet, a single Brazilian woman. But that is just it–she is a woman, and a single woman at that. The issue for many is her gender and marital status and not her abilities. If nominated, doubtless she would humbly decline but the committee believes she would accept if they encouraged her to take on the responsibility. But, even if she did accept, the committee wonders if her multi-cultural team would accept her as leader. How would she relate to the handful of leaders, all men, from the fledgling national church? How do you think the executive committee should proceed? Assuming they appoint Elisabet, how can they help her to succeed?

Case Study Five—It has been a real struggle to accomplish much work during the last three weekly meetings of a multinational team in China. One of the single Brazilian men has fallen in love

with a Korean team member, and this has led to some division. The Korean team leader and his wife believe it is better not to encourage this relationship. The other three members of the team, an American couple and their 20 year old son, see no serious problem with it, provided they go slowly and remain accountable. The leader tries to instruct the Brazilian man privately but they end up arguing. The oldest American tries to act as a mediator between both parties as this issue is brought up during the team meetings. The Korean woman is confused, the team leader feels his authority is being overlooked, the Americans want to move on and focus on ministry issues, and the Brazilian is afraid that he will loose a potential wife. Take the part of one of the seven team members, and describe what you might do to help resolve this situation.

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Foxes, Giants, and Wolves

Facing our vulnerabilities with the Lord's help often ushers in the desperately needed relief in cross-cultural mission difficulties and stressful situations.

by Kelly O'Donnell and Michele Lewis O'Donnell

Have you ever seen"The Wizard of Oz?" It is an American fantasy classic filmed in 1939. The film portrays the trials and adventures of a young girl, Dorothy, who attempts to return home from a magical land lying "somewhere over the rainbow". Like many of our friends, we probably have seen it a dozen times before adolescence. During one scene, Dorothy and her companions enter a dark forest en route to Oz, the Emerald City. Anxiously wondering what wild beasts might lie within, they begin to simultaneously chant, "Lions, tigers, and bears, oh my!"

For frontier missionaries and their team mates, frequently beset with analogous challenges, a similar refrain can be heard: "Foxes, giants,and wolves, oh my!" Who are these creatures, and what do they have to do with the life and task of pioneer missions? In brief, they are biblical metaphors representing the struggles that we often experience as we try to serve God in new ways or in unfamiliar and difficult places.

Foxes try to distract us and cause us to drift off our primary tasks (Song of Sol. 2:15). Giants seek to destroy us by exploiting our vulnerabilities (2 Sam. 21:15-22). Wolves, on the other hand, endeavor to distress us, keeping our lives out of balance (Matt. 10:16). Let's take a closer look at these creatures and explore some ways to deal with them. The following three sections can be used as team building tools.

Capturing the Foxes

A few years ago we spent five weeks in a Muslim country, experiencing life in a Muslim culture and providing pastoral support to several expatriate workers there. In so doing, we inadvertently stumbled upon an ultimate four-footed menace.

Mistrust between national believers, conflicts with colleagues, poverty, occult practices, persecution, illness: are but a few of the obstacles that can plague Christian workers in many Muslim cultures. As menacing as these obstacles can be, however, there is something much subtler but potentially as destructive to workers and their task. We call them "foxes".

Solomon said: "Capture the foxes, the little foxes, that ruin the vineyard, while the vineyard is in blossom" (Song of Sol. 2:15). What are these foxes? In the context of cross-cultural work, we would say that they are metaphors for the everyday distractions that take workers away from their primary tasks. They are the daily chores, the frequent interruptions, the legal red tape, the time needed to set up a tentmaking business, communication inefficiencies, and so on. These eat up workers'energy, and often interfere with the very reason they are ministering.

We like to refer to this distracting process as "worker drift"–the natural tendency whereby life's "currents" divert one's focus (time, activities, resources, and heart direction) to areas that are peripheral to his/her objectives. In other words, workers, families, teams, and even sending agencies succumb to the inevitable trend to "major on the minors". It is not simply an issue of time management, but something far more challenging: "drift management". Let's take a closer look at these these little foxes to understand what frontier workers are up against.

Doing Good

It has been aptly said that the good can become the enemy of the best. Many good things demand the attention of frontier workers—like playing host or tour guide to visitors or entertaining nationals who are not members of the people group you are trying to reach. The challenge is to find the balance between good activities (which may or may not help one connect more with the host culture) and pursuing one's primary call.

Demands of Living

Basic subsistence realities are a constant energy-consumer. Some wives, for example, can spend much of their day driving their children to different schools, shopping, and cooking, leaving little time for language study and other ministry-related activities. Tentmakers are frequently stretched by the need to blend together their work demands with family life, social obligations, and time with nationals. The main problem is lack of time.

Developmental Push

This refers to the normal internal tugs that we experience during different seasons of our life. For example: the male worker in mid-life wanting to change careers and/or see something concrete established as a result of his work; the couple that meets in the host country, falls in love, and decides to return to the home country to get married and live; the push to return home to care for aging parents; the question of whether to accompany adolescent children back home as they enter into a high school. These and other inner yearnings must be acknowledged and prayerfully resolved.

Deployment Issues

Many workers call this the "seven year itch"—the desire to move on, try something new, seek fulfillment by working in a different way. Some may feel underemployed (the person with graduate training who teaches only six hours of English each week), underutilized (the faithful full-time Mom who wishes she had more time with nationals), or overworked (people in demanding secular jobs). Wrestling with the issue of personal fulfillment through one's work and embracing the need for sacrifice are an ongoing experience for many.

Defaulting to the Status Quo

There is a tendency in all of us to gravitate towards the familiar and the convenient. In a cross-cultural setting, this can present itself as a desire to speak/learn a trade language rather than a more difficult heart language; spending extra time with expatriates rather than pursuing relationships with nationals; or planning seemingly endless work strategies on a computer rather than seeking out additional time with nationals. It takes self-discipline, intrinsic motivation, accountability, and commitment to stay focused on difficult tasks.

Team Member Differences

Our individual variations reflect the creative genius of God. But these very differences in stressful situations could appear as deviance, leading to division and conflict. Differences in work expectations, lifestyle, and relationships, must be discussed, understood, and harmonized as much as possible. No one wins when differences are either covered up or left unresolved.

Discouragement.

Each of the previous six foxes feed into this one, making it the most menacing. Two reasons for discouragement include slow progress in one's work and having to say farewell to colleagues who move to another location. Although mourning a loss is healthy, unchecked discouragement frequently results in an inordinate self-focus that distorts one's understanding of God's perspective and decreases one's faith that God will move. Discouragement can also result in someone obsessively yearning for the proverbial greener pastures lying out there somewhere.

The above seven distractions in and of themselves are neither wrong nor necessarily problematic. What makes them troublesome, is their unrecognized, ongoing, cumulative affects, which subtly prevent us from "fulfilling our ministry" (2 Tim. 4:5).

So how do workers, their families, and teams "capture these foxes"? Awareness is an obvious first step. Openly identifying and talking about them with family, friends, and team members is required. Second, it is important to strategize and pray through solutions to the natural drift process. Accountability to one another for use of time and work is a must. Finally, spiritual warfare is crucial. Distractions, though natural, can be used in unnatural ways by demonic forces. Satan is as equally pleased to sabotage one's work through distracting foxes as he is with ravenous wolves or fearsome giants.

Applications.

Have you ever seen a fox in the wild? We have seen three of them over a five year period, in the woods by our house. They just seem to pop up and then vanish before you can figure out what happened. If you think its hard to spot a fox, then just try catching one! In the same way distractions–the little foxes from the Song of Songs 2:15–can be difficult to identify and even more difficult to apprehend. Nonetheless there are some ways to capture these foxes. Here's an exercise that can help.

Get together with a friend and talk about the five items below. Discuss whether you would want to hold each other accountable for some of your "little foxes". Also consider doing this with your team or family. Remember, responsible self-disclosure, as opposed to indiscriminate disclosure, which considers the well-being of everyone in a group as one shares one's own thoughts, is a powerful means of staying united as a team and staying focused on the task.

1. In what ways, if any, do you think you have drifted off your primary tasks over the past six months?

2. Which of the seven foxes previously described seem to distract you the most? Try your hand at drawing a quick picture of one of them–make it realistic or abstract.

3. Why do you suppose it may be hard for you to catch your foxes?

4. What helps you to stay focused on your work? List three practical steps you can take to help yourself.

5. Are there any other thoughts and insights you have about the "little foxes"? If so, discuss your ideas with a friend or colleague..

Giants: Facing our Vulnerabilities

There are troublemakers lurking out there, waiting to take advantage of our vulnerabilities. King David's last battlefield experience illustrates this.

Scripture tells us in 2 Sam. 21:15 that once again there was war with Philistia. And once again David and the men of Israel made the familiar trek down to fight at Gob, lying on the border area between the two nations.

However, this time things were different. First, David was probably an older man, lacking the robust strength of his youth. Second, a Philistine giant called something like Ishbi-Benob, was out to get David. The battle commenced and in the midst of the fighting, David became exhausted. It would seem that the giant had been waiting for such a moment–when David was the most vulnerable–in order to make his

move. So his assault was likely a deliberate, premeditated act. You might say that Ishbi-Benob wanted to shish-kebab David.

Interestingly, the text points out that Ishbi-Benob was wearing something "new" on his waist, perhaps a belt or a sword. The interpretation of this is not entirely clear, but its inclusion in the account is significant. One possible interpretation is that he was wearing a belt of honor, suggesting that he was a champion among the Philistines. Another possibility is that he wore a new sword, which may have been forged and dedicated for a specific purpose, such as killing David. Abishai comes to David's aid though, surely at the risk of his own life, and smites the giant and kills him.

Enters the important epilogue: David's valiant men gather around him and make him swear that he will never go into battle again. Why? Well, not just for David's own safety. Something even more important is at stake. It was "in order that the lamp of Israel might not go out".

What does this phrase mean? As we understand it, David, as king, was like a lamp that reflected the character and purposes of God to Israel and the surrounding peoples. To extinguish this witness would be to endanger God's redemptive purposes for the nations.

Frontier missionaries likewise are lamps to the particular nations and people groups in which they work. We are the light of the world, the Lord tells us (Matt. 5:14). As with David, the forces of darkness seek to prey upon our vulnerabilities in order to diminish the intensity of our light–our witness–among a people group. It's an age-old tactic whose only antidote is to fight the giants and face our vulnerabilities with the strength of the Lord and with the help of close caring friends.

Applications

Let's look at the biblical text again in 2 Sam. 21:15-17 and do some self-exploration. Read through the eight items below and answer each question. Take time to discuss your responses with a friend or family.

1. Like David, we all have vulnerabilities. These become even more visible for those who are in leadership positions. Sometimes we may not be aware of them until a crisis brings them to light. What are some of your own areas of vulnerability?

"worker drift"– the natural tendency whereby life's "currents" divert one's focus (time, activities, resources, and heart direction) to areas that are peripheral to his/her objectives.

2. Apart from their literal meaning, what might the "giants" represent? Are they metaphors for spiritual forces, vulnerabilities, or what?

3. It has been stated that Ishbi-Benob had a premeditated plan for killing David. Do you think there is a similar spiritual strategy to hinder God's life in you and His work through you? If so, how?

4. David, as the leader of Israel, was a lamp reflecting the character and purposes of God. How is this true of your life? List three ways that you are practically doing the same.

5. Let's look at mutual support between workers. What does this passage imply about teamwork, our need for each other, and our willingness to let others speak into our lives?

6. David's battlefield experience started with a giant (Goliath) and ended with a giant (Ishbi-Benob). But these were not the last of the giants. Verses 18-22 of chapter 21 goes on to talk about other encounters with giants. Which types of people and which type of gifts are needed to subdue the various giants? Are giants ever finally vanquished?

7. These giants did not just show up one day on the battle line in order to be promptly slain by a God-appointed warrior. Reading between the lines, there must have been many casualties inflicted on Israel's army by the giants. Are casualties among workers inevitable? Which personal wounds are you aware of which have come as a result of your battles with giants? Take time to bring these before the Lord in prayer.

8 Regarding the giants in our lives, can you make any other applications of this passage for your life, your family, or your team?

Prudence in the Presence of Wolves

Frontier workers must find practical ways to be "shrewd as serpents and innocent as doves" in order not to become prey to the stress-producing "wolves" of missionary life. No one would want to become "lamb chops"! Yet that is basically what Jesus said would happen to people if they did not exercise prudence in their ministry. Consider for instance, His warning in Matt. 10:16: "Behold I send you out as sheep in the midst of wolves.Therefore be wise as serpents and innocent as doves." Notice that He did not send His disciples (nor us) out as emboldened lions, but as vulnerable sheep needing the flock and needing the Shepherd. Why such a solemn warning? Because mission life is neither easy nor always safe.

When we first started working in missions as psychologists, we understood that the main struggle for missionaries was in the area of cross-cultural adjustment—"just persevere in language and culture learning and you will probably make it." Well we were right–sort of.

In practically no time, though, we became painfully aware of another significant stressor for missionaries, and one which proved to be our own greatest struggle during our first three years overseas:–trying to harmonize one's background/preferences with the organizational culture of one's mission. Like many missionaries, we soon realized the draining impact of unresolved interpersonal conflict.

Next we became more keenly aware of spiritual warfare.To make a long story short, as we gained even more experience on the field, we also began to see a host of other "wolves"—stressors–which affected us and others in frontier missions.

We soon saw the need to develop a conceptual grid to help appraise the various wolves that are part of missionary life. "**CCHHOOPPSS"**, as in lamb chops, is an acronym we have gradually developed to help remember ten general categories of stressors common to missionaries. We have reproduced this grid below and use it regularly as a member care tool.

Applications.

Read through the ten categories and then write down some of the stressors that you have experienced over the past several months. Put these under a column labeled "struggles." In a second column, "successes," list some of the helpful ways you have dealt with stress during the last several months.

Finally, under a "strategies" column, jot down some of your ideas for better managing stress in the future. Discuss your responses with a friend. The categories are:

Cultural–getting your needs met in unfamiliar ways: language learning, culture shock, reentry.

Crises–potentially traumatic events, often unexpected: natural disasters, wars, accidents, political instability.

Historical–unresolved past areas of personal struggle: family of origin issues, personal weaknesses.

Human–relationships with family members, colleagues, nationals: raising children, couple conflict, struggles with team members, social opposition.

Occupational–job-specific challenges and pressures: work load, travel schedule, exposure to people with problems, job satisfaction, more training, government "red tape".

Organizational–incongruence between one's background and the organizational ethos: differing with company policies, work style, expectations.

Physical–overall health and factors that affect it: nutrition, climate, illness, aging, environment.

Psychological–overall emotional stability and self-esteem: loneliness, frustration, depression, unwanted habits, developmental issues/stage of life issues.

Support–resources to sustain one's work: finances, housing, clerical and technical help, donor contact, leisure, children's education.

Spiritual—relationship with the Lord: devotional life, subtle temptations, time with other believers, spiritual warfare.

Stress assessment and management must not occur solely at the level of the individual missionary. Rather, it is vital to identify and discuss the stressors that affect missionary families, teams, departments, the region, and the overall mission agency itself. The CCHHOOPPSS tool, if diligently done at least once a year, is a useful means to understand and minimize stress at various levels of the mission organization. As we deal with the stressors we need to be reminded of Luke 12:32 "Do not fear, little flock, because your Father is pleased to give you the kingdom."

Questions for Discussion

Stress is the response of the whole person to the internal and external demands that we experience. The following questions will help you become more familiar with how stress affects you. It will also look at some ways that you can use to deal with stress. Respond to each of the five questions below and then discuss them as a group. What insights can you get from one another?

1. How do you know when you are experiencing stress? What signals do you receive from your body, behavior, and emotions?

2. How does stress affect your interpersonal relationships?

3. When was the last time you went through a significant period of stress? What was it like? Briefly describe it.

4. What did Jesus do to manage stress—to deal with the wolves and potential wolves of his ministry? There are at least 25 different things he did to manage stress which are recorded in the Gospels. How many can you identify?

5. What helps you to deal with stress, and what helps you keep your life in balance,—keeping the wolves at bay? What does not help?

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Intervention Counseling on the Frontiers: A Case Study

by Leonard J. Cerny II and David S. Smith

This study describes a five day intervention counseling visit by co-therapists involving a missionary family struggling in the field. Aspects of the case illustrate a brief therapy model for field interventions previously presented by the authors (Cerny and Smith, 1994). Two counselors flew to the Middle East in order to work with this family, purposefully lodging with them in their home. Demographic and personal details of this case have been altered to maintain confidentiality.

Field interventions can be very beneficial in helping workers and their families resolve problems and develop effective coping skills within their cross-cultural context. Counseling care is indicated when there are such things as significant and ongoing marital conflict, unremitting team struggles, serious personal problems, or crisis events such as natural disasters or personal tragedies. The need to provide professional care on the field is discussed frequently in the member care literature (e.g., Dennett, 1990; Fitzel, 1992; Jones, 1993; Lindquist, 1995; Noll And Rohnert-Noll, 1995; Powell, 1992; White, 1989; White, 1992).

Therapy Model

Counseling models serve as means of summarizing, organizing, interpreting, and communicating one's life experience and professional practice. In developing such a model for the mission context we have considered the following factors: 1) needs of the patient population, and factors of the treatment setting including cultural milieu, 2) therapeutic experience, professional training, educational background, personal preferences, and limitations which the developers of the model bring to the process, and 3) the background research and theoretical literature of the field which provide a professional foundation.

The main points of the model we are advocating (and still refining) are summarized in *Missionary Care Field Intervention Model: Stages and Tasks.* What follows are its main points:

Stage One: Pre-visit Preparation

1. Develop helping, supportive relationship with mission agency.
2. Receive request for help from missionary in the field.
3. Make preliminary needs assessment with missionary and agency.
4. Coordinate financial and travel arrangements with missionary and agency.

Stage Two: Field Intervention

1. Engagement–Establish rapport and cooperation quickly, clarify confidentiality issues, clarify felt needs.
2. Assessment–Rapidly assess spiritual and psychological needs accurately, discuss results and develop mutual understanding of needs and resources.
3. Intervention–Discuss and develop limited intervention goals with missionaries, discuss and agree to intervention strategy, accomplish limited goals together.
4. Termination–Evaluate progress and identify ongoing needs together, mutually develop and send treatment report to agency, process separation and make follow-up agreement.
3. Follow-Up—Encourage and monitor progress by fax or E-mail for six months minimum. Provide longer term reduced frequency follow-up as desired and needed. Provide long term availability for consultation or additional therapy.

The Case Study:

The story of this case begins with the counseling session an American psychologist, Dr. Luke Small, had with a missionary couple at a mission conference. The couple's names were Jahib, age 48, from India, and Diane, age 40, from Canada. They were tentmakers in Turkey with their two adolescent sons, Stephen (16) and Thomas (15). They also had an older, adopted daughter, Naomi, who was attending a university in Europe. After doing an intense marital consultation with Jahib and Diane in which they expressed deeper needs, Dr. Small felt impressed by the Lord to offer to visit them in Turkey if at some point they desired further family counseling.

Six months later Luke received a fax from Diane and Jahib expressing great concern over their son, Stephen, who was failing in his Turkish-speaking high school. They asked if Luke could come and evaluate their son's needs. Stephen was asking to leave home and transfer to an English-speaking high school in Montreal, Canada where Diane's family lived. In the communication Diane seemed depressed and expressed concerns about marital conflicts with Jahib. Because Dr. Small did not frequently work with adolescents, he consulted about the family's needs with a colleague and Christian friend, Dr. Matt Jenkins, a psychologist specializing in adolescent treatment who lived close by him in Seattle.

After some ongoing communication

with the family and their mission agency, Luke and Matt agreed, at their own expense, to visit the missionary family for a five day period. The agency helped Luke and Matt make proper logistical arrangements for communication and transportation. Prior to leaving, Matt and Luke offered to transport any foodstuffs or other items the family might need from America.

On the transatlantic flight Matt and Luke further discussed their expectations for the trip. They committed themselves to communicate often with each other and to safeguard their relationship. They talked about potential pressures of traveling, cross-cultural stress, and how they would be getting to know each other better through this experience. They discussed their need for private times together for prayer, reflection, feedback, and planning throughout the process of the trip and intervention. Although not purposely planned, their travel arrangements fortuitously provided for a two night layover in the European city where Jahib and Diane's mission agency was located.

The agency personnel director met them at the airport and arranged for their lodging. Expressing concern, the personnel director informed them that Diane was reported to be having suicidal thoughts according to another missionary, Frank, who had recently visited with the family. Luke and Matt also had an opportunity to interview Frank. Providing further background information, the personnel director indicated that, while Jahib and Diane were very effective workers in their field, their cross-cultural marriage had some chronic problems. Also, their family had been through a series of severely stressful experiences in the past two years which he described in detail. Armed with helpful information about the family's needs and cross-cultural issues, Matt and Luke embarked to the Middle East.

Day One

The night arrival at the Turkish airport was very cold and unfamiliar with officials, inspections, and guns. After clearing customs, Luke and Matt were met by their host, Jahib. There was initial awkwardness and formality. Luke introduced Matt to Jahib and afterwards loaded baggage into the car. During the drive from the airport with unfamiliar sights, going down darkened streets, Luke acknowledged that as North Americans there was much they did not know about Turkish culture and about Jahib's Indian culture. They expressed a desire to learn from Jahib. They also asked Jahib to let them know right away if there was anything they said or did that would create offense or that was hurtful instead of helpful.

After a few minutes of silence Jahib, with tears in his eyes, turned and said, "You are like two angels God has sent to help us with our son. I don't know how to thank you for leaving your families and coming all this way to help my family at your own expense." Jahib expressed his grateful words with so much feeling that neither psychologist knew how to respond at first. After a few moments Luke thanked him for his words and said that it was an honor to come and work together to help his family.

Upon arrival at the home they were greeted by Diane who showed them to their room and oriented them to the house. After freshening up, Luke and Matt joined Jahib and Diane for coffee and a light dinner. Stephen and Thomas were spending the night with friends and would return home the next day. Being away at university, their adopted daughter, Naomi, did not participate in the counseling intervention.

Although Jahib was very gracious to his guests, Matt and Luke were taken back by the gruff way he treated Diane as she served dinner. After giving them the mail, food items, and gifts they had brought from North America, Matt and Luke each received the gift of a Turkish coffee set from their hosts. Then they were able to sit and briefly discuss together their hosts' concerns, expectations, and proposed agenda for the visit. Before saying good night, Jahib invited Matt and Luke to join him for his early morning walk which they accepted.

After retiring to their room, Matt and Luke discussed the events of the day including the feelings of being in such a different culture and their initial impressions of Jahib and Diane. They developed a tentative schedule for Monday, prayed, and slept. The late night summarizing of the day's progress, developing the treatment plan for the next day, and praying together became a positive daily experience for Matt and Luke. Over breakfast each day the proposed treatment plan was discussed with Jahib and Diane and revised to fit their perceived needs.

Day Two

Monday Morning. The following morning as Luke and Matt went walking with Jahib, he told them of the history of Turkey and spoke with great pride about the heritage of his adopted country. He was very confrontive about some of the weaknesses and excesses of Western Christianity. After returning to the house and having morning coffee together, Jahib became so anxious he literally seemed unable to sit and talk. Suddenly, he jumped up and announced that everyone was going to the seaside where they could all walk and talk. Later as they walked on the beach away from the crowds, the conflict and pain in the relationship between Jahib and Diane boiled to the surface. They became very angry with each other. Jahib seemed very controlling and dominating while Diane seemed very depressed and angry. At this point the goals of the counseling visit began to come into question. Jahib was offended that Diane had asked for marital help in the pre-visit fax communication. He

felt humiliated, betrayed, and initially refused to allow it. They were able to agree, however, on getting help to evaluate Stephen's school failure, and both agreed that Diane was depressed.

After listening for awhile longer, Luke suggested that they stop together and sit for a moment on a nearby log. Alone on the beach by the sea, Matt and Luke prayed aloud for Jahib and Diane. Then each spouse was able to utter a few words asking for help without blaming each other. The couple then agreed to talk later that day with Luke about their painful conflict.

That afternoon Jahib retired for a nap. With his permission, Luke did psychological testing with Diane to evaluate her depression. He administered some commonly used clinical tests.

Later in the afternoon Luke had the first formal session with Jahib and Diane which was very stormy, but more contained than the beach walk. Jahib yelled in anger and Diane cried in pain. Jahib spoke of his pain of feeling rejected too by Diane. Diane expressed her anger due to major disappointments with Jahib. Luke listened, tried to understand, and felt their helplessness. This was not going to be an easy case. No one felt the session had gone that well or was very helpful, but both acknowledged they had a problem as a couple and agreed it was a factor in Diane's stress level.

Stephen, the 16 year old son, and Matt spent the afternoon getting to know each other through talking in his room, walking, and playing soccer. Matt did some assessment of the adolescent via activities and games they enjoyed together, alternating activity and playfulness with serious talking.

Monday Evening. Luke was very tired, but when Jahib invited him to go to the coffee house, he was honored and accepted. Luke found it interesting to listen as Jahib talked with his friends in Turkish even though only a little could be understood. Meanwhile back home, Matt observed Stephen manipulating his mother in the kitchen after dinner and used the opportunity to interact with each of them about his observations and their relationship.

Counseling care is indicated when there are such things as significant and ongoing marital conflict, unremitting team struggles, serious personal problems, or crisis events such as natural disasters or personal tragedies.

Day Three

Tuesday Morning. Luke awakened before sunrise and felt very discouraged. He sensed the hopelessness and pain within the family and sadly felt some of his own cross-cultural stress, being so far from home and family. Tears came to his eyes as he expressed to Matt his deep appreciation for the small prayer team back home that was praying regularly for them, the host family, and the success of the counseling intervention.

Luke and Matt took a morning walk with Jahib. He talked freely about his disdain for the political hypocrisy and excesses of Western Christians. He also expressed a deep compassion for the poor and those less fortunate. Luke and Matt mostly just listened and reflected back some of Jahib's concerns. After the walk, and while drinking morning coffee in the kitchen, Luke spoke with the hosts about completing Diane's formal evaluation in the morning and formally evaluating the boys in the afternoon. Jahib refused to participate in any psychological evaluation of himself and that decision was honored.

With Jahib's permission, Luke interviewed Diane that morning while Jahib was out of the home doing business. He first conducted a detailed mental status examination and obtained a thorough history. As they discussed the past ministry and counseling she had received for early childhood sexual abuse, Diane had wondered whether she needed to work through aspects of her childhood abuse that still troubled her. They prayed together about this, and then determined to focus only on her depression and marital concerns during this visit.

Luke met with Jahib when he returned and discussed the session he had with Diane. It was agreed that Luke would meet with both Diane and Jahib that evening and give them the results of his evaluation of her depression and specific recommendations for treatment. During the morning Matt was away from the house with Stephen, playing tennis and swimming while building rapport and informally evaluating him.

Tuesday Afternoon. A small family crisis erupted around noon when 15 year-old Thomas arrived late, having refused to come in from the street when Jahib ordered him to do so. Thomas and his father started yelling at each other. Jahib then struck him and Thomas ran down the street with Jahib in close pursuit and Stephen anxiously following. Diane anxiously asked Matt and Luke to intervene. They declined, saying to her that Jahib was handling the situation in his own way and they would all talk about it together in retrospect. After returning home about 30 minutes later at the hand of his father, an angry Thomas quickly recovered and was able to greet Matt and Luke. He was willing to

discuss the experience with his parents and the two curious therapists.

Matt and Luke spent most of the afternoon testing both sons, continuing to build rapport with them. Although the main focus of the psychological testing was to evaluate Stephen for possible placement in an English-speaking school in Montreal, both youngsters were administered the same testing procedures and provided full results. Limits on testing validity and cautions in interpretation of results due to cross-cultural considerations were discussed thoroughly with the adolescents and their parents.

Tuesday Evening. While Matt worked on scoring and interpreting the testing data for the adolescents, Luke briefed Jahib and Diane on the results of her evaluation and the resulting diagnosis of "major depression". He further discussed with them the potential benefit of a medical consultation for hormone therapy and/or anti-depressant medication. Both spouses felt very negative about medication but agreed to a consult with Diane's OBGYN physician, Dr. Dubois, in Montreal, Canada who was familiar with her medical history and whom the family trusted. The two psychologists sent a fax to him that night which the physician did not receive right away due to being out of town.

Day Four

Wednesday Morning. During breakfast the hosts informed Luke and Matt that Jahib had business that morning, but Diane and the boys would like to tour two of the local historical sites with them for a few hours of relaxation. Matt and Luke offered to brief Jahib and Diane on their sons' evaluation results after lunch and it was also agreed to work in family therapy that afternoon. The morning out was enjoyable and everyone seemed to benefit from the short time of relaxation.

Wednesday Afternoon. After lunch, Matt with Luke briefed the parents of their sons' testing results. Matt drew a parallel about how the oldest son, Stephen, had a more sensitive and warm personality like his mother and how Thomas was more verbally expressive and socially adept like his father. The evaluation of each adolescent showed considerable evidence of depth, character, and spiritual awareness within the context of normal adolescent developmental issues.

Both sons demonstrated above average intelligence despite the cross-cultural limitations of the testing instruments available. Matt explored reasons why Thomas was succeeding in the Turkish school system while Stephen was not. Matt had determined that English was Stephen's primary language, not Turkish. Although Stephen *spoke Turkish fluently in conversation, he had not adapted to the culture enough to succeed academically*. After some considerable discussion, the co-therapists told the parents that they thought the prognosis was favorable for Stephen to do his schooling in Montreal. They also freely discussed the implications of his separation from the rest of the family.

Later, with the entire family present, the discussion moved on to look at the family's relational style and needs. Both sons expressed significant concern about their mother's depression and their parents' fighting. The parents also expressed their concerns openly about the boys arguing with each other, about Stephen's failing in school, and about Thomas' disobedience and fighting. In this initial family session the therapists taught problem solving skills and then provided an opportunity for each family member to practice those skills.

Wednesday Evening. Jahib had an early business appointment that evening outside the home for which he invited Luke to join him. During the travel to and from the appointment Jahib shared meaningful information about his own family history in response to Luke's expressed interest.

Because of that appointment, the evening family session started quite late. Jahib started by angrily accusing Diane of keeping him from his children. One therapist coached Diane in using empathic responses rather than arguing. The other therapist supported Jahib in exploring his feelings more fully. Diane was able to affirm her desire for Jahib to have a close relationship with his sons while honoring and exploring his perceptions.

The key part of the session came when Stephen told his father that he did not feel loved or accepted by him. Jahib repeatedly said that he checked up on Stephen's homework daily because that is what a loving father does. They went back and forth in their discussion, which though painful for both, did not result in either one withdrawing from the other. It became apparent that Jahib and Stephen were really stuck in their relationship. Jahib asked the therapists for help. After much misunderstanding and struggle to persevere in their talking, father and son were able to understand each other better. Jahib briefly held his son and affirmed him, which Stephen was able to receive. They talked of how they would miss each other if Stephen went to Canada. It was after midnight when everyone cried together and celebrated a victory of love.

Day Five

Thursday Morning. This was the final day of therapy. Luke and Matt's flight was scheduled to leave early Friday afternoon. At the beginning of their visit they had prepared the family by agreeing that they would finish the work together on Thursday evening so that their time together Friday morning could be unrushed and restful, packing and enjoying each other while saying good bye.

After the traditional early morning walk with Jahib the family ate breakfast together. Matt and Luke shared a

devotional with the family out of Ephesians, relating a number of points from the Scripture to the family's work on the previous day. That morning the family had its third and final family session, discussing and summarizing what had been accomplished and the challenges that it would face in the future.

Thursday Afternoon. After lunch Luke met with Jahib and Diane for a marital session while Matt played soccer with Stephen and tennis with Thomas. In the session with Jahib and Diane, the anti-depressant medication issue was confronted.

Because they had not heard back from the Canadian physician, Matt and Diane had contacted Diane's local physician, with Jahib's permission, to determine what medication therapy for depression was available. Matt communicated his clinical impressions to the physician by phone, with Diane translating, and Diane set up a tentative appointment to consult with the physician for the following week. Jahib though was still strongly opposed to her using medication, saying, "Everybody I know who has tried them has gotten worse." Rather than reacting angrily, however, Diane was able to communicate her own ambivalence and her fear of the loss of his support. This helped. And instead of becoming more rigid or withdrawing, Jahib affirmed his love for her and held her while at the same time his negativity softened.

Diane expressed her sense of hopelessness about the many problems still between them and verbalized her sadness about the co-therapists leaving tomorrow. Luke reminded her of the communication and problem solving skills they had been practicing and some of the fruit they had seen in these past few days from their hard work together.

Luke suggested that rather than doing more therapy at this time, Jahib and Diane go to a safe and comfortable place they both liked, talk about the future, and develop a plan together using the skills they have gained. They left and Luke joined Matt in playing soccer with the boys while at the same time praying and trusting that with God's help, Jahib and Diane would rise to the challenge of their relationship.

Field interventions can be very beneficial in helping workers and their families resolve problems and develop effective coping skills within their cross-cultural context.

Thursday Evening. Jahib and Diane returned from their outing, both stating that the discussion went OK. It was agreed that both therapists would meet with Jahib and Diane after dinner for the final meeting in which they would help write out the couple's plan for reducing Diane's stress and depression. Jahib and Diane communicated and worked well together during the meeting.

The final task for the meeting was to complete the intervention report for their sending agency. Luke had written a rough draft of the report that afternoon summarizing the overall intervention. It was then revised in consultation with Jahib and Diane so that its accuracy was agreed on by all. Luke also encouraged Jahib and Diane to write a report to their agency about the co-therapists work, which they did.

Day Six

Friday Departure. Matt shared devotions with the family after breakfast. The morning was spent packing, relaxing together, expressing appreciation, and saying good byes. After boarding the plane, tired but content, and feeling the relief of traveling towards a much more familiar home culture, Matt and Luke talked about the courage and hard work of the Kataria family whom they had grown to respect and love.

Stage Three: Follow-Up

The first communication from Jahib and Diane reported that the day the therapy team left, they had the privilege of seeing a person come to the Lord in an area of their ministry which had previously seen no fruit. Jahib mentioned that God seemed to be affirming their willingness to take a special time for focusing on their family needs.

Diane and Jahib were very faithful to the agreement to do at least six months of follow-up work together. Shortly after the therapists left, the couple agreed to a trial of anti-depressant medication. Within three weeks Diane reported a significant change in her mood.

In the follow-up process Diane's mood chart clearly showed a lowered emotional state around the time of her menses. This information was communicated to her physician and helped in their finding the best means of medication adjustment for her. After six months Diane tried discontinuing the medication but with negative results. After ten months she did discontinue successfully. Despite periodic rough spots Diane and Jahib reported finding their written agreement to be quite helpful and expressed increasing satisfaction in their marriage.

Monthly exchanges of a fax or letter continued for the first year and then tapered off. During that time both Luke and Matt participated in the follow-up, helping with a number of prob-

lems that were identified and largely resolved. Luke and Matt responded within the week to communications while allowing Jahib and Diane to set the pace of communication according to their needs.

The therapists supported the Kataria family in the transition of Stephen's leaving to attend school in Montreal. Matt communicated the testing data to Stephen's new school. Generally, Stephen's adjustment to his new school was positive. About a year later, the family very much appreciated Luke and Matt's visiting Stephen in his new school while attending a professional conference in that part of Canada.

A few years later Jahib and Diane gave permission to share this case study in a disguised form. They reported still doing well and expressed deep appreciation for Luke and Matt's initiative in reaching out to their family. They also expressed a hope that in sharing their story they might encourage other Christian mental health professionals to make their services available to missionaries in the field.

Questions for Discussion

1. Trace and discuss the flow of the identified treatment stages and tasks of the intervention. Do you see any additional steps that were not identified in the model?

2. This model encourages the use of co-therapists. What are some of the possible advantages and disadvantages of using co-therapists in short-term field interventions?

3. "Dual roles" are considered to be unhealthy and unethical in professional counseling–e.g., a counselor relating to a client in both professional and social roles simultaneously. Are such dual roles inevitable and perhaps even necessary outside the controlled environment of the counseling office when doing field work with missionaries?

4. What were the key points of change in the therapy process for the Katarias? In what ways were the therapists cross-culturally sensitive?

5. How might this model and the use of field counseling in general be useful in your own mission setting?

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Struggles of Latin Americans in Frontier Missions

by Pablo Carrillo

I write this article from the perspective of a Latin American missionary who has served in missions over the past 20 years. I have been able to work in a diversity of places–Mexico, the Middle East, North Africa, and Spain–and with a variety of organizations such as Operation Mobilization, Wycliffe, and Intervarsity. During the past 10 years I have had the privilege to direct a Latin American ministry, PM International. Our purpose in PM International is to place teams of Latin American missionaries in the Muslim world for the purpose of Church planting. More recently, I have been involved in interagency partnerships for North Africa, Sub-Saharan Africa, and Central Asia.

Co-Laborers with God

Serving the Lord in cross-cultural frontier settings is a complex enterprise, humanly speaking. It requires the formation of organizations, competent administrative support, personal and spiritual maturity, local church involvement, an enormous spirit of cooperation and service on the part of all those involved in the work, and a broad understanding of what the Lord is doing in the world. Fortunately for us, it is the Holy Spirit who carries the final responsibility of accomplishing this great task. The Lord of the harvest knows where to sow, where to reap, and what type of workers will have to be sent to each situation.

Nevertheless, we have been given the opportunity to work together with the Lord through the use of our own resources, thus leaving in our hands a large part of the responsibility of finishing the global evangelization task. When we consider the human dimension in missions, an often unpredictable and complicating factor comes into play which is best referred to as "the problems of the missionary on the field".

In the remainder of this article I will address some of the common problems that I have observed within the ranks of Latin American missionaries. Without wanting to sound too simplistic, I see three areas that contribute to missionary ineffectiveness: personal problems within the workers themselves, problems in the sending church, and problems in the mission agency.

1. Problems within the worker: These are deterioration of personal relationships with other workers, the inability to adapt to a new culture and learn the language, unresolved problems affecting one's emotional stability, and the lack of tools for spiritual survival.

2. Problems in the participating church: These consist of lack of adequate financial resources, organizational differences, and an inability to help missionaries find meaningful work.

3. Problems in the mission agency:

These revolve around the lack of planning and strategy development, and lack of cooperation with other agencies.

Worker Related Problems

Working overseas requires hardy individuals who are aware of their strengths and weaknesses, who are able to endure hardship and work harmoniously with others, and who can maintain their spiritual vitality.

1. Deterioration of Personal Relationships. It is often said that the greatest problem for missionaries is getting along well with one's team mates and colleagues. This is certainly true of Latin missionaries. Although Latin Americans are often grouped together under the common term "Latins", their cultures can be very different. Latin Amercians are by no means a heterogeneous group. Neither language similarities, geographic proximity, or a common vision and creed necessarily guarantee interpersonal harmony.

As with any group of missionaries, problems within the team relationship can discourage the whole team and can sow roots of bitterness and division. The apostle Paul understood the importance of relationships, which is why he frequently admonishes the churches to care for, encourage, and speak the truth to each other—in short, to love one another.

Taking a look at our own organization, the number of instances involving severe conflict among our personnel have been minimal. We are grateful to God that we have not seen one case of the inevitable interpersonal friction turn into the proverbial "blood bath". A key factor in preventing this has been the emphasis of developing our personal relationships with one another, and having team leaders actively involved in the pastoral care of those on their teams.

2. *Inability to Adjust to the Host Culture and Learn the Language.* Not everyone who receives a "call" to the mission field will automatically receive a gift to learn the new language or in some cases various languages needed. Language study requires much discipline and perseverance, and some Latins do not find language learning to be easy. They have to make up for such an inability by employing much effort and

determination. It is almost axiomatic to say that if a worker does not make significant in-roads into the language within the first two years on the field, then it will be extremely difficult for him/her to learn it later.

We Latin's have some evangelical jokes about foreign missionaries that come to our country and are not able to speak Spanish well. Well, now it is our turn to take on the role of the "village idiot" as we stumble through Arabic and other languages in our attempt to relate to the people in the host culture. How ironic this is, and my, what a sense of humor the Lord must have in permitting us to go through such humiliating situations.

Learning a language well and adapting to a new culture will determine whether a worker will be effective. It is really more a question of one's attitude than it is merely of one's actual ability to learn to interact with the new environment. If one comes to the host country with an attitude of superiority, as some Latins have done, it will be difficult to fit into the new culture and master the language.

3. Unresolved Problems and Emotional Instability. It is entirely possible for people who are basically intact in their Latin culture to struggle significantly on the field. Frequently people's past problems do not come to light while they are in their home country. However, during a period of intensive stress that one often experiences during the first two years, it can be surprising to see the unresolved issues that come to the surface. Any deep emotional problem that has not previously been worked through, could make it very difficult to endure the work and tensions that one is likely to encounter on the field. Some of the key areas to be addressed include one's family and individual background, spiritual growth, resolution of conflicts from previous team situations, honesty in one's relationship with others and the Lord, faithfulness, money management, flexibility, and the ability to forgive and ask forgiveness.

4. Lack of Tools for Spiritual Survival. In situations where there is isolation from spiritual resources, as is the case in the majority of Islamic countries, it is necessary to be self-disciplined in Bible study, seek out spiritual support from members of one's team or other workers in the area, have regular times of prayer, and exercise faith under difficult circumstances. Workers must be able to see as opportunities the variety of obstacles that they will experience on the field.

It amazes me to realize that on the field there are a number of Bible "illiterates"–those who do not know their Bible! I am not advocating that Latin workers need to be theologians or graduates from Bible schools, but the minimum requirement for a candidate should be that they have read through the Bible at least once and that they know how to study it for themselves.

Let us remember that by and large we are ministering to people that know very little, if anything, about the Bible, yet who have some very profound questions about our faith. "What is the Trinity?" "Is Jesus Christ the son of God?" "Are the Scriptures corrupt?" Not all Latins come prepared being able to give a defense of their faith with wisdom and meekness.

Problems in the Sending Church

The sending church plays a key role in determining the effectiveness of the Latin worker. The relationship between the church, the worker, and the mission agency is vital for the work to be successful.

1. Limited Financial Resources. This is a major problem that we have faced in the development of our mission. Churches, unfortunately, can "forget" about their commitments–"out of sight, out of mind" as the saying goes. At times the economic situation of Latin-American countries does not permit funds to be transferred outside the country. Or else the funds designated for missions are diverted to other projects back home.

Living in many Islamic countries is more expensive than living in a Latin-American country. The concern and possible negative reaction of some church leaders is understandable when they realize that the cost of supporting one worker overseas is two to three times the salary of the pastor back home. The sending church's lack of experience in cross-cultural work on the one hand, and the lack of mission vision on the other are usually the reasons why Latin workers suffer from economic privations.

What helps to connect the church more with the workers? Field visits from church leaders really help, so that they can learn more about the work on the field directly. Another strategy is to get more people involved back home by setting up a church committee comprised of people who will diligently coordinate fund raising efforts for the worker.

2. Doctrinal-Organizational Differences. No doubt, this is a touchy subject. Although not the norm, sometimes the local church can get caught up in the teaching that it is to take on the primary or exclusive role in missions. When carried to an extreme, this can lead to a break in the relationship between a worker and an agency, with the disastrous consequences that the worker ends up laboring alone. Another problem is that the local church can inappropriately view the agency as just a stepping stone in order to accomplish the programs developed by the church and denomination, or vica versa!

The only way out of these potential pitfalls that I have seen has been to engage in an honest and direct dialogue between the church, workers, and the

agency. The place of each party must be respected, and flexibility and freedom must be allowed on matters of secondary importance.

3. Inability to Find Adequate Work. One of the problems that can jeopardize a person's call to work in Muslim countries is not finding a valid job in the country of service. By a "valid job" I mean the type of employment one would obtain in his or her home country. It is a job based on one's abilities, according to ones academic preparation and life experience. I also believe that seeking out a work position for which one does not have the qualifications should usually not be used as a pretext for securing a visa. Finding a job to match one's skills is not always easy, getting training in another area—which might mean forgoing a sense of work-related fulfillment–is often needed.

Problems in the Agency

Latin mission agencies have much to offer and much to learn from each other as they help to facilitate the work of their missionaries.

1. Lack of Planning and Strategy Development. Our experience over the years has taught us time and time again that improvisation is not the way to work. "Point and go" approaches seldom amount to anything, no matter how zealous one is. Personnel who are spiritually and academically qualified are required if we desire to do our mission task well.

Further, too often the planning process is overlooked through inexperience or else downplayed as not being spiritual enough. The mission agency itself must set the example in this area, given the fact that it likely has more cumulative field experience than the local church or the new missionary. Here are some core questions that the agency, in conjunction with the potential workers and their local church, must answer to everyone's mutual satisfaction.

Who is going? Are the workers convinced of their call, competent in terms of their character and ministry ability, and experienced in Christian ministry? Where will they go? Is there agreement and a sense of conviction concerning the location to work and the people group on which to focus?

We must understand that God is calling us to join together to advance the cause of missions by means of global cooperation.

With whom will they work ? Will there be a team? How will the team relate together? Will they be sent primarily by a mission agency, local church, or a denomination?

When will they be ready to go? What preparation is needed and what logistical arrangements must be made prior to departure?

What will they do? What are their short and long-term goals? What methods have they agreed upon? How long is their commitment?

How will they be maintained and by whom? Who will provide the administrative help, work evaluations, and pastoral care to support the workers?

2. Lack of Interagency Cooperation. Although we Latins are known to be more people and event-oriented than task-oriented, we do not always find it easy to work together and submit ourselves to one another. Distrust can lie just beneath the surface. This is true in the case of Latin-American churches that launch out into missions on their own. I have seen such churches not take advantage of experienced mission agencies that can act as intermediaries, thus bypassing some important resources necessary to work effectively overseas.

The Latin, generally speaking, is a born individualist. Surprised to hear this? We have reached this conclusion as a mission agency, after having observed this trait or at least tendency within various Latin mission organizations. Some Latins that have passed through North Africa, for example, mistakenly think they now have the right to initiate a new organization–and one which likely is doing what another dozen Latin organizations are already doing! Western models do not necessarily help either, where competition and the desire to be preeminent can be two of the unwritten motives.

We must understand that God is calling us to join together to advance the cause of missions by means of global cooperation.

How refreshing it is to sense the cooperative attitude between mission agencies that permeates some of the newly established regional partnerships. It feels something like, "Hey, here I am with a vision and some resources. Is there a place for us with you all? Can we be of help or help complement some of what you are doing?" What agency would not respond favorably to such an attitude of servanthood, and offer a helping hand in return?

Conclusions

The above struggles of Latin missionaries seem to have a familiar ring to them. In other words, both Western and Latino mission workers have similar challenges: personal growth, cross-cultural adjustment, conflict resolution, and agency cooperation. What affected Paul also affects Pablo.

As a Latin mission organization

that has just begun to take its first steps in the Islamic world, we are understanding how difficult it is to live in Muslim cultures, especially when entire families come abroad. Our work requires a great deal of effort from all those involved: sending churches, workers themselves, and the agency that facilitates the ministry. The result of such a cooperative effort will be a ministry that models unity and promotes excellence as we fulfill the Lord's charge.

Questions for Discussion

1. Conventional wisdom often says that it is easier for Latins than Westerners to work in certain Muslim cultures, primarily because their cultures and socioeconomic backgrounds are more similar. Would you agree with this idea?

2. What are some of the strengths of Latin missionaries and administrative personnel?

3. What are some possible obstacles to overcome in seeking to put together an effective church planting team of Latin Americans?

4. Are there any generalizations in the article that you disagreed with? If so which ones and why?

5. What about Latins serving in a Western mission agency? In what ways might their struggles be similar or different from those serving in Latin agencies?

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From Rhetoric to Reality: Assessing the Needs and Coping Strategies of Frontier Mission Personnel

by Kelly O'Donnell

The challenging world of frontier mission is both exciting and fulfilling, yet also, difficult and often painful. To actively participate in the realization of God's purpose for the unreached peoples of the world will be costly on the part of God's people. Just pick up any early church martyrology for some historical perspective.We must not fool ourselves, our workers, nor our candidates. In a real sense, to enter into frontier missions is to ask for trouble. And why should it not be so, given the fact that we are wrestling not "against flesh and blood" but with the biggest Troublemaker of the cosmos?

Whether we like it or not, at some point our "mission exciting" rhetoric must yield to the hard reality of frontier mission life and work. How many of us have gone onto the field–even after adequate preparation–with our spirit soaring, a burden for people, team cohesion, and the rallying cry of "A church for every people by the year 2000" resonating in our hearts, only to see these replaced by our spirit souring, boredom with people entering, team lesions hurting, and a resonating sigh of "I feel/hope the Lord is calling me to do something else..."?

But moving from rhetoric to reality is a necessary and maturing experience. It requires us to "count the cost" of frontier involvement at ever deeper levels. At such junctions in our mission life–and there are several–we must fall on our knees before the Lord and ask ourselves some hard questions about our call and commitment. We need not feel ashamed of ourselves. Recall that Paul, the first long-term frontier missionary, was neither ashamed of the gospel nor ashamed of his weaknesses (Rom. 1:16; 2 Cor. 12:5). The same must be true for all of us involved in frontier missions. Struggles and personal weaknesses are a normal part of life especially as we become involved in the demanding task to reach the final frontiers.

What exactly are some of the common struggles that frontier mission personnel experience? And how do we typically deal with the many pressures of missionary life? This article or study explores these questions and provides some initial, empirical data to help us better understand life on the mission frontiers.

Research Notes

There is a dearth of published research to date–certainly the more systematic and empirical research–that addresses the needs and coping strategies of frontier personnel, a group currently estimated to comprise about 10% (26,000) of the total missionary force (Barrett and Johnson, 1990, p. 27). Previous empirical studies, while very helpful, have primarily concentrated on identifying stress factors for missionaries in general.

Dorothy Gish (1983), for example, surveyed 549 missionaries in order to identify stressors which applied to all missionaries regardless of age, gender, or marital status. She identified the following primary stressors: confronting others when necessary (especially true for women), communicating across language and culture barriers, time and effort needed to maintain donor relationships (especially for members of faith missions), managing the amount of work, and establishing work priorities.

Phil Parshall (1987) studied adjustment and spirituality among 390 missionaries serving in 32 countries with 37 mission boards. He found that the majority reported regular frustration and discouragement, with over 20% stating that they have resorted to using tranquilizers. The greatest areas of spiritual struggle were maintaining a successful devotional time, experiencing a sense of spiritual victory, and managing feelings of sexual lust.

These studies are a small sample of the growing body of literature–in-house research (Gardner, 1987), dissertations (Kayser, 1992), journal and magazine articles (Machin, 1992), books and book chapters (Foyle, 1987)--published on areas related to missionary adjustment. Taken together, these publications form a good foundation upon which to undertake additional research. Though not necessarily conclusive, they nonetheless provide useful insights. Hunter's (1993:3) comments about the current status of research within the field of mental health and missions are instructive:

> What seems needed is greater chunks of time and long-term commitment from post-doctoral researchers and adequate funding for their work from evangelical sources if greater headway is to be made on quality research. Meanwhile, no matter how immense the task, each researcher should begin now with some piece of the enormous and complex puzzle of issues related to mental health and missions.

But which pieces of the research puzzle do we pursue? Surely some sense of direction is needed based on a consensus as to the most strategic areas to study. Foremost in my thinking is the need to conduct research, preferably interagency research, which focuses on particular types of frontier workers.

Why? Because these workers are less likely to have access to important supportive resources for member care due to their geographic location and isolation (O'Donnell, 1992a). Add to this such factors as religious opposition, political unrest, team struggles, and spiritual warfare and the result is a potent prescription for attrition.

Frontier workers need and deserve all the member care resources they can get, whether these involve pastoral counseling, coaching visits, care packages, or carefully designed relevant research. As Lewis-O'Donnell (1992:285) has put it:

> I believe the most strategic direction [for the member care field] can be summarized as follows: To pursue cooperative endeavors between mission organizations–especially including mission agencies and sending churches from the Third World–which can develop additional, innovative member care resources that are prioritized and channelled towards missionary personnel working in the least evangelized areas and people groups.

Research is often an overlooked member care resource. Sadly it seems that too few agencies have the time, funding, or personnel to devote to it. Yet regular research is an essential ingredient of any effective member care package. Action research–which advocates for the practical application of research findings–is particularly important. A commitment to action research enables agencies to keep appraised of their staff's needs and involved in their long-term development (O'Donnell, 1992b).

Method and Goals

With the previous comments in mind, the present study assesses the various stressors affecting a sample of frontier personnel working with Youth With A Mission (YWAM). Currently YWAM has around 800 staff involved in frontier missions, with roughly 400 directly involved in church planting efforts.

Table 1.
Profile of the Respondents

	Married	Single	Western	Non-West.	<25	25-35	35+
Men (N=65	40	25	47	18	9	25	31
Women (N=31)	11	20	23	8	4	18	9
Totals (N=96)	51	45	70	26*	13	43	40

*Note: 40 non-Westerners actually took the questionaire.

This study also goes one step further than most previous ones in that it identifies not just stressors, but also the resources that workers use to cope with stress. It concludes with an analysis of the results and recommendations for improving member care.

During the 1993 YWAM Conference on Frontier Missions (COFM), a questionnaire was administered to 110 YWAM workers involved in frontier missions. This study is based on the results of the questionnaire which was comprised of 10 items which explored three areas:

1. The various stressors that affect YWAM frontier personnel.
2. The quality of their team or department life.
3. The types of resources used for adjustment and growth.

More specifically, the study assesses and compares the responses of different groups of people serving in frontier missions:

*men and women

*married and single personnel

*Westerners and non-Westerners

*age groups (<25, 25-35, 35+).

Most of the participants worked in Asia (about 60% in India) in the areas of church planting, relief ministries, training, and administrative/supportive services. Prior to this time, staff needs and member care resources were informally assessed through such things as coaching reports, correspondence with on-the-ground personnel, and leaders' impressions. No previous systematic research had been undertaken.

Descriptive statistics were used to analyze the results for the different categories of workers. The statistics included frequency counts, percentages, and mean and median scores.

Results

1. Demographics—Fourteen of the 110 respondents did not completely fill in all of the background information on the questionnaires. Their questionnaires were used only for making comparisons between Western and non-Westerners to assess the area of stress. All 14 of these respondents were from non-Western countries. In all there were 40 non-Western respondents and 70 Westerners.

3. Stressors—Twelve areas of stress were surveyed, starting with cultural adjustment and ending with spiritual struggles. A scale comprised of a five point continuum was used to rate the levels of stress experienced during 1992.

Any stress area that was rated to be either high or extreme (4 or 5) was recorded by using a frequency count. Responses were tallied according to four general groups: gender, Western/non-Western, marital status, and three age ranges. The scores were then converted to percentages for each particular group. Table 2 summarizes these results.

The greatest area of stress in general

was the type of work done, reported by 33% of the respondents to be in the high or extreme range. "Type of work" was described on the questionnaire as involving work load, travel schedule, establishing work priorities, sense of fulfilment in work, and fitting into the organization.

The second greatest stress area was in relationships with fellow workers (reported by 26%) conflict, misunderstanding, poor communication , withdrawal, and limited time together. Tied with this was the area of personal struggles (reported by 26%) which the questionnaire described as unwanted habits, loneliness, depression, fears, unresolved past struggles, anxiety, sense of failure, criticalness, guilt, temptations, and sexual lust. The three greatest stress areas, then, involve a mixture of work-related, interpersonal, and personal stressors.

The areas of least stress were relationships with nationals (5%), family struggles (6%), and children's issues (6%). Apparently relationships with nationals, one's family of origin, and one's children are not highly stressful for most workers. For a fuller description of what each stress area measures, see to the questionnaire found in the Appendix.)

How does stress affect different groups of workers? To explore this question, let's look at those areas of stress reported to be in the high or extreme range by at least 25% of a particular group. Any stress area with a figure of 25% or more will be considered significant. This cut off figure is similar to the one used by Gish (1983) in her study on missionary stress. Table 3 presents the results for each group.

Married workers top the list of groups, with men struggling with work-related factors and women with marital issues. Difficulty with colleagues is a problem for single women and Westerners. For single men and those under 25 it is the area of personal struggles.

Table 2.

Summary of high and extreme stress areas reported by different groups. Stress figures are given in percentages

Stress: Areas :	Total N=96	West 70	NonW 40	Men 65	Women 31	Mr 51	Sn 45	<25 13	25-35 43	35 40
culture	15	13	15	14	16	16	13	15	16	13
colleagues	26	30	15	22	35	24	29	8	30	18
nationals	5	4	5	6	3	6	4	0	16	5
family	6	7	5	9	6	10	7	0	5	8
marital	16	16	12	15	16	29	0	15	16	15
children	6	9	10	9	0	12	0	0	5	10
work	33	36	27	42	16	47	18	15	28	20
physical	18	17	15	16	19	22	13	31	12	23
personal	26	27	17	28	23	20	33	31	28	20
financial	22	21	22	26	13	25	18	15	23	20
clerical	20	20	20	22	16	24	16	8	21	23
spiritual	16	17	12	14	19	18	13	8	19	10

Keep in mind that the figures used in this study (Tables 2-5) do not reflect the composite or cumulative effects of stress. Only stress in the high and extreme ranges are used. The results, therefore, do not indicate the total amount of stress that workers are experiencing. For example, 26 of the 110 respondents did not rate any stress areas higher than moderate (that is, with a rating of 3). Several reported many areas of moderate stress, the cumulative effect of which could be even more stressful than, for instance, reporting only two areas in the high stress range. Furthermore, low scores for a group do not necessarily indicate low stress, although they may.

3. Team Life

The quality of team or department life was assessed by rating eight areas, including clarity of goals, quality of communication, time together as a group, team cohesion, sense of mutual support, time with leader, time spent on stated goals, and team morale. A scale comprised of a five point continuum was used to assess these areas, with a rating of one being "poor" and five being "excellent". Table 4 summarizes the ratings for single women, married women, single men, and married men.

The overall average rating for the quality of team/ departmental life was slightly less than adequate (2.75). None of the four group averages were higher than 3.0, or adequate. Single women and single men rated it the highest (2.95), followed by married men (2.54) and then married women (2.16). The pattern is similar for those rating one or more of the eight areas as being "poor"–that is, married women were the highest (60%), next were married men (54%), single women (45%), and finally single men (38%).

On the other hand, the median scores indicate that over half in each of the four groups see their teams/ departments as functioning at least adequately overall. The exception was married women (median = 2.75). The highest median score was for single women (3.25).

The results, then, on the quality of team/department life are mixed. Many individuals felt their overall team life was fine while others saw it as substandard.

4. Resources

The final two questionnaire

items assessed the types of resources–people, services, practices, materials–that helped workers adjust during 1992. Respondents first circled any such resources from a list of 20 items. They then rank-ordered these and any other resources that they used in terms of how helpful they were.

Table 5 identifies the most frequently cited resources for four groups: single women, married women, single men, and married men. The figures are based on the three most helpful resources listed by each respondent.

By far the most helpful resource were encouragement by friends (reported by 65%) followed by personal devotions (45%)–time alone to pray, read Scripture, and seek the Lord. This was true for all four groups with the exception of married women where the order was reversed.

Single men and women utilize friends, personal devotions, and prayer partnerships the most. For married women, the order was devotions, encouragement from friends, and corporate worship. Married men reported friend's encouragement, reading for leisure and personal development, devotions, and time with their spouse/family as being the most helpful resources.

Understand that these results do not describe all of the resources that are used by workers, but only those reported by individuals to be the top three most helpful ones. Most respondents actually circled several types of resources that they considered helpful for coping with the demands of life and work.

Discussion and Recommendations

This study has a few limitations which must be understood before we try to draw conclusions from and apply the results. To begin, the study focused on a specific sample of personnel from one agency (YWAM) who predominantly work in one region of the world (Asia). We can not therefore automatically generalize the results to frontier workers in other settings, whether in another region or with another organization. This study is designed to provide some initial data on the adjustment of frontier workers. Additional research is clearly needed. In short, the results, though valuable, are to be seen as suggestive rather than conclusive.

Next, be aware of the small sample sizes for some of the comparison groups. For instance, there is an under-representation of married women and also fairly small sample sizes for single men and single women. Interpret any scores for these groups with some caution. Additional research is needed to clarify and substantiate these initial findings.

Also, those who spoke English as a second or third language may not have understood all of the questionnaire items, a problem common to most multinational research. Words such as "gender" and "cohesion" were particularly troublesome. Some of the words on the questionnaire needed to be modified.

Finally, a great deal of data was not analyzed due to time and clerical constraints. Additional groups of people could be analyzed and compared, provided sample sizes were large enough. Examples include analyses of the type of work done (church planting, training, administrative), the work location, and length of time on the field. The study would also benefit from a computer analysis of the data using inferential statistics.

Related Study

It would be helpful to relate this study to one of the more rigorous stress studies done to date, done by Gish (1983) on an interagency sample of

Table 3.
High and extreme stress areas affecting some 25% of a specific group.

Westerners	type of work (36%), colleagues (30%)
Non-Westerners	type of work (27%)
Men	type of work (42%), personal struggle (28%)
Women	colleagues (35%)
Marrieds	type of work (47%), marital issues (29%), financial support (25%)–also note colleagues (24%), clerical support (24%)
Singles	colleagues (33%), personal issues (29%)
<25 years	physical (31%) personal issues (31%)
25 to 35 yrs	colleagues (30%), type of work (28%), personal (28%)
Over 35	no stress area over 25%

Table 4.
Summary ratings of the quality of team life for four groups. A score of 1 is poor, 3 is adequate, and 5 is excellent.

	Mean	Median	% With At Least One "Poor" Rating
Single Women	2.95	3.25	45%
Married Women	2.16	2.75	60%
All Women	2.85		
Single Men	2.95	3.00	38%
Married Men	2.54	3.00	54%
All Men	2.70		
All Singles	2.95		41%
All Marrieds	2.37		55%
Total	2.75		48%

missionaries. Although the methodologies are different (e.g., Gish's study involved 65 specific stressors, and the present study 12 general stress areas), some useful comparisons can be made.

Gish's highest rated stressor was difficulty confronting others. This overlaps with the second highest stress area in this study, relationships with colleagues.

Almost as high for Gish was communicating across culture and language boundaries, corresponding in this study to cultural adjustment (rated eighth). The cultural adjustment rating is probably lower in this sample due to the fact that a much higher percentage of the respondents in this study were non-Westerners who were working in Asia, which theoretically made crossing cultural boundaries and adjustment easier (e.g., 20% of the respondents were Indians working within India).

Financial struggles was rated fourth in the present study whereas for Gish "maintaining donor relationships" was ranked third. Work load issues and establishing priorities were fourth and fifth for Gish, which is similar to the "type of work" stress area rated as first in this study.

By and large both studies report high stress in similar areas. These similarities suggest that frontier personnel in YWAM (and possibly other agencies) experience similar types and levels of stress as missionaries in general. Further, and though highly speculative, it also suggests that findings from other research on missionary stress may be applicable to frontier personnel.

Turning to the greatest stressors for specific groups (Table 3), the type of work for married men came in first (reported by 53%). This is not surprising given the challenging, multifaceted, pioneering nature of their jobs. Church planters in particular usually do not take on positions with clear job descriptions and guaranteed guidelines for accomplishing their goals. Rather they must experiment with these as they go along, and this is a stressful process.

Next, almost half of the married women (five of 11) reported high/extreme stress concerning marital issues whereas only 25% of the married men did (10 of 40). Perhaps this is an indication of the married women's greater sensitivity to relationship dynamics as well as a reflection of the married men's focus on work-related areas which lie outside of the home. Also men's high level of work stress may likely contribute to lower marital satisfaction for their spouses.

Table 5.
Most helpful resources used to help adjust for four groups. Figures are given in percentages.

Type of Resource	Total	S-Women	M-Women	S-Men	M-Men
Friends' Encouragement	65	89	64	65	51
Devotional Life	45	37	82	48	37
Prayer Partnerships	27	32	27	30	23
Books/Reading	23	16	18	17	31
Spouse/Family	20	--	9	--	26
Corporate Worship	18	21	36	13	14
Time Off	14	11	18	22	9
Pastor/Coach Visits	10	0	0	9	20
National Relationships	9	11	9	9	9
Job/Skills Training	9	0	0	4	20
Bible Studies	8	0	18	22	0

Another group reporting high/extreme stress was single women who struggle with colleagues (40%). Although conjecture, this could be because single women may have less support than others to help them resolve interpersonal differences. It could be too that single women, who typically work under male leaders, may find it hard discussing struggles with them, preferring to do so with female leaders.

Personal struggles for single men were reported by 40% to be a high/extreme stressor. While it is hard to interpret this finding, it could reflect both unresolved past problems, field-engendered problems, and/or stress rising from developmental issues such as fitting into the adult work world. Depression, loneliness, and anxiety can result.

Physical concerns and personal struggles were rated high/extreme by 31% of those under 25. One can only speculate why this group seems more vulnerable in these areas. Perhaps they have not yet learned to pace themselves or get their needs met in their relatively new mission's context. Either would create stress and inner struggles.

Relationship with colleagues was high/extreme for 30% of the Westerners. This result confirms what is seen to be axiomatic within the missions enterprise: the greatest area of stress for Western missionaries is getting along with one another. Interestingly this was not true for the 40 non-Western respondents in the study (only 15% reported serious struggles with colleagues), suggesting that generally they either deal with conflict better or else differently than Westerners.

Team Life

As for team and department life. All that can be said is that help is needed. About half rated the quality of life as adequate and the other half as less than adequate. Married women in particular gave lower ratings for their team life. Maybe this is because they have less quality time with the group in light of

their domestic responsibilities.

Clearly at least half of the teams need additional supportive resources to become healthier. I would guess that for most of these groups the crucial process of team formation–getting to know one another, agreeing upon goals, clarifying expectations–received less attention than what it truly required. One other hypothesis is that some of the teams, being relatively new, were still working through the group stage of conflict, a necessary precursor for achieving group health and viability.

The workers surveyed in this study highly valued and relied upon spiritual resources for coping. The three most common coping strategies consisted of receiving encouragement from friends, having personal devotions, and praying with partners. These three resources point to the desire and need for cultivating one's relationship with the Lord in the context of caring friends. It would be interesting to do a further study on which types of friends people spend the most time with–teammates, people from the host culture, people from their home country, and so on.

Many other resources are commonly used. Married men mentioned reading and time together with their family. Married women ranked corporate worship to be high. Other resources included time off, pastoral/coaching visits, skill training, and Bible studies.

Application and Resources

I have highlighted only the most basic results of this study. How can these findings be of service to those in frontier missions? My first suggestion is for you to encourage mission leaders within your agency to read through this study and then meet to discuss the results. How do the findings relate to your frontier settings? How are they similar to your impressions (or research) of your group's stress areas, the quality of team life, and the coping strategies used by personnel? Teams can meet together as well and do the same.

Second, explore specific, practical ways to improve member care. Is there some type of member care committee within the agency or region which oversees staff adjustment and development? If not, appoint men and women committed to member care to form such a committee. Use the study as a springboard to not only surface staff needs and issues, but to also develop additional member care resources. In other words, do something with the study. Don't just file it, apply it!

Third, I would encourage YWAM, other agencies, and individual teams to continue to provide and develop member care resources for their frontier workers. The goal is to not make them more "comfortable", but to make them more effective in their ministries. In this sense investing in our workers will ultimately be an investment into the people groups with whom they are called to work.

Finally, here are seven types of member care resources, based on the findings of this study, which can help strengthen personnel in frontier mission situations:

1. Enhance spiritual growth. Jesus said that apart from Him we can do nothing (John 15:5). Bible studies, prayer partnerships, times of worship, and devotional/teaching materials all help workers abide and grow in the Lord.

2. Manage job-related stress. Help married men in particular as they cope with their work. Make sure there is accountability for their performance and work load. There is so much important work to do, and it can be so easy to take on too much of it.

3. Strengthen missionary marriages. Couples need help in their relationships–not just the married women! One couple can form prayer partnerships with another couple for encouragement and accountability. Provide opportunities for marriage enrichment through retreats and reading materials. Require premarital counseling. Do not just assume that couples are doing well unless you hear otherwise!

4. Improve conflict resolution skills. Differences are inevitable, but serious conflict can often be avoided. Train personnel in conflict management. Do this through pre-field and on-field seminars. Get important written materials on these subjects into the hands of workers and have them discuss these. Do not hesitate to bring in coaches and moderators to help people/groups resolve differences. Be sure to encourage the formation of supportive friendships and mutual care, both of which can help prevent conflicts.

5. Train leaders in group dynamics and team building. Leaders must be able to focus on both the task and the relational dynamics of the groups they oversee. Equip them with team building tools, debriefing skills, and an understanding of group process. This can be done through coaching from experienced leaders as well as through seminars and written materials. Like anything else, it takes practice to become skillful at group work.

6. Provide counseling for personal struggles. Singles, especially single men and those under 25, seem vulnerable to personal struggles and could use extra support. Set up opportunities for counseling and encourage forming supportive friendships with older, more experienced staff.

7. Assess staff needs regularly. Agencies and leaders need feedback from their personnel and colleagues. What issues do staff struggle with? How open are people to talk about their concerns and suggest changes? Surveys, debriefing sessions, and informal discussion times are useful ways to assess needs and encourage staff participation in caring for one another.

The rallying cry of "a Church for Every People Group" is not just good rhetoric, but becoming an increasing reality. Member care, as a handmaiden to the mission task, plays a key role in making sure that this cry of our hearts–and God's heart–truly becomes a reality soon!

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Appendix

Needs and Resource Assessment

Instructions: This is a brief questionnaire to explore some of the challenges you face in cross-cultural living. It also looks at some of your strategies for adjusting to these challenges.

This questionnaire takes about 10 minutes to complete. Please answer the five items below as accurately as possible. Feel free to write in comments after any of the items. Your answers will help us as we seek to improve member care services within your region.

Please do not write your name on any of the pages. Return it to the T-2000 staff when you have finished. Thank you for your help!

Background Information:

Age: Gender: Nationality: Marital Status: Number of Children: Country working in: How long: Type of work: How long in organization

A. Using the scale of 1 to 5 rate how stressful each of the following areas were/are. Please also circle any of the words in parentheses that apply to you.

1------- 2 ---- 3 ------ 4 ------ 5
minimal low moderate high extreme

1. Cultural adjustment–Rating_____
(language learning, getting physical needs met–housing, transportation, and buying food–privacy, understanding different values, liking the new culture)

2. Relationships with colleagues–Rating_____
(conflicts, misunderstandings, poor communication, withdrawal, limited time together)

3. Relationships with nationals–Rating_____
(conflicts, misunderstandings, poor communication, withdrawal, limited time together)

4. Family struggles–Rating_____
(fighting within your family, difficulties with family back home)

5. Marital issues–Rating_____
(time together, poor communication, fights, sexual dissatisfaction, unresolved areas, unclear roles, time together)

6. Children issues–Rating_____
(struggles with brothers/sisters, sickness, schooling issues, discipline, behavior problems, few friends, emotional problems)

7. Type of work you do–Rating_____
(work load, travel schedule, establishing work priorities, sense of fulfilment in work, fitting into the organization)

8. Physical concerns–Rating_____
(illness, eating difficulties, sleeping, nutrition, climate adjustment, aging.

9. Personal struggles–Rating_____
(unwanted habits, loneliness, depression, fears, unresolved past struggles, anxiety, sense of failure, criticalness, guilt, temptations, sexual lust)

10. Financial support–Rating_____
(lack of funds, writing to supporters, inconsistent monthly income, savings, retirement, travel funds, debt)

11. Clerical support–Rating_____
(limited help, computers, phones)

12. Spiritual struggles–Rating_____
(devotional life, maintaining sense of victory, spiritual warfare, temptations)

B. Based on the above areas (and any additional areas) list the five greatest stressors for you in order of importance.

C. Use the scale below to rate your team or department in the following 8 areas.

1----- - 2 ---- 3 ------ 4 ------ 5
poor fair adequate good excellent

1. Clarity of goals–Rating_____

2. Quality of communication–
Rating_____

3.Time together as a group-
Rating_____

4. Team cohesion–Rating_____

5. Sense of mutual support–Rating_____

6. Time with team/department
leader–Rating_____

7.Time spent working on our stated
goals–Rating_____

8. Team morale–Rating_____

D. Which types of resources help you deal with the various challenges that you face in your life and work? Circle any of the following that apply. (self-discipline, prayer partnerships, Bible studies, additional training in job-skills, time off, encouragement from friends, time with nationals, athletics, games, retreats, personal devotions, corporate worship, reading, study, retreats, counseling, return to home country, books, on-site coaching, pastoral visits)

E. Based on the above areas (and any additional areas), list the five most helpful resources for you in 1992, in order of importance.

F. Do you have any other comments on stressors or recommendations for improving member care services? Please write your comments down here.

Reflections on Pastoral Care in Frontiers

by Greg Livingstone

Frontiers Mission Agency is an apostolic, church planting mission focusing the Muslim world, where "Christ has not been named" (Rom. 15:20). Governments hostile to Christian work, both in Muslim countries and in rulers in the heavenlies, create schemes to make the church planting task so full of pressures that missionaries will quickly abandon the effort.

Because missions to Muslims has been so difficult, the Church has historically seen little reason to send missionaries where there was little promise of success. In response to this practice, Frontiers as a mission agency was born in a sense of "reckless abandonment. "Whatever sacrifice it takes", has been our watchword.

After all, we felt, many segments of the Church had lost their theology of suffering. In contrast, our agency's ethos has been shaped by the New Testament examples of suffering, being based more on the "Mecca Blessing" than on the so called "Toronto Blessing". It is an ethos that is willing to be slain in body if necessary—not only in the Spirit–going right into the presence of Jesus, an experience that never wears off, that we are willing to pay.

Did not the Lord Jesus say, "Take no thought for tomorrow, what you shall wear, or eat, or where you shall sleep, for your Heavenly Father knows you need all these things"? And so, we initially reasoned, if our Heavenly Father, our Wonderful Counselor, our Great Physician, and Omnipresent Comforter is right on top of the situation, why design and implement a pastoral care program at all?

Our zeal to serve Christ in the Muslim world had gotten the better of us. In searching for "unstoppables" for example, we became guilty of casting a "blind eye" towards entrepreneurs who were driven more by mixed motives than motives born of the Holy Spirit. We reasoned, "Hey, we're all sinners, why get on a fellow workers' case about the ugliness in their demeanor? The job is tough enough as it is."

We were not wrong, of course, in embracing our call to break through the impasse among those in bondage to Satan's masterpiece—Islam. However, we had become oblivious to the fact that missiological competence and perseverance were not enough. We began to more deeply understand that we would not establish churches of former Muslims who had their own godly elders, unless we ourselves were godly men and women. We also came to recognize the crucial role of being regularly mentored, so that with integrity we would be able to say with that pioneer pacesetting missionary, "what you have seen and heard in me, practice" (Phil. 4:9).

How can we reach such a goal of maturity–to become "clothed with Jesus Christ" (Romans. 13:14)? This too has become our heart's cry. We believe it is primarily by becoming a nurturing community where we covenant with one another to "be our brother's keeper". We endeavor to be "promise keepers" by covenanting on our teams to hold each other accountable to grow towards Christ-like character–"whatever it takes"!

So, how do we develop character that cannot be imitated by those who are not yet redeemed by the Lord's grace (cf. II Peter 1:3-10)? By hungering and thirsting for both competency and character in the context of a committed community. This comes from characteristics like being subject to one another, being eager for coaching and easily entreated, and from learning how to be "quick to listen, slow to speak, and slow to anger" (James 1:9). It also comes from facing up to ourselves, having a "broken, contrite spirit", and from being committed to see one another become fruitful.

We have also developed, and continue to upgrade, our personnel departments, selection procedures, and candidate schools, and increasingly utilize the expertise of Christians with mission experience and an anointing to help with pastoral care issues. We owe much to the various coaches and counselors whom we have come to know and trust, both in-house and from the outside , who regularly visit our teams on the field and attend our annual and regional conferences.

Thankfully, after nearly 14 years and now numbering close to 500 adults on the field, we have not lost our zeal for the Lord nor for pioneer church planting in the Muslim world. By God's mercy we are applying valuable lessons about the need for character growth, community life, and pastoral care. We do not want to be the "merry-go-round"

mission, with co-workers going home as fast as the new ones come to the field. As Robertson McQuilkin wrote, "Lord, enable us to finish well...and get home before dark."

Questions for Discussion

1. Summarizing Frontiers' approach as "competence and character in the context of a committed community". How similar is this to your agency?
2. Draw a "time line" to trace the main developments of pastoral care within your own mission agency or mission setting. For better or worse, indicate which developments have been the most significant for you ?
3. What are three things your mission could do to improve the pastoral care of its members?
4. How do you encourage and care for others in your mission setting? List three items.
5. How important is it for you to develop mutual supportive relationships with nationals? To what extent is this going on for you and others?

Greg Livingstone is the founder and General Director of Frontiers, a church planting agency in Muslim countries. He is based at the mission's international headquarters in England.

Guidelines for Crisis and Contingency Management

The author gives us practical guidance on how to be prepared for the unexpected crisis in a cross-cultural mission setting.

by G. Stephen Goode

Since the early 1980s Youth With A Mission (YWAM) has been drafting crisis guidelines. The guidelines contained in this article are a summary of the latest revision and include sections on pre-crisis planning, death of workers, evacuation plans, terrorism, hostage survival, and the formation of crisis management teams. Areas that are also essential to develop, although not dealt with in this article, include dealing with bomb threats, rape, and post-traumatic stress, along with improving personal security, analyzing risk areas, and debriefing following critical incidents.

As the mission community continues to focus upon unreached peoples, continued exposure to life-threatening, crisis situations can be expected. Differing political climates, local laws, customs, and a wide range of other variables make it impossible to apply a simple standard of security precautions. Thus it is essential that each agency and their respective national leadership teams develop and periodically review their own guidelines which are relevant within their own contexts.

The following organizations were very helpful as we compiled the crisis and contingency management guidelines: Mennonite Central Committee, Catholic Relief Services, Foreign Mission Board of the Southern Baptists, International Assistance Mission, United States Embassy at Bangkok, World Vision, The United Nations, WEC, and Contingency Preparation Consultants.

Pre-Crisis Planning

A crisis is a current or impending situation which is, or has the immediate potential of, creating an unacceptable degree of danger to personnel, the functioning of the mission and its related overseas entities, and/or its essential purpose for being. Anticipating and preparing for crisis situations is an essential first step to dealing with them.

Missionary couples as well as singles missionaries should make a written list of important documents for themselves and for all family members. They should be placed in a local personnel file and a copy kept with the missionary as he moves from one locale to another. A copy of the personnel file can be left with a trusted colleague back home. This file should include the passport numbers and dates of issue and local visas; bank account numbers; credit card numbers; insurance policy numbers; car registration, serial and license numbers, drivers license number; social security numbers (if applicable); fingerprints, palm prints, and current photographs; current prescriptions, including eyeglasses; contents and location of safe repository; summary of assets and debts; names and addresses of business, personal, and emergency contacts.

A safe repository in the missionary's country of origin can contain the original will and power of attorney; birth, marriage, and adoption certificates; naturalization papers (certificate of naturalization may not be copied) and dual citizenships; deeds, mortgages, stocks/bonds (these can be left with the broker for quick or emergency access); insurance papers, for life, car, house, medical, household effects; current inventory of valuable possessions and their location; medical and dental records, school records, tax records. Take copies of the above with you and also consider leaving copies with a trusted contact. Be sure to keep your will and inventory of possessions updated.

Finances

The following ideas in times of crisis are extreemly valuable:

Power of attorney—A missionary family should appoint a current power of attorney for each adult family member, making several copies. It might be a good idea to have several originals as well. These are needed to transact business on behalf of the spouse or other adult.

Establish credit for emergencies—Establish credit that will be adequate for emergencies. Keep a listing of regular billing dates for all recurring expenses (e.g., insurance, mortgage, and taxes).

Establish a joint checking account—Both should be able to work from either account in the event they are separated for a period of time. Checks should be deposited in a local bank account rather than mailed. Checks lost in the mail can cause extraordinary difficulties. Individual credit cards should be obtained for spouses. Property should be insured and policies updated periodically. Checkbooks, bankbooks, some travelers checks, and a small amount of cash should be placed in a safe and easily accessible place.

Learn the current laws—Missionaries should learn the legal residence and place of domicile with regard to taxes and property, and gather together all employment history for adult family members including resumes and let-

ters of reference. Duplicates should be kept in the home country.

Finally, discuss with the family what should be done in the case of an emergency separation (evacuation, hostage-taking, illness or death). Have an emergency contact in a location which has already been chosen. Research the resources available in various locations. Develop a checklist of items to bring in case of rapid evacuation. Make sure there are financial provisions to cover evacuation and travel costs.

Death of a Worker

Incidents and local laws involving death vary and thus standard contingency plans will need adaptation. The personnel office should have a current list of emergency contacts on their application forms.

Leadership Responsibilities—When death occurs, the leadership and staff at the site of death must give their full attention and make themselves available to the family or team that is affected. Communication to the missionary organization and regional leadership needs to take place as soon as possible. Also the local leadership must be prepared to implement on short notice all actions that are required. Be sure to keep a detailed log of all communication and actions taken which includes the content of the communication, the date and time, and the name and phone/address of the person contacted.

When first contact is made from personnel on the field to the national or regional director, a determination should be made regarding what is the best communication channel to use (telephone, telex, fax, cable, ham radio, E-mail). At the time of each communication, the two parties should set a schedule for the next communication. The national, regional or field director of the missionary agency should make initial contacts with the immediate family at home, potential support persons close to the family.

Memorial and Funeral Services—Missionary organization leadership should urge local leadership at the site of death to thoroughly check into and then initiate all local legal requirements, such as a death certificate, embalming requirements, and requirements for moving the body out of the country if that is the decision. Some countries require burial within 24 hours; others require embalming before the return of the body. If a funeral director is available in the host country, get price quotes about embalming, basic services, handling charges, or the costs to return the body (some insurance companies may cover the latter).

Any accompanying family members on the field should be urged to consult with other family members at home before deciding on the burial of the body. The immediate family should be urged to contact its local funeral director, pastor, or someone with experience for advice on how to handle the details, especially if they decide to return the body. If there are survivors on the field who will be returning to the home country, a decision should be made early whether someone from the organization should accompany them. If there is any doubt whether or not they should be accompanied, have someone go with them.

Local staff from the mission organization should be urged to arrange for memorial services at the place of work if at all possible. A representative from the organization should be present at the memorial services back in the home country.

Follow-Up Care—If any survivors terminate their service with the mission organization and return home, a determination should be made regarding the organization's obligations for short or long term support, including financial and counseling help. Survivors may need to go through debriefing and grief counseling. Remember too that the local staff are under great pressure at the time of death and deserve acknowledgment of that pressure and evidence of moral support from the mission organization, especially from international headquarters. As for follow up, a telephone call can be made to surviving members on the anniversaries of the death. Let the survivors know that they are still remembered.

Finally, help field staff make immediate plans to cover the responsibilities of the family of the deceased as needed (such as access to the will, bank accounts, files). Notify the insurance carrier if appropriate. If death occurs during travel, remember that tickets purchased on a credit card may be covered by a $100,000 to $300,000 life insurance policy.

Evacuation in War and Natural Disasters

The following evacuation guidelines are for expatriates working in potentially hostile or life-threatening areas. They do not consider any relief assistance from the outside which might be appropriate. Again, there is the need to anticipate and prepare for hostile and life-threatening situations.

When a dangerous situation occurs, such as increased localized violence (street fighting, mob action), stay in a safe area as long as necessary. For example, do not go to the work place, but rather stay home. One may not be able to leave the country by normal procedures due to wide-spread fighting or random rocketing for a prolonged period of time. When word is given, go to pre-arranged gathering points. In the case of fighting, it is difficult to predict how quickly the violence may escalate. Those who desire to leave at the initial stages are encouraged to do so without fear or disapproval.

Preparation and Precautions—Keep vehicles with their gas tanks at least half full. Each house should have a metal tank full of petrol kept in a cool place. Additional car batteries can be used

for lighting and should be kept charged. Have a first-aid kit and some food/water kept in vehicles.

Drinking water should be kept on hand, ideally a one-week supply. Change it every week if possible. A two-week supply of food should be stored in each house, especially foods that do not need much preparation like dried fruit, nuts, canned food, and powdered milk. All households should have a medical kit and an up-to-date telephone list handy (police, emergency numbers, and so on).

Communication—At all times, staff must let house-mates or someone else in the mission organization know where they are going and the expected return time. Each house should have a contact person for passing on messages. A previously designated contact person within the country will notify local staff and the regional director with updates, give advise as to whether or not contact should be made with civil authorities, and notify families of an evacuation plan (in consultation with the mission agency).

Expatriates should carry their passports with them at all times. Various embassies operate a warden network and you should ensure that you are on that network. The embassies will be responsible to notify the rest of the expatriates when an evacuation order is received. Expatriates will be told to stay in their homes until pickup for departure.

Open Warfare—If hostilities commence gather people inside your house. Go to the basement if you have one or if not select the safest place out of direct sight of all windows and doors drawing the curtains to reduce glass shattering and hitting people. Keep low, stay inside, and avoid exposure. Open several windows on all floors to reduce the possibility of concussion breakage. Fill all bathtubs, washtubs, and other containers with water (if your electricity is cut, your pumps will not work.) Advise your staff and children not to pick up bullets, shells, rockets, or other unusual objects found.

If armed persons come into your area, do not create the impression of hostility or resistance. Smile frequently, be friendly, and cooperate. If possible encourage them to leave as soon as possible because their presence might endanger your household. If an unarmed person seeks refuge with you, refuse politely but firmly, unless in your judgment, there is an imminent threat to his/her life.

As the missions community continues to focus upon unreached peoples, continued exposure to life-threatening, crisis situations can be expected.

Do not go near any bodies. The contending sides will presumably take care of their wounded. If you see unattended wounded, consult others on the scene. If there is a lull in the fighting, remain where you are unless otherwise instructed. Do not tour the city. Do not take photographs. And if the authorities in charge impose a curfew or issue special military law decrees, obey them to the letter. Pack one suitcase and bring some blankets for your family and assemble enough food and water should you have to be moved.

If Caught Away From Home—In the case of street rioting, your car is a likely target. Leave your car and find shelter. If you are close to your place of work, go back to it, if not, find a shop where you can stay. Contact someone so that people know where you are. Know your way around the city. Try to remember different routes to and from different places.

Know the Escape Route—You will need to identify home, city, and country escape routes if your are in dangerous areas. In addition, you will need to call on your contingency fund to purchase travel tickets. A local staff representative may need access to this fund with clear steps about how to use it. Also have cash available and food in case an overland trip is needed. The local staff representative will notify the regional office of departure arrangements. If possible, the expatriates will be picked-up from their homes and driven to the airport or via an overland route to the pre-arranged place of destination.

Terrorism

Terrorism is the use of force, violence, or threats by a terrorist organization to attain political goals through fear, intimidation or coercion. International terrorism is described as calculated acts of terrorism inflicted against foreigners or occurring extranationally, which are usually designed to attract worldwide publicity and focus attention to the existence, ideological cause, political goals, and demands of a terrorist organization.

Terrorists organizations use illegal violence in a systematic campaign. This campaign is often aimed at the civilian populace. Acts of terrorism are almost always well-planned actions which are quickly and systematically executed. The net effect of terrorist acts is much greater than the simple physical

violence involved. One incident, directed and conducted by a few skillful terrorists, can stir the fear and emotions of an entire nation.

A terrorist is an individual who is generally between 18-28 years of age, from an upper middle-class background with college education, and is politically-oriented. He or she usually works within a group which has a definite organizational structure and hierarchy, the first or command element usually consisting of the older and more experienced terrorists.

High Risk Areas—If travel in an area where there has been a history of terrorist attacks or kidnappings is necessary, discussion with the family what they would do in an emergency is imperative and a review of affairs at home are necessary. After arrival,the embassy should be notified of his/her arrival. It is important to remain friendly with the people , but caution should be taken about discussion of personal matters, itinerary, or program. All personal or business papers should be left at the housing/hotel. The following are safeguards and helpful hints for traveling in hostile territories:

1) Watch for people following you or "loiterers" observing your comings and goings.

2) Cheek for loose wires or other suspicious items pertaining to your vehicle.

3) Refuse unexpected packages. Keep a mental note of safe havens, such as police stations, hotels, and hospitals.

4) Let someone else know what your travel plans are. Keep them informed if you make any changes. Avoid predictable times and routes of travel, and report any suspicious activity to the local police or nearest embassy.

5) Formulate a plan of action for what you will do if a bomb explodes or there is gunfire nearby. If you are ever in a situation where somebody starts shooting, drop to the floor or get down as low as possible and do not move until you are sure the danger has passed.

6.) Do not attempt to help rescuers and do not pick up a weapon. If possible shield yourself behind or under a solid object. If you must move, crawl on your stomach.

Preventing Terrorist Attacks—Being unpredictable is without question one of the best ways to discourage an attack. A study of terrorist attacks on vehicles shows the following progression of events: the targeted individual is watched; based on that surveillance, an attack is planned; the attack team deploys the plan; the targeted individual enters the designated "kill zone"; and the attack takes place.

Each person must take the ultimate responsibility for his/her own security. When surveillance is detected and confirmed, the individual must make subtle changes in travel procedures that will discourage the terrorist from considering them as an attractive target. The next point at which an attack can be avoided is just prior to the individual entering the kill zone. Attack recognition must occur while it is still in the camouflage or disguised phase. One of the most important means of defeating the terrorist attack is to deny the terrorist the tactical advantage of surprise. Without surprise, the attack is basically ineffective.

Hostage Survival

The moment of capture is generally one of the most critical and dangerous stages of an abduction operation. Any sudden or unexpected movement, noise or cry for help is likely to provoke a violent response from the terrorists which could be fatal for the captive. If a barricade hostage situation results, tension will remain high until the terrorists feel sure they are in control.

Whether to resist capture or surrender to the terrorist must remain a personal decision. You should weigh the danger of resistance in the face of what may be overwhelming odds. If you decide not to resist, assure the terrorist of your intention to cooperate, especially during the abduction phase. Resistance is highly risky given the fact that the terrorists are already mentally prepared to meet this contingency and are acting under a great deal of tension during the first few minutes of the operation.

It is important to know that the terrorists want you alive. While they may use drugs, blindfolds, or gags at the time of abduction, you should not be alarmed or resist unduly. Struggling is likely to result in even more severe measures.

Be certain that you can explain everything you have on your person, including your addresses. Regain your composure as soon as possible. Take a few deep breaths, and attempt to organize your thoughts. Occupy your mind by noting–for later reference– sounds, direction of movement, passage of time, conversations of the terrorist, and other information or circumstances that might be useful. Pay close attention to instructions and try to comply as much as possible. Ask permission to communicate. Be prepared to be accused of being a member of foreign spy groups. Anticipate isolation and possible efforts to disorient you.

Adjusting to Captivity—Living conditions may vary greatly from incident to incident. In a barricade hostage situation, victims may be in familiar, less primitive surroundings. There may be a total lack of privacy. Conventional toilet facilities may be lacking. Maintaining one's dignity and self-respect under such conditions will be difficult, but this is very important Composure could be the key to retaining your status as a human being and hence a life worth saving in the eyes of the terrorists.

Fear—it is the most important tool of terrorists. They use it to control, intimidate, and wear down the hostage and the negotiators as well as the larger national or international audience sympathetic to the victim's plight.

Fear may be induced by the loading and unloading of weapons in the presence of the hostage, displaying excesses of temper, lying to you about the condition of your family and colleagues, resorting to physical abuse, and staging mock executions. Fear of dying is very real and it can become overwhelming, especially during the early stages of the captivity. Death certainly is a real possibility; however statistically, the odds favor a hostage being released alive.

Experience has shown that the more time that elapses, the better are the chances for the hostage being released or rescued alive. For this reason, while the passage of time without rescue or release can be depressing, this time lapse is actually to your advantage. Once settled in do not be afraid to ask for anything you need or want. The worst they can do is to deny the request.

Boredom—To ward off boredom, develop and maintain a daily physical fitness program and engage in creative mental activity, such as reading, writing, or even daydreaming. Exercise may be difficult due to cramped space or physical restraints on arms and legs. If possible, however, start and maintain a regular program of running in place, push ups, and sit ups. Isometric exercises may be substituted to overcome space or physical restraints.

Mental stimulation can be achieved in various ways. Terrorists have been known to provide reading material, tape recorders, and even tapes. Depending upon what is available, the hostage should read and keep track of the passage of time; make games such as checkers, cards, or chess from scraps; pray and recall memorized scripture and poems; write a novel, compose music, or even design a new home.

Weight loss—is a side effect of captivity for some hostages, even though meals may be adequate. Gastrointestinal upsets and or constipation may occur, and although not life-threatening, can be debilitating. You should not hesitate to complain and request medication since terrorists want to keep their hostages alive. In a number of cases, terrorists have provided medical care for hostages suffering from illness and or injury.

The more human a victim appears to his or her captors, the more difficulty the terrorists will encounter in carrying out threats of violence against the victim. A display of family photos or discussions of children and family matters have on occasion, been instrumental in saving the lives of hostages.

Rescue or Release

Most hostages who die are killed during rescue attempts. It is, therefore, crucial for you to be especially alert, cautious, and obedient to instructions should you or the terrorists suspect such an attempt is imminent or occurring. The captors, as well as the captives, are likely to feel threatened and even panic. The terrorists will be extremely nervous during any release phase, especially if the negotiations lasted over a long, drawn-out period. They will also be anxious to evade capture and punishment. As the central figure in the rescue attempt, you must avoid all sudden moves which might invite reactions from the rescue forces as well as from the terrorists. Acting upon the impulse to stand up and run must be avoided. The safest response is to drop to the floor immediately and lie as flat as possible.

As soon as possible after rescue or release, write down everything you can remember about the incident, the location and condition of the other hostages, location of guards, and the location and description of weapons and explosives. This and any other information might be useful to the authorities. Do not minimize or overlook your need for debriefing, rest, and supportive counseling care.

A Crisis Management Team (CMT)

A CMT within an agency would usually be involved in the following situations: hostage taking, natural disasters affecting the missionary organization's personnel/property, war, government action against agency personnel, coups, expulsion of a team from a country, assassination threat upon a worker, terrorist threats, multiple deaths, events that create international negative attention, kidnapping, or criminal action against a member.

The CMT should be composed of the fewest persons possible and located geographically close to the scene of crisis. It functions as a temporary task force and its members provide a variety of perspectives and strategies to resolve a crisis. To those outside, however, the CMT maintains a posture of unanimity and coordination. Members should be selected in advance and receive training. It is usually best that the CMT be the only part of the organization involved in resolving the crisis.

A CMT needs to include several types of members. There needs to be a Crisis Manager (CM), who is the decision-making person in the event of crisis and in the worst-case scenario, the final decision-maker if it comes down to a decision pertaining to life or death hostage situation. There is also a Crisis Coordinator (CC) who oversees many of the logistical aspects of the crisis, a Media Director (MD) that relates to the press and handles any news releases, and a Mission Representative (MR) who communicates on behalf of the mission to all necessary parties. Also involved will be people like the National Director, advisors, and a recording secretary.

The CMT purposes to insulate the crisis from the day to day organizational operations, to reduce the number of personnel dealing with the crisis, and to provide structure and discipline to the organizational response to the crisis. Some of the duties of the CMT include:

maintaining communication with the victim's family and providing "official" information releases to interested parties such as the victim's extended family and friends, the victim's home church and sponsoring organization, and any involved governments.

Further, the CMT receives and evaluates all incoming crisis information and suggestions for crisis resolution, establishes all media policy and approves all media releases, conducts (via a negotiator) all negotiations with hostage-takers, advises the Crisis Manager and implements any decisions, and maintains a record of the organizational responses to the crisis.If a negotiation team is formed, the designated negotiator should be the only person communicating with hostage takers. He or she should be trained and experienced and should not be in a decision-making role. Other members of the negotiation team would include a translator and a cultural advisor (if needed), and a team leader who makes the decisions regarding the negotiations and is a liaison to the CMT.

The mission organization needs to establish a policy concerning the payment of ransom. Working with lawyers having international experience may also be needed, so developing relationships in advance with such people is important. The Crisis Coordinator should have a corporate charge card such as a Visa or Mastercard which has a line of credit capable of covering some of the major expenses related to an emergency situation. It is further suggested that each regional office establish a line of credit with their local bank, with a further plan toward raising finances specifically for a contingency fund. Finally, it is also recommended that the victim, their immediate family on the field, and organizational people directly associated with a crisis have access to a qualified Christian mental health professional made available through missionary organization resources and undergo follow-up counseling if necessary.

Five Hypothetical Scenarios

Scenario One—You are living in Africa, and an African couple with whom you work has a three-year old child who dies of a sudden illness. Though grieved, they believe it must be God's will. How could you help them with the grieving process and with the logistical tasks following their child's death?

Scenario Two—You are flying with a six-person, crisis intervention team to an area in Southeast Asia devastated by a recent typhoon. It is your job as a part of this multi-disciplinary team to evaluate the emotional needs of the victims and organize resources to meet these needs. How would you go about fulfilling your responsibilities?

Scenario Three—You are living in a country where being arrested because of your type of work is a possibility. You are married with three children and are part of a team consisting of two other couples. What precautions should you take and what preparation should you make?

Scenario Four—Two expatriate women on your team are very upset after having been inappropriately touched by men in the market place. This is the fifth time in one month that this has happened. They are ready to either leave the country or start using mace. As their team leader, how would you handle this situation?

Scenario Five—You have just been taken hostage by a terrorist group that insists that your presence is undermining the national culture and religion. Their plan is to keep you as a hostage until your sponsoring organization withdraws all of its members from the country. What will help you to maintain your health and sanity during this process? How should your organization proceed?

Suggested Readings

Carr, K. (1994). "Trauma And Post-traumatic Stress Disorder Among Missionaries." *Evangelical Missions Quarterly*, 30, 246-255.

Gardner, R., and Gardner, L. (1992). "Crisis Intervention In The Mission Community." In O'Donnell, K. (Ed.). *Missionary Care: Counting The Cost For World Evangelization* (pp. 136-150). Pasadena, CA: William Carey Library.

Grant, R. (1995). "Trauma In Missionary Life." *Missiology An International Review*, 23, 71-83.

Klasmer, R. (1988). "Missionary Hostage: What Will Your Agency Do?" *Evangelical Missions Quarterly*, 24, 30-7.

Klasmer, R. (1992). "When And How Should We Evacuate Our People?" *Evangelical Missions Quarterly*, 28, 48-52.

Mitchell, J. and Bray, G. (1990). *Emergency Services Stress: Guidelines For Preserving The Health And Careers Of Emergency Services Personnel*. New Jersey: Prentice-Hall.

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Written Resources for Mission Member Care

by Kelly O'Donnell and Gerald Reddix

Have you ever walked into a Christian bookstore and felt overwhelmed by the number of interesting books that you would like to read? This year alone there will be an estimated 24,000 new Christian titles published around the world (Barrett, 1994).

Books and other materials can be great resources for frontier mission personnel. The right book at the right time–when carefully read, reflected upon, and applied to one's life–can do a world of good!

Here is a quick reference list of the materials that we frequently recommend to missionaries and mission leaders (most of whom are from North America and other Western countries). Our list is by no means comprehensive, but simply reflects a core sampling from among the hundreds of helpful publications available in the area of mission member care.

General References

Christian Counseling, by Gary Collins (second edition). Overviews a comprehensive range of problems, such as depression, anxiety, and marital struggles, and makes suggestions to counselors for treatment. Practical and helpful.

Friend Raising: Building A Missionary Support Team That Lasts, by Betty Barnett (1991), Seattle, WA: YWAM Publishing. Provides many helpful principles and suggestions for raising financial support through developing relationships with donors and friends.

Healthy Beyond Heathrow, by Ted Lankester. Focuses on the medical and health aspects of living and traveling overseas. Practical help for preparation and for understanding the medical problems that can occur.

Helping Missionaries Grow: Readings In Mental Health And Missions, edited by Kelly and Michele O'Donnell (1988), Pasadena, CA: William Carey Library. A compilation of 50 articles written between 1974 and 1988 focusing on the special needs of those in missions. The articles are arranged in four sections covering missionary preparation, missionary families, missionary adjustment, and special issues.

Internationalizing Missionary Training: A Global Perspective, edited by William Taylor (1991), Grand Rapids, MI: Baker Book House (available through William Carey Library). Explores the training concerns and approaches of Western and Non-Western mission agencies. Emphasizes the balanced use of formal, non-formal, and informal education.

Manual For Today's Missionary: From Recruitment To Retirement, by Marjorie Collins (1986), Pasadena, CA: William Carey Library. Covers the typical experiences of missionaries during preparation, field experience, furlough, and retirement. Lots of practical advice based on the author's missionary experience.

Missionary Care: Counting The Cost For World Evangelization, edited by Kelly O'Donnell (1992), Pasadena, CA: William Carey Library. This is a collection of 25 articles which address the care and development of missionary personnel. Topics include guidelines for setting up member care programs, counseling and clinical approaches to care, team development, the agency's role in member care, and future directions for the field of member care.

Overcoming Missionary Stress, by Marjory Foyle (1987), Evangelical Missions Information Service (PO Box 794, Wheaton, IL USA 60189). Deals with the practicalities of coping on the mission field. Chapters include material on raising children and adolescents on the mission field, singleness, marriage, culture shock, interpersonal relationships, re-entry, and selection of personnel.

Pastoral Counseling Across Cultures, by David Augsburger (1986), Philadelphia, Westminster Press.

Personal Encouragement And Growth For Every Missionary: A Practical Approach to Biblical Caring and Counseling, by Betty Jo Dennett (1990), Gospel Missionary Society (Pymble, NSW, Australia–available from S.I.M.). Provides several guidelines for setting up a member care program and attending to the special needs of staff.

Reentry: Making the Transition Between Missions To Life At Home, by Peter Jordan (1992), Seattle, WA: YWAM Publishing. Practical suggestions to prepare and manage one's return to the home country.

Serving As Senders: Six Ways To Support Your Missionaries, by Neal Pirolo (1991), San Diego, CA: Emmaus Road International (available through William Carey Library). Directed primarily to the local church, this book is filled with suggestions to form a supportive bond between missionaries and their sending church.

Survival Kit For Overseas Living, by Robert Kohls, (1984), Yarmouth, ME: Intercultural Press. A book for Americans preparing to live abroad.

Explores in a direct and easy style, the dynamics of culture, cross-cultural values, strategies when moving to a new country, communication skills, and culture shock.

Where There Is No Doctor, by David Werner (1977 & Revision). Palo Alto, CA: Herperian Foundation. Gives simple, easy-to-follow advice for preventing and treating common health problems, especially those encountered in the developing world.

Personal Growth Resources

Authoritative Guide To Self-Help Books, by John Santrock and colleagues (1994), New York: Guilford Press. Reviews literature and educational materials that can help people who are struggling with problems. Rates these popular books according to their likely value to help the reader.

Bold Love, by Dan Allender (1992), Colorado Springs, CO: Navpress. Focuses on how to build relationships and intimacy with others. Blends biblical truths with psychological insights.

Boundaries: When To Say Yes, When To Say No, by Henry Cloud and John Townsend (1992), Grand Rapids, MI: Zondervan. A book for personal growth and also relevant for team building. Discusses biblical patterns for developing healthy relationships.

Devotional Classics, edited by Richard Foster (1992), Harper-Collins. Excerpts classical Christian literature for personal reflection and spiritual growth. Includes questions and exercises.

Disciplines For The Inner Life, by Bob Benson and Michael Benson (1985). A devotional book with short readings and Scripture passages. Arranged in terms of themes/chapters for each week.

Finding The Freedom of Self-Control, by William Backus (1987), Minneapolis, MN: Bethany House. Explores the misbeliefs we have about ourselves and problems, with a view towards breaking old habits and improving self-control.

Healing For Damaged Emotions, by David Seamans (1981), Wheaton, IL: Victor Books. Best seller on how to work through early emotional damage from one's family of origin.

Healing Life's Hidden Addictions, by Archibald Hart (1990), Ann Arbor, MI: Servant Publications. Surveys several compulsive behaviors and addictions that play havoc in people's lives. Topics include eating, self-hatred, worry, sexuality, work-alcoholism, codependency, exercise, and several others.

Inside Out, by Larry Crabb (1991), Colorado Springs, CO: Navpress. Practical insights on how to help produce the inner changes that one wants. It also has a study guide.

Outgrowing The Pain: A Book For And About Adults Abused As Children, by Eliana Gil (1983), Bantam Doubleday Dell (666 Fifth Avenue, New York, NY 10103). Adults who were abused as children usually develop destructive patterns of thinking and behaving. This book identifies these patterns and offers suggestions for improving them. Easy to read and non-threatening.

Out Of The Shadows: Understanding Sexual Addiction, by Patrick Carnes (1985), Minneapolis, MN: CompCare Pub. Informative and helpful on the subject of sexual addiction. A second and related book by this author is also excellent: *Don't Call It Love*

Pain And Pretending, by Rich Buhler (1991), Nashville, TN: Thomas Nelson Pub. Helps people to come to terms with past hurts in a balanced and sensitive way using sound biblical and psychological principles.

Pursuing Sexual Wholeness, by Andrew Comisky (1989), Lake Mary, FL: Creation House. Written for Christians who struggle with homosexuality and for those who minister to them. The author shares insights from having been involved in homosexuality and now as a Christian therapist ministering in this area. Also has a workbook/study guide for groups.

Secrets Of Your Family Tree, by Carder, Henslin, Townsend, Cloud, and Brawand, (1991), Chicago, IL: Moody. Excellent discussion of a variety of family background issues that can affect a person. Biblically and psychologically oriented, with lots of practical exercises.

The Wounded Heart, by Dan Allender (1990), Colorado Springs, CO: Navpress. The fear, confusion, and rage in victims of various kinds of trauma are exposed (especially verbal, physical, and sexual abuse). Guidance and hope are sensitively offered.

Tracks in the Sand: An Interactive Workbook, by Vance and Bethyl Shepperson (1992), Nashville, TN: Thomas Nelson Publishers (available from Shepperson Psychological Associates, 680 Langsdorf Dr. Suite 217, Fullerton, CA 92631). A refreshing guide to journaling for people who want to dig deeper into their life and relationship with God. It is especially useful for couples and those recovering from dysfunctional patterns, as well as for missionaries in more isolated settings who can use journaling as a self-help tool.

When Heaven Is Silent, by Ronald Dunn (1994), Nashville, TN: Thomas Nelson. Explores how God ministers to us through the hard-to-explain aspects of life. A good book to gain perspective on difficult struggles.

Team Life and Conflict Management

Caring Enough To Confront, by David Augsburger, (1981), Ventura, CA: Regal Books. Explores the nature of conflict, communication, and ways to deal with conflict.

Cross-Cultural Conflict: Building Relationships For Effective Ministry,

by Duane Elmer, (1993), Downers Grove, IL: Intervarsity Press. Looks at the way that conflict develops and ways to work it through in cross-cultural settings. Good examples and suggestions for using indirect methods for conflict resolution.

How To Lead Small Groups, by Neal McBride (1990), Colorado Springs, CO: Navpress. Covers leadership skills necessary for running a variety of small groups. Gives lots of good information and tools for understanding and developing group life.

Conflict Mediation Across Cultures: Pathways and Patterns, by David Augsburger, (1992), Louisville, KY: Westminster/John Knox Press.

Teamwork, by Gordon and Rosemary Jones (1995), London: Scripture Union. Practical guidelines and exercises to help strengthen teams.

When Caring Is Not Enough: Resolving Conflicts Through Fair Fighting, by David Augsburger (1983), Ventura, CA: Regal Books. Helps people develop skills for resolving conflicts in healthy ways. Each chapter contrasts old and new "self-statements" regarding conflict and concludes with practical exercises.

Children, Marriage, and Family

A Gift For All Ages: A Family Handbook On Sexuality, by Clifford and Joyce Penner (1986), Waco, TX: Word. Practical treatment of human sexuality, written from a Christian perspective. Has chapters on teaching kids about sexuality, sex and singleness, family planning, tough issues, and more.

Books Children Love: A Guide to the Best Children's Literature, by Elizabeth Wilson (1987), Westchester, IL: Crossway Books. Annotated compilation of reading material for children including secular and Christian titles. The books are divided into subject areas and each title shows the suggested grade level.

Christian Parenting And Child Care, by William Sears (1985), Nashville, TN: Thomas Nelson. Practical, extensive information and advice on raising children. Written by a pediatrician.

Communication: Key To Your Marriage, by Norm Wright (197?). Practically treats a variety of marital issues and ways to improve communication. Easy to read. The sequel is also excellent: *More Communication Keys For Your Marriage* (1983).

Cutting The Cord, by Vern Lewis and Bruce Narramore (199?). Discusses the different developmental stages and challenges of adolescence, communicating and relating with one's teenagers, and helping them successfully launch into adulthood.

Focus on the Family books and magazines (Colorado Springs, CO 80995):

Clubhouse Jr. (ages 4-8)–A delightful 15 page monthly magazine filled with stories, puzzles, games, and cartoons.

Clubhouse (ages 8-12)–Adventures, riddles, games, and stories which are fun and communicate Biblical values.

Brio (teen girls)–This 30-page monthly has articles on subjects from appearance and acne, to tips on relating to parents. Addresses issues that concern adolescents from a Christian perspective.

Breakaway (teen boys)–A magazine filled with action, athletics, Christian music, and issues pertinent to male teenagers, all from a Christian perspective.

Parental Guidance–A monthly magazine for parents focusing on family development and parenting issues.

Single-Parent Family–Practical help and information for single parents trying to maintain healthy and godly homes for themselves and their children.

Good Hugs And Bad Hugs: How Can You Tell, by Angela Carl (1985–out of print), Cincinnati, Ohio: Standard Publishing, (Cincinnati, Ohio). An activity book to be used with children by a parent or a teacher, to prevent the child from becoming a victim of sexual abuse. The exercises build self-esteem and self-confidence, and help the child understand their specialness as a person created by God.

Growing A Healthy Home, edited by Mike Yorkey (1990), Colorado Springs, CO: Focus on the Family. Contains 54 short chapters on a variety of topics: marriage, husbands/fathers, wives/mothers, education of children, family activities, teenagers, raising children, and family problems. Very readable and helpful, and includes a reading list at the end.

Halliwell's Guide To The Best Children's Films, edited by John Walker (1994); London: Harper Collins Publishers (77-85 Fulham Palace Road, Hammersmith, London W6 8JB). Describes over 1000 films and videos for the family, most of which are intended for general audiences or with parental guidance.

Help I'm A Parent, by Bruce Narramore (1972), Grand Rapids, MI: Zondervan. Describes several useful Biblical and psychological foundations for raising healthy children. Includes topics on discipline, natural and logical consequences, communication, and self-esteem.

Hidden Keys Of A Loving, Lasting Marriage, by Gary Smalley (1993), Grand Rapids, MI: Zondervan. Common problems between husbands and wives are pointed out. Looks at reasons why marriages fail, meeting the needs of your spouse, differences between husbands and wives, and more.

How To Really Know Your Child, by Ross Campbell, (1987). Wheaton, IL: Victor Books. Practical help on understanding and raising your child.

How To Really Love Your Child, by Ross Campbell (1977), Wheaton, IL: Victor Books. Basic and helpful material on making contact with your

children, showing them you love them, and disciplining them.

How To Help Children With Common Problems, by Charles Schaeffer and Howard Millman (1981), New York: Van Nostrand Reinhold. A comprehensive guide to deal with the everyday problems of children and adolescents. practical advice in a variety of areas, such as impulsiveness, poor use of time, anxiousness, shyness, bed-wetting, sleep disturbances, sibling rivalry, temper tantrums, bad language, and many more.

I'll Hold You In Heaven, by Jack Hayford (1990), Ventura, CA: Regal Books. Healing and hope for parents who have lost a child through miscarriage, stillbirth, abortion, or infant death.

Let's Have Healthy Children, by Adelle Davis (1981–out of print), Penguin Books (375 Hudson St., New York, NY USA 10014). Covers the important role of nutrition in maintaining the good health of children and the entire family. Adequate diets, nursing, and allergies are but a few of the subjects.

Love Across Latitudes, by Janet Fraser-Smith (1993–published by the author c/o PO Box 7177, Nicosia, Cyprus). A premarital workbook for couples where the individuals are from different cultures.

Man To Man: Helping Fathers Relate To Sons and Sons Relate To Fathers, by Earl Henslin (1993), Nashville, TN: Thomas Nelson. A practical Christian guide to develop healthy relationships between fathers and sons. Also includes material on dealing with negative feelings towards one's own father and other men, and an extensive list of resources for recovery.

Planning For MK Nurture: Compendium Of The ICMK, Volume 1, edited by Pam Echerd and Alice Arathoon (1989), Pasadena, CA: William Carey Library. Addresses a variety of topics on raising children on the missionary field. Based on the presentations given at the 1987 International Conference on Missionary Kids in Quito, Equator.

Seven Promises Of A Promise Keeper, by Focus on the Family (1994). Titled after the "Promise Keeper" movement in North America to help men stay committed to and grow in their relationships with God, family, and others.

The Parent's Guide: Systematic Training For Effective Parenting of Teens, by Don Dinkmeyer and Gary McKay (1983), Circle Pines, MN: American Guidance Service. Practical advice on building good relationships between parents and teenagers. Looks at reasons for and ways to respond to misbehavior, encouraging independence with responsibility, self-esteem, mutual respect, and democratic relationships. A similar manual is also available for younger children.

Understanding And Nurturing The Missionary Family: Compendium Of The ICMK, Volume 2, edited by Pam Echerd and Alice Arathoon (1989), Pasadena, CA: William Carey Library. Includes 40 presentations on areas relevant to the adjustment of missionary families, given at the International Conference on Missionary Kids in Quito, Equator, 1987.

References and Sources

Barrett, D. (1995). Annual statistical table on global mission. *International Bulletin of Missionary Research,* 19, 24-25.

Focus on the Family, PO Box 35500, Colorado Springs, Colorado 80935

Great Christian Books, Home Schooling Warehouse, PO Box 8000, Elkton, MD 21922

Intercultural Press, PO Box 700, Yarmouth, ME 04096 USA (secular publisher with excellent materials on cross-cultural life and work.

William Carey Library, PO Box 40129, Pasadena, CA 91114 USA.

YWAM Publishing, PO Box 55787, Seattle, WA 98155 USA

Questions for Discussion

1. Which three books from this list would you like to read the most?
2. In what ways have the last two books you read helped you or your work?
3. Which books would you like to add to or possibly delete from this list?
4. Who are some of your favorite authors? What type of books do you enjoy the most?
5. If you were to write a book now, what would the topic and title be?

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