



The **Missionary Discipleship Program** develops and equips Christian men and women who are dedicated to the Great Commission and who desire to be trained as cross-cultural missionaries taking the message of salvation and biblical holiness to the nations.

Outcomes

How will outcomes be evaluated?

- You will maintain a relationship with a mentor who will evaluate assignments and progress and provide feedback to you and the field director.
- At the end of the program, the MD will hold a "celebration" and share his or her experience and growth with fellow missionaries.
- Throughout the program, you will be asked to complete the Mentee Manual.
- At the end of the program, you will complete a debriefing concerning your experience.

Learning Methodologies

Ministry Participation

In order for missionary disciples to put theory into practice and to be active in the Great Commission, they should participate in occasional ministry opportunities in the area where they are placed. There will be a variety of ministry opportunities that will help the MD better understand his or her spiritual gifts and gain hands-on experience in team building and cross-cultural ministry.

Accountability Partner

Each MD will be assigned a mentor who is a veteran missionary or a mature local Christian. This mentor will be responsible to meet with the MD at least biweekly for the first two months and at least once a month thereafter.

Prayer Partner

Each MD will be asked to recruit a prayer partner with whom he or she will correspond, sending praises and prayer requests and telling what he or she is learning. The prayer partner should commit to praying for the MD.

Expectations

As a mentee, what is expected?

The Mentor/Mentee Relationship

What you give:	Enthusiasm for learning, new perspective and insights
What you get:	Personal satisfaction, experience, and input from established missionaries

•What resources do you have?

Spiritual gifts, training, mentees' manual

•What primary techniques and skills will you use?

Listening, thoughtful questions, observation

•What is expected?

1. To meet with the mentor assigned to you on a regular basis.

Ideal	one hour every two weeks
Acceptable	two hours every month
Minimum	one hour every month

Only in special cases will the minimum time be accepted. It may be possible to start out with biweekly meetings and reduce the frequency once the relationship has developed. It may also be necessary to increase the frequency temporarily if the need arises.

2. Make periodic reports to the field director about your/your mentor's progress.

Emphasize growth areas and present problem areas.

3. Pray for your mentor.

Expectations

FAQ

• **How long does mentorship last?**

During the missionary disciple's committed time that corresponds to your geographic location: six months to one year.

• **What do you do each session?**

Pray with your Mentor.

Ask about concerns and successes.

Encourage in ministry and learning.

Listen.

Be accountable to your mentor regarding team issues, disciplines, prayer, and devotional life.

Review Mentee Manual and discuss responses.

Respond to the challenge to observe and learn.

• **What a mentoring session is *not*.**

A mentoring session is **not** a training class—

though learning will take place.

A mentoring session is **not** a pastoral, friendship, or social visit—

though relationships are vital.

A mentoring session is **not** a gripe session—

but listening to problems is an important part.

- **What a mentoring session *is*.**

A mentoring session *is* a time for participants to reflect on issues they have studied in training classes and observed in the field environment while being guided by a person who can empathize with them.

A mentoring session *provides* a safe place for you to share your frustrations and problems as well as your successes and advancements.

A mentoring session *is* an opportunity for the mentor to provide a listening ear, expert advice, and wise counsel.

A mentoring session *is* an opportunity for the mentor to provide a history and an analysis of a situation when asked or needed.

A mentoring session *provides* a human resource for the new missionary.

A mentoring session *is* a time of accountability for the new missionary's growth and development.

A mentoring session *is* a time of accountability for growth and development.

Personal Development

The Discipline of Love

Overview Statement:

The Discipline of Love is a spiritual discipline that is an effective discipleship tool designed to help followers of Christ practice demonstrating God's love by serving others. The image of God is best reflected in man through sacrificial servanthood. Believers should become more aware of the need to personally reflect Christ's character in four areas of God's concern (wisdom, physical, spiritual and social) in the world in which they live (family, church and community).

Main Ideas:

- We were created in the image of God. Servanthood is the highest reflection of God's image in man.
- Jesus is the incarnation of God's love as expressed through servanthood. We are to be conformed to Christ's image – that of a willing, obedient, and loving servant.
- God's love is demonstrated through our obedience in serving others in all areas of life.
- Discipline is necessary for training and growth in godliness. We have to train ourselves to serve.
- We can intentionally plan, act, reflect and be accountable in our serving.

Exercise Steps	Exercise Guidelines
<ul style="list-style-type: none"> - Pray—prepare spiritually - Identify the need - Meet the need - Reflect and journal - Record the exercise 	<ul style="list-style-type: none"> - Point to God's concern, rather than bring attention to yourself - Not impose something that would not be welcomed by the one being served - Cause you to go beyond what you would normally do - Require sacrifice but not divert you from your other high-priority responsibilities

The Discipline Of Love

Narrative

All parts of God's creation reflect His glory, but He placed the richest reflection of Himself—His image—in us! As He created people, God said, "Let us make man in our image, in our likeness, and let them rule the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground" (Genesis 1:26-27). So God created man in his own image, in the image of God he created him, male and female he created them.

Created in God's Image

The uniqueness of bearing the image of God has staggering implications. Because of God's image in us, we are involved in restoring "all things" (Colossians 1:20) and in making known the manifold wisdom of God through the church (Ephesians 3:10). We also carry characteristics of His image in us. His creativity is reflected in our ability to make something new, to shape the future, to bring order out of disorder/chaos, and to work as God worked and works. With our linguistic ability, we are able to communicate ideas and abstractions through words. We are relational beings; we know how to form intentional and purposeful interaction with people, nature, and work. We have been given moral choice, which animals and nature do not share; we have capacity to discern and choose between the constructive and destructive, between beauty and non-beauty. And we have the ability to act in intentional selflessness towards others: sacrificial servanthood.

Loving and sacrificial servanthood the last characteristic is the most important mark of God's image. Why? Without it, the other attributes can become corrupt. We have plenty of examples in our world; creativity has been used to produce an atomic bomb. Our linguistic ability has produced pornography. Relationships can become tyrannical. Moral choices have been used to justify ethnic cleansing and partial birth abortion.

Created for Servanthood

God intended that people use His attributes in the context of service, but—from the time that Adam and Eve believed the original lie—people have turned the attributes of God's image to selfish advantage and have distorted the image of God. Romans 1:22-32 graphically describes what happens when people exchange the eternal image of God for a corrupted image: Our societies are full of sexual impurity and worship of the creature rather than the Creator. We are prone to envy, murder, strife, deceit, malice, gossip and slander. There is constant God-hating, insolence, arrogance, boasting, evil intent, and disobedience; living in ways that are senseless, faithless, heartless and ruthless. And we'd rather approve others who do the same rather than helping each other to live better lives according to God's intended purposes. We have become fools.

- In the Old Testament, people were never fully able to see what it means to bear the image of God especially the attribute of loving and sacrificial service. In the New Testament, though, God revealed His image in two clear ways—in Jesus and in the church.
- At the appointed time, God sent His Son, the perfect and complete image of God (Hebrews 1:1- 3b). For the first time, people could see what God is like. They could see not only divinity, but also humanity as God intended it—humanity that perfectly models what it means to be made in the image of God. Now, when we look at Jesus, we see the most important attribute of God's image. We see more than perfect spirituality, physical stamina and strength of a carpenter, wisdom that exceeded that of the Pharisees, and relational skills that endeared Him to the humble and silenced the proud. We see in Jesus that most important aspect of God's image— servanthood. Jesus Himself described service as His purpose, saying “the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Matthew 20:28).
- Consider, also, Paul's strongest description of Jesus' servanthood:
“[Jesus], being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death, even the death on a cross” (Philippians 2:6-8).
- God is a servant, and Jesus modeled that servanthood! As the passage continues, we see that God exalted Jesus as He fully expressed the highest expression of God's image—

voluntary and sacrificial servanthood.

"Therefore God exalted him to the highest place and gave him the name that is above every name . . . and every tongue confesses that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:9-11).

- Servanthood is seen in other passages, as well. God told the people of Israel that He was pleased by their sacrifice of service to the oppressed (Isaiah 58). Jesus told His disciples that the distinguishing mark of those in the Kingdom is their service—they feed the hungry, clothe the naked, and visit those sick and in prison (Matthew 25). Pure and perfect religion is summarily defined as serving the widow and the orphan—those who need protection (James 1:27). Elsewhere, Jesus emphasized the priority of loving and serving our neighbors as ourselves (Mark 12:31).
- God now invites His children to be conformed to the image of His Son (Romans 8:29)—including servanthood. Only as servants can we fulfill the role God gives us. Created in God's image, we were also created to serve sacrificially. When we sacrificially serve as Jesus did, we most fully bear the image of God. And as we reflect God's image and glorious nature, He is honored. God also revealed His image in the church. The church expresses the fullness of God: "the church which is his body, the fullness of him who fills everything in every way" (Ephesians 1:22-23). The church, the Body of Christ, is a community of servant-believers who bear His image and carry out His agenda by facilitating the process of new birth, discipleship, equipping, and sending people into the world as servant-ambassadors.
- Many Christians—especially those who are economically and politically disadvantaged or historically abused—are often offended by the idea that they should be servants. In their frame of reference, servanthood is degrading and involuntary. Indeed, involuntary servitude can be outright slavery. It can be degrading action that is, required by economic hardship. It can be servitude forced on the unwilling by those who are powerful. But this is not the willing, sacrificial servanthood of which the Bible speaks. This is not the image of God that is the birthright of His children.
- God does not command service for its own sake, but because it demonstrates and is motivated by His greatest attribute—love. Love was not listed as an expression of God's image because the love of God is most reflected through the church and its people as they serve. In fact, John asked how the love of God could be in someone who says he loves but

does not serve a brother in need (1 John 3:17). God wants to so fill us with His love that onlookers will know that the love we express to them is God's love. Scripture shows that the principal way to demonstrate our love for God is by loving others (Luke 10, Isaiah 58, James 1, James 2, 1 John 3). We must never diminish our consciousness of God's plan that we, the Body of Christ, are the primary instruments through which God's life-transforming power is channeled!

- Loving and sacrificial servanthood is perhaps the most difficult characteristic of the image of God. Why? Serving others as Christ did means giving up our rights and positions. It means denying ourselves for other persons. Serving as Jesus served is impossible except by the indwelling of His Holy Spirit, but serving as Christ served is possible. Not only is it possible, its practice results in the fulfillment of God's intentions when He created us in His image.

The church needs to help its people reclaim the biblical understanding of servanthood. What are we to do if we have not been servants in the biblical sense? Where we have served our self-interests, we must turn and walk in the other direction—serving the interests of others. Biblical servanthood is not possible without the indwelling Christ, but it is possible through the power of God's Spirit. Paul reminded his readers that God and man work together to achieve the purposes of God:

"...continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose" (Philippians 2:12b-13).

Discipline and Practice

If all this is true, how do we reflect this aspect of the image of God? One way is to develop what God has placed in us. Obviously developing Christ-like character requires new habits and new skills. To develop new habits and skills, we have to be disciplined. Why submit to a discipline? Athletes who want to become professionals must discipline themselves to rigorous schedules of training and endless hours of practice. All students who want to finish at the top of their class and get the best jobs possible discipline themselves to study hard for years. Ultimately, people submit themselves to a new discipline because their desired outcome is very important to them.

Similarly, discipline and training are necessary for growth in godliness. Paul called his young

protégé, Timothy, to spiritual exercise. “Bodily exercise is all right, but spiritual exercise is much more important and is a tonic for all you do. So exercise yourself spiritually and practice being a better Christian because that will help you not only now in this life, but in the next life too” (1 Timothy 4:8, LB). Yes, discipline requires sacrifice and effort, but it is good! It is good for those who are being served, and it brings us closer to what God created us to be.

The Discipline of Love

- We propose an exercise to help discipline us in becoming more conformed to the servant aspect of God's image. This exercise—The Discipline of Love—is a spiritual discipline. It is designed to help followers of Christ practice demonstrating God's love by serving others. In other words, it trains us to serve! Other spiritual disciplines—such as prayer, Scripture reading, meditation, memorization, and fasting—have a vertical emphasis, strengthening the relationship between disciples and their Lord. This discipline has a horizontal emphasis—so that the infusion of God's love in us that comes from abiding in Christ is expressed outwardly, to others.
- The Discipline of Love is, essentially, simple. Those who use it prayerfully look for opportunities to serve—and then serve! This discipline requires commitment and a close relationship to God, so His strength can work through us. Though simple in concept, practicing this discipline will change one's life.
- The Discipline of Love is also very practical. It helps believers personally reflect Christ's servant character in four areas of God's concern (wisdom, physical, spiritual and social) in the world in which they live (family, church and community). God's love and His intentions are demonstrated as we serve others in different contexts and areas of life! The people we serve most frequently in this discipline are the people we know and normally encounter in daily life—the people in our families, churches, workplaces, schools, and neighborhoods. Our service to them can be very simple. We do not need great amounts of money, time, talent, personality, or expertise. We simply need to reflect the image of Christ by sacrificially serving them. Think of the impact that servant-believers, one by one, can make on the world around them—and then think of the impact that many obedient and loving individual believers could make as they serve the people God brings across their paths!

- People who practice the Discipline of Love experience growth in several ways. They show sensitivity to others' needs. They learn to obediently respond to the needs of others in a broad and balanced manner. They are creative in their service. They display ability to intentionally point to God as the source of our love. Their service to others is marked with grace. They are developing a lifestyle of loving service. And most importantly, they experience increasing intimacy with God.

The Discipline of Love Exercise

- The Discipline of Love uses a matrix to and record small expressions of service to our families, fellow-believers, and non-Christian 'neighbors'. The matrix gives us a wide spectrum of opportunities for service. Afterwards, each service is recorded in a short journal, so we can prayerfully reflect on our service and be accountable to a mentor or small group. We use its principal tool to plan, act, reflect and be accountable

- May God use The Discipline of Love to help us and those we disciple to become more Christ- like—more of a reflection of God's loving, sacrificial, willing service. May it enlarge our ability to see and respond to the needs of those in our respective worlds, and may it help us develop lifestyles of service that reflect the image of God. May we grow in intimacy with our Father when we love others with the power and abundance of His love in us and when we obey the greatest commandment—to love God with all of our hearts, souls, and minds by loving our neighbor as ourselves (Matthew 22:36-38). And may those we serve experience a fresh and more complete understanding of God and His love—through His image in us.

- Please see the accompanying lesson to participate personally and encourage others! The Discipline of Love has been a helpful tool for followers of Christ around the world who have walked this path of discipleship and service. Hear from some of them and read their stories of service by selecting Stories at www.harvestfoundation.org.

By Bob Moffitt, Harvest Foundation

Last edited by Nadia Chandler and Karla Tesch, August, 2007.

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Suggested Resources:

Harvest Website: www.harvestfoundation.org . Sections: Materials – LDTP II, Stories, Disciplines of Love

Moffitt, Bob and Karla Tesch. If Jesus Were Mayor. Monarch Books, 2007.

Discipline of Love Matrix Example

Areas of Need →	Wisdom	Physical	Spiritual	Social
Contexts for Service ↓				
Single/Couple/Family	1. May2 <input checked="" type="checkbox"/> Discuss one Proverb and how to apply it in family devotions each day this week	2. May10 <input checked="" type="checkbox"/> Wash dishes after evening meal three times this week	3. May16 <input checked="" type="checkbox"/> Ask a different child to lead family prayer each day	4. May27 <input checked="" type="checkbox"/> Go with my spouse on a date without the children
Church	5. June 3 <input checked="" type="checkbox"/> Focus my devotions this week on applying this week's sermon.	6. June 10 <input checked="" type="checkbox"/> Volunteer to help in the church office on the weekend.	7. June 17 <input checked="" type="checkbox"/> Take 15 min. each day this week to pray for our pastor and elders.	8. June24 <input checked="" type="checkbox"/> Take a child of one of our single parents on an outing.
Community Your World or a Culturally Different World	9. July 1 <input checked="" type="checkbox"/> Visit elected leaders to learn about community needs and ask how I can help	10. July 9 <input checked="" type="checkbox"/> Pick up trash on the streets each day this week as I walk to work	11. July16 <input checked="" type="checkbox"/> Ask my Jewish co-worker how I can pray for her son & pray for him each day this week	12. July 25 <input checked="" type="checkbox"/> Take doughnuts and a note of thanks to the police station

* In Acts 1:8, Jesus told His followers they would be His witnesses in Jerusalem (where they were) and in Judea, Samaria, and to the ends of the earth—in progressively widening geographic and cultural circles.

- Family includes spouses, children, parents, siblings, in-laws, extended family, roommates, close friends. Church includes all members of the Body of Christ, including pastors, church groups, the church building. "Community" includes our work, school, daily activities, neighborhoods— places where we spend much of our time—but excludes our family, church, and fellow-believers. "Culturally Different World" includes people with special needs (orphans, prisoners, aged, unreached people groups) and local/regional/national/international issues.
- Fill out one matrix per month. Share it with your mentor.

Template:

Discipline Of Love

Areas of Need →	Wisdom	Physical	Spiritual	Social
Contexts for Service ↓				
Single/Couple/Family	1. _____ <input type="checkbox"/>	2. _____ <input type="checkbox"/>	3. _____ <input type="checkbox"/>	4. _____ <input type="checkbox"/>
Church	5. _____ <input type="checkbox"/>	6. _____ <input type="checkbox"/>	7. _____ <input type="checkbox"/>	8. _____ <input type="checkbox"/>
Community Your World or a Culturally Different World	9. _____ <input type="checkbox"/>	10. _____ <input type="checkbox"/>	11. _____ <input type="checkbox"/>	12. _____ <input type="checkbox"/>

Possible Applications of the Disciples of Love for the WGM Mentor Manual

Context:

Church

- Ask to be part of the clean-up rotation.
- Pray with a hurting member of the church.
- Create a play date for your kids and church member's kids (family).
- In an appropriate setting, ask a pastor or church elder to pray for you, your ministry, personal and spiritual growth as you pray for the same for them.
- Share a talent with your church family (sing a song, play an instrument, use other gifts or abilities appropriate for the church).
- Intentionally greet and welcome people to church.
- Pray for church leaders at home and in your new country and let them know you prayed.
- Write a letter of encouragement or make a short video for your church family back home.
- Get Involved in sports or church activities that involve physical activity (ball game, house to house visitation).

Personal/family (love others as you love yourself):

Couples/family

- See an uplifting movie together (if contextually appropriate)
- Spend time memorizing scripture. Make a competition out of it
- Discuss Bible stories together or even act out a Bible story together
- Have a game night together

- Spend an evening cooking a meal together
- Invest in a Spotify account to stay current with current worship music in English as well as your current host language.
- Challenge each other to research a part of your new culture and report findings to the rest.
- Take an outing to a local park or sporting venue.
- Take a walk together in your new community (if safe) to get to know new people and rack up points on your exercise plan.

Singles

- Introduce yourself to someone of your gender and enlist their help in navigating their culture while teaching them English or about your culture.
- Invite someone to help you cook a local dish and make enough for other singles or your host family.
- Share your talents with someone else, spend some time teaching and some learning. (music, art, sports, haircuts, shopping)
- Seek out someone who is lonely and encourage them.

Community

- Pay attention to those in need and do something small for them (share a cup of coffee, breakfast roll, a kind word, practice your new language).
- As you walk in the community pick up trash.
- Greet people with a smile. Where appropriate use a God bless you greeting.
- Get involved in community sports.

Possible Applications if the Disciplines of Love for the WGM Mentor Manual

- Take a game (where appropriate) to a public setting and invite others to join you (Jenga, checkers, dominos, are some good possibilities)
- Go to a community theater, sporting event, park, and invite someone to join you (be wise and safe)
- Find another believer in the community with whom you can share scripture, songs, or a hobby (sewing, cooking, guitar playing, games, etc)

The
Missionary Discipleship
Program

lesson one

Lesson One

"FOR **THIS**, I HAVE JESUS."

"I wish I could tell you the source of this quote, but it has been very meaningful to me. . . many, many times. It is a loving reminder that no matter what I am going through or how unexpected it is, I can count on Him supplying my need. This quote truly calmed my heart many times. . . and continues to do so."

-Barbara Pinkley, Tenwek School of Nursing, Kenya

"No man can do a great and enduring work for God who is not a man of prayer, and no man can be a man of prayer who does not give much time to prayer."

-E. M. Bounds

Reflections

Culture

During the discipleship journey, you will be asked to research questions concerning the culture. List three methods you might use in answering the cultural research questions you are assigned.

Briefly describe how people greet each other. How does this differ from how you are used to greeting people in your own country? Are there some ways in which it is the same?

In your own country, what three things do people notice when they see you coming?

In the country where you are serving, what three things might people notice when they see you coming?

Personal

What evidence does your life have or not have that would indicate a growing, obedient, and close walk with God?

What ingredients are important to a balanced life? What are you doing to find and maintain balance in your life?

Evaluate your quiet time this past week in regard to *prayer*. In what areas could you grow in your walk with the Lord? What priority items slip from your weekly schedule? What is one way you heard God this past week? Are you able to find time and a place to meet with God in your new country?

As you begin this discipleship journey, list four expectations that you have for this time.

Also, list three goals and describe how you will decide if they have been reached or not.

Singles

What are you doing this week to help yourself move through transition?

What stressors did you experience as a single on homeland ministry assignment? What were the benefits of being single?

Couples

What are you doing this week to help you and your spouse through transition?

What stressors did you experience as a couple on HMA? What were the benefits of being married?

Families

What are you doing this week to help you and your family through transition?

What stressors did you experience as a family on HMA? What were the benefits of having

the family along?

Team

How can you positively affirm others? Who have you affirmed this past week?

What sort of people do you prefer to work with? Indicate major characteristics, traits, or qualities.

What sort of people do you prefer to be with for social and recreational activities? Indicate major characteristics, traits, or qualities.

Ministry

Since your primary focus is language study, how are you doing so far?

Have you been able to establish some relationships with fellow students or your teacher?

Questions for Mentor

"Where His finger points, His hand provides."

— Robert Suggs

What Does “coram Deo” Mean?

FROM R.C. SPROUL NOV 13, 2017 CATEGORY: ARTICLES

- I remember Mama standing in front of me, her hands poised on her hips, her eyes glaring with hot coals of fire and saying in stentorian tones, “Just what is the big idea, young man?” Instinctively I knew my mother was not asking me an abstract question about theory. Her question was not a question at all—it was a thinly veiled accusation. Her words were easily translated to mean, “Why are you doing what you are doing?” She was challenging me to justify my behavior with a valid idea. I had none.
- Recently a friend asked me in all earnestness the same question. He asked, “What’s the big idea of the Christian life?” He was interested in the overarching, ultimate goal of the Christian life.
- To answer his question, I fell back on the theologian’s prerogative and gave him a Latin term. I said, “The big idea of the Christian life is coram Deo. Coram Deo captures the essence of the Christian life.”
- This phrase literally refers to something that takes place in the presence of, or before the face of, God. To live coram Deo is to live one’s entire life in the presence of God, under the authority of God, to the glory of God.
- To live in the presence of God is to understand that whatever we are doing and wherever we are doing it, we are acting under the gaze of God. God is omnipresent. There is no place so remote that we can escape His penetrating gaze.
- To be aware of the presence of God is also to be acutely aware of His sovereignty. The uniform experience of the saints is to recognize that if God is God, then He is indeed sovereign. When Saul was confronted by the refulgent glory of the risen Christ on the road to Damascus, his immediate question was, “Who is it, Lord?” He wasn’t sure who was

speaking to him, but he knew that whomever it was, was certainly sovereign over him.

- Living under divine sovereignty involves more than a reluctant submission to sheer sovereignty that is motivated out of a fear of punishment. It involves recognizing that there is no higher goal than offering honor to God. Our lives are to be living sacrifices, oblations offered in a spirit of adoration and gratitude.
- To live all of life coram Deo is to live a life of integrity. It is a life of wholeness that finds its unity and coherency in the majesty of God. A fragmented life is a life of disintegration. It is marked by inconsistency, disharmony, confusion, conflict, contradiction, and chaos.
- The Christian who compartmentalizes his or her life into two sections of the religious and the nonreligious has failed to grasp the big idea. The big idea is that all of life is religious or none of life is religious. To divide life between the religious and the nonreligious is itself a sacrilege.
- This means that if a person fulfills his or her vocation as a steelmaker, attorney, or homemaker coram Deo, then that person is acting every bit as religiously as a soul-winning evangelist who fulfills his vocation. It means that David was as religious when he obeyed God's call to be a shepherd as he was when he was anointed with the special grace of kingship. It means that Jesus was every bit as religious when He worked in His father's carpenter shop as He was in the Garden of Gethsemane.
- Integrity is found where men and women live their lives in a pattern of consistency. It is a pattern that functions the same basic way in church and out of church. It is a life that is open before God. It is a life in which all that is done is done as to the Lord. It is a life lived by principle, not expediency; by humility before God, not defiance. It is a life lived under the tutelage of conscience that is held captive by the Word of God.
- Coram Deo ... before the face of God. That's the big idea. Next to this idea our other goals

and ambitions become mere trifles.

- Scriptures for further study: Matthew 24:13; Romans 8:31-36; 2 Corinthians 4:7-16; Hebrews 6:9-12; 10:35-39
R.C. Sproul; Ligonier Ministries

The
Missionary Discipleship
Program

lesson two

Lesson Two

*"We are here to add what we can to life, not to get what we can from life."
-William Osler*

Reflections

[Go to www.wgm.org/md-audio to listen to Beatitude #1: Poor in Spirit (Hungry for God)]

Cultural Challenge

Look over the following concepts by Dr. David Whiteman concerning worldview.

1. Worldview is underlying principles of how things work and the perception of reality. It is the central governing set of concepts, presuppositions, and values that a society lives by. It has been said that our "priorities" reveal our values. What are some values of your home society? What might be some values of your host society?
2. Worldview provides people with basic assumptions about reality; religion provides us with specific content of that reality. So worldview is even more basic than religion. In referring to the above statement, Dr. Whiteman said, "I am more American than I am a Christian." What do you think he means by that?
3. Real conversion is a change of worldview, which then affects behaviors. Discipleship is conversion of worldview—to live in conformity to Christ. What are some of the changes to our worldview that Christ requires of us as citizens of the kingdom of God? (Reflect on Jesus' teachings in Matthew 5.)
4. In cross-culturally transmitting the gospel, our goal is to renew [a person's] worldview and let the Holy Spirit show them how to modify their behavior. Be careful not to start incorrectly—modifying behavior is easier than modifying worldview. What is the danger of changing behavior or conduct without changing the worldview?

Culture

What is the general daily diet of the local people?

What is the proper way to relate to the opposite sex in this culture?

How do you relate to beggars and panhandlers if they confront you on the street?

How might you build a relationship with people in your host country who seemingly have no financial needs?

Have you attended a local church? What were some of your feelings while there? Can you worship in this atmosphere?

Personal

Describe the thoughts and feelings you experienced upon arrival at your destination.

What daily life issues have surprised you as you have been settling into your new life?

Do you feel settled or overwhelmed? Why?

Evaluate your quiet time this past week in regard to *enjoyment*. In what areas could you grow in your walk with the Lord?

Singles

What is the biggest challenge you think you will face as a single missionary in your host country? What challenges have you faced so far?

Couples

Are you able to find time to connect with your spouse? If your answer is no, what are barriers to finding this time? If you could ask for one thing from your spouse today, what would it be? Plan a time this week to spend together nurturing your relationship.

Families

Flexibility is a necessary ingredient of a happy marriage and family—especially during transition. In what ways are you being challenged to be flexible? Does it feel like too much to ask? Can you foresee a time when this may be less taxing or come to an end?

Team

In what ways can the missionary team support each other with the challenges they face?

Do you know of any challenges others are having for which you could offer help?

Is there any way in which you currently need the team to be a resource for you?

Ministry

We all want to be effective in ministry. How did you measure your effectiveness when living in your home country? In what ways are those methods feasible or possible in this new setting?

Questions for Mentor

"God is more interested in designing my mission service to bring about needed changes in ME, than in making me successful in what I think I am doing for HIM."

- Alene Burgert

What Cross-Cultural Workers Ought to Know about Relationships

Making and maintaining friendships on the field has been so difficult. You begin to wonder if there is something wrong with you. Why are relationships so difficult? What do relationships have to do with the Great Commission anyway? How can we make friends? What if some friendships just don't work? Let's consider some of these questions.

Mentor Corner

What do relationships have to do with the Great Commission?

They are central to it. In the Great Commission Jesus told us to go and make disciples of all people groups. If people are going to become disciples, they have to recognize that you are disciples—and want to become like you. Jesus said that people will know that you are his disciples if you love each other (John 13:35). In the previous verse, he had called his command to “love one another,” a new command, but it was really a re-newed command. It was first given back in Leviticus, then quoted by Jesus when he was asked about the Greatest Commandment. He said to love God and to love your neighbor as yourself.

Certainly the Great Commission involves preaching and teaching people to love God. However, that may be easier than obeying that second great command, the command to love each other. When nationals look at friendships among cross-cultural workers, do they say, “Look how they love each other!” If not, perhaps your friendships need some improvement so that you can better carry out the Great Commission of making disciples. If people do not recognize that you are disciples and want to become like you, your ministry may be quite fruitless.

Why are friendships with other cross-cultural workers so difficult?

Making and maintaining friendships is difficult for most people. People are different in many ways, and may feel threatened or may let stereotypes keep them from forming close friendships. Some people are morning types, others evening types. Some work fast and have everything done early, others complete things at the last minute. People have different personality traits, such as some being extraverts and others introverts. Some people are quite mature, others immature. In addition to these general factors, other more specific ones make it even more difficult for cross-cultural workers to develop and maintain close friendships.

- **Time.** In your "home" country everyone is busy, but on the field there is even more to keep you busy. The hassles of everyday life, such as getting and preparing food, paying bills and getting things repaired all take longer. You have to maintain relationships with supporters.
- **Mobility.** At "home" people move, but changing your residence twice every five years is built into cross-cultural worker life—on the field four years, home one. At home, deputation keeps you on the road. On the field, you frequently move even during your term.
- **Expectations.** Although people back "home" disappoint you, other cross-cultural workers may do so even more often because you expect more of them. They ought to know what you need and meet that need. Where is their love? We have a good example of this in the disciples who were an evangelism team of twelve to reach Palestine. Jesus was the Area Team Leader. The disciples had been called, had gone through the selection process, had left their jobs, had gone through orientation, and had gone out in teams of two. They had gone through training and had served for nearly three years. You would certainly expect that they would have things down pretty well.

Let's pick up the story in Mark 9. The disciples had been arguing about who was the greatest. Jesus calls them around and points out that whoever wants to be first has to be last and servant of all. In Mark 10 they meet the rich young man who would not give up his possessions. When Peter points out that the disciples had given up home and

family to travel and spread the good news, Jesus agrees and reviews the teaching about the first being last and the last first. Even after two clear lessons, as they travel on toward Jerusalem, James and John (or their mother) ask to be first in the kingdom. When the other ten hear about this, they become indignant with James and John—those two should know better! However, rather than scolding them, Jesus calls the disciples around and again reviews the lesson: Whoever wants to be great must be the servant of others.

How do we form such relationships?

To live so that people will know that we are his disciples by our love for each other is not easy in today's world, but it can be done. Of course, you cannot be intimate friends with everyone, so after you have chosen people with whom you would like to develop such a relationship, try the following to form friendships.

- **Time.** Friendships take time. Your response may be that you just do not have time, that you have to prioritize your schedule. If you believe it is important for people to recognize that you are his disciples, you may want to start scheduling your priorities. Time allotted each week to developing cross-cultural worker relationships will make you more effective, less likely to quit cross-cultural worker work, more likely to be happy, and less likely to become ill.
- **Affirmation.** One can live for several weeks on one good compliment. However, most of us go for months without giving or receiving any. When was the last time you gave a firm compliment to build someone up and strengthen relationships?
- **Trust.** Spending time together in an affirming atmosphere is likely soon to lead to the development of trust. As time increases so may the trust—but you must be very careful never to betray a trust. Trust takes months or years to build, and only seconds to destroy.
- **Communication.** Some people have never really had someone give full attention and really listen. Sometimes we hear what people are saying with words, but not with their hearts.
- **Vulnerability.** When trustworthy people care and really listen, we tend to open up and become more vulnerable, more honest with each other rather than being “on guard.”

We all need a group of supporting friends. People from individualistic Western cultures often think that all they need for their ministry is "Jesus and me," but they are suffering from "angel syndrome," believing that they do not have the same needs as ordinary people just because they have been called into the Lord's service.

What about cliques?

Isn't there a danger of forming exclusive groups that ignore others on the field? Of course, there is, but you can take precautions to see that it does not happen. For example, agree that you will not spend time together at church or at field events. Make it a point to have someone else in your home for each time you have someone from your group over.

What if it doesn't work?

That will almost certainly happen with some people. It is unlikely that every attempt at friendship will result in the kind of relationship described here. If not, try again elsewhere. Except for those in very isolated areas, most cross-cultural workers today are near cross-cultural workers from other organizations, and that is a good place to look, even a good place to begin. If your friends are all from the same agency, you may be setting yourselves up for burnout as you increasingly discuss organization business rather than building relationships.

Do it!

As is so often the case, we know what we should do, we just don't do it. In Luke 10 an expert in the law asks Jesus what he has to do for eternal life. Jesus asks him what was in the law. The man replies by giving the great commandment, including, "love your neighbor as yourself."

Jesus tells him he is right, "Do this and you will live." However, trying to justify his lack of relationships, the man asks who his neighbor is. Jesus tells the story (a cross-cultural one, at that) about the Samaritan who helped after the two religious men had ignored the man in need. When Jesus asks who was the neighbor, the expert in the law answers correctly. Jesus again tells him to go and do the same.

Like the expert in the law, our problem is often not in finding out what to do, but in actually doing what we see to be right. In Mark 12 another teacher commenting on Jesus giving the great commandment observes that to love God and “to love your neighbor as you love yourself is more important than all burnt offerings and sacrifices” (v. 33). Jesus notes that this is a wise answer. That is, loving your neighbor may be more important than many of the “professional cross-cultural worker” things you do.

Spending much time in the “business” of cross-cultural work may be a symptom that one is avoiding the hard work of building and maintaining relationships—that one is trying to fill the need for close human relationships with “busy-ness.” The single most helpful earthly resource for combating stress is social support—feeling comfortable sharing with others and then actually sharing with others who are positive and supportive.

If more cross-cultural workers developed intimate friendship relationships, they would be happier, healthier, and would require less cross-cultural worker care. By the cross-cultural workers’ love for each other, nationals would recognize that they were Jesus’ disciples and may want to become disciples as well.

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The
Missionary Discipleship
Program

lesson three

Lesson Three

"Christian service isn't measured by results we see from it or even by the example we communicate by it, but by what we become through it."

-James Montgomery Boise

"Don't ever compare your beginning to someone else's middle."

-Jon Acuff

Reflections

[Go to **www.wgm.org/md-audio** to listen to Beatitude #2: Those who mourn (Grieve over sins; hate sin)]

Culture

What are the local natural resources?

What techniques do you use to listen responsively and communicate effectively? Describe one encounter when you listened and communicated well.

Look for a chance to observe how people in the culture help others learn something new. How might you use these methods to help people learn what you would like to teach them?

What are three things you feel you have learned about living cross-culturally?

Personal

Evaluate your quiet time this past week in regard to *attention*. In what areas could you grow in your walk with the Lord?

Evaluate the effectiveness of your planning, organizing, and prioritizing of this past week's activities and responsibilities. What could you do differently to improve? What priority items slip from your weekly schedule?

Singles

What are the pleasures and struggles you are experiencing in your new living situation?

Have you had adjustments to make in living arrangements in your host country? What are the differences and similarities to your home country?

What are some of the benefits of being single in your current place in life and ministry? What are some of the challenges?

Do you feel like you can speak up when you have a problem? When you are in trouble? When you feel like you're in danger? Who do/would you go to? Do you feel pressure to handle things on your own and be self-sufficient?

Couples

What are the pleasures and struggles you are experiencing in your new living situation? Have you had adjustments to make in living arrangements in your host country? What are the differences and similarities to your home country?

Make a list of things that have positively and negatively affected your marriage during this transition. What are some of the benefits of being married in your current place in life and ministry?

What are some of the challenges? Do you feel like you can speak up when you have a problem? When you are in trouble? When you feel like you're in danger? Who do/would you go to? As a couple, do you feel pressure to handle things on your own and be self-sufficient?

Families

What are the pleasures and struggles you are experiencing in your new living situation? Is it a place in which you can feel comfortable, a place that nurtures the family unit? If not, what do you feel is needed to gain this security?

Have you had adjustments to make in living arrangements in your host country? What are the differences and similarities to your home country?

What are some of the benefits of having children in your current place in life and ministry? What are some of the challenges?

Do you feel like you can speak to someone when you have a problem with the children?

When they are having trouble? When you feel like they're in danger? Who do/would you go to? As a couple, do you feel pressure to handle family things on your own and be self-sufficient?

Team

How comfortably do you relate with single missionaries, couples, and families on your field or team?

Ministry

What are your successes and challenges in developing relationships with locals?

Questions for Mentor

Send an e-mail to your Area Team Leader and let him or her know how things are going with your mentoring experience.

John Wesley and Mission

Zach Motts, Missionary to Japan

"That is what we praise God for today, as we remember Wesley and his brother: the vulnerability of the man whose life was so chaotic, who could almost say that he didn't know what it was to love God, 'and yet to be so employed!... I can't stand still. I want the world to come to know – I know not what."

This quotation is an excerpt from a sermon by Anglican Archbishop Rowan Williams on John Wesley where Williams is working with a selection from Wesley's diary. Here Wesley is seemingly despairing of himself, yet amazed at what God has done through him. In the sermon, Williams reminds us of what a mess John Wesley was as a missionary in Georgia and how disordered his romantic/married life was, and, yet, what a powerful witness John Wesley still is to us today because he is such a flawed, fragile, tragically real, thoroughly modern saint.

When it comes to mission, the young Wesley had bold, romantic ideas about evangelizing the Native Americans in Georgia. What happened was that he came face-to-face with his own limitations and fears in a storm while crossing the Atlantic from England. He then found that pastoral life in the colonies wrapped him into the life of his parish, providing little real contact with the people he had originally set out to reach. He became embroiled in social drama because of some poor decisions regarding romance and his role as an Anglican priest, which ended in an ignominious return to England. The young John Wesley falls into many of the traps of missionary life: a lack of realistic goals, becoming stuck on the "compound," inappropriate boundaries, and, probably, not dealing well with long-term stress and culture shock.

¹Rowan Williams, *A Ray of Darkness* (Cambridge, Massachusetts: Cowley Publications, 1994), 179.

And yet, it is this man who so many groups, especially in the United States, look to as a spiritual father. It is this man who returns to England in all his brokenness and delves into the meaning of salvation, justification, and sanctification. John Wesley's life is a bumpy road, but this man was used of God to spark the spiritual fervor of a generation. We still feel the heat of that fragile, conflicted spark today.

For Wesleyans, why do we do mission? There is, of course, that famous phrase by Wesley, "The world is my parish," where he bucks the norms of Anglican Christendom to preach to as many as possible. Yet, those arms that reach wide to embrace the world and its problems are motivated by a certain view of salvation. In Wesley's view, the cure for sin must be at least as powerful as the damage wrought by sin. Entire sanctification stamps out, in a person's living existence, the root of sin from that person's heart. The grace of God saves, heals, and answers the destruction caused by sin in a full and complete way.

Mission in the Wesleyan tradition is to be used by God as a channel of grace toward a world marred and tainted by sin. Being channels of that grace has meant preaching and teaching, but it also has meant building schools and hospitals, working on behalf of the poor and the voiceless, and advocating abolition of slavery or child labor laws. In the Wesleyan tradition, our mission is broad because sin taints the human world and because the grace of God plunges forward into that world through us. The grace of God cascades through fragile, broken channels to transform every effect of sin.

The
Missionary Discipleship
Program

lesson four

Lesson Four

"The host culture is not the enemy. Other missionaries are not the enemy. Remember who the real Enemy is." So easy to forget.

"You cannot persevere unless there is a trial in your life. There can be no victories without battles; there can be no peaks without valleys. If you want a blessing, you must be prepared to carry the burden and fight the battle."

-Warren W. Wiersbe

Reflections

[Go to www.wgm.org/md-audio to listen to Beatitude #3: Meek (Rely on God)]

Culture

What types of occupations exist in the culture? What common types of occupations do women hold?

What are the educational options for the people with whom you work? Is there a discrepancy about what is available to them and what it available to others?

What methods and resources are you using for language acquisition? Is your plan working/ not working? What helps do you need?

What differences and similarities have you experienced in regard to how children are viewed in your host country versus your home community?

Personal

Describe the issues you struggle with as you adapt to your new surroundings.

What are three core values you hold concerning yourself? How are these being challenged or strengthened in this setting? What, if any, adjustments need to be made to keep them prioritized?

Singles

What are some differences between being single in your home country and being single in your host country? What are some similarities?

Couples

What are some changes you notice in yourself/spouse during this transition time? Are these difficult to accept? Empowering? Disappointing? Motivating? Helpful? Hurtful?

What are some of the differences in how husbands and wives relate in your host culture versus in your home culture? What are the similarities?

Families

What concerns did you have related to moving your children to another culture? Are they proving to be valid? What concerns are arising now that you are on the field? How can you process and/or alleviate these concerns?

Spiritual Challenge

Take a look at the list of spiritual disciplines. Which of these do you practice in your life? Do you practice some more consistently than others? Select one that you would like to learn about and incorporate into your life.

Celebration of Discipline

by Richard Foster

You are working on developing a discipline of love - shown by serving others. Here is a list of spiritual disciplines by Richard Foster. These are by no means all-inclusive. Do you see growth in your life in any of these areas? Should there be?

Meditation

Prayer

Fasting

Study

Simplicity

Solitude

Submission

Service

Confession

Worship

Celebration

God commands us to love our neighbor. What is one thing you can do to obey this command?

Evaluate your quiet time this past week in regard to *discipline*. In what areas could you grow in your walk with the Lord?

Team

Do you have ideas of how our team could incorporate some of the disciplines into our corporate times together?

Ministry

Describe times you have observed locals practicing these disciplines. How are their customs different from/similar to how you have practiced them?

In what ways can you incorporate spiritual disciplines in your ministry with locals?

Relationships

Are there differences in how the local church with which you are partnering treats married missionaries versus single missionaries? If so, what are they? Are these healthy differences in this culture or should some issues be addressed?

Mentees

Please contact the Member Health Department to set up a time to fill out the Cerney Smith Assessment (CSA). It is an online tool for helping you assess your current adaptation

What Cross-Cultural Workers Ought to Know about Expectations

You have been working on a project for six months, already twice as long as you thought it would take, and you are discouraged that it is going nowhere. Perhaps you expected help from your Area Team Leader and you feel like all you got was criticism. Perhaps you are Area Team Leader, and you are discouraged that the other cross-cultural workers did not really get behind your proposal. Perhaps after being asked to take a position in your home office, you were surprised to find that you feel like you are accomplishing little of real importance. All of these situations have unfulfilled expectations in common. Let us look at such expectations, their importance, and the possibilities for doing something about them.

What are expectations?

An expectation is something you believe will occur, any event you anticipate happening in the future. You may expect either good or bad events. Hope is expecting good, and dread is expecting bad. Paul's famous expectation in Philippians 1:20 was that Christ would be glorified in him.

Expectations are often stated as goals or objectives. We may set these for ourselves, or others may set them for us. In either case we evaluate what actually happens on the basis of the expectations. When our expectations are appropriate, we have feelings of excitement, satisfaction, accomplishment, and success when we reach the goals. If our expectations are slightly high, they may inspire us to work harder and achieve more than we would have with lower expectations. The problem comes when our expectations are too high.

Why are expectations important?

Since we use our expectations to evaluate what happens, the same event may bring opposite reactions in different people. One church planter may be thrilled when 25 people attend because he was expecting 10. Another may be discouraged with 25 because he was expecting 250. Unfulfilled unrealistic expectations may result in many negative emotions.

- **Failure.** You did not live up to your own expectation.
- **Hurt.** Your fellow cross-cultural workers did not help you as you anticipated they would.
- **Confusion.** God called you, but it seems like nothing has happened to advance his kingdom as a result of your obedience.
- **Frustration.** You had such a vision for what could be done on your field, but that vision has not become reality.
- **Anger.** You have sacrificed to help the national church, but now they have rejected your help and leadership.
- **Bitterness.** You left a beautiful home and a fruitful ministry, but so few have come to Christ here. If you had stayed home, you probably would have won hundreds to Christ.
- **Depression.** You begin to think that it was not worth it. In fact, you just feel like giving up, giving up on everything!

All of these feelings, and many more, may be the result of unrealistic expectations.

Others may feel excitement and satisfaction when exactly the same events occur if their expectations were more appropriate.

What if I don't have any expectations?

- Impossible! Everyone has expectations. And even if you do not have them for yourself, others have them for you. Expectations come from many different sources.
- **Past experience.** People with successful ministries are chosen to go, and such people believe they will have good ministries as cross-cultural workers. They would not go if they expected to be failures.
- **Home church.** Your home church is supporting you with prayer and much money. They expect to see some return on their investment.
- **Fellow cross-cultural workers.** They eagerly anticipated your coming to make their

load more bearable. The one who wrote your job description seemed so spiritual when he interviewed you, but now you find he is a workaholic and expects you to be one too.

- **Administrators at home.** They set unattainable goals for you and your field. Those people seem so different now as your bosses than they did when you were a candidate.
- **God.** He called you to this _____ (field, people, language, country...), and he expects you to produce _____.

Sometimes others do have such expectations; however, at other times you only believe they have them because you misunderstood what they wanted. Likewise, you may have misunderstood God's call. He will not ask more of you than you can actually do. Many times, though not always, the same is true of others in authority over you as well.

I'm too old to have unrealistic expectations!

Impossible again! As long as you are alive, your expectations may be unrealistic. Such expectations are most obvious and most common among the idealistic first-term cross-cultural workers who have such high hopes and great visions of how God will use them. However, they may occur at any stage of a cross-cultural worker's life.

- **First furlough.** You thought people back home would be eager to hear about the revival that is happening on your field. However, after listening politely for about five minutes, they excitedly begin telling you about the success of the local basketball team.
- **Become Area Team Leader.** You had such great plans for the field, but both the national church and the other cross-cultural workers are much more interested in promoting their own projects. You have not been able to bring unity to the field.
- **You move to the home office.** You had thought the stress would be more bearable back in your own culture, but living back "home" is even worse.
- **Retirement.** If you are still active, you have some expectations about what retirement will be like—and you may be eagerly anticipating it, or dreading it. If you are retired, you may feel like you have been put on the shelf. Or you may feel like the organization

expects too much volunteer work from you.

How can I set realistic expectations?

Goal-oriented and time-oriented people are most likely to suffer from the effects of unrealistic expectations. Remember that God molds servants, not bosses. Rather than directing others, servants trust the Leader and stay in the background, perhaps washing feet! The fruit of the Spirit, as well as the gifts of the Spirit are found in such servants.

In the 1960s the director of a large organization training cross-cultural workers suggested six attainable objectives for the first term. They were:

1. Learn the language.
2. Adjust to the field.
3. Learn about the organization.
4. Understand the field.
5. Find your gifts and place in the work.
6. Confirm your cross-cultural call.

This may not seem like much to accomplish in several years, but it is plenty. Here are several suggestions to keep your expectations reasonable.

- **Ask others.** You are not the only person involved in cross-cultural work—ask those who are in the positions you anticipate filling. When you get answers about what to expect, do not think it will necessarily be different for you.
- **Develop a long-term view.** Remember that we all stand somewhere between the first three chapters of Genesis and the last three chapters of Revelation. God has been working on his plan of redemption for thousands of years, and you will not accomplish the redemption of the world alone in one lifetime.
- **Remember that everything takes much time.** Learning a language and culture are long term projects never really completed. Relationships are important and take time. The hassles of daily living in many cultures take time. Paper work is necessary and takes time. Contact with supporters takes time.
- **Learn interdependence, not independence.** Rather than trying to do things yourself, realize that you really do depend on other people, and they depend on you.

- If you must set time frames and goals, be sure to **set sub-times and sub-goals** as tiny steps to get to the larger ones. Estimate how long it will take you to reach the goal; then at least double the time and triple the cost; then feel successful if you achieve that.

What if I still discover I have unrealistic expectations?

That is almost sure to happen. Since we are often not consciously aware of our expectations until they are not met, we are likely to have some unrealistic ones. When you realize that you have them, taking the preventive steps mentioned above may also help eliminate those that discourage you.

You may find yourself in conflict with others about what is realistic and what is not. In such cases you will need to use some conflict management skills.

Of course, God may give you some very high expectations in your call to cross-cultural work, and be careful not to dismiss God's call as a human miscalculation.

Likewise, remember that you are in a spiritual battle, and Satan may give you unrealistic expectations to discourage your work for God's kingdom. Spiritual discernment is necessary to make these kinds of decisions.

Ronald Koteskey is Member Care Consultant GO International

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www.crossculturalworkers.com

and stressors so that strategies can be formulated to use your strengths for success in the MD program. memberhealthstaff@wgm.org

Questions for Mentor

"Courage is fear that has said its prayers."

—Dorothy Bernard

The
Missionary Discipleship
Program

lesson five

Lesson Five

"Rise and shine friend, everyone you meet today is on Heaven's Most Wanted List."
-Chuck Swindoll

"Jesus is culturally relevant. Culture does not define Him. He defines culture."
-Claude Robold

Reflections

[Go to www.wgm.org/md-audio to listen to Beatitude #4: Meek (Rely on God)]

Culture

What kinds of media do people prefer in your host culture: books, magazines, leaflets, comics, radio, TV, cassette tapes or CDs, drama, music, posters?

How are the children disciplined? How important are other adults in the children's socialization?

What are some special rituals, celebrations, or myths in the culture where you are serving?

Ex. - Observable Religiously Based Cultural Expressions.

- *The veneration or worship of images, deities, ancestors, or spirits*
- *Shrines or sacred places, either recognized or sanctioned, both formal and informal*
- *Charms, talismans, figurines*
- *Religious symbols or practices*
- *Processions, worship practices, holy days, ceremonies*
- *Specific dress, foods, greetings, blessings, curses, etc.*

Personal

How do you measure your prayer life? Is it consistent?

Are you sensitive to God's will? How do you know? In what way(s) could you improve?

What is a measurable goal you could commit to for the next month?

Do you have any unresolved conflict in your life? What are you doing to resolve this conflict?

Are you willing to listen, especially when corrected? How would you prefer someone give you feedback? How can you improve the way you respond to correction?

Evaluate your quiet time this past week in regard to *application*. In what areas could you grow in your walk with the Lord?

Singles

What are the relational perceptions, expectations, and roles of singles in your host culture? How do these perspectives affect you?

What personal habits did you have in your home country that nourished your soul? Can you do those in your host country? If not, what are some alternatives?

Couples

What personal/couple habits did you have in your home country that nourished your soul? Can you do those in your host country? If not, what are some alternatives?

What are the relational roles and expectations society has of couples in your age-range in your host culture? How do these perspectives affect you as a couple?

Families

Make a list of your family's "likes" from your host culture. Take advantage of this list while you are here rather than focusing on what you are missing.

What family routines/rituals are you doing to nourish your child(ren)'s soul(s) and create an atmosphere that promotes spiritual development within your home?

If you have left children back in your home country, how have you been able to maintain a mutually satisfying relationship with them? Do you know how they are adjusting to your absence from them? What things can you do to continue to assure a sense of peace of mind concerning them?

Team

What is (are) your role(s) within the team on the field? What expectations do others have of you? How comfortable, pressured, bored, encouraged, etc. are you with your assimilation into the team? If you are struggling in this area, what can you do to improve the situation?

Ministry

How can you effectively model patterns of spiritual growth to those with whom you minister? With whom can you be most effective for spiritual mentoring?

Relationships

What are your strategies for making friends in your home country? Would those strategies work in your host country?

What are some of your ideas to help you build friendships with locals?

Questions for Mentor

"Life on the mission field is never boring. People need to be willing to switch gears at a moment's notice: crying with those who cry and laughing with those who laugh."

-Serena Dunbar

Holiness And Righteousness

By Hubert Harriman, Former WGM President

World Gospel Mission's roots run deep in what has been called The Holiness Movement, a movement sparked by those within the Wesleyan-Arminian tradition and persuasion. Carried by the revival fires of Pentecost and the optimism of Wesleyanism, the Holiness Movement touched the world with the possibilities of purity of heart and life—that God can fill the believer's heart with His Holy Spirit and thus not only give victory over sin but also cleanse the heart from all sin in this life. These were a people who saw the promise of possibility in the straightforward command given in I Peter 1:15-16 that said, *"But just as he who called you is holy, so be holy in all you do; for it is written: 'Be holy because I am holy.'" Like lepers longing for wholeness of life, they reached out in hope to the One who said to a pleading leper, "I will, be clean."*

- This promising and powerful message of hope struck a chord with many Christians who longed for the beauty of God's holiness in their daily walk with God. They referred to themselves as "holiness people," and those who preached this truth were known as "holiness preachers". Holiness of heart and life became the driving force and the dominant message. This focus carried a certain strength but it also carried a possible danger. It isn't done intentionally but the inevitable can begin to happen when one feels the need to champion and protect a certain truth as primary. Over time, another vital truth can begin to be neglected which, if not careful, can create an imbalance within the church and Christian life resulting in dogmatism without balance and appeal.

- There are two words in Scripture that ride through God's Word like two rails that make a track, as inseparable and dependent on one another as Siamese twins. Those words are **holiness and righteousness**. Zacharias noted these "two rails" when prophesying about Jesus in Luke 1:74, 75, giving hope of *"being rescued from the hand of our enemies, and being enabled to serve Him without fear, in holiness and righteousness before Him all our days."* True to the original meaning, the word righteous, in Spanish Bibles, is translated *justicia*, which means justice—having to do with doing what is right or just toward others. Holiness and righteousness are not synonyms but they are similar, in that they both describe

the kind of God we worship and serve. We simply cannot speak of the holiness of God without speaking of the righteousness of God. Metaphorically we might speak of holiness as the heart of God and righteousness as the hand of God. Though righteousness flows out of His holiness, it also flows alongside of His holiness. It can't help but do this because it is His very nature. And both the holiness of God and the righteousness of God must be the very nature of the believer, clearly evident in our lives as believers. Dr. Robert Morris, describing this moral attribute of God, states that "Righteousness, though closely related to and dependent upon holiness, when applied to the nature of God indicates that essential element in God's nature found in the standard of right, and that His will and all His activities are in perfect accord with that standard. Righteousness in God is the expression of His holiness by which His treatment of all His creatures conforms to His purity;" ("The Attributes of God— Who He Is").

- Without negating the vital need for holiness, we must stress as vigorously that righteousness is as vital to the Christian life as holiness, simply because they are inseparable. Jesus said (Matthew 5:8) ***"Blessed are the pure in heart for they shall see God,"*** but earlier (v6) He stated, ***"Blessed are those who hunger and thirst after righteousness, for they shall be satisfied."*** Jesus backs this statement with a list (Mt. 5-7) of what are true acts of righteousness/justice, emphatically declaring, in Matthew 5:20, ***"that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven."*** To emphasize one over the other, or perhaps against the other, is not only counterproductive—it is spiritual death.

- In the believer's life, holiness without righteousness becomes hard, cold, exacting, legalistic and critical. Its tendency is to become self-focused, taking on unnecessary excesses and expressions to prove its holiness. On the other hand, righteousness without holiness is as filthy rags. Its tendency is to become self-important, doing good works to prove its righteousness. It leads to social action without salvation. In the believer, holiness alone can cause one to become obsessed with his own whiteness. Righteousness alone can cause one to become obsessed with his own virtue. But together...it is a thing of beauty! One infects and affects the other, making both take on the very heart and hands of Jesus. This is what causes the world to take notice. This is what Jesus was referring to (Matthew 5:16) when He said, ***"Let your light shine before men, that they may see your good deeds and***

praise your Father in heaven" If we are not only to survive but thrive as followers of Jesus Christ, we must seek to ride both these rails of holiness and righteousness well. Not to do so is to get off track and derail.

- John Wesley was one who rode these two rails of holiness and righteousness well and called other believers to do the same. All along in his ministry, and even as he looked back on the Methodist movement at the end of his life, Wesley's great concern was the tendency among "Methodist" to have zeal without knowledge. In keeping with our metaphor, if you will, he feared that if they continued to ride this one rail without the other, they would derail. The antidote to this, as far as Wesley was concerned, was to actively pursue and fully practice what he called "the means of grace", or as he defined them, "works of mercy and works of piety." Works of mercy included things like hospitality, visitation, healing, liberty, peacemaking, doing good, and sustenance. Works of piety included things like giving, sacrificing, praying, and serving. But Wesley clearly understood and preached that this came out of a heart fully given and centered in love of God and neighbor "which," he states, "fills the whole heart, and reigns without a rival," (Sermon 92, "On Zeal"). The point that Wesley makes is that each (holiness and righteousness) needs, feeds, sustains and enhances the other. To lack or be slack in either one was to kill the other. To grow and mature in either one was to quicken the other.

- In the same "Wesleyan" spirit, the members of the family of WGM delight in the optimism and aggressiveness of God's grace that can bring wholeness to the individual heart and life but they also throw themselves into the blessing and kindness of God's justice that can bring wholeness to our neighbor, community and society. This is who we are. We are a two rail organization. As we seek and recruit those who ride these two rails well, we will continue to bless both God and man.

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six

Lesson Six

"Fear nothing on the road you are walking. God will lead you by the hand. Let your love for Him cast out the fear you feel for yourself." -Fenelon

Reflections

[Go to www.wgm.org/md-audio to listen to Beatitude #5: Merciful]

Culture

How do expatriate workers deal with poverty issues—beggars, dependency, supporting local workers?

What do people consider to be the significant events of the last 30 years? Of the last 100 years? How have they reacted to these events?

After attending a church meeting during your discipleship, describe practices that took you by surprise—things that were strange or different as well as those things that were surprisingly similar. How might you be able to participate in church? Is there a way you can contribute with your gifts?

Personal

Evaluate your quiet time this past week in regard to *learning*. In what areas could you grow in your walk with the Lord?

Evaluate the effectiveness of your planning, organizing, and prioritizing of this past week's activities and responsibilities. What could you do differently to improve? What priority items slip from your weekly schedule?

Singles/Couples who do not have children

In what ways can you assist others with children in working through some of their struggles with their transition? Can you identify their struggles? Can you find ways to support families through encouragement and prayer?

Singles/Couples

What advice would you give to someone just arriving on your field (male/female, single/married)?

Isolation or separation from all that was familiar is a common occurrence among missionaries. You may have made adjustments from your home culture to your new culture that have caused changes in how you develop relationships. What changes have you noticed? What challenges have those changes brought? What benefits have you experienced?

Families

How are the children acclimating? Do you see evidence of actions or new behaviors that may suggest struggle with their transition? What measures are you taking to help your child(ren)'s adjustment?

Team

List two things you expect from the missionary team.

Are you able to sustain open and honest relationships? How have you responded openly and honestly with someone?

Are you committed to church-based missions outreach? How can you, from the field, promote missions in your home church?

Ministry

Do you feel you are accepted by the host culture?

In what ways can you promote community missions, both in attitudes and actions, to those to whom you are ministering?

Relationships

Do you have any relationship stressors from home with which you are dealing? Relationship stressors in the team on the field? Relationship stressors in your ministry?

What are your usual coping mechanisms? Are they appropriate and healthy to apply in this culture? If not, what could you do that is a healthier reaction when you are stressed?

Questions for Mentor

"God delights in offerings that look small to others yet require much from you."

Stewardship of Self for Cross-Cultural Workers: General Principles

Assuming that you agree that you need to take care of yourself, what are the general means of healing grace, practices that help you take care of yourself? What are the general categories of practices that can be applied to a variety of different challenges or struggles Christian workers have?

Of course, we are assuming that you are making use of the spiritual disciplines that are available to you as a follower of Christ, such as reading the Word, praying, fasting, worshiping with others, serving others, taking communion, and drawing apart for reflection and meditation. Although the primary purpose of these spiritual disciplines is to promote eternal life, they are also valuable for our lives here on earth. Consistent with Scripture, general revelation (systematic study of God's creation) shows the following practices valuable in stewardship of self.

Study God's Word and God's world

Find out what God has said about your struggle in his **Word** (his special revelation) by using concordances, commentaries, and other Bible study aids you have available.

In addition, look at what people studying God's **world** (natural revelation; Romans 1:20) have found about that challenge by considering material available on the Internet, in books, and through your own observations.

- The **Internet** has much information Health to the whole body available free of charge. Some of it is worthless, but that found in the .gov and .edu domains is often quite reliable. MEDLINEplus (www.Medlineplus.gov) is an excellent place to start any search for health-related information.
- Good **books** are available, many of them by Christian authors. For example, Christian Counseling: A Comprehensive Guide (Rev. ed.) by Gary R. Collins, (Word Publishing, Dallas, TX) contains more than 700 pages of excellent material for about \$20. It is a good source for anyone who wants a clearer understanding of human behavior from a

Christian perspective. The book covers personal, developmental, interpersonal, identity, family, and other issues.

- **Study** yourself and others. God has given you the capacity to learn about yourself and solve many of your problems by observing yourself and others.

Train up the child within

One fruit of the spirit is self-control. Self-control is aided by monitoring our own behavior and by rewarding ourselves immediately and effectively for healthy behaviors. Similarly, we can cope with unhealthy behaviors by substituting healthy behaviors and reinforcing those. For example, the Bible says we should stop lying and tell the truth, stop stealing and work, stop unwholesome talk and build others up, get rid of bitterness, rage, anger, brawling, slander, malice and be kind, compassionate, and forgiving (Ephesians 4:25-32).

Tell the truth in love

Telling the truth in love involves confessing and confronting, being both humble and assertive, expressing both the negative and positive. God illustrates this in Revelation 2 and 3 where he tells something good about each church. He then says, "Yet I hold this against you" (2:4), "Nevertheless, I have a few things against you" (2:14), and "Those whom I love I rebuke and discipline" (3:19).

On the one hand, Christian workers need to be humble and vulnerable, admitting our mistakes, faults, and sins. We need to be willing to ask for help, guidance, and counsel—a task often difficult for Christian workers. It is hard because many such people believe they should not heed help from others. After such confession, we need to ask others to check on us relative to changing our behavior, to hold us accountable.

On the other hand, Christian workers need to be able to set boundaries with others, be able to say "No" when necessary. In addition to affirming others, we need to be able to tell them how they are hurting themselves, others, the cause of Christ, and us. Of course, all of this caring confrontation must be done in love.

Choose you this day

Not only do you need to choose God but also intentionally make conscious decisions to do something about your struggles and problems. A public commitment to work on them along with regular reminders to yourself will make it more likely that you will actually do something about them.

So whatever your problem, make a conscious commitment to do something about it. Then make your commitment known to a specific person or persons. Finally, find ways to remind yourself about your commitment to work on that problem. For example, in Joshua 24 the people reviewed their covenant with God. When Joshua told them his household was going to serve the Lord, they too said they would serve God. They made commitments to each other as witnesses, recorded those commitments in writing, and set up a stone to remind them of what they had done.

A time for everything

- Moderation can merge optimism and pessimism into a healthier realism. God works through all things for good, whether they seem good or bad to us at the time. Within biblical boundaries, all emotions are appropriate. Of course love is appropriate, but so is anger when appropriately expressed. Likewise joy and elation are appropriate, but so are sadness and grief in some circumstances. Ecclesiastes 3 points out that there is a time for everything, so experience all your emotions and express them appropriately

Denied emotions lead to problems, and the Bible recognizes all emotions, encouraging their appropriate expression. Moderation does not mean you are emotionless, just that your sadness is moderated by joy, and so forth. We are to be moderate not only in the experience and expression of emotion but also in our thoughts and lifestyles.

Health to the whole body

Proverbs 4:20-22 points out that God's words are life and health to a person's whole body. God wants us to have life and health, to use practices that promote good health. The Bible deals with things as routine as eating, sleeping, and exercising.

A balanced diet is essential for good physical and mental health. Food is mentioned in the Garden of Eden before the fall into sin. Later food became a part of the worship of God in the feast days observed by his people. The Old Testament contains many references to the foods God's people were allowed to eat as well as foods that were not good for them. When Elijah became so depressed he wanted to die, God sent food (1 Kings 19).

The Bible also talks about the sleep of God's people being sweet, pleasant, peaceful, and sustaining. God cautions us against getting too little sleep when we try to get too many material things, rise up too early, and stay up too late. He also cautions about becoming a sluggard and sleeping when we should be working. The quality of our sleep is important to him, and we need to realize that having adequate sleep is important to our physical and mental health.

When comparing physical and spiritual exercise, Paul pointed out that the spiritual is more important—but that physical training is of value to Christian workers (1 Timothy 4:6-8). In our culture getting exercise is even more important than in his day when people walked and rowed everywhere they went, getting exercise in the normal tasks of everyday life.

Without vision, people perish. As a Christian worker God has given you a global picture of where you fit in the world. This picture or story gives you the framework within which you can understand the problem and produce the solution to it. Though you may feel like David in the shadow of a huge problem (Goliath), you know that the battle is the Lord's.

Think how John Mark must have felt when cousin Barnabas wanted to take him on their second cross-cultural term and when Paul refused to give him another chance. Of course, God used both the rebuke of Paul's refusal and the sympathetic support of his cousin to make him the man God could use. He not only became valued by Paul but also became author of part of God's Word

Christ taught most often using parables and stories. As we often say today, "One picture is worth a thousand words." Therefore, selecting a metaphor or analogy that fits your struggle, one that provides hope and guidance, is often helpful.

Stewardship of Self for Cross-Cultural Workers: General Principles

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lesson seven

Lesson Seven

"When you reach for the **stars** you may not quite get one, but you won't come up with a handful of mud either."

-Leo Burnett

Reflections

[Go to www.wgm.org/md-audio to listen to Beatitude #6: Pure in Heart]

Culture

What is the basic family unit? How is the extended family involved? What are the benefits and drawbacks of this?

Can you list two things that you now understand about your own culture since you have lived in a different one?

Personal

Evaluate your quiet time this past week in regard to *prayer*. In what areas could you grow in your walk with the Lord?

Evaluate the effectiveness of your planning, organizing, and prioritizing of this past week's activities and responsibilities. What could you do differently to improve? What priority items slip from your weekly schedule?

Couples

On a scale of 1 to 5 (1 being totally dissatisfied, 5 being totally satisfied), how satisfied are you with the amount of time you are able to spend as a couple (dating/quality communication/intimacy)? How much time do you actually spend? 0-15 minutes, 15-30 minutes, 30-60 minutes, more than 60 minutes?

Please take time to discuss your individual satisfaction with quality time spent together and brainstorm strategies to help you both meet this relationship need.

Families

What role(s) do you hope your child/children will have while living in the host country? Level of involvement? Interaction with neighbors/church/ministry? Do you need to adjust these expectations due to safety issues? Unexpected circumstances? Living situation?

Parents-to-be: Discuss the values and issues related to the above family topic that seem important to you. What will life look like for your family on the mission field?

Team

Singles

How do you relate to the married couples/families/MKs on your field or team?

Couples

In what ways can you value, consider the needs of, and create healthy relationships with singles on your field or team?

Ministry

Identify the way that you learn best. What are you doing to apply this to learning to be a missionary?

Relationships

How are you doing with building relationships with locals in your ministry area?

Questions for Mentor

"Regarding communication with coworkers: To be unclear is unkind. Without clear communication, you are actually hindering the ability to understand each other's expectations which affects the relationship."

-Jon Birkey

"Being sanctified doesn't guarantee that you won't have conflict with others, but the sanctified heart always strives to restore right relationships when there are misunderstandings."

-Tim Rickel

What Cross-cultural Workers Ought to Know about Danger and Risk

Don, Cynthia, and their three preschool and elementary children had been serving in Africa for three years. They had come to terms with the dangers related to malaria and cholera, but ebola had just been confirmed in a village only a few kilometers from the city where they served. The risks related to ebola are now much higher, and they now have to decide whether to move to a safer place or to stay and continue their ministry. Having three young children complicates their decision. Their agency told them they had the choice of staying or leaving.

Vern and Peggy were just finishing a summer of visiting family and fund raising in their passport country when conflict broke out in their host country, and the situation was approaching civil war. Their children were all in upper middle school or high school and attended boarding school in a stable country. Their host country had been quite safe with only a few travel alerts, but now there were travel warnings for much of the country, especially the city where they served. They felt needed so much there that they would like to return, but their children were afraid they would be killed. Their agency also left the decision up to them.

Most agencies have policies and/or recommendations for people serving with them. Sometimes those policies are firm and require cross-cultural workers to leave the country or not to go to places under specific dangers. However, those policies sometimes leave the final decision up to the people involved, and "to go or not to go" becomes the question.

Where is danger?

Danger and risk are found everywhere. Thousands of people die every year from antibiotic resistant diseases they catch in hospitals in their passport countries. People are murdered each year on the streets of the cities in their passport countries. One concerned parent in the USA called a cross-cultural worker in Asia during the second week in September

2001, offering to fly the whole family back to the USA. The family declined, pointing out that they were not the ones under attack by terrorists.

Danger from disease, violence, tsunamis, weather, earthquakes, accidents, and so forth are found literally everywhere. The question is whether or not to go to places where known high risk dangers exist.

Millions of people choose to live where these are likely to occur, and as a result thousands die each year. Other people get caught in such situations through no fault of their own.

Of course, when only adults are involved and they have the freedom and means to leave, few ethical questions are raised. However, when children are involved or people are forced into these situations, new issues rise. Let us consider some of the questions that arise, what people did in Bible times, and how to make such decisions today.

What does the Bible say?

The Bible is not silent about this situation of facing danger. Here are some things that Jesus said and some that Paul did.

When sending his disciples out Jesus gave them a long set of instructions (Matthew 10). First he told them where to go, what to do, what to take along, and how to find lodging. Then he told them what to expect and what to do when certain things occurred.

- Stand firm. He told them they would be handed over to local councils, flogged in synagogues, arrested, betrayed, and people would hate them, "but he who stands firm to the end will be saved" (vs. 17-22).
- Flee to another place. He told them, "When persecuted in one place, flee to another" and that they would not go through all the cities of Israel (v.23).

He made it clear that at some times they would stay in the dangerous place where they would be arrested and beaten, and at other times they were to leave those dangerous places and go elsewhere.

The apostle Paul illustrated this in his ministry in the book of Acts.

- Fled to another place. Paul and Barnabas had a fruitful ministry in Iconium. However, when the Jews and the Gentiles plotted together to stone him, "they found out about it and fled to Lystra" (Acts 14:1-6).

- Stoodfirm. When Paul and Barnabas arrived at Caesarea, Paul was warned by a prophet that the Jews in Jerusalem would bind his hands and have him arrested. People listening begged Paul not to go, but he went anyway (Acts 21:7-14.) He was arrested in Jerusalem.

Note that one time Paul fled, and at another time, he stood firm even though he was arrested.

A theology of risk?

In addition to passages of scripture such as those above, cross-cultural workers need to develop their own "theology of risk." This is really not as scholarly as it sounds because all it means is for cross-cultural workers to put in words and internalize what they believe about God and how that applies to the risks they are facing. Some of the first ones to do that were Evan and Jewel Evans who served with their four daughters in Sub-Saharan Africa for decades. As their world unraveled, the family decided that they needed such a theology. They found that God promised them two things.

- God would be with them.
- God's grace was sufficient for anything they would face.

They finally took a vote whether to stay or not, and everyone in the family felt that God was not finished with them there, so they would remain in their adopted land regardless of the cost ("Coping with risk: working in an uncertain world, Interact, Winter, 2005).

Cross-cultural workers wanting a five-page Bible study, "Toward a theology of risk" can get it by going to the SIM website at <http://www.thrive.sim.org/> and searching for "risk."

Those who would like to see a sample theology of risk and read one for short-termers can find it at <http://www.baptistsonmission.org/News/A-Theology-of-Risk-for-NCBM>.

- Apparently no books have been published about developing a theology of risk, but cross-cultural workers can develop one by writing down what they believe about God and reading Matthew 10, Matthew 24, John 16, and 2 Corinthians 11, and determining how their beliefs about God apply to the situations Jesus told his followers they would face, and those Paul actually faced.

How does one decide?

The basic decision rule is that people who do not want to enter or stay in the danger situation should not be forced, pressured, or shamed into doing so. Anyone who wants to be out of it should be allowed to go or stay out.

Policies or guidelines of the agency should be followed. When cross-cultural workers join an agency, they agree to live by those documents whether they agree with them or not. If the agency tells them to evacuate, members are bound to follow the policy even if they want to stay. Of course, the agency may make an exception if it wishes to do so.

Adult individuals or couples can make their decisions as individuals or as couples. They can act as their theology of risk determines, as long as it is within their agency's guidelines. Of course, when small children who do not understand what is going on are involved, their parents are the ones to make the judgments on whether or not they enter or remain in the danger area (if policy permits this). Agency policies may dictate that children and their mothers evacuate or stay out.

Families with older children and adolescents should include those offspring in the decision even if not required to do so. Everyone should be involved in the discussion and the "vote." This is not just a majority vote. Like with the Evans family mentioned above, it should be a unanimous vote. Requiring anyone to remain in such a situation is likely to result in serious consequences and should rarely be done.

The experts in this area are Crisis Consulting International at www.crossculturalworkers.com GO International <http://www.cricon.org> There is little information for individuals on the website, but it does describe their excellent training and seminars.

Does God always protect?

God does not promise that his people will never have persecution or die prematurely. In fact, he is quite clear that some of them will experience persecution and die. What he does promise is that he will go with them through it all and that his grace will be sufficient. Hebrews 11 lists some heroes of the faith who "conquered kingdoms, administered justice, and gained what was promised" (v. 33). However, it ends by saying that others were tortured,

jeered, flogged, chained, imprisoned, stoned, sawed in two, and killed with swords (vv. 35-38).

On the one hand the Evans family had their theology of risk tested when seven armed robbers forced their way into their walled campus and went from house to house robbing and beating families and even killing an African worker. They were also caught in the crossfire between government troops and rebels trying to overthrow the government, but they survived. When Jewel asked their 15-year-old daughter if she thought they made a mistake when they decided to stay, she replied that she would not even consider leaving after that happened because they had counted the cost and made the commitment to stay.

On the other hand, Nate Saint and the four others who were killed by the Auca Indians in Ecuador in the 1950s did not survive. Nate was criticized by some for not trusting the Lord when he had his wife Marj note his position every five minutes when he was flying. Nate wrote, "I wouldn't be here if I weren't trusting the Lord...I'm concerned about safety, but I don't let it keep me from getting on with God's business. Every time I take off, I am ready to deliver up the life I owe to God. I feel that we should be quick to take advantage of every possible improvement in carrying out the job before us" (Through Gates of Splendor, 1981, p. 48).

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This brochure is one of a series, and you are invited to suggest other topics you would like to know about to the following:

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lesson eight

Lesson Eight

"The *value* of **life** is not in the length of days, but in the *use* we make of them; a man may live long yet very little."

-Michel de Montaigne

Reflections

[Go to www.wgm.org/md-audio to listen to Beatitude #7: Peacemakers]

Culture

What cultural differences are you finding? List three main differences you experience and how you react.

Have you found someone of the local culture to spend time with?

What have you found in the local culture (food, entertainment, etc.) that you enjoy?

Personal

As you are serving, have you experienced any new temptations or the resurfacing of old struggles?

How effective have you been in finding the way of escape that God provides?

Do you feel the freedom and security to confess and seek forgiveness publicly if necessary?

What are you learning from this about yourself and overseas service?

What has your missionary experience taught you about your own personality strengths and weaknesses? Are you surprised about any of these? Are you satisfied with yourself, or are there areas in your life you are asking God to change?

Evaluate your quiet time this past week in regard to *enjoyment*. In what areas could you grow in your walk with the Lord?

Singles

How do you take care of yourself? Spiritually? Emotionally? Physically? Intellectually?

Couples

On a scale of 1 to 5 (1 being totally dissatisfied, 5 being totally satisfied), how satisfied are you with the amount of time you spend in prayer and connecting spiritually as a couple? How much time do you actually spend? 0-15 minutes, 15-30 minutes, 30-60 minutes, more than 60 minutes?

Please take time to discuss your individual satisfaction with quality spiritual time spent together and brainstorm strategies to help you both meet this relationship need.

Families

What are three core values you hold for your family? How are these being challenged or strengthened in this setting? What, if any, adjustments need to be made to keep them prioritized?

Team

Do you find your identity in your work?

What needs are being met on a personal level? Community level?

How does your work identity compare to the importance of other roles you find yourself in when you are not working?

Ministry

Describe your best leadership experience. What principles and values from that experience can you carry over into your current situation?

Relationships

Are there differences in the local church's expectations of married versus single missionaries? If so, what are they? Are these healthy differences in this culture or should some issues be addressed?

Questions for Mentor

"Never doubt in the dark what you knew in the light."

"Celebrate the small victories." -Kristen Tropic

A time to leave

Kristen Tropf, Former Missionary to Spain

Transition. Change. Goodbyes.

Summer has always represented these things for me, but this year it's different. In about a week I'll get on a plane to leave Spain and I won't be back in September like I have the last 5 years. I'll leave a part of me behind, because I'll be leaving a home and family here even as I return to a home and family, and that's a strange feeling.

In some ways it seems like just yesterday that I arrived in Spain, completely unaware of what these years would bring, naïve, attempting to communicate in my 3-year-old level Spanish. I remember feeling so lost in this big city, swallowed up by the rush of traffic and metros and tourists and longing for a simple day in Indiana cornfields. And goodness, it took SO long to get anywhere! And my living space was SO small! And on the more discouraging days I just couldn't imagine how I'd ever be able to put down roots here, to feel like I belong.

But somewhere in the last 5 years, all that newness slowly evolved into my normal, everyday life. The foreignness of it all wore off and was replaced by familiarity. And without me realizing it, but all along nevertheless, roots began growing right beneath my feet, taking form, spreading out underground, going deep.

And now the roots are being pulled up, one by one, as the Master gardener prepares to transplant me to different soil. Sometimes it has felt like a kind of death, this leaving a place and people and land I love. I've done my best to embrace the grief these last few months and even be grateful for it, because I know the grief speaks: it reveals how much I've loved and invested and how much I will miss so many people and places. I wouldn't want to leave any other way.

I'll miss our Tuesday morning staff meetings—through the years I've sat around the table

with incredible people from Egypt, the States, Venezuela, Argentina, Bolivia, Brazil, Norway, and Mexico, and seen the body of Christ in beautiful unity. We've prayed and laughed and cried together, and it's been a privilege to work with each one. You've been my family and I love you so much.

I'll miss my students. They always find a special place in this teacher's heart and it's hard to let them go. Whether teens in English class, or women in Spanish class or art therapy, God's given me the privilege of knowing and investing in so many precious people. I've loved listening to you share your stories, your dreams, your hopes and fears.

I'll miss my chamitas—my 3 roommates who were my family for over 3 years. I truly came home each day—what a gift!

I'll miss my beautiful Barcelona streets—the small, narrow ones that wind through the city, me stepping over stones that others have before me for hundreds of years. I know you well, Barcelona. I've explored and discovered so much of your beauty, found your hidden rincones.

I'll miss speaking Spanish every day. When I arrived I floundered to put even the simplest sentence together and wondered how I could ever express the real me. But 5 years later it turns out some things I can only express in Spanish—those phrases and words that carry special meaning all their own and simply don't translate.

I'll miss the energy and excitement of the city—the never-ending possibilities of something to do, somewhere new to explore.

And the sea, glorious sea. I suppose I've taken you for granted, you with your hues of blue sparkling in the sun, white sails in the distance, your crisp coolness even on warm days.

I'll miss kissing people! A greeting I first found strange has become so natural and part of saying hello to everyone. I'm not sure what I'll do in the States: either just stand there awkwardly or automatically move to kiss someone (also awkward).

I'll miss church—the warm people of Poble Nou, my Spanish church, with after-church fellowship and coffee in the garden— precious people who adopted me for the last year. And Arabic church—it's such a unique community of believers and seekers from all over the Arab world. Even though we don't all speak the same language, the love of Christ unites us, and you've taught me so much.

God has given me these incredible gifts to enjoy the last few years. So more than anything else, I leave grateful: grateful for all God has allowed me to experience, grateful for the ways He's used even a broken vessel like me, and grateful for the fact that I return a different person than I was when I arrived.

He's been so good to me.

Hasta luego, Barcelona, te quiero. ¡Adéu!

The
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lesson nine

Lesson Nine

"All evangelistic effort is both pseudo and futile where the world which is being evangelized is not also **loved**."

-Beacon Commentary on 1 John 3

Reflections

[Go to www.wgm.org/md-audio to listen to Beatitude #8: Love (Agape Love)]

Culture

How is money viewed in this culture? For example, is money something to be saved for long-term security or it is something to be used for immediate needs or indulgences? Does the local economic environment affect how people view the use of money?

What kind of expenditures do local people consider important? What might they consider to be extravagant?

Do people spend money on things you would consider unnecessary or wasteful?

What do the elderly people do? How do other family members treat them?

Personal

Evaluate your quiet time this past week in regard to *discipline*. In what areas could you grow in your walk with the Lord?

Singles/Couples

What do you do for leisure?

Families

What routine practices did you have in your home country to feed your family spiritually? Can you do them in your host culture? If not, what are some alternatives?

On a scale of 1 to 5 (1 being totally dissatisfied, 5 being totally satisfied), how satisfied are you with the amount of time you spend with your children? How much time do you actually spend? 0-15 minutes, 15-30 minutes, 30-60 minutes, more than 60 minutes

Please take time to discuss your individual ratings of satisfaction of time spent with each child. As a couple, discuss the needs of each child to spend time with each of you and with the family. Also, you could ask your children (if old enough) to discuss the amount of quality time they need. Brainstorm strategies to help you both meet these family relationship needs.

Team

Singles

What one piece of advice would you give to married couples on your team or field about relating to singles?

What are some unspoken assumptions you have run into among team members?

Have you been disappointed by assumptions you may have had when you came to the field?

Couples

What is one piece of advice you would give to single missionaries on your team or field about relating to couples/families?

What are some assumptions you had about team relationships before you came to the field that are not reality now that you are here? How can these be corrected and improved?

Ministry

What are some ministry goals that you had when you came but have gotten sidetracked by the tyranny of the urgent? What are some steps you can take to get started toward those goals again?

What assumptions did you have about ministry success when you came?

Relationships

Are there any areas of caution regarding relationships in your host country? What are the field policies and procedures for doing group vs. one-on-one ministries?

Questions for Mentor

"To the world you may be one person, but to one person you may be the world."

What Cross-Cultural Workers Ought to Know about Loneliness

Lately you have been feeling “invisible.” It seems like everyone else has friends, but you are just “in” the crowd—not “of” the crowd. You feel empty, disconnected, and alienated from those around you—socially inadequate, socially unskilled. You are anxious and sad but feel like no one else knows how miserable and isolated you are. You feel empty and hollow, like you are separated from the rest of the world.

People around you are friendly and greet you with a smile. However, you find it difficult, seemingly impossible, to have any really meaningful interaction with others. You would like to meet new people and make deep friendships, but you just can't bring yourself to take part in social activities to make friends.

Feeling unloved and unwanted, you are lonely. But how could you be lonely when there are people all around you? Isn't God always with you so that you will not be lonely? Can cross-cultural workers be lonely? What can you do?

How can I be lonely?

You are certainly not alone if you live in a city of millions of people. However, loneliness has nothing to do with being alone; it has to do with relationships. If you live in a village of a hundred people, you are much less likely to be lonely than if you live in a city of a million people. You are likely to know the names of everyone you meet in that village, but you may never meet anyone you know in that city.

Many people choose to be alone, to experience solitude, and they find it a positive, pleasurable, enriching time. Loneliness is essentially unwilling solitude, wanting to be in relationship with others but not experiencing it. “Forced solitude,” solitary confinement, is one of the most terrible punishments used on people in prison

You may be relatively new to the culture in which you live so that you find it difficult to have meaningful relationships with the nationals. You have not yet internalized enough of the culture to feel at ease with close relationships in it. Or you may have been in that culture for many years, even the leader of your group, and still be lonely. Being the leader changes your relationships with everyone in the group and it is "lonely at the top."

Can God's people be lonely?

You may think, "Isn't God with me everywhere? I'm part of the family of God so how can I be lonely?" God is with you everywhere, but you need human relationships as well. You are part God's family, but you may still not have the deep friendships you desire with other members of his family. You can still be lonely. Here are some examples.

- Adam. Even before sin entered humanity, God noted that it was not good for Adam to be alone, so God created Eve as a companion with whom Adam could be in relationship (Genesis 2).
- David. In the Psalms David said, "My friends and companions avoid me...my neighbors stay far away" (31:11), and "look to my right and see; no one is concerned for me" (142:4).
- Elijah. While deeply discouraged just after a great spiritual victory, Elijah said, "I am the only one left, and now they are trying to kill me too" (1 Kings 19:10, 14).
- Jesus said, "You will leave me all alone. Yet I am not alone, for my Father is with me (John 16:32). Only hours later even the Father was gone, and Jesus said, "My God, my God, why have you forsaken me?" (Matthew 27:46).

Do other cross-cultural workers feel this way?

Everyone feels lonely at times, and cross-cultural workers are no exception. Living in a strange culture away from family and friends, most people feel lonely.

Near the end of his second letter to Timothy, Paul (a veteran cross-cultural worker) wrote about several things that made him feel lonely.

- Demas, because he loved this world, has deserted me (2 Timothy 4:10).
- Crescens has gone to Galatia (2 Timothy 4:10).
- Titus (has gone) to Dalmatia (2 Timothy 4:10).
- At my first defense, no one came to my support, but everyone deserted me (2 Timothy 4:16).
- Do your best to get here before winter (2 Timothy 4:20).

Paul was so lonely that he even asked Timothy to bring Mark, a man who had deserted Paul and Barnabas years before. Paul had held this desertion against Mark many years and would not even let Mark go with him on his second term of cross-cultural service. Lonely now, Paul said:

- Get Mark and bring him with you, because he is helpful to me in my ministry (2 Timothy 4:11).

What causes loneliness?

Loneliness is common because it has so many causes. These causes may be found in your situation or within you. Here are some possible causes.

- Your moving. Part of being a cross-cultural worker is moving from one place to another, either reentering your passport culture repeatedly or moving from one culture to another.
- Friends moving. If you do not move, other people from your agency are likely to. Expatriates are constantly on the move.
- Away from family and friends. Part of working cross-culturally is living in a place far from acquaintances in your past.
- Expectations not met. Perhaps you had heard how friendly people were in your host culture, but you find them quite distant.
- Rejected. You may not be accepted by the people you came to serve and feel rejected even by people serving in your agency
- Discriminated against. You came to serve, but you find that political or social forces in your host country discriminate against you because of your passport country, your race, or your religion.
- Surface relationships. 1. You long to share deeply with others, but you are not able to

find anyone in your agency or in your host culture who wants to do so.

- Surface relationships. 2. You do not want to become too close to anyone because you know that either they or you will be moving soon.
- Lack of social skills. You do not understand how to interact well in your host culture—or maybe your passport one.
- Self-conscious or shy. Having low self-esteem attending a new church and doing so or lack of self-confidence. You find it difficult to get close to anyone in any culture.
- Anxiety, depression, feelings of worthlessness or social phobias. Personal problems in adjustment prevent you from interacting adequately with other expats or nationals.
- Fear of rejection. You had some intimate friends, but they turned on you so that you now fear it will happen again.
- The city feels so unfriendly. You grew up in a farming community or small town, and the large city in which you serve has no similar sense of community.

What can I do to get over loneliness?

The good news about loneliness is that you CAN take steps yourself to get over it. It is the only “disorder” that can be cured by adding two or more cases together! However, the more lonely you feel, the harder it is to take the steps needed, so remember that it takes time, effort, and commitment. You may need the help of a counselor to begin to take those steps.

Basically what you want to do is to find the cause (perhaps from the ones listed above) and then do things to counteract that cause. You may have to make changes in your situation or changes in yourself. Do not wait for your feelings of loneliness to go away—act first, and the change in feelings will come later. Here are some suggestions.

- Look for ways to get involved with people around you, such as eating with them, sitting near them, exercising with them.
- Put yourself in situations where you will meet new people, such as joining a club, attending a new church and doing volunteer work with others.

- Develop your social skills, practice getting to know others, and become vulnerable enough to let people know you.
- Do not assume new relationships will be the same as old ones. Look at each new person from a new perspective.
- Respond to others and their interests, but do not pretend to be interested in something you are not. People will sense that.
- Go do things you like to do even if you have to go alone. Attending a concert or film, even taking a walk you may meet someone with similar interests.
- Being a friend or helping someone may result in a deeper relationship.
- Take a class in an area of interest. You may meet someone with similar interests.
- Ask people about themselves because people usually want to share with someone who is interested in them.

A word of caution!

Modern communication technology, such as e-mail, instant messaging, webcams, VoIP, and low international phone rates has resulted in some people becoming so interested in maintaining old relationships that they fail to build new ones.

These distant relationships may make us think that we do not need intimate face-to-face relationships. This is not the case. Even though you may be able to hear and even see the person, it is not the same as interacting with a real person.

Trying to maintain such a relationship is often not satisfying and may result in not developing adequate relationships with others.

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This brochure is one of a series, and you are invited to suggest other topics you would like to know about to the following:

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Visit the following web site to access other brochures in the series:

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The
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lesson ten

Lesson Ten

"You can do what I cannot do. I can do what you cannot do. **Together** we can do *great* things."

-Mother Teresa

Reflections

Culture

Make a list of three diverse cross-cultural situations you have experienced.

Does economic tension exist between ethnic groups?

What percentage of the people own their own land and/or business?

In general, to which social class in the society do the people to whom you minister belong?

Personal

Evaluate your quiet time this past week in regard to *attention*. In what areas could you grow in your walk with the Lord?

Evaluate the effectiveness of your planning, organizing, and prioritizing of this past week's activities and responsibilities. What could you do differently to improve? What priority items slip from your weekly schedule?

Singles/Couples

How much contact are you maintaining with friends and family back home?

Do you think this amount is wise?

Has this availability of contact interfered with or slowed language learning or acculturation in your host country?

Make a measurable goal to help you maintain communication balance.

Families

Make a list of your family's "likes" from your home culture. Determine to take advantage of this list when you get there rather than focusing on what you are missing.

On a scale of 1 to 5 (1 being totally dissatisfied, 5 being totally satisfied), how satisfied are you with the amount of time you spend in prayer and Bible teaching with your children? How much time do you actually spend? 0-15 minutes, 15-30 minutes, 30-60 minutes, more than 60 minutes

Please take time to discuss your individual satisfaction with the quality of your spiritual time spent with your children and brainstorm strategies to help you both meet this family spiritual relationship need.

Team

Focus on your missionary team or another team you know if you are not yet a part of a missionary team. Is the vision and direction of this team and its work clear to you? Is it clear what is expected of each member?

Describe some of your previous responsibilities in the local church. How can your experiences be helpful to your local church and to your missionary team?

How well are you connecting with same-sex team members and opposite-sex team members of various ages and experience in friendships?

How well are you fitting into the ministry goals of the team? Do you feel like a "lone ranger?" If yes, in what way? Do you like/dislike this status? What could you/others do to diminish this feeling?

Ministry

Do you feel encouraged or discouraged in language learning? Discuss why with your mentor.

What new insights have you gained regarding God's interest in salvation for people, the need of the world, and outreach work in addressing this need?

Relationships

Are (single/married) female missionaries treated differently than (single/married) male missionaries by the field team? By the host culture?

Or, are single missionaries (male/female) treated differently than married missionaries (male/female)?

Questions for Mentor

"God does not call those who are able but enables those who are called."

Sensible Holiness

By Hubert Harriman, Former WGM President

When we use the thought of “sensible holiness”, we in no way want to insinuate that there is a holiness that is not sensible. If it’s scriptural holiness, it will be sensible.

- Our use of the word “sensible” is simply to draw attention to the fact that scriptural holiness is always sensible, as opposed to some things that have been associated with holiness – such as monasticism, legalism, pentecostalism, and perfectionism.
- Abuses notwithstanding, the call to holiness is inescapable to any serious minded student of scripture. To this great truth WGM is historically and strongly committed.
- Our reason for existence lies in the truth and message of holiness. Burnis Bushong, writing in *Reaching the Unreached Now*, after studying the history of WGM, concludes that –

“World Gospel Mission was founded in 1910 with the specific purpose of spreading scriptural holiness to the ends of the earth.” (p.7)

When Taylors and Troxels sought for a mission board that would sponsor them, “They were emphatic in insisting that scriptural holiness was to be the key of their missionary emphasis.” (p.4)

While serving in China, Miss Leona Agola, describing five specific emphases of World Gospel Mission, puts “Holiness” first and says: “Concerning applicants to WGM, one of the points most carefully covered by the Board is the matter of understanding the teaching and possessing of the experience of entire cleansing as a second definite work of grace. We on the field can depend upon it that no other will be sent.” (p.13)

In 1991, As DAWN (Disciples to a World in Need) was initiated, Dr. Tom Hermiz stated: "Our primary objective will be to remain unequivocally committed to our task of proclaiming the message of scriptural holiness to the ends of the earth." (p.51)

Burnis Bushong, noting challenges that await us in the days ahead, noted "Evangelical Syncretism" as a major concern for WGM: "Evangelicals are noted for their cooperation together. This is to be lauded. Often more can be done together than separately. Dangers can be encountered if cooperation leads to dilution of theology. Cooperating groups coming from differing doctrinal distinctives may tend to standardize their theology to avoid offense. This trend toward evangelical syncretism can become a growing problem..." (p.80)

Again, our reason for existence lies in the truth and message of holiness.

- The two tracks we must ride are holiness and righteousness—*"Luke 1:74, "To grant us that we, being delivered from the hand of our enemies, might serve him without fear, in holiness and righteousness before him all our days.*

Holiness has to do with the heart. Righteousness has to do with the hand. It carries the sense of justice—the way I treat my neighbor.

- Holiness without righteousness is cold and harsh. Righteousness without holiness is as filthy rags.
- Our purpose today is to talk about holiness but, while doing that, it must be noted that there can be no real holiness without real righteousness.

The Defining of Holiness

- We're not talking about a pet peeve.
- We're not talking about a position.
- We're not talking about a password.

- We're not talking about a perception.

We're talking about a deep, biblical truth breaking forth in a rich personal reality.

1. Holiness is determined by the nature of God
2. Holiness is determined by association with God
3. Holiness is determined by compatibility with God
4. Holiness is determined by separation to God
5. Holiness is determined by likeness to God
6. Holiness has to do with our relationship to God

Words that convey the truth of holiness:

- "fullness" – as a suit would be filled: it brings glory to the wearer, it goes where the wearer goes, its meaning is in the wearer – "let your light so shine that..."

- "bond-slave" – no restraints, no resistance, no rebellion, no reservations.

- "marriage" – complete love, complete faithfulness and complete purity, complete joy.

Where there is loss of love, there is legalism. Now you are in to "dos and don'ts". It always measures, whereas love goes beyond duty to delight – here there are no lines.

- "fruit" – "The fruit of the Spirit is..." Sweetness our sourness is not determined by what is done to it. Pressure only exposes what is in it.

- "crucifixion and resurrection" – Romans 6

The Loss of Holiness

- In order to fully understand and appreciate holiness we need to understand it as it relates to the creation of man, the probation of man, the depravation of man, and the restoration of man.

- Man, now, instead of being full of the Holy Spirit is full of his own spirit. It is God's aim to restore the fullness of His Spirit within us—Fullness, Fire, Fruit, and Focus.

- Dr. Dennis Kinlaw defines the problem of sin as a turning the face from God toward self.

Is. 53:6, *"All of us like sheep have gone astray, each of us has turned to his own way..."*

- Holiness restored is "no longer living for ourselves, but for Him who died for us..."

The Call to Holiness

Though human example is a powerful evidence of this great truth, it is not proved or disproved by human example. Truth is proved by the Word of God alone. Dr. William Coker, in his class lectures on holiness, at Asbury College, made the vital point that "You have to accept that the Christian message is that of holiness! You can't throw it out!"

1. We are chosen to be holy

Ephesians 1:4, *"Just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love."*

2. We are called to be holy

1 Thessalonians 4:7: "For God did not call us to uncleanness, but in holiness."

3. We are commanded to be holy

1 Peter 1:15-16, *"But as he who called you is holy, you also be holy in all your conduct, because it is written, 'Be holy, for I am holy.'"*

- In the Greek language, the word holy is the same word in reference to God as it is in reference to man.

4. Holiness is Purposed

1 Thessalonians 4:3, *"For this is the will of God, your sanctification."*

5. Holiness is Provided

Hebrews 13:12, *"Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate."*

- Ephesians 5:25-17, *"Husbands, love your wives, just as Christ also loved the church and gave Himself for her, that He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing, but that she should be holy and blameless."*

6. Holiness is Prayed for

John 17:17, *"Sanctify them by your truth. Your word is truth."*

- 1 Thessalonians 5:23, *"Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ."*

- In the light of this, how in the world can anyone argue or conclude anything else other than that we are to be holy in this life, both in character and in conduct. Holiness is the center pole that holds the tent up. Take this down and the whole tent comes down.
- It's the crying need of the day. Know it! Live it! Talk it!
- This must be personal.
- This must be powerful.
- This must be practiced.
- This must be proclaimed.
- The person who knows this work of God in his heart doesn't get all nervous about terms. He'll use any term he can to get across the truth. What matters is that we know there is a God who, by His Spirit, can deal with the full power and presence of sin in this life, both in practice and nature, which allows for strong, healthy growth in grace.
- Concerning this Person and this message, we shouldn't have to prod.
- Our Bibles ought to be marked with it.
- Our reading ought to be marked with it.
- Our talk ought to be marked with it.
- Our teaching ought to be marked with it.
- Our preaching ought to be marked with it.
- Our life ought to be marked with it.
- Our relationships ought to be marked with it.
- Holiness makes us easily confessional.
- Holiness makes us easy learner.
- Holiness makes us easily used.

Holiness and Failure

- The holiness movement desperately needs a theology of failure.
- I John 2:1 in relation to I John 1:7 – relationship!

The
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lesson eleven

Lesson Eleven

"Dr. Ernie [Steury] shared that one time when he had had no sleep for almost two days, he thought he was going to get rest but he got called back to the hospital. As he went, the Lord gave him a song in his heart—'**Day by day and with each passing moment, strength I find to meet my trials here. Trusting in my Father's wise bestowment, I've no need for worry or for fear.**' It lifted Dr. Ernie's heart and gave him strength to keep going until he was able to get some rest. I often sang when I was tired or discouraged and found that through song the Lord always lifts my heart."

-Robyn Moore

Missionary Nurse, Kenya

Reflections

Culture

What are some of the local cultural customs that you enjoy and have integrated into your life?

What are some local customs that you choose not to participate in? What functional substitutions can you use to replace those customs?

What are you doing/will you do to adjust to new cultural situations and identify with the local people?

How do you continue to challenge yourself to be a learner?

Personal

Evaluate your quiet time this past week in regard to *application*. In what areas could you grow in your walk with the Lord?

Are you being tempted by any old habits? How are you dealing with those temptations?

Do you have support systems in place on the field with whom you can honestly share and be vulnerable? If not, with whom can you create strategies that defeat Satan's intrusion into your ministry experience?

Singles

Aloneness vs. loneliness: As a single, being alone can be a wonderful thing whereas loneliness feels dreadful. Are you comfortable being alone? What are some times of day you prefer to be alone or activities you prefer to do alone?

Name some positive and negative aspects of being alone.

Are you dealing with the issue of loneliness?

Are you feeling well connected to or isolated from the community on the field? If isolated, who/what are connecting points that would fit for you?

Couples

Are you or your spouse dealing with the issue of loneliness?

Are you or your spouse feeling well connected to or isolated from the community on the field? If isolated, who/what are connecting points that would fit for you/him or her?

Families

Are any of your children dealing with the issue of loneliness? Are they feeling well connected to or isolated from the community on the field? If isolated, who/what are connecting points that would fit for them?

Team

Identify one conflict that you were a part of or were close enough to to observe in detail. How was the conflict managed? Could this process have been improved? If so, how?

Ministry

Do you observe missionaries who focus on practical and relevant instruction? What are some examples?

What teaching method is commonly used in the local education system? Does it encourage questions and feedback? What does this tell you about how this culture processes information?

How might you use this as a missionary?

Relationships

Are you able to keep a healthy view of sexuality and what it means to be single/married in your host culture?

Are you struggling with any of the following: thought life, access to unwholesome Internet sites, sexually physical relationships outside of marriage, or other temptations? If so, what is your plan for getting help?

Vision

What vision do you have for ministry that can come alongside local church ministries?

"Make every day an adventure with God."

Questions for Mentor

What Cross-Cultural Workers Ought to Know about Culture Stress

You feel tired, anxious, discouraged, isolated, angry, and homesick but cannot think of any reason why you should feel that way. You have been on the field for several years, but these feelings always seem to be there—increasing and decreasing. You wonder what could be causing them. It could be culture stress. You may say, “I know about culture shock, but what is culture stress?” What is the difference between culture stress and culture shock? What causes culture stress? What are its effects? What can be done about it? Can it be prevented? Let's consider some of these questions.

What is culture stress?

Culture stress is the stress that occurs when you change to a different way of living in a new culture. It is what you experience as you move beyond understanding the culture to making it your own so that you accept the customs, becoming comfortable and at home with them. If you are trying to become a real part of the culture, to become bicultural, you are likely to experience culture stress as you assimilate some of the conventions to the point that they feel natural to you.

Of course, if you live in a “cross-cultural worker ghetto,” you may experience little culture stress. Early modern cross-cultural workers often lived in compounds, which were physically identifiable as cross-cultural worker ghettos. Today, even though some cross-cultural workers live physically in a national community, they have primarily relationships with other cross-cultural workers. A cross-cultural worker subculture may develop which becomes focused on itself and preoccupied with group concerns so that the cross-cultural workers experience little culture stress. Those trying to become an integral part of the national community are the ones who experience the greatest culture stress.

How is culture stress different from culture shock?

As culture shock was originally defined (honeymoon, crisis, recovery, adjustment), culture stress was considered to be a part of it. However, the word “shock” connotes something sudden and short-lived. Thus, many people today think of culture shock as the crisis stage (confusion, disorientation, and lack of control) and the recovery stage (language and cultural cues more familiar). These stages begin when the new cross-cultural worker leaves the enthusiastic, exciting, optimistic tourist mode, usually beginning in a few weeks, worsening for about six months, and basically ending within a year or two.

Culture stress is the adjustment stage in which people accept the new environment, adopting new ways of thinking and doing things so that they feel like they belong to the new culture. This takes years, and some cross-cultural workers never complete it. This may go on and on.

What causes culture stress?

Many factors enter into the amount of culture stress one feels while living in another culture. Here are some of the major ones.

- **Involvement.** The more you become personally involved in the culture, the more culture stress you may feel. The tourist, the business person or someone from the diplomatic corps not committed to being the incarnation of Christ in that culture, may feel little culture stress.
- **Values.** The greater the differences in values between your home culture and your host culture, the greater the stress. Values of cleanliness, responsibility, and use of time may cause stress for years. Cultures may appear similar on the surface but have broad differences in deeper values.
- **Communication.** Learning the meanings of words and rules of grammar are only a small part of being able to communicate effectively. The whole way of thinking, the common knowledge base, and the use of non-verbals are necessary and come only with great familiarity with the culture.

- **Temperament.** The greater the difference in your personality and the average personality in the culture, the greater the stress. A reserved person may find it difficult to feel at home where most people are outgoing extroverts. An extrovert may never feel at ease in a reserved culture.
- **Entry—re-entry.** Most cross-cultural workers, unlike immigrants, live in two cultures and may never feel fully at home in either. Every few years they change their place of residence, never fully adapting to the culture they are in at the time.
- **Children.** The more your children internalize the values of your host culture and the more you realize that they will be quite different from you, the more stress you may feel.
- **Multinational teams.** Although effectiveness of the ministry may increase, working together in your organization with people from cultures other than your host culture often adds to the culture stress.

What are the results of culture stress?

Many of the results of culture stress are the same as those of any other stress. Feelings of anxiety, confusion, disorientation, uncertainty, insecurity, and helplessness
Fatigue, tiredness, lack of motivation, lethargy, lack of joy
Illness (stress suppresses the immune system), concern about germs, fear of what might be in the food

- Disappointment, lack of fulfillment, discouragement, feeling hurt, feeling inadequate, feeling “out of it”

Anger, irritability, contempt for the host culture, resentment (perhaps toward God), feelings of superiority or inferiority

- Rejection of the host culture, the organization board, even of God.
- Homesickness
- etc.

Some people seem to believe that they can adapt to anything, even continual stress, without it hurting them. It just does not work that way. In the 1930s, stress researcher Hans Selye put rats under many different kinds of stress. He kept some in a refrigerator, others in an oven, made some swim for hours a day, injected others with chemicals, others with bacteria, etc. The results were almost always the same. The rats went through the same cycle. First was the alarm reaction in which resources were mobilized. Then came the resistance stage in which it seemed like an adequate adjustment had been made. But if the stressor was intense enough or long enough, sooner or later the stage of exhaustion occurred when the resources were depleted, and the rats collapsed. If the stressor continued, they died. You probably have seen people who seemed to be making an adequate adjustment, suddenly break down. Uninterrupted stress of enough intensity leads to exhaustion sooner or later in most individuals.

What can be done about culture stress?

Much can be done to decrease culture stress and make it manageable.

- **Recognition.** Realize that culture stress is inevitable for those attempting to become at home in a host culture, and look at what factors cause you the most stress.
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- **Acceptance.** Admit that the host culture is a valid way of life, a means of bringing Christ to the people who live in it.
- **Communication.** Beware of isolating yourself from everyone in your home culture, those with whom you can relax and be yourself, those with whom you can talk.
- **Escape.** You need daily, weekly, and annual respites. God made the Sabbath for people, so be sure you keep it. Reading, music, hikes, worship (not leading it), and vacations are necessary.
- **Identity.** Know who you are and what you will allow to be changed about you. Acculturation inherently involves changes in your personality, so determine the unchangeables.
- **Activity.** Since stress prepares you for fight or flight, and as a cross-cultural worker you can probably do neither, you must have some physical activity to use that energy. Sports, an exercise plan, and active games with family or friends can reduce stress.

- **Befriend a national family.** Get close to a national family just for fun, not to learn or evangelize. Learn how to have fun in that culture.

Can culture stress be prevented?

The answer to this is simple and short. No! Stress in general cannot be prevented—we all experience it in life. Trying to become at home in another culture is always a challenging venture

However, like other stress, it can be managed, decreased to a level with which you can live—stress without distress. The factors that help you cope with stress are summarized in the three enduring things mentioned by Paul at the end of 1 Corinthians 13.

- **Faith.** In addition to faith in God, faith in yourself as a person created in God's image and called into his service will help you cope.
- **Hope.** Rather than feeling helpless, having not only the hope of eternity with God, but also hope in your future, knowing that he has good plans for you, will help you cope.
- **Love.** Finally, having both God's love and the love of his people to give you support in the stressful situations you face daily, will help you cope.
- **Stress is a part of life,** and everyone learns how to manage it or suffers the consequences. Remember that not everyone can become at home in two cultures, and it typically takes a very long time for those who do it successfully.

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This brochure is one of a series, and you are invited to suggest other topics you would like

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The
Missionary Discipleship
Program

lesson twelve

Lesson Twelve

"Either we are struggling to control our own lives or we are learning to rest in God and take our cues from Him."

-Jan Johnson

Reflections

Culture

Describe the level of anxiety you feel with respect to your adjustment and adaptation to your new life.

Personal

Evaluate your quiet time this past week in regard to *learning*. In what areas could you grow in your walk with the Lord?

Families

Have your children made friends? Do they like school? What has been difficult for them in this transition?

Team

Has your perception of the team changed as you have spent time with individuals and the group? If so, in what ways and why do you think your initial perceptions have been modified?

What are some leadership traits and values you admire in your leaders?

Singles

How do you see yourself being a support to others on the team?

Is there a role you can fill for the team that others cannot?

Couples

How do you see your strengths as a couple being a support to others on the team? Is there a role you as a couple can fill for the team that others cannot?

Ministry

Have you found your training and experience to be appropriate for the goals you have set for yourself? Where is it lacking? What can you do to get the training you desire from an outside source?

How do you plan to acknowledge and show your appreciation for those who have supported you during this training?

Relationships

We all have a need for healthy human touch. Are you in a culture that meets your need for healthy touch? If not, how can you get that need met within your team in healthy ways?

Vision

What is your long-range vision for ministry in your host county?

Questions for Mentor

"I'm prepared to trust my future to the One who has already been there."

- Dr. Norman Wilson

"The effectiveness of one's ministry is to be measured by how well it flourishes after one's departure."

-Greg Ogden

Singles Check-Up

You answered the questions below in Lesson Six. Answer them again now and then discuss with your mentor areas of sameness or discrepancies. Also, compare your current feelings with your response to the Singles question in Lesson Two.

Questions from Lesson Six—Isolation or separation from all that was familiar is a common occurrence among missionaries. You may have made adjustments from your home culture to your new culture that have caused changes in how you develop relationships. What changes have you noticed? What challenges have those changes brought? What benefits have you experienced?

Question from Lesson Two—What is the biggest challenge you think you will face as a single missionary in your host country? What challenges have you faced so far?

Couples Check-Up

You answered the questions below in Lesson Six. Answer them individually and then discuss with each other and your mentor areas of sameness or discrepancies. Also, compare your current feelings with your response to the Couples question in Lesson Two.

Questions from Lesson Six—Isolation or separation from all that was familiar is a common occurrence among missionaries. You may have made adjustments from your home culture to your new culture that have caused changes in your marriage relationship. What changes have you noticed? What challenges have those changes brought? What benefits have you experienced?

Question from Lesson Two—Are you able to find time to connect with your spouse? If your answer is no, what are barriers to finding this time? If you could ask for one thing from your spouse today, what would it be?

Mentoring Experience: A Review

Use this form to analyze the experience you had with your mentee, and your mentee will do the same for you as their mentor. Please use other paper if you need more room to answer the questions. The next time we (the Area Team Leader, mentor, and mentee) meet, we will discuss these issues together.

1. What did you gain from the mentoring experience in these areas?

Emotional Support

Knowledge/Wisdom

Skills/Strategies

Spiritual Disciplines

2. What other benefits did you gain?

3. In what ways, if any, could your mentoring relationship be improved?

Structure

Information provided

Activities done together

4. What recommendations would you make for other mentor-mentee pairs?

5. What unfinished business do we need to address? (Issues to address, resources to provide, relational issues, books or materials to return)

6. What would be your preference for this partnership over the next six months? (Possible directions could include: (1) Terminate our formal relationship, (2) continue our relationship with new goals (If so, what would be the new goals?), (3) reduce or increase the amount of time we spend together, and (4) maintain contact through occasional phone calls and e-mails.

7. How could you use what you have learned or experienced in intentional relationships you have?