



Missionary Resource Guide

Welcome to Reliant Overseas Missionary Staff!

Congratulations on being provisionally accepted into Reliant's Staff Program! You are about to join a select group of people who we trust will have a revolutionary impact on the international face of Christian missions of this generation to the emerging culture. This manual is Reliant's resource for you as you begin your journey to serve as a missionary with Reliant.

Reliant's Role Around the World

Reliant employs missionaries in over 11 countries and has sent over 5000 abroad since 1989. We have Limited-Term and Long Term ministry assignments. The One Year program was created to assist those who believe God would have them serve overseas, yet are still seeking to understand where and how.

Reliant's Long Term Missionary Program

Reliant's Long Term Missionary program has grown in recent years to accommodate those who He sends to invest their lives for four years or more to establish or expand a church overseas. You see many people go overseas and are used by God significantly on a Short Term Mission. They see the great need, see the openness of the gospel, and find God using them as they make themselves available. You have determined that God desires you to serve overseas for long-term mission work. That God would open the floodgates of called, equipped and prepared believers to minister cross-culturally to this needy world. Our hearts and prayers are with you as you officially embark on this vision.

Missionary life, like any ministry, has its share of triumphs and challenges. Through this equipping guide, Reliant hopes to come alongside you as you discover the essential perspectives, means, and practical steps to having the most effective ministry and life possible in your target location. Below are listed some overview items to pursue as you prepare to embark on this Great Adventure!

Basic Steps

- Pray for God's grace, provision, and continual input into the process.
- Take advantage of the resources in this guide.
- Begin and be faithful to support raising following the New Staff Training conference.
- Get/update passport(s) for you (and your family) and look into visa requirements.
- Obtain immunizations & other medical preparations (check-ups, elective procedures, etc).
- Begin recommended ministry training pre-reading.
- Attend mission training time(s).
- Develop a Sending Net of support in addition to your MTD team.
- Look into housing, banking, transportation, schooling (for families), and other essentials.
- Prepare for your move.

Reliant's Assistance to Missionaries

As you work through this process of preparation, there will be three primary sources of assistance available to you: your local sending church, the missionary team in your target location, and the Reliant office. Please take advantage of these resources as encouraged throughout this guide. You may contact Reliant's HR Department at hr@gcmweb.org for general questions and direction for additional assistance. May God's grace be with you as you step through all of the details needed to get and keep you on the field for building His kingdom and bringing Him glory!

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CULTURE CHANGE: SINGLEHOOD, MARRIAGE & FAMILY ITEMS

Understanding Culture and Culture Shock

Culture has been defined as the rules by which the game of life is played. Culture shock on the other hand could also be defined as cultural stress. Culture shock/stress is a consistent and severe attack on your self-worth and self-esteem. Hopeful thought....most missionaries adjust remarkably well!

Outline of the Process of Culture Stress:

- Fun- Honeymoon Stage
- Flight- Avoidance
- Fight- Anger (Different and Bad)
Mockery (Different and Foolish)
- Fit- Tolerance (Different but O.K.)
Understanding (Different but Reasonable)
Creativity (Different but Open to Interaction/Transaction)

Unhealthy Coping Mechanisms are attack, blame-assigning, attention-diverting, and flight.

Our view of our value or worth (self-esteem) must be based on some assessment other than our own in order to be valid to us in times of testing. In other words, if my assessment of my worth is only based on what I think of myself, then Satan will have a heyday tearing it to shreds! So I strive to find my worth or have my value affirmed outside of myself. I can find that affirmation in many places: in my role, in my work, in my family, from my friends, etc. But because these affirmations are all conditional, my striving will never cease. (Read Henri Nowen "Out of Solitude" pp.18-29)

I can never feel confident in my worth as long as it is dependent on how I perceive others feel about me or how I feel I am doing. My self-esteem will ride the roller-coaster of my emotions which are subject to every change in my circumstances. Culture stress often brings my emotions to the very depths as my relationships are minimal and my accomplishments non-existent.

I must have an unchanging, positive assessment of my value in order to withstand the storms of life and especially culture stress. There is only one true accurate, unchanging high value assessment of my worth. That is the value God has assigned to me in Jesus Christ.

Singlehood and Missionary Service

Biblically, singleness is seen as a unique gift (1 Cor. 7:7), a major temptation (1 Corin.7:8-9) and a great opportunity (1 Cor. 7:32-35; 1 Tim. 6:6). Some examples in Christian history and missions of people who did things for the Lord while they were single are:

Old Testament: Ezekiel, Joseph, and Ruth

New Testament: Jesus, Paul, Mary (Martha), and Lazarus

History of Missions: Amy Carmichael, Hudson Taylor, Corrie ten Boom, and Mother Theresa

The coping stages for accepting singleness are: embrace, reject, reach out, and development. (See articles on Being a Single Missionary)

Marriage and Missionary Service

It is very common for missionary couples to report that their marriage underwent more challenges once they moved overseas than it had ever faced at home. Is this to say that missionary service should not include couples and families? On the contrary, many of those same couples report that as they faced their challenges, their marriages became stronger and more loving than they believe ever might have been possible before their ministry in another culture.

Ultimately, the effect is dependant upon the couple's response. Reliant encourages couples to take the results from their MPPI/IPPS survey and build their marriages both in the areas of greatest need as well as where tremendous strength already exist. Whether taking advantage of the excellent bible studies found online and on bookstores, or utilizing the services of a solid Christian counselor, this is an investment which will undoubtedly shape your ministry overseas. Our prayer is that God will allow you to serve from a solid foundation in your marriage and family as an example to those He is sending you to reach.

A key component going into your missionary service is reconsidering the expectations that you have for one another as a couple in your new culture. Living circumstances, adaptation, and ministry may affect who takes care of what. Consider using the chart below to talk through the 'who' and 'what' of expectations before you go:

HUSBAND

WIFE

Support Discovery

- Where to live
- Speaking time

Language Learning

- Both?
- Child care
- Study time

Ministry Roles

- Attend team mtgs.
- Ministry involvement

Family Development

- How often
- Who leads
- Measure of Spirituality

Finances

- Decision making
- Checkbook
- Pay Bills
- Taxes, overseas

Hospitality

- Friends over how often?
- Can either invite w/o asking other?

Children

- Discipline
- Changing Diapers
- Babysitting

House Work

- Who does that?
- House help?

Schooling

- National
- Home
- Boarding

Entertainment

- What kind?
- How often?

Correspondence

- Personal
- Prayers letters

Physical

- Exercise?
- Sex life?

Furlough

(Home ministry)

- Where to live?
- Where to go?

Sexual Purity

Sexual purity is increasingly a significant problem for pastors, missionaries, and their families. What makes missionaries more vulnerable? The normal stresses of cross-cultural life and ministry combined with the ease of access to images, books, etc. in other cultures and on the internet. Reliant takes very seriously this potential pitfall and strongly encourages both singles and couples (older children as well) to establish and maintain healthy, transparent, safe, accountable relationships. In addition, personal encouragement may be found in the following wisdom:

ANTHEM: Strategies for Fighting Lust by John Piper www.desiringGOD.org

- **Avoid:** as much as possible and reasonable the sights and situations that arouse unfitting desire. (2 Tim. 2:22; Romans 13:14)
- **No** said to every lustful thought within 5 seconds, and said with authority in Christ (James 4:7)
- **Turn** the mind forcefully toward Christ as a superior satisfaction. Saying no will not suffice, you must move from defense to offense. (Eph. 4:22; 1 Peter 1:14; Prov. 7:22)
- **Hold** the promise and the pleasure of Christ firmly in your mind until it pushes the other images out. Fix your eyes on Jesus. (Heb. 3:11) Take the kingdom violently (Matt. 11:12)
- **Enjoy** a superior satisfaction. Cultivate the capacities for pleasure in Christ. Satisfy yourself in the Lord (Ps. 90:14)
- **Move** into a useful activity away from idleness and other vulnerable behaviors. Lust grows fast in the garden of leisure. (Rom. 12:11; 1 Corin. 15:58; Titus 2:14)

Should you ever find yourself overly tempted in this area, there exists ministry help for persons dealing with online sexual addictions:

www.pureintimacy.org www.porn-free.org
www.victimsofpornography.org

Moving the Family

Moving the family is an important issue to take into consideration when preparing for life overseas. Getting the whole family involved requires making this a family affair, finding the each member's strengths, and not assuming but clarifying their basic assumptions. After finding and meeting the needs of the family, it is very important to prepare by securing family coherence.

The family is a divine institution; it must be running as a community learning to be obedient to our calling. The family needs to be seen as a place for personal development and procreativity. Some regular activities might include family worship, memorizing the scriptures, acquiring and maintaining family traditions, and exploring fun ways of teaching values to your children.

A foundation for relationships is built when self-esteem is developed within the family. After self-awareness is established, the family may go deeper in communication. A family will need also look into managing stress, because it will be inevitable. Three types of stress commonly seen include unpredictable stress (things go wrong for which no one could have prepared), predictable stress (the regular challenges that both individuals and the entire family face) and avoidable stress (things which have gone wrong which can have contingency planning to offset their effect). By taking time to be attentive and develop strategies, the family may reduce many stresses experienced in cross-cultural living, while learning to tackle others that are unavoidable.

Facing cultural differences and engaging the new lifestyle will be imperative for your family to be prepared, such as being a learner, having tolerance for ambiguity, and being patient.

Are you listening to your children? Take time to investigate and evaluate the effects upon your children throughout first six months of transition. Contrary to common belief, it is hard for children to correctly adapt and accept a new lifestyle and culture. The next sections covers this more.

Resource: Sojourners: *Preparing for the Move* by Ruth and Samuel Rowens

Third Culture Kids

Definition of TCK: A Third Culture Kid is a person who has spent a significant part of his or her developmental years outside the parent's home culture. The TCK builds relationship to all of the cultures, while never having full ownership in any. Although elements from each culture factor into their experience, the sense of belonging is only in relationship to others of similar background.

Developing a Healthy Identity:

- 1) Early attachment to mother in the 1st three years of life
- 2) Relationship between mom and dad (this determines the child's sexual identity)
- 3) Healthy family life- security to come back to
- 4) Culture factors/influences
 - a. Self-culture-personality , gifts, talents,
 - b. Family culture- immediate & extended values/disciplines/friends/ethnic, geographic, and religious background

Significance of Culture:

From TCK experience- one of the major developmental tasks that help us form our sense of identity and belonging is to:

- 1) Successfully learn the basic cultural rules of our society while we are children
- 2) Internalize those principles and practices as we move through adolescence
- 3) Use them as the basis for how we live and act as adults

Remember that an adult's identity is already established and a child's identity is still forming. Also, culture balance is important, feeling like you belong wherever you are!

Four Possible Ways of TCKs Relating to Surrounding Culture

1. FOREIGNER

Look Different
Think Different

3. HIDDEN IMMIGRANT

Look Alike
Think Different

2. ADOPTED

Look Different
Think Alike

4. MIRROR

Look Alike
Think Alike

THE SENDING NET

When a missionary (and family) is sent overseas to minister in another culture, they are never sent alone. Hebrews 12:1-2 talks about the “great cloud of witnesses” surrounding us from history as we seek to serve our sovereign Lord, and there is likewise a cloud of those who stand behind the missionary and team. There are financial donors, prayer partners, personal encouragers, and those who assist with their logistical or missions expertise.

One way to think about all of these people is as a Sending Net for the missionary. They serve as a safety net for needs and cares while helping send the missionary forth in service. For Reliant, there are five sources which may make up this sending net: You, the missionary, and your family; a personal advocate; the sending church; the receiving church and team; and Reliant. Below is an outline of the role of each source in assisting you as you bring the light of Christ to the nations.

Personal and Family Care

The first line of defense (and spiritual offense as well) is you and your family. As you are well aware, the responsibility for the welfare of any believer and their family initially rests on their own commitment to wholeness and holiness. Establishing a consistent devotional relationship with Christ, maintaining proper health and fitness, resolving conflicts in a timely and appropriate manner, and pacing your ministry and personal schedule are essential for long term impact and avoiding the burn-out that many missionaries have experienced. In addition, all of the above help guard the heart from perceived and sudden temptations.

There is no question that as both a literal and figurative ambassador, you are a spiritual target. The best safety net in the world cannot help if we fall beyond its stretch. Personal responsibility for maintaining your sending net is a must.

The Personal Advocate

While you are overseas, not all of your possessions, money, etc. go with you. Bank accounts, insurance contacts, access to pharmaceuticals, and other needs will remain here in the US. However, you need reliable access to these things. At the same time, there will arise legal and personal needs that will require someone's presence to be resolved while you are away.

All of the above require that you select one or two key individuals to serve as your Personal Advocate (PA) stateside. This person needs to be someone you trust implicitly as they will assume Power of Attorney for you, handle your US banking interests, sign for you on legal documents, and assume other responsibilities for which you will be ultimately held responsible. Reliant encourages you to take sufficient prayer, time and counsel in selecting this individual.

Another role which either the individual PA or another may take on is sending your prayer letters and otherwise assisting you with maintaining your MTD team. It is helpful if this person receives some training to enable them to adequately understand the nuances of contact, thank you notes, and requesting upgrades, etc. on your behalf.

Finally, this individual is the person who will go to bat for you when things need to be done in the States. Thus, it is helpful to enlist a person who will be available and determined in following through on your needs. The men and women who serve in this capacity are true gems, and enable many a missionary to rest easy knowing that their home affairs are well in order.

Sending Church Care

We live in exciting times for the church! One of the most significant undercurrents of the rise in short term mission teams is the fact that the church has sought, over the last twenty years or so, to reclaim her biblical role in missions. As more long term missionaries are now beginning to be sent, the local church is also getting more involved in the process of preparing, screening, and sending out her own to the lost overseas. With this rise comes the opportunity to support missionary care as well. It is every missionary's hope that back home on Sunday and throughout the week there are individuals and congregations who are thinking about them, praying for them, and pulling together different ways to encourage and support them. **Please read the article “Missions Partner Prayer” on p. 71.**

Reliant

is deeply committed to the local sending church fulfilling this vital role in the ministry of each overseas missionary. We invite you to engage your pastor/leadership team in establishing a small task force who can coordinate the efforts of the church to provide moral, emotional, and spiritual support to you in addition to the financial and prayer support which you may already anticipate.

Churches can send appropriate care packages, and organize letter writing campaigns to you and your individual family members. They can send mission teams both to assist with your outreach, construction, etc. as well as to bring refreshment from home in the form of familiar faces and renewing friendships. The pastors may make occasional visits to your location for insight and pastoral care. And the church can determine the best ways to foster diligent, vital prayer on your behalf as well as that of those whose lives you are touching with the gospel and disciple-making.

Reliant encourages you to take the time before your departure to work with your local sending church to see their support for you grow. We would be happy to come alongside to provide perspective, context, counsel and support to the church as appropriate.

On Field Supervision and Care

Reliant missionary's primary supervision and care will be provided for by the recipient international church. Each recipient church understands and agrees to the following in order for a missionary to join their team:

- 1) A detailed job description.
- 2) Local supervision with regular checkup times. Inform Reliant what the frequency and structure is.
- 3) A willingness of the local supervisor to work with Reliant supervision.
- 4) A host family to help integrate the missionary family relationally into the life of the local church.
- 5) Help with logistics of housing, food, etc.

The value of this team provision cannot be overstated. This group becomes your new family. They serve as confidants, friends, coworkers, and brothers and sisters of faith. Your pastor/supervisor plays a key role in your ministry direction; and, consequently, in your overall wellbeing.

Throughout the history of the church, the number one reason for missionaries leaving the field is due to an inability to be united with their fellow missionaries. Reliant places an essential value upon the team working well together not only in the context of work duties, but also in Christian love for one another. Because of the level of unity needed, Reliant encourages you to begin developing your friendships with fellow missionaries now before you move.

Be open about your expectations; listen to their counsel. Share your heart and ask a lot of questions to best get to know these dear, precious brothers and sisters upon whose spiritual lives you will depend in the months and years to come.

Reliant Missionary Care

Reliant is developing a comprehensive missionary care system to provide you (and your family) with the best resources possible to support the labor of love to which you have committed yourself. It takes a lot to get you onto the international field, and Reliant desires that nothing save God's calling you back home to the US deter you from the ministry you will establish overseas.

Some of the services Reliant has put in place for missionary care include your New Staff Training, MTD coaching, employment supervision, international church coaching, and Finance and Human Resource departments at Headquarters dedicated to researching and serving your present and future career-related needs. In addition, we have established an annual Staff Retreat in Europe, counseling options, and a missionary liaison to be your advocate here at headquarters. Should you have any questions, need resolution to a Reliant-related item, or simply seek input on issues related to your move, service, etc. overseas, please don't hesitate to contact us at missions@gcmweb.org for assistance.

Finally, please be encouraged to look online for additional resources. Websites like <http://www.missionresources.com/> is a great assortment of resources for missionaries.

The following pages contain articles for your recommended reading prior to mission training. The questions follow the articles. If you prefer to visit the original source, each title has a link to their website.

[Prayer, The Work of Missions](#)

ACMC Annual Meeting
Denver, Colorado
July 29, 1988

In order to mobilize a movement of prayer in the church and in order to sustain a will to pray in our hearts, we must think and talk about other things besides prayer. This is the key lesson I have learned in recent years.

1. We must talk first about war. Because life is war. And it is utterly impossible for people to know what prayer really is until they know that they are in a war, and until they know that the stakes of that war are infinitely higher than the stakes in the Persian Gulf or in the Reagan-Gorbachev consultations.

2. We must talk about the Sovereignty of God. Because only from this great truth can we know that we will win the war. And only then will we have hope and strength to press on in a life of prayer.

3. Then, when we have spoken first about the war we are in and next about the sovereignty of God, then we can come to what I will call the awesome place of prayer in God's purposes for the world.

Now let me try to sketch what I think needs to be said in these three areas - war, the Sovereignty of God, and the awesome place of prayer in God's purposes for the world.

1. Life is war.

When Paul came to the end of his life, he said in 2 Timothy 4:7, "I have fought the good fight, I have finished the race, I have kept the faith." And in 1 Timothy 6:12, he tells Timothy, "Fight the good fight of faith; lay hold on eternal life to which you were called."

Life is war because the maintenance of our faith and the laying hold on eternal life is a constant fight. Paul makes clear in 1 Thessalonians 3:5 that the number one target of Satan is faith. If we endure to the end we will be saved, Jesus said (Mark 13:13), and Satan is fighting always to bring us to ruin by destroying our faith.

Concerning his own life of warfare, Paul said earlier, "I do not run aimlessly, I do not box as one beating the air; but I pommel my body and subdue it, lest after preaching to others I myself should be disqualified" (1 Corinthians 9:26-7).

Concerning his ministry, he said, "Though we live in the world we are not carrying on a worldly war, for the weapons of our warfare are not worldly but have divine power to destroy strongholds. We destroy arguments and every proud obstacle to the knowledge of God, and take every thought captive to obey Christ" (2 Corinthians 10:3-5). Ministry is war. (See also Revelation 6:2; 12:17; 17:14.)

Probably the most familiar passage on the warfare we live in daily is Ephesians 6:12-13.

We are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. Therefore take the whole armor of God.

In other words, life is war.

But most people do not believe this in their heart. Most people show by their priorities and their casual approach to spiritual things that they believe we are in peacetime, not wartime.

In wartime, the newspapers carry headlines about how the troops are doing. In wartime, families talk about the sons and daughters on the front lines, and write to them, and pray for them with heart-wrenching concern for their safety. In wartime, we are on the alert. We are armed. We are vigilant. In wartime, we spend money differently - there is austerity, not for its own sake, but because there are more strategic ways to spend money than on new tires at home. The war effort touches everybody. We all cut back. The luxury liner becomes the troop carrier.

Very few people think that we are now in a war greater than World War II, and greater than any imaginable nuclear World War III. Or that Satan is a much worse enemy than Communism or militant Islam. Or that the conflict is not restricted to any one global theater, but is in every town and city in the world. Or that the casualties do not merely lose an arm or an eye or an earthly life, but lose everything, even their own soul and enter a hell of everlasting torment (Revelation 14:9-11).

Until people believe this, they will not pray as they ought. They will not even know what prayer is.

In Ephesians 6:17-18 Paul-makes the connection for us:

Take the helmet of salvation, and the sword of the Spirit, which is the word of God, with all prayer and supplication, Praying on every occasion in the Spirit, and keeping awake for this with all perseverance.

Prayer is the communication by which the weapons of warfare are deployed according to the will of God. Prayer is for war.

Let me show you this more specifically from John 15:16-17.

You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you.

The logic is crucial. Why is the Father going to give the disciples what they ask in Jesus' name? Answer: Because they have been sent to bear fruit. The reason the Father gives the disciples the gift of prayer is because Jesus has given them a mission. In fact, the grammar of John 15:16 implies that the reason Jesus gives them their mission is so that they will be able to enjoy the power of prayer. "I send you to bear fruit so that whatever you ask the Father . . . he may give you."

So I do not tire of saying to our church, The number one reason why prayer malfunctions in the hands of a believers is that they try to turn a wartime walkie-talkie into a domestic intercom.

Until you believe that life is war, you cannot know what prayer is for. Prayer is for the accomplishment of a wartime mission. It is as though the field commander (Jesus) called in the troops, gave them a crucial mission ("Go and bear fruit"), handed each of them a personal transmitter coded to the frequency of the general's headquarters, and said, "Comrades, the general has a mission for you. He aims to see it accomplished. And to that end he has authorized me to give each of you personal access to him through these transmitters. If you stay true to his mission and seek his victory first, he will always be as close as your transmitter, to give tactical advice and to send in air cover when you or your comrades need it."

But what have millions of Christians done? They have stopped believing that we are in a war. No urgency, no watching, no vigilance, no strategic planning. Just easy peacetime and prosperity. And what did they do with the walkie-talkie? They tried to rig it up as an intercom in their cushy houses and cabins and boats and cars - not to call in fire power for conflict with a mortal enemy, but to ask the maid to bring another pillow to the den.

So my first point is that, if we are going to mobilize a powerful prayer movement for missions or even sustain the will to pray in our own hearts, we must talk about something else first, namely, war. We have so domesticated prayer that it is no longer, in many of our lives and churches, what it was created to be - a wartime walkie-talkie for the accomplishment of mission commands.

We simply must create in ourselves and in our people a wartime mentality. Otherwise the Biblical teaching about the urgency of prayer, and the vigilance of prayer, and the watching in prayer, and the perseverance in prayer, and the danger of abandoning prayer will make no sense and find no resonance in our hearts. Until we feel the desperation of a bombing raid, or the thrill of a new strategic offensive for the gospel, we will not pray in the spirit of Jesus.

2. Before we talk-about prayer we must talk about the sovereignty of God.

Why is this? Why is embracing of the sovereignty of God so crucial to a heart of prayer and a movement of prayer in the cause of world missions? There are two reasons that come from the experience of my own life and ministry. The first reason is that until we embrace the sovereignty of God, we cannot pray consistently that God would actually save lost sinners. And the second reason is that until we embrace the sovereignty of God we cannot be confident that the cause of

Christ will triumph and that all our praying will not be in vain. Let me explain these two crucial convictions.

2.1. Until we embrace the sovereignty of God, we cannot pray consistently that God would actually save lost sinners.

We can't do what Paul does so passionately in Romans 10:1, "Brothers, my heart's desire and prayer to God for them is that they might be saved."

Paul's heart's desire is for the salvation of his fellow Jews. When our hearts ache for something, we pray for it. And so he says that his prayer to God is that they be saved. He wants something accomplished in his mission the salvation of Jews as he preaches in the synagogues. So he prays to God that this would happen. He asks God to save them. "O God, that they might be saved! Do it God! Do what you need to do!"

Now my point is this: that kind of praying is inconsistent if you do not believe in the sovereignty of God. And what I mean by the sovereignty of God here is that he has the right and the power to save unbelieving, unrepentant, hardened sinners. Now there are a lot of people who do not believe God has that right. They do not believe that God has the right to intrude upon a person's rebellion, and overcome it, and draw that person effectually to faith and salvation. They don't believe that God dare exert himself so powerfully in grace as to overcome all the resistance of a hardened sinner. Instead they believe that man himself has the sole right of final determination in the choices and affections of his heart toward God. Every person, they say, has the final self-determination in whether they will overcome the hardness of their hearts and come to Christ. And so it is finally in the hands of man, not God, who will be saved and how many will inhabit the Kingdom.

The effects on prayer for such people are devastating if they try to pray in a manner consistent with this rejection of the sovereignty of God.

They can't ask God to actually save anybody.

They cannot pray, "God, take out their heart of stone and give them a new heart of flesh" (Ezekiel 11:19).

They can't pray, "Lord, circumcise their heart so that they love you" (Deuteronomy 30:6).

They can't pray, "Father, put your Spirit within them and cause them to walk in your statutes" (Ezekiel 36:27).

They can't pray, "Lord, grant them repentance and a knowledge of the truth" (2 Timothy 2:25-26).

They can't pray, "Open their eyes so that they believe to the Gospel" (Acts 16:14).

The reason they can't is that all these prayers give God a right that they have reserved for man - namely the ultimate, decisive determination of his destiny. If they ask God to do any of these things, He would be the one who actually saves.

How then do you pray, if you really believe that man and not God must make the ultimate decisions about salvation in the universe?

I take an example from a well-known book on prayer that does reject God's sovereignty in the salvation of sinners. This writer says that the way to pray is to "Ask God to cause a specific person to begin questioning whom they can really trust in life." But my question then is: Why is right for God to cause a person to think a question and wrong for God to cause that person to think an answer? Why is it legitimate for God to take control of a person to the degree that He cause the person to ask a question he would not have otherwise asked, but it is not legitimate for God to exert that same influence to cause the person to give an answer that he would not otherwise have given - namely that Jesus should be trusted?

Here is another example of how this writer thinks we should pray for unbelievers: "Pray that God will plant in the hearts of these people . . . an inner unrest, together with a longing to know the 'Truth.'" Now my question is, If it is legitimate for God to "plant a longing" in a person's heart, how strong can the longing be that God chooses to plant?

There are two kinds of longings God could plant in an unbeliever's heart. One is so strong that it leads the person to pursue and embrace Christ. The other is not strong enough to lead a person to embrace Christ. Which do you pray for? If you pray for the strong longing, then you are praying that the Lord work effectually and get that person saved. If you pray for the weak longing, then

you are praying for an ineffectual longing that leaves the person in sin (but preserves his self-determination).

Do you see where this leads? People who really believe that man must have the ultimate power of self-determination can't consistently pray that God would convert unbelieving sinners. Why? Because if they pray for divine influence in a sinner's life, they are either praying for a successful influence (which takes away the sinner's ultimate self-determination), or they are praying for an unsuccessful influence, (which is not praying for conversion). So either you give up praying for conversion or you give up ultimate human self-determination.

Paul leaves no doubt where he stands on that issue in Romans 9:16, "It depends not upon man's will or exertion, but upon God's mercy." So he prays that God would convert Israel! He prays for her salvation! He does not pray for ineffectual influences, but for effectual influences. And that is how we should pray, too.

We should take the new covenant promises of God and plead with God to bring them to pass in our children and our neighbors and on all the mission fields of the world.

"God, take out of their flesh the heart of stone and give them a new heart of flesh" (Ezekiel 11:19).

"Lord, circumcise their hearts so that they love you" (Deuteronomy 30:6).

"Father, put your Spirit within them and cause them to walk in your statutes" (Ezekiel 36:27).

"Lord, grant them repentance and a knowledge of the truth that they may escape from the snare of the devil" (2 Timothy 2:25-26).

"Father, open their hearts so that they believe the Gospel" (Acts 16:14).

In other words, when you believe in the sovereignty of God - in the right and power of God to bring hardened sinners to faith and salvation - then you will be able to pray with no inconsistency and with great Biblical promises for the conversion of the lost. That's the first reason why embracing the sovereignty of God is crucial for maintaining a heart of prayer and mobilizing a movement of prayer for missions.

2.2. Until we embrace the sovereignty of God, we cannot be confident that our prayers will succeed and that the cause of Christ will triumph.

The first missionary endeavor of the Protestants in England burst forth from the soil of Puritan hope. The Puritans, you remember, were those pastors and teachers in England (and then New England), roughly between the years 1560 and 1660, who wanted to purify the Church of England and bring it into theological and practical alignment with the teachings of the Reformation.

They had a view of God's sovereignty that produced an undaunted hope in the victory of God over all the world. They were deeply stirred by a passion for the coming of God's kingdom over all the nations. Their hearts really believed the truth of Psalm 86:8-9: There is none like thee among the gods, O Lord, nor are there any works like thine. All the nations thou hast made shall come and bow down before thee, O Lord, and shall glorify thy name.

And Genesis 12:3: In thee shall all families of the earth be blessed.

And Psalm 2:8: I shall give thee the nations for thine inheritance.

And Psalm 22:27: All the ends of the world shall remember and turn unto the Lord: and all the families of the nations shall worship before thee.

And Psalm-65:2: O thou that hearest prayer, unto thee shall all flesh come.

And Psalm 66:4: All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name.

And Psalm 86:9: All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.

And Psalm 102:15: So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.

And Psalm 47:9: The princes of the peoples gather as the people of the God of Abraham. For the shields of the earth belong to God; he is highly exalted!

To him shall be the obedience of the peoples (Genesis 49:10):

Let the peoples praise thee, O God, let all the peoples praise thee. (Psalm 67:3)

Behold, I made him a witness to the peoples, a leader and commander for the peoples. (Isaiah 55:4)

They believed the oath of God in Numbers 14:21, that the earth would be filled with the glory of the Lord (see Habakkuk 2:14).

This tremendous confidence that Christ would one day conquer the hearts of all the nations and be glorified by every people on earth gave birth to the first Protestant missionary endeavor in the English-speaking world, and it happened 150 years before the modern missionary movement began with William Carey in 1793.

Between 1627 and 1640, 15,000 people emigrated from England to America, most of them Puritans, carrying this great confidence in the worldwide reign of Christ. In fact, the seal of the colonists of Massachusetts Bay had on it a North American Indian with these words coming from his mouth: "Come over into Macedonia and help us," taken from Acts 16:9. What this shows is that, in general, the Puritans saw their emigration to America as part of God's missionary strategy to extend his kingdom among the nations.

One of those hope-filled Puritans who crossed the Atlantic in 1631 was John Eliot. He was 27 years old, and a year later became the pastor of a new church in Roxbury, Massachusetts, about a mile from Boston. But something happened that made him much more than a pastor.

According to Cotton Mather, there were twenty tribes of Indians in that vicinity. He specifically calls them "nations" to emphasize the missionary significance. Well, John Eliot could not avoid the practical implications of his theology: if the infallible Scriptures promise that all nations will one day bow down to Christ, and if Christ is sovereign and able by his Spirit to subdue all opposition to his promised reign, then there is good hope that a person who goes as an ambassador of Christ to one of these nations will be the chosen instrument of God to open the eyes of the blind and set up an outpost of the kingdom of Christ.

And so when he was slightly over 40 years old, Eliot set himself to study Algonquin. He deciphered the vocabulary and grammar and syntax and eventually translated the entire Bible, as well as books that he valued, like Richard Baxter's *Call to the Unconverted*. By the time Eliot was 84 years old, there were numerous Indian churches, some with their own Indian pastors. It is an amazing story of a man who once said, "Prayers and pains through faith in Christ Jesus will do any thing!" (Mather, *Great Works*, I, 562).

The reason I tell you the story is to highlight the tremendous importance of solid Biblical hope for a movement of prayer and for the missionary enterprise. God has promised and God is sovereign: "All the nations . . . shall come and bow down before thee, O Lord, and shall glorify thy name."

This is what gripped the Puritan mind and eventually gave birth to the modern missionary movement in 1793. For William Carey was nourished on this tradition, as were David Brainerd and Adoniram Judson and Alexander Duff and David Livingstone, John Paton and a host of others who gave their lives to reach the hidden peoples of the world. The modern missionary movement did not arise in a theological vacuum. It grew out of a great Reformation tradition that put the sovereignty of God square in the center of human life.

This we must talk about first. Without it, the confidence of prayer, the largeness of prayer, the boldness of prayer, and the perseverance of prayer vanish. And what you have left is a kind of lifeless vestige that most people think of as "the prayer meeting" - weak, uninspired, small-minded. A heart of prayer and a movement of prayer for missions is sustained by focusing on something else first that life is war and that God is sovereign.

3. The Awesome Place of Prayer in the Purposes of God for the World

We have gotten a glimpse of what God's great purpose is for the world, namely, to fill this world with his glory (Numbers 14:21), by rooting out of his kingdom all sin and unbelief (Matthew 13:41), and filling it with white-hot worshipers (Revelation 3:15) from every people, tongue, tribe and nation (Revelation 5:9; 7:9). In the seed of Abraham, all families of the earth will be blessed. All the families of the nations will worship before the Lord. Now what is the place of prayer in the accomplishment of that great and unstoppable purpose of God?

Here we must be careful. The role of prayer is so unspeakably significant in God's design that we are prone to overstate its role, especially in relation to the Word of God and the preaching of the Gospel. So let me say, loud and clear, that I believe the proclamation of the Gospel in word and deed is the work of missions. And prayer is the power that wields the weapon of the Word, and the Word is the weapon by which the nations will be brought to faith and obedience.

Everyone who calls upon the name of the Lord will be saved. But how are they to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard, and how are they to hear without a preacher? . . . Faith comes by hearing and hearing by the word of Christ. (Romans 10:13-17)

The gospel is the power of God unto salvation. (Romans 1:16)

You have been born anew not of perishable seed, but of imperishable, through the living and abiding word of God. (I Peter 1:23)

Did you receive the Spirit by the works of the law or by hearing with faith? (Galatians 3:2).

This gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come. (Matthew 24:14)

The Word of God - the gospel of the Kingdom - is the weapon that God designs to use in penetrating the kingdom of darkness and gathering the children of light from all the nations. His whole redemptive plan for the universe hangs on the success of his word. If the preaching of the Word aborts, the purposes of God fail.

But that cannot happen, "For as the rain and the snow come down from heaven, and return not thither but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it. (Is. 55:10-11)

God is sovereign. Though he make all his plans hang on the success of his Word proclaimed by men and women, his purposes cannot fail; whenever he wills, his word stands and none can stay his hand. But now we are ready to see the awesome place of prayer.

Not only has God made the accomplishment of his global purposes of salvation hang on the preaching of the Word; he has also made the success of the preaching of the Word hang on prayer. God's goal to be glorified in a world full of white-hot worshippers from every people and tongue and tribe and nation will not succeed without the powerful proclamation of the gospel by people like you and me. And that gospel will not be proclaimed in power to all the nations without the persevering, earnest, global, faith-filled prayers of God's people. This is the awesome place of prayer in the purposes of God for the world. They won't happen without prayer.

How do we know this? We know it by the way the apostle Paul and the Lord Jesus make prayer the servant and power of the ministry of the Word.

Ephesians 6:19: Pray also for me, that utterance may be given me in opening my mouth boldly to proclaim the mystery of the Gospel.

Colossians 4:3: Pray for us also, that God may open to us a door for the Word, to declare the mystery of Christ.

2 Thessalonians 3:1: Finally, brethren, pray for us, that the word of the Lord may run and be glorified.

Prayer is the walkie-talkie on the battlefield of the world. It calls in for the accurate location of the target of the Word. It calls in to ask for the protection of air cover. It calls in to ask for fire power to blast open a way for the tanks of the Word of God. It calls in the miracle of healing for the wounded soldiers. It calls in supplies for the forces. And it calls in the needed reinforcements.

This is the meaning of the amazing Word of the Lord in Matthew 9:38. "Pray therefore the Lord of the harvest to send out laborers into his harvest. Reinforcements come into the missionary enterprise when the churches know they are in a war, and when they bow down in their trenches with bullets flying overhead and get on their walkie-talkies and cry out for more troops.

This is the place of prayer - on the battlefield of the world. It is a wartime walkie-talkie, not a domestic intercom to increase the comforts of the saints. It malfunctions in the hands of soldiers who have gone AWOL.

I close with a word from the Lord that has pricked my prayer conscience as much as any other. In Luke 18:7-8, Jesus says, "Will not God vindicate his elect, who cry to him day and night? Will he delay long over them? I tell you, he will vindicate them speedily."

Do you ever cry out to the Lord, "How long, O Lord, how long till you vindicate your cause in the earth? How long 'till you rend the heavens and come down with power on your church? How long till you bring forth victory among all the peoples of the world?" The answer I have heard when I have called on the Lord in this way comes from Luke 18:7 - when his people cry to him day and night for the vindication of his cause among the nations.

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Study Questions:

Write a one-page summary on what you got out of it and how you believe it will apply to your missionary service.

Zinzendorf & The Moravians, PRAYER MAKES HISTORY



Zinzendorf & The Moravians

PRAYER MAKES HISTORY

by David Smithers

Throughout the history of the Church, it has always been the most ardent lovers of Jesus who have felt the greatest need for more of His presence. Surely it is with this class of saints that Count Zinzendorf belongs. For Zinzendorf, loving fellowship with Christ was the essential manifestation of the Christian life. Throughout the Count's life, "His blessed presence" was his all consuming theme. He had chosen from an early age as his life-motto the now famous confession; *"I have one passion; it is Jesus, Jesus only."*

A Man of Prayer

Flowing out of Zinzendorf's passionate love for Christ came a life disciplined in prayer. "Count Zinzendorf had early learned the secret of prevailing prayer. So active had he been in establishing circles for prayer that on leaving the college at Halle, at 16 years of age, he handed the famous professor Franke a list of seven praying societies." Also preceding the great Moravian revival of 1727, it was Count Zinzendorf who was used to encourage prayer for a fresh outpouring of the Holy Spirit. John Greenfield describes for us the constant prayer that followed the revival of 1727. "Was there ever in the whole of church history such an astonishing prayer meeting as that which beginning in 1727, went on one hundred years? It was known as the 'Hourly Intercession.' And it meant that by relays of brothers and sisters, prayer without ceasing was made to God for all the work and wants of His church.' The best antidote for a powerless Church is the influence of a praying man. The influence of Count Zinzendorf's prayer-life did not stop with one small community. It ultimately went on to influence the whole world.

Souls for the Lamb

As Zinzendorf's passion for Jesus grew, so did his passion for the lost. He became determined to evangelize the world with a handful of saints, equipped only with a burning love for Jesus and the power of prayer. The Moravian Brotherhood readily received and perpetuated the passion of their leader. A seal was designed to express their newfound missionary zeal. The seal was composed of a lamb on a crimson ground, with the cross of resurrection and a banner of triumph with the motto; "Our Lamb has conquered, let us follow Him." The Moravians recognized themselves in debt to the world as the trustees of the gospel. They were taught to embrace a lifestyle of self-denial, sacrifice and prompt obedience. They followed the call of the Lamb to go anywhere and with an emphasis upon the worst and hardest places as having the first claim. No soldiers of the cross have ever been bolder as pioneers, more patient or persistent in difficulties, more heroic in suffering, or more entirely devoted to Christ and the souls of men than the Moravian Brotherhood.

The Moravians beautifully explain their motivation for missions in the following 1791 evangelical report. "The simple motive of the brethren for sending missionaries to distant nations was and is an ardent desire to promote the salvation of their fellow men, by making known to them the gospel of our Savior Jesus Christ. It grieved them to hear of so many thousands and millions of the human race sitting in darkness and groaning beneath the yoke of sin and the tyranny of Satan; and remembering the glorious promises given in the Word of God, that the heathen also should be the reward of the sufferings and death of Jesus; and considering His commandment to His followers, to go into all the world and preach the gospel to every creature, they were filled with confident hopes that if they went forth in obedience unto, and believing in His word, their labor would not be in vain in the Lord. They were not dismayed in reflecting on the smallness of their means and abilities, and that they hardly knew their way to the heathen whose salvation they so ardently longed for, nor by the prospect of enduring hardships of every kind and even perhaps the loss of their lives in the attempt. Yet their love to their Savior and their fellow sinners for whom He

shed His blood, far outweighed all these considerations. They went forth in the strength of their God and He has wrought wonders in their behalf."

The Moravians had learned that the secret of loving the souls of men was found in loving the Savior of men. On October 8, 1732, a Dutch ship left the Copenhagen harbor bound for the Danish West Indies. On board were the two first Moravian missionaries; John Leonard Dober, a potter, and David Nitschman, a carpenter. Both were skilled speakers and ready to sell themselves into slavery to reach the slaves of the West Indies. As the ship slipped away, they lifted up a cry that would one day become the rallying call for all Moravian missionaries, "May the Lamb that was slain receive the reward of His suffering." The Moravian's passion for souls was surpassed only by their passion for the Lamb of God, Jesus Christ.

They Had All Things In Common

Another vision of Count Zinzendorf's was that of the restoration of Apostolic community. He labored to establish a community of saints that loved and supported one another through prayer, encouragement and accountability. To a great extent Zinzendorf's vision became a reality in the small village of Herrnhut. A deep sense of community was maintained through small groups based on common needs and interests, original and unifying hymns and continual prayer meetings. In 1738 John Wesley visited "this happy place" and was so impressed that he commented in his journal "I would gladly have spent my life here . . . Oh, when shall this Christianity cover the earth as water covers the sea?"

He Had No Other Happiness But To Be Near Him

By no means was Count Zinzendorf's life flawless, but one cannot help but be moved by his consuming passion and pre-occupation with the person of Jesus Christ. A glimpse of his burning love for Jesus can be caught in the following letter. "Our method of proclaiming salvation is this: to point out to every heart the loving Lamb, who died for us, and although He was the Son of God, offered Himself for our sins ... by the preaching of His blood, and of His love unto death, even the death of the cross, never, either in discourse or in argument, to digress even for a quarter of an hour from the loving Lamb: to name no virtue except in Him, and from Him and on His account,-to preach no commandment except faith in Him; no other justification but that He atoned for us; no other sanctification but the privilege to sin no more; no other happiness but to be near Him, to think of Him and do His pleasure; no other self denial but to be deprived of Him and His blessings; no other calamity but to displease Him; no other life but in Him.'

The source of Count Zinzendorf's success was bound up in his total allegiance and love for JESUS CHRIST! Likewise the source of the modern Church's failure lies in her half-hearted devotion and open disregard for the Lover of their souls. As the Bride of Christ, we are in need of some old-fashioned, gut wrenching, REAL repentance. Today, Jesus, the heartbroken Bride groom, still cries out to us; "Nevertheless I have this against you, that you have left your first love. Remember therefore from where you have fallen; repent and do the first works, . . . (Rev. 2:4-5)

References Used: Count Zinzendorf by John R Weinlick - Count Zinzendorf by Felix Bovet - History of the Moravian Church by J. Taylor Hamilton and Kenneth G. Hamilton - Power from on High by John Greenfield - The Connecticut Evangelical Magazine, Vol. 1 July 1800 - June 1801 - The Progress of World-Wide Missions by Robert H. Glover

Study Questions:

1. Which characteristics of the Moravians is the most absent from the Christian church today? Which is most evident?
2. How does this article affect your view of your missionary service?

[The Evangelization of the World in Our Generation!](#)

by John R. Mott

John R. Mott (1865-1955) was one of the first of a wave of thousands of young people who signed up for missionary service in the Student Volunteer Movement.

John Raleigh Mott (1865-1955), one of the great missionary statesmen of modern times, had a remarkable life which spanned the last half of the nineteenth century and the first half of the twentieth century. A native of Iowa, he early became a national intercollegiate secretary for the YMCA, which at that time was a strongly missionary organization. He served with the YMCA in a number of capacities for sixty years.

At the Mt. Hermon Student Conference in 1886, he was influenced by the great D.L. Moody and became one of the first hundred to sign the declaration for missionary service of the Student Volunteer Movement. Mott served as chairman of the continuing organization until 1920.

In 1895 he founded the World Student Christian Federation, became its general secretary, and served as its chairman until 1929. He had the distinction of chairing the first three great world missionary conferences of the twentieth century: Edinburgh in 1910; Jerusalem in 1928; Madras in 1938. He was chairman of the Continuation Committee of the Edinburgh Conference and of the International Missionary Council.

Mott was a man of enormous spiritual stature and unusual gifts. He was both a powerful evangelist and a keen organizer and administrator. He was a gifted speaker, and his leadership ability was rare. An untiring worker, his winsome spirit added grace to all he did. He wrote a number of books, mostly related to mission work. A missionary statesman extraordinary, one of the things for which he is best remembered was his burning passion to evangelize the world in his generation. The following excerpts from his book on the subject reveals something of the ideas and the spirit that made the man.

It is our duty to evangelize the world because all men need Christ.

The Scriptures and the careful and extended observation of earnest men the world over agree that with respect to the need of salvation, all nations and races are alike. The need of the non-Christian world is indescribably great. Hundreds of millions are today living in ignorance and darkness, steeped in idolatry, superstition, humiliation and corruption. Reflect on the devastating and cruel evils which are making such fearful ravages among them. See under what burden of sin and sorrow and suffering they live. Can any honest person doubt the reality of the awful need? No one who has seen the actual conditions can question that they who are without God are also without hope.

The Scriptures clearly teach that if men are to be saved they must be saved through Christ. He alone can deliver them from the power of sin and its penalty. His death made salvation possible. The Word of God sets forth the conditions of salvation. God has chosen to have these conditions made known through human instruments. Christians have a duty to preach Christ to every creature. The burning question for every Christian then is: Shall hundreds of millions of people now living, who need Christ and are capable of receiving help from Him, pass away without having even the opportunity to know Him?

It is not necessary that we go to the Scriptures or to the ends of the earth, to discover our obligation to the unevangelized. A knowledge of our own hearts should be sufficient to make plain our duty. We know our need of Christ. How unreasonable, therefore, for us to assume that the nations living in sin and wretchedness and bondage can do without Him whom we so much need even in the most favored Christian countries.

It is our duty to evangelize the world because we owe all men the Gospel.

We have a knowledge of Jesus Christ, and to have this is to incur a responsibility toward every man who has it not. To have a Savior who alone can save from guilt and the power of sin imposes an obligation of the most serious character. We received the know-ledge from others, but not in order to appropriate it for our own exclusive use. It concerns all men. Christ tasted death for every man. He wishes the good news of His salvation made known to every creature. All nations and races are one in God's intention, and therefore equally entitled to the Gospel.

Our sense of obligation must be intensified when we ask ourselves the question, if we do not preach Christ where He has not been named, who will? We know their need; we know the only remedy; we have access to them; we are able to go.

The evangelization of the world in this generation is to Christians no self-imposed task. It rests securely upon Divine commandment. (Mt. 28:18-20) . . . This command has been given to be obeyed. It is operative until it is repealed. The execution of it is not optional but obligatory. It awaits fulfillment by a generation that shall have courage and consecration enough to attempt the thing commanded.

It is our duty to evangelize the world because this is essential to the best life of the Christian Church.

If all men need the Gospel, if we owe the Gospel to all men, if Christ has commanded us to preach the Gospel to every creature, it is unquestionably our duty to give all people in our generation an opportunity to hear the Gospel. To know our duty and to not do it is sin. (James 4:17) Continuing in the sin of neglect and disobedience necessarily weakens the life and arrests the growth of the Church. Who can measure the loss of vitality and power that she has already suffered within our own day from her failure to do all in her power for the world's evangelization.

But the most serious and important consideration of all is that the largest manifestation of the presence of Christ with us as individual Christians, and with the Church at large, depends upon our obedience to His command. There is a most intimate and vital connection between "Go ye and make disciples of all the nations," and "Lo, I am with you always." The gift of the Holy Spirit is associated in the New Testament with spreading the know-ledge of Christ. More than that, the power of the Holy Spirit was bestowed for the express purpose of equipping Christians for the work of preaching the Gospel unto the uttermost parts of the earth, beginning from Jerusalem. If the Church of today, therefore, would have the power of God come mightily upon her—and is not this the great need?—she will necessarily receive it while in the pathway of larger obedience to the missionary command.

The obligation to evangelize the world is an urgent one.

Every reason for doing this work of evangelizing at all demands that it be done not only thoroughly but also as speedily as possible. The present generation is passing away. If we do not evangelize it, who will? We dare not say the next generation will be soon enough. The Church has too long been in the habit of committing the heathen to the next generation.

The present generation is one of unparalleled crisis in all parts of the unevangelized world. Missionaries from nearly every land urge that, if the Church fails to do her full duty in our lifetime, not only will multitudes of the present generation pass away without knowing of Christ, but also the task of our successors to evangelize their generation will be much more difficult.

Our generation is also one of marvelous opportunity. The world is better known and more accessible, its needs more articulate and intelligible, and our ability to go into all the world with the Gospel is much greater than in any preceding generation. All this adds to our responsibility.

The forces of evil are not deferring their operations to the next generation. With worldwide enterprise and with ceaseless vigor they are seeking to accomplish their deadly work in this generation. This is true not only of the dire influences which have been at work in the unevangelized nations for centuries, but also of those which have come from so-called Christian lands. By the liquor traffic, by the opium trade and by the licentious lives and gambling habits of some of our countrymen we have greatly increased the misery and woe of the heathen. All non-Christian nations are being brought under the influences of the material civilization of the West, and these may easily work their injury unless controlled by the power of pure religion. The evangelization of the world in this generation is not, therefore, merely a matter of buying up the opportunity, but of helping to neutralize and replace the effects of the sins of our own peoples.

Because of the infinite need of men without Christ; because of the possibilities of men of every race and condition who take Christ as the Lord of their lives; because of the command of our Lord which has acquired added force as a result of nineteen centuries of discovery, of opening of doors, of experience of the Christian Church; because of the shameful neglect of the past; because of the impending crisis and the urgency of the situation in all parts of the non-Christian world; because of the opportunity for a greatly accelerated movement in the present; because of the danger of neglecting to enter upon a great onward movement; because of the constraining memories of the Cross of Christ and the love wherewith He loved us, it is the solemn duty of the Christians of this generation to do their utmost to evangelize the world.

Adapted and updated from *Classics of Christian Missions* edited by Francis M. DuBose Broadman Press 1979

[On the Road With Brother Jonah](#)

By Unknown Author

Since 1949, itinerant evangelists have become crucial to the vitality and growth of the Christian community in China.

Independent itinerant evangelists are law breakers on at least two counts: The constitution states that evangelism must occur only within designated religious premises, and preachers must be accredited by the local Protestant Three-Self organization.

The Life of an itinerant evangelist in China is hectic, sacrificial and dangerous. The following story is a weekend in the life of one of these evangelists.

One of history's greatest itinerant preachers, John Wesley, said that the true itinerant needs only four characteristics to be successful: "a back for any bed, a face for any weather, a stomach for any food, and strength for any work."

That describes Brother Jonah, a native of Shanghai, who has been an itinerant preacher throughout China since 1976. He maintains a schedule that would exhaust a 20-year-old. Jonah is 73. I joined up with Jonah in Shanghai. He was collecting a huge pack of Bibles to take into the interior. The bag weighed 60 pounds, bending his slight frame almost to the ground as he staggered off to the railway station where he bought a ticket to a town in Henan Province. Sitting in a third-class carriage, he tells me, "I received a request to preach the gospel in the village we're going to. Apparently someone was converted under my ministry elsewhere, and he has returned to his village, where he is the only believer."

As Jonah talked, the people around him listened. He was wedged between two young men; two soldiers stood in the crowded aisle and a family of three sat opposite. They all looked at this small man dressed in a drab and shabby Mao suit. I worried, is something wrong? One soldier finally leaned forward and said, "Old man, tell us why you seem so happy." Jonah replied with a question: "What do you think? What would be the happiest thing that could ever happen to you, and I'll tell you whether that has happened to me."

He addressed his question to all who were listening. The wife sitting opposite said, "A big house would make me the happiest person in the world." The man next to Jonah said, "No, I just want to be loved by a beautiful woman." Another said, "I'd like a passport to America," and one of the soldiers shouted, "If I had the power to command the People's Liberation Army, I would be the happiest man in the world." Jonah grinned. They asked, "Do you have any of these? Is that why you are so happy?"

"Yes!" Jonah replied, "I have all of them, and more." They were aghast. He smiled again. "Let me see now," he said. "I have a mansion so large an emperor would be green with envy; I am loved devotedly by the most beautiful person in the world; I have the perfect freedom to go wherever I wish; and I happen to be a very close friend of the most powerful man on earth. In fact, I have received all this from one person, and his name is Jesus Christ."

For 20 hours, Jonah talked. He pulled out his frayed Bible and took them through it book by book. Hunched over his Bible, he spoke earnestly to his eager audience. At dawn we reached our destination. Jonah distributed New Testaments and tracts. He shook hands with them, and we stepped out. "They are not far from the Kingdom," he said. "All but one of them were greatly convicted by God, but the fellow sitting beside me could spell trouble." As if on cue, the same young man passed on the station platform. He gave us both a long look. Suddenly another man approached us. "Praise the Lord," he said, looking at Jonah. "God has answered my prayers and sent you." He pointed to three rusty bicycles. "Our transport," he said. "It's a five-hour ride to my village."

I don't know how Jonah managed to balance on the bike with that heavy bag-nor how he had the strength to keep pedaling and talking at the same time, for the young man was full of questions, and Jonah answered them all. Three hours into the journey I pulled alongside him, my legs aching, and joked, "It's a miracle that you are fit enough to do this at your age." "That's exactly what it is," he replied.

We arrived at the village mid-morning. He wasted no time in gathering a crowd. He simply dove into a house, emerged with two tin pots, and proceeded to bang them together. He shouted over

the din, "Friends, come and hear about a God who can really transform your life!" They came running. He spoke for nearly an hour about his biblical namesake, Jonah. He told them that they had two things in common with the people of Ninevah; first, they were living in ignorance and defiance of the one true God, and second, God would judge them soon if they did not repent. It was a new teaching to them, but the 200 villagers listened. Jonah later explained, "Chinese people gape with astonishment when they are told that what is wrong with the world is themselves. All China's religions, right up to Mao's 'religion,' affirm that human beings are basically good; it's circumstances that make them bad. So when they hear that they are the ones who are bad, they can hardly take it in.

"Jonah went on to tell them about God's love for them and wept tears as he told them of Jesus' sufferings on the cross. Then he led them in a prayer of repentance. About a quarter of the village prayed with him. The Kingdom of God had come to that village. Jonah spent the rest of the afternoon with three converts he selected to lead the new church and gave them a crash course in Christian doctrine. Leaving a stock of Bibles, he exhorted them, "Do nothing hastily, do nothing out of anger. Every decision you make should be in accord with each other, and only after much prayer and searching of this book."

That evening, someone rode into the village and said that the Public Security Bureau was looking for an evangelist and his companion. That meant trouble. "I knew it," Jonah said. "The young man on the train has informed on us." We left the village pedaling fast over rutted roads in the black of night. Four hours later, we reached a bus station. The bus was just leaving, and we climbed aboard. Later we learned what a miracle God had worked for our escape. After we had got on the bus, someone from the village came across the Public Security Bureau car-it had run out of gas barely one mile from the bus station. Had the car been functioning properly, they would have easily over taken the bus.

Meanwhile we had arrived in this new city. It was Sunday, and Jonah said, "We'll drop in on a house-church leader I know." The leader was delighted to see Jonah, but after greeting us he turned serious. "We have had a division in our church since you were last here, Jonah. Three of our six elders led half the church away, and we no longer fellowship together." It was a large church, comprised of more than 5,000 members. Three thousand now worshipped with the three renegade elders.

"What was the issue of division?" Jonah asked. "It has to do with the Lord's return," the leader replied. "The three elders believe that the Lord will return in the middle of next year, and that the church should prepare-sell property, leave jobs, and concentrate more on evangelism. The rest of the elders did not share this conviction, and were accused of not showing enough urgency. Eventually they split."

That afternoon six elders gathered in the house. The atmosphere was tense and strained. Jonah entered the room and surveyed the group. He said nothing. They looked back. He sat down. All of a sudden great sobs heaved his body, tears cascaded down his cheeks, and he cried out in anguish, "O Lord, how we have dirtied your name!" His grief, so genuine and so deep, broke the strained atmosphere, and soon all the elders were weeping. The Lord's name had been dishonored; the elders confessed, repented, and were reconciled. There were no words. No fingers pointed. No voices raised. No issues aired. Tears were enough.

Just as we were preparing to leave, there was a knock on the door. To our horror it was the local party boss. Was he there to round up the six elders? Or was he after Jonah, who was well known to the authorities as an undesirable? "Who is the evangelist Jonah?" he asked. Jonah stepped forward and said, "I am." "Will you come and pray for my 8-year-old son? He is very sick." Jonah replied, "Why have you come to me? What makes you think I can help?" "Because I have heard you are in touch with a God of real power," the party boss answered. Yet Jonah persisted, "Why do you think I should ask God to heal your son? After all, you have not shown much liking for Christians." Tension mounted. Was Jonah going too far? This man was powerful. One word from him and we would be spending the next few months in jail. But it seemed his child's need banished all thoughts of revenge.

"I have also heard that Christians are full of love," he said, "and that they forgive their enemies." "Do you think that is true?" Jonah asked. "What sense does it make to reach out to enemies in love?" With great emotion, the man declared, "All my life I have been taught to hate-to hate tradition, to hate capitalism, to hate the West, to hate the revisionists. Always the cry is 'hate, hate, hate.' I know I have accomplished nothing. And I know China has gone nowhere. I know

hate only kills. My wife is dead, my family is dead, and sometimes I feel dead myself. Hatred has killed them, and it's killing me. But I still feel love-love for my son-and I know that without that little love I bear for him, and he for me, I am dead. Christians are supposed to worship a God of love. Maybe this God will take pity on my sick son.

" There was shocked silence. Jonah said gently, "We do worship a God of love, and he is the One who has given you the love you have for your son. But you don't have to ask me to pray. Why not speak to God yourself about your son?" "Will he listen to me?" the man gasped. "Of course," Jonah replied. "Now you pray, and we will pray with you." The distraught father prayed: "God, since you are love, save my son, and free him to live a life of love!" We all said "Amen" and hurried after him to his son. The boy was completely well, and two more souls were united to Christ.

It was an amazing weekend: nine hours of bicycle pedaling, 40 hours on a hard railway seat, and eight hours on a bumpy bus. Jonah led more than 50 people from a remote village into the Kingdom of God, he started a church, held an all-night seminar on Bible doctrine to 10 young people on a train, reconciled the leaders of 5,000 Christians, and converted a high-ranking party cadre through the healing of his son. Was he tired? He returned to his apartment and sifted through his mail. Another invitation had arrived from Gansu Province, requesting him to instruct 600 full-time workers in a house-church movement. That very evening he was on the train to Gansu Province.

He once said, "Rest is for the next world!" Jonah is a man of his word.

Ron MacMillan is the Asia correspondent for News Network International, for which this story was written. Reprinted by permission of world Vision Magazine.

Study Questions:

1. How do you feel after reading about Jonah?
2. What challenges do you believe you will face as a missionary as it relates to your weakness and laboring for the kingdom?

[The Missionary Call, By Oswald J. Smith](#)

What constitutes a Call? Is there any way of knowing the will of God? How can one be sure?

I think there is. In fact, I am certain. God would not leave His servants in darkness.

But let me give you James Gilmour's experience. It is well worth quoting. How was he called, and why did he go to the Mongols? This is how he puts it:

"Is the Kingdom a harvest field? Then I thought it reasonable that I should seek to work where the work was most abundant and the workers fewest. Laborers say they are overtaxed at home; what, then, must be the case abroad, where there are wide-stretching plains already white to harvest with scarcely here and there a solitary reaper?

"To me the soul of an Indian seemed as precious as the soul of an Englishman, and the Gospel as much for the Chinese as for the European; and the band of missionaries was few compared with the company of ministers at home, it seemed to me clearly to be my duty to go abroad.

"But I go out as a missionary, not that I may follow the dictates of common sense, but that I may obey that command of Christ, 'Go into all the world and preach.' This command seems to be strictly a missionary injunction; so that, apart altogether from choice and other lower reason, my going forth is a matter of obedience to a plain command: and in place of seeking to assign a reason for going abroad, I would prefer to say that I have failed to discover any reason why I should stay at home."

Gilmour went in response to the Great Commission. His Captain ordered him to "go" and he went. He went because he could find no adequate reason for staying at home. He went to the foreign field because, as he says, there the workers were fewest. What a heroic decision!

What was Charles T. Studd's reason for going? Studd, you remember, gave away a fortune—\$145,000. He could have lived at home in great luxury, but he chose rather to give away all that he had and go to China as a missionary. Why? Strange as it may seem, it was the statement of an atheist that started him on his way. It so gripped him when he read it that he felt he must leave all and follow Jesus Christ. Here it is:

"Did I firmly believe, as millions say they do, that the knowledge and practice of religion in this life influences destiny in another, religion would mean to me everything. I would cast away earthly enjoyment as dross, earthly cares as follies, and earthly thoughts and feelings as vanity. Religion would be my first waking thought, and my last image before sleep sank me into unconsciousness. I would labor in its cause alone. I would take thought for the morrow of Eternity only. I would esteem one soul gained for Heaven worth a life of suffering. Earthly consequences should never stay my hand, nor seal my lips. Earth, its joys and griefs, would occupy no moment in my thoughts. I would strive to look upon Eternity alone, and on the immortal Souls around me, soon to be everlastingly happy or everlastingly miserable. I would go forth to the world and preach to it in season and out of season, and my text would be, 'What shall it profit a man, if he shall gain the whole world and lose his own soul?'"

Is that the way you feel? Have you, too, felt the urge? Does the Word of God burn like a fire in your heart? Have you no rest day or night because you do not go?

"When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he does not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ez. 33:8-9).

The Need and the Urge

That means, of course, that the need is the Call. Men are dying. You have the Message of Life. Are you going to withhold it from them? The responsibility rests upon you... To me the Call is that divine urge, that compelling impulse that passion within that makes it impossible for me to resist. There is something within that is calling, ever calling. I am restless. I am like a hunter's dog on the leash, straining to get away. It is that irresistible "must." The divine fire burns within my heart. I rise from my desk and rapidly pace the floor, praying, crying to God. My mind is not on what I am doing. I see the distant fields. I feel that, come what may, I have no choice but to go. I am not satisfied to settle down where I am. One time I expressed it like this:

Hark! 'Tis a Voice that calls to me Out of the depths of mystery.

It was that inner Voice that spoke to my soul and called me into the ministry and to the mission fields of the world. I can't explain it, except to speak of it as an "urge" that was with me night and day. That urge I followed, and I have never been disappointed.

Stir me, Oh! Stir me, Lord— I care not how, but stir my heart in passion for the world. Stir me to give, to go, but most to pray. Stir, till the Blood-red banner be unfurled O'er lands that still in heathen darkness lie, O'er deserts where no Cross is lifted high.

If you really want to hear God's voice, and if you want to do His will, I can tell you how you may find out whether or not He has called you to the foreign field. Just do two things.

First, start praying about your life's work, and pray every day. Set aside a time to wait on God about it. Pray "Lord, what would you have me to do?" Every day talk to God about it.

Second, as you pray, read missionary biographies. When I was a student I purchased a whole shelf of biographies and read two or three chapters each day. You young women should be perfectly familiar with the life stories of Ann Judson, Mary Slessor, and other missionary heroines. You young men should know the lives of Livingstone, Moffat, MacKay, Gilmour, Morrison, Taylor and other great missionary heroes.

Why do I tell you to study biographies? Because in this twentieth century you are living in an atmosphere in which God cannot speak to you. If you will read missionary biographies, you will be putting yourself into an atmosphere where God can talk to you.

Hence as you read biographies, and then pray about your life's work day by day, you will hear the voice of God. Before long you will be burdened for some particular field, after you have finished your training, you will find yourself in the place of God's choosing for you.

That is the way most missionaries have heard God's Call. As I said before, it is the Divine urge. It is the voice of the Holy Spirit telling you to go, and if you disobey you will do so at your peril. You can never be happy except in the center of God's will.

Satan's Opposition

But no sooner will you decide to become a missionary than Satan will do everything in his power to discourage you. He may make it difficult for you to get the money you need to secure your training. He may turn the members of your own family against you. If he cannot succeed in any other way, he will do what he has done in hundreds of cases. He will get you young women interested in some young man who has no idea of ever becoming a missionary, and if you marry him, you will never be a missionary. He will get you young men interested in some young woman who is not planning upon going to the foreign field, and if you marry her that will be the end of your missionary work forever.

I cannot tell you how many have come to me in the middle age and have said, "Dr. Smith, God called me to be a missionary, but I married a man who was not going, and now we have a family. We are in middle life and it is too late. I have missed God's best and now I must take His second best." And I have had them break down and weep. Listen, young people, if God has called you and you have become an active volunteer, then you have no right to even keep company with anyone except someone who is traveling in your direction, and if you do that you will both reach the same destination.

Thus, you will be called, and thus you will be guided, and if you will faithfully follow these suggestions, God will lead you into the most glorious work ever committed to man. You will become a missionary, your life will be invested in a worthwhile work, and, conscious of the leading of the Lord, you will never be disappointed. You can do what millions of others have done if you want to. You can settle down to the monotony of American life, get married, raise children, work, retire, die and be forgotten, or—you can become a pioneer, a trail-blazer, invest your life in a great adventure for God, and be the first to give some unreached tribe the Gospel, and be re-membered forever. Which is it to be? It is for you to decide.

John G. Paton argued this way: "I clearly saw that all at home had free access to the Bible and the means of Grace, with Gospel light shining all around them, while the poor heathen were perishing without even the chance of knowing all God's love and mercy to men."

Will you then listen to His voice and answer, "Here am I, Lord, send me?"

UNDERSTANDING THIRD-CULTURE KIDS (TCKs)

by Heidi Tunberg

As missionary parents it is important to recognize that your children's experiences growing up overseas will have a tremendous impact on them. Unless you were raised overseas yourself, your children will come from a different cultural background than you. One missionary kid (MK) expressed it like this:

"Your child will become a foreigner. Your children, raised in another culture, will have a completely different background/childhood than you had, even though you may think you are providing an 'American' upbringing for them at home. It sounds simple, but I think this is something that MKs' parents have a hard time grasping entirely. They keep talking about 'Johnny's ability to speak X-language,' or 'Johnny's going to an X-school' as though their child was different from them in only a few particulars. What they don't realize is that raising a child in another culture puts a gulf of 'unshared' experience and cultural identity between parents and child that will need to be faced."

This does not mean that the parent-child relationship will be weakened or strained. Often MKs are closer to their parents than their monocultural peers. It does mean, however, that you cannot expect your child to think and feel as you do about many things. When your child lives overseas for an extended period of time, he or she join the ranks of Third-Culture Kids (TCKs) around the world. What are TCKs? Dave Pollock of Interaction, Inc. gives this description:

"A TCK is someone who has spent a significant part of his/her developmental years in a culture other than the parents' culture, developing a sense of relationship to all of those cultures while not having full ownership of any. TCKs incorporate aspects of each culture into their lives, but their sense of belonging is often in relationships rather than location."

This definition, of course, includes not only MKs, but also those whose parents are in the military, diplomatic corps, international business, or other such occupations. While each individual is unique, TCKs often share some common characteristics. These include the following:

- **Linguistic Ability:** Most TCKs (90%) are at least conversant in a second language (and even those who are not, often have an easier time learning languages). Furthermore, many learn to speak their host countries' language(s) without an accent because they learn it at an early age from their national friends.
- **Cross-Cultural Skills:** Because they have been exposed to many different cultures, TCKs generally have a great capacity for understanding and dealing with people who are not like them. They have good observation skills that, along with their flexibility and adaptability, help them adjust well to new situations. They are typically unprejudiced and sensitive to other cultures, not insisting on doing things their own way when that is not be culturally appropriate.
- **Expanded World-View:** Another benefit of their exposure to different cultures is a keen sense of empathy for others. Because TCKs have experienced many places firsthand, they view other countries as real places filled with people who have feelings and needs like their own. They are often very sensitive to injustice, poverty or other social problems because they know that the people affected are real people (not just images on a TV screen). While this causes them to experience the pain of reality (they may cry over news of an earthquake half a world away, for example), it also gives them great potential for leadership.
- **Tendency to be Mature:** In some areas TCKs usually mature early. They have usually had extensive relationships with adults, and consequently they often interact well and feel

comfortable with older people. They also have a lot of experience with international travel, adjusting to new environments, and, sometimes, with international crises, which typically makes them quite independent and self-confident. In other ways TCKs may lag behind their monocultural peers. Dating and holding jobs are the two major areas in which they usually have less experience because of being overseas.

- **Rootlessness:** The average TCK experiences eight major moves by age 18. It is not surprising, therefore, that many TCKs find it difficult to answer the question, "Where are you from?" (one person's standard response: "When?"). Typically, they feel comfortable in several cultures, but have no sense of ownership of any of them. Often their roots are in relationships rather than in geography. Thus, home is wherever Mom & Dad live at the moment. This makes a strong, stable family especially critical for TCKs. Because of this characteristic, TCKs may change colleges or jobs more often than mono-cultural kids.
- **Uncertainty in relationships:** Because they move so often, TCKs tend to view relationships as short-term. They often develop close friendships very quickly, but they only go so deep – keeping a "margin of safety" because they anticipate that the relationship will end shortly. Sometimes they are hesitant to make new friends because of the pain of losing them later.
- **Unresolved Grief:** As TCKs move, their lives are filled with the sorrow of goodbyes. The grief may be especially intense for those going to boarding school or college who leave family, friends, pets, and/or community to join groups that do not understand their grief. Conversely, parents should be aware that leaving boarding school (or college) may produce similar feelings of grief at leaving friends and the "home away from home". It is important for parents to help their children find ways to say goodbyes to people and places, while helping them realize that friendships can be continued long-distance or renewed later. Giving children permission to grieve and express feelings of sadness is extremely important, particularly when other people do not recognize the losses they are experiencing (e.g. when returning to N. America and meeting relatives who expect the children to be "glad to be home").
- **Off-balance Culturally:** Although TCKs have appropriate skills for and knowledge of where they grew up, they may be off-balance when they return to North America. It is not unusual for them to experience reverse culture shock, feeling lost, and not knowing what they need or how to get it. TCKs have been called, "international students in disguise" because they look like everybody else in their "home" culture, but they think more like people in their "host" cultures. This problem usually resolves itself over time as they become more familiar with North American culture. Parents can help by letting their kids know that this is normal and offering support and encouragement during their struggles to adjust.

*Modified from "The TCK Profile" presented by Dave Pollock, Interaction, Inc. in World Traveler Files, The Personal Growth Guide
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Am I Still Me?

Changing the Core Self to Fit a New Cultural Context

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Abstract

Going across cultures requires a person to change his or her core self in significant, even profound, ways. Adjusting to and internalizing the values and practices of a new culture requires that one relinquish aspects of the self shaped in the home culture. These changes may be welcomed, even fostered, or they may come at a high cost. Struggles in identity and loss of self-esteem are results of the loss of familiar reference groups and relationships. Cues and feedback about one's self shift radically in the new context. One may have to develop other traits and qualities, practice one's profession differently, fit into the social structure at a different level, and give up cherished roles or aspects of the self. This paper explores the reasons for change, the process of change, and suggests strategies for shoring up the shifting self. It concentrates on the needs of people in cross-cultural ministry.

Am I Still Me?

A young missionary a year and a half into his field term recently said to us, "I feel like every part of me has been disassembled and is lying about. I've been taken all apart. Nothing works. I can't put myself back together, and I don't know who can." We hear painful pleas like this frequently, especially from people serving their first years in foreign cultures.

The challenge to develop a new identity is faced by people the world over who are forced to or chose to go across cultures. It is one of the painful aspects of becoming a refugee, for instance, or of immigrating for more hopeful reasons. Whether we are forced into a new culture or voluntarily make the choice, we usually face multiple changes resulting from the move into the other culture. There is often a change in social standing and economic level, as well as the grief of leaving behind all that is dear and familiar. Talking with immigrants and refugees around the world, we see a similar pattern of loss of identity and the need to form a new one based on the new context. Those who leave the homeland with a high status, and are well educated, highly trained, or are pillars of their community particularly feel the impact of their come-down. While they were once looked up to, they may now be disdained as aliens with little to offer, or worse, who are using resources rightfully belonging to others.

We have found that this matter of the shifting core self is seldom addressed in mission training or other cross-cultural preparation. Yet, this adjustment accounts for a great deal of the stress involved. It can require enormous amounts of energy to effectively re-form one's identity and to regain appropriate self-esteem. We believe it would be helpful to address the issue of the changing self during mission and other cross-cultural training programs. Such teaching would give a framework for assessing one's own and others' process of change. It would be a pro-active way to prepare people for the stress involved. Most training focuses on more superficial, external changes we will face and does not anticipate or deal with deeper changes that will be required.

Why A New Self?

1. Chosen, but no longer suitable: Each of us is shaped by our home culture, which is the larger context in which our family teaches us how and who to be. We become "fit" for the world in which we are socialized. But in order to become effective in a new reality we have to change who we are. Who we have been is usually no longer sufficient in the new culture's expectations and demands. We have to be re-socialized.

This is paradoxical, because we are "chosen" by our churches (and by God, we believe) and selected by a mission because of who we are and who we have already become. We may be accepted to some extent by the potential for growth and change that trainers see in us, but that is usually not brought up to consciousness in the excitement and glory of becoming mission candidates. We don't think about being chosen because others may see in us the potential to become a different person.

2. Loss of familiar and preferred roles: An important aspect of the formation of our identity is the roles we have learned to fill within our own society. Adjusting to life abroad means we must give up many of these roles and adjust others to the new context. We must relinquish aspects of self related to these roles, perhaps some of which we treasure. This causes disequilibrium. We lose our balance as we let go of aspects of the self and take on some new aspects which seem foreign, perhaps even seem unacceptable at first. Yet these new things are expected of us — even to the extent of having to emulate behaviors which we do not value. We may have to practice the roles we have in new ways, such as when Americans used to touching their spouses in public have to keep their hands off so as not to offend people of the other culture who are watching.

3. Loss of affirmation: In our home cultures we have learned to gain affirmation in certain ways. This is what keeps us emotionally filled up. We learn the gestures and feedback which say we are valued, appreciated, loved, approved of; accepted. For most of us, this is an unconscious process. We learn to recognize it, with a rude awakening, when it becomes evident in the new culture that we are experiencing a dearth of affirmation. We are forced to see ourselves in a new light when we receive different feedback. Our emotional resources run dry without approval or encouragement. We often receive criticism and even disdain because we don't measure up to what is expected in the new.

4. Loss of reference groups: Back home, we learn who we are on a daily basis through the various reference groups who are sources of affirmation for us. Through them we develop a sense of our own value, our place, the boundaries of what is acceptable and expected. Going into another culture usually means we leave all of these groups behind, all at once. Those who go single rarely have even one other person to accompany them into the new. Couples or families have each other. Ideally they are able to provide some ongoing affirmation for each other as they remain one familiar group.

5. Disillusionment about the self: People going into ministry are usually idealistic, especially missionaries. We want to go out and change the world, to love the world on Christ's behalf. We intend to make a difference through the sacrifices we make. The pain of discovery that we are not as "good" or as "loving" or as "committed" as we believe ourselves to be is very real. It doesn't take long before we discover that we don't measure up to our idealistic self. I remember finding it hard to love people who spit on my walls and let their children wet on my couch. I found I had to have divine love to love those for whom I had no natural affinity.

This pain of change and the loss of who we thought ourselves to have been is like a pruning process. The fruit and foliage of our lives are cut off when we are transplanted into the new place, leaving a barren mass of branches while we transition to the new. This is essential, of course, to put down our roots in the new soil. But it is not easy; it is quite painful and even ugly at times. It reminds me of placing orders from mail order flower companies. I see gorgeous blooms on glossy pages, and order those colorful plants to brighten up my garden. What faith it takes to plant the dead brown mass of something which arrives in brown bags from the floral company! I want the blooms, and hate the slow process of coaxing life out of the bare roots. I know it is essential to plant just a bulb, or a stock, or a bare root, but it's certainly not beautiful to start with.

Of course, once we begin to change to fit the new context, we will no longer fit our home culture as well. We can't go back to who we once were; we will no longer be perceived and perhaps not even loved the same again. That means certain losses, which engender sadness and require grieving.

6. Back to babyhood: Another quality of most missionaries is the ability to articulate one's vision, one's values, one's hopes and dreams, as well as all the matters of everyday life. Yet, going into a

new culture means letting go of one's competence to manage even the most elementary aspects of daily life. One reverts to babyhood. This is depressing. Seeing toddlers who surpass you in language skills and cultural knowledge is humbling, at best. The more highly trained one is, the bigger the step back to infancy.

A Closer Look at Identity

Inherent in going across cultures is the need to adapt the self; since we can not adapt the culture to fit ourselves. Both deep and superficial aspects of the self must change in order to become effective in the new context. Changing most everything in one's life simultaneously demands an overwhelming amount of adaptation, and adapting successfully means forging a new identity. This process is an exhausting one, requiring enormous energy. Few of us are prepared for the drain.

One's whole life pattern needs re-working because of simultaneously changing multiple life elements. Overnight the person entering cross-cultural ministry changes his or her cultural context, the actual job or role, the place and standing in society. He or she leaves behind all of family, friends, acquaintances. These are profound losses. Even the seemingly superficial things such as climate, clothing, foods, are real and costly in terms of energy. They too press the self to change.

Loss of one's reference groups becomes a central factor in the change in identity. Those familiar people who provide both subtle and overt feedback about who we are and how we are perceived suddenly disappear. The people who become new sources of feedback, especially those not from our own culture and language, may give us very different messages about the self. In the early stages of our adaptation, they will likely let us know that we are inadequate in new cultural setting, our new role, etc. On our first day of linguistic training, we were told, "Starting today you will never really belong to the people you are going to work with or belong fully to the people you are leaving. You will be people between."

Over time, if one is successfully adapting to the new, one achieves an altered sense of self; a new identity, incorporating some of the old and some of new. This is not easy or quick, as it means letting go of parts of the former self. This is in fact a painful process as we seek to determine which aspects of the self are negotiable and which aspects we cannot change if we are to keep our sense of integrity. I had the goal of becoming "really Peruvian" when we first went to Peru. Soon, however, I discovered that this meant accepting certain attitudes and habits which were in conflict with who I perceived myself to be - notably attitudes towards others and issues such as honesty. To fit the new I would have to change to a degree that I would no longer fit myself or my own Christian sub-culture. To stay the same meant I would be miserable as well as ineffective in the new. I had to find a middle ground of change so that I would in fact never again fit my own culture, and would never be fully a member of the other culture - I had to forge a new self; to become a "marginal person" in the anthropological sense of being a person between, living successfully on the boundary. In a sense, I had to become a bridge between two worlds, connecting what could never be fused. I had to give up my goal of total assimilation and acculturation and settle for a functional level of adaptation.

At home in the U.S., I had created an orderly and satisfying life, as a wife, a mother, a creative person serving the church, a nurturer of the extended family. With our move to the Amazon, it seemed like my carefully constructed life was suddenly thrown in the air, coming down like a jigsaw puzzle unable to hang together. Re-building and re-ordering life in the new culture meant I had to re-form myself as well.

Patterns of Changing Self-esteem

Most all the changes resulting from cross-cultural work, of context, of language, etc., are assaults to self-esteem in some way. The culture cues about our adequacy (or likely inadequacy) will often be radically different, perhaps even unrecognizable. It becomes hard to answer "How am I doing?" because the means of feedback, as well as the actual messages differ. It is difficult to

measure our appropriateness or progress in the new. Expectations likely vary in significant ways, most often unknown to us. We have to ferret out what is expected and what will gain approval.

An extreme example of this loss of moorings is a single missionary who went to South America, met a national on a bus, and within two weeks of landing in the country was wooed into an affair.

Even when one goes away to do the same job, such as pastoring or teaching, it is not likely practiced in the same way, with the same values and attitudes, the same resources. One may have to let go of exercising important gifts or areas of training which contribute to a sense of competency. Loss of resources and compromise of our internal standards of practice can undermine self-esteem, leading to doubt about our own integrity and adequacy. Our usual tools, standards and criteria for performance may be absent. The new peer group may conceptualize the profession or job in a radically different way. The new culture may place our profession or role in a different place in the social hierarchy. All these require adaptation and sorting out: what is most essential, what can we give up or compromise, what must we cling to in order to remain ourselves? It becomes hard to see one's self as coping and adaptable given the multiplicity and rapid rate of change.

As mentioned, language acquisition is particularly hard on self-concept and self-esteem. As educated people prepared for ministry in our own culture, we usually are articulate and skilled in communication. When the educated and articulate person enters the new context, where even toddlers surpass him or her in speech for the first couple of years, it is not only humbling but also destructive of self-esteem. Most professionals are reluctant to make mistakes. Depending on temperament this may be a severe problem in adjustment, since language acquisition consists of multiple mistakes and constant correction. In our experience of 25 years, the most educated and articulate suffer the most loss of self through the process of language development. Once gained, of course, mastery can once again enhance self-esteem.

Another critical area relating to self-esteem is success. It is hard to see and measure achievements in ministry where long-term and often intangible goals guide us. It is hard to maintain vision without visible gains. Uncertain or imperceptible progress creates self-doubts. How do we measure our effectiveness and whether our sacrifices are worth it? The perpetual unfinished work leads to lack of self-confidence and sense of achievement.

Most missionaries do eventually reach a state of equilibrium, with enough sense of success to keep them in ministry. However, faced with the prospect of return to the homeland, the self is once again assaulted. Long-term cross-cultural workers may have lost their sense of ability to cope when returning to homeland or "regular" life and work. This can create a feeling of panic or despair. Having changed to fit the new, they no longer see themselves as able to readjust to the old.

A typical pattern in the fluctuations of self-esteem seems to be a sharp decrease in self-esteem in the first years during the period of culture shock, a gain or increase with adaptation to the new culture and field situation, and another drop with the stress of furlough or re-entry. Return to the field setting may bring another boost in self-esteem as one experiences success, or lead to chronic culture fatigue because adaptation remains a constant struggle. There seems to be a cyclical pattern provoked by the constant change which cross-cultural ministry requires. Especially in the early years of ministry there is seldom a phase long enough to reach equilibrium, to relax and get back to normal.

Another important factor relating to self-esteem is that many Christians, especially those from fundamentalist backgrounds, seem to be predisposed to feelings of guilt, shame, and worthlessness even before entering cross-cultural ministries. Some individuals may have temperamental, genetic, or familial predisposition towards depression or self-doubt. These create additional vulnerability, as all the challenges to self compound through events in the new culture. These factors should be carefully evaluated in candidacy selection.

The nature of ministry, especially cross-cultural, provides continual opportunity for self doubt, as expectations for living "the examined life" and "making the most of every opportunity" present continual choices. One young missionary put it this way, "Every moment has to be given to a necessary responsibility — things which do in fact have very real consequences if you do or do not do them."

The role of Holy Spirit in shaping identity

What God entrusts to us is that we make Him visible to the world. We see this theme especially in Colossians, and in the teachings of Jesus. Loving the world on His behalf is no easy matter. It seems that what God gives us, as His cross-cultural agents, is the opportunity for accelerated learning. Our spiritual, emotional, and social growth has to be speeded up to fit us for the new demands and opportunities. He gives us more frequent and more serious testings to move us into fuller usefulness. He asks us to learn that our identity is in Him, for in Him we live and move and have our being. This is a radical shift, because as we grow up, we are unaware that we live and move and have our being in our home culture. We must grow in faith more quickly than the average Christian back home.

The accelerated, chronic high stress of adjustment reveals the "cracks" in the foundation of the self. Pressure causes even fine fractures to become larger, perhaps even to develop into chasms. All of the stresses and our responses to them point us to our need for transformation. It is more difficult to live out our ideal selves in the crucible. We quickly see our needs for God's power. He reveals to us that our human love and idealism is inadequate to the task to which He has called us - of loving others as He loves them, on His behalf. We discover that our human love is insufficient, that we must have His love to fulfill His purposes.

This, of course, is not a complimentary process. Sadly we usually attempt to cope with all the stresses by using our past experiences, in our past culture. But under high stress we usually regress or revert to the old ways we developed in anxious situations. We may withdraw or fight. When our identity gets shaken because new stresses touch or tap into old experiences and hurts, we revert to believing lies about ourselves which we learned from distortions of childhood.

We may feel, as did the Psalmist that "no one cares for me." We may cry and be in desperate need (Psalm 142). We may feel our hearts destroyed and our spirits faint (Ps 143:3, 4). Yet, we can find hope that one day, the "righteous will gather about me because of your goodness to me" (Psalm 142:7b).

Many of those who come to our programs for restoration of cross-cultural workers have been torpedoed in their ministries because of the confluence of field stresses and old beliefs about the self which cause pain. We find that people have heart messages, deeply hidden, which are contrary to God's truth. The Scriptures refer often to the process by which we feed on lies. Isaiah 44:18 speaks of those who worshiped idols as "feeding on ashes." Ashes are caustic, destructive. So too the lies many of us internalized in childhood which we have never replaced with God's truth about who we are. Psalm 143 speaks of the enemy plunging us into darkness, so that our spirits grow faint and our hearts dismayed. When we are under pressure, the "father of lies" brings back to us all the harmful things we were taught about ourselves.

God offers us freedom from these lies. He allows us to exchange the gloom for gladness, to substitute His magnificent truths for our destructive lies (Isaiah 61:3). He allows us to be transformed by renewing our minds through His word (Romans 12:1). He assures us there is no condemnation to us when we are in Him (Romans 8:1).

One key we can use to unlock our true identity lies in the Gospel story of Jesus telling the disciples "to render to Caesar the things that are Caesar's and to God to the things that are God's." He led them into this by asking, "Whose image is on the coin, who's inscription does it bear?" We can ask the same questions of ourselves. Are we not His image bearers, inscribed in our hearts with His marks of love?

Strategies for Growth

The counselor to the cross-cultural worker, both peer and professional, can assist the person in significant ways during the period of identity transition and loss of self-esteem.

1. Teach about the process of changing identity and fluctuating self-esteem so that the person can discover he or she is not "going crazy" or is alone in the struggle.
2. Affirm the uniqueness and inherent worth of the person, especially from a Biblical perspective of our identity being in Christ, being His workmanship, being His beloved children, being His chosen. Nurture the wounded person, because experiencing God's love and acceptance through the counselor becomes a key source of energy and motivation for regaining equilibrium.
3. Help the person identify key aspects of the self; to sort out what is negotiable for change and what must remain relatively stable in order to maintain integrity of the self. This involves traits, qualities, values, habits, ways of relating.
4. Affirm the adaptive ability the person already manifests, as evidenced by the levels of stress already endured and the amount of change already achieved.
5. Educate regarding the energy demanded for adaptation and affirm the reality and difficulty of maintaining a good sense of self given all the layers of change required by cross-cultural ministry.
6. Teach about God's view of growth and His purposes for "conforming" us to the image of Christ. Teach about the abiding presence and life of Christ within us which enables us to grow to become like Him. Also illustrate the role of Holy Spirit to enlighten us, show us our blind spots (hidden faults, secret sins, hurtful ways) and to empower us to make the changes.
7. Encourage the person to participate in a small group in which he or she can be vulnerable by sharing in others' failures, disappointment, needs, changes, struggles. This lends perspective difficult to achieve alone.

A study of Ephesians 1 and other passages which describe our place in God's family is a valuable resource for focusing on central and unchanging aspects of identity and re-experiencing positive feelings towards the self based on God's love for us.

MISSIONARY PRAYER PARTNERS

This guide may be modified and sent to your MTD team, sending church, personal advocate, and others. To obtain an electronic version, e-mail your request to missions@gcmweb.org for a copy.

Missions Partner Prayer

Thank you for agreeing to pray daily for our missionaries. This is no insignificant undertaking. It is spiritual warfare. We need God's full armor as we approach the battle.

10 Finally, be strong in the Lord and in his mighty power. 11 Put on the full armor of God so that you can take your stand against the devil's schemes. 12 For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. 13 Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. 14 Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, 15 and with your feet fitted with the readiness that comes from the gospel of peace. 16 In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. 17 Take the helmet of salvation and the sword of the Spirit, which is the word of God. 18 And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints. Eph. 6:10-18 NIV

Take some time to go through the above verses and ready yourself for battle. As you pray for yourself, remember to pray that the missionaries will daily put on God's full armor.

Our missionaries and their families willingly place themselves in harm's way (physical and spiritual danger). The reason: They have been obedient to God's call.

19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age. Matt. 28: 19, 20 NIV

We too need to be obedient to God's call: to pray for all the saints. We are all called to be on "mission" for God. However, the saints that you will be praying for are often in hostile and/or lonely locations. Satan has them in his "cross-hairs". Our prayers are their lifelines. Let us daily lift them before God's throne of grace.

The attached prayer guide is divided into 2 sections. One (general) section applies to all missionaries. Some have asked "how" we should pray for our missionaries. God has graciously given us guidance in His Word. Most of these requests are either specific biblical exhortations to pray or examples of prayer. The other (specific) section is tailored to each missionary (and/or family). This section includes specific and detailed prayer requests for each missionary. Please be balanced in your praying. Pray through both sections. However, don't neglect praying for the lost. (in the specific prayer request section). Jesus came to, "seek and to save what was lost". **Lu. 19:10 NIV**. This is the reason they have been "sent". We partner with them in this mission as we pray!

May God richly bless you as you stand in the gap for our brothers and sisters in Christ!

Missionary: _____

Location: _____

Picture: (Insert digital file here)

Family: _____

General requests:

- Pray that they be strengthened and protected from the evil one.

³ But the Lord is faithful, and He will strengthen and protect you from the evil one. 2 Ths. 3:3 NIV

¹³ And lead us not into temptation, but deliver us from the evil one. Matt. 6: 13 NIV

- That they be delivered from deadly perils.

¹⁰ He has delivered us from such a deadly peril, and He will deliver us. On Him we have set our hope that He will continue to deliver us, ¹¹ as you help us by your prayers. Then many will give thanks on our behalf for the gracious favor granted us in answer to the prayers of many. II Cor. 1: 10, 11 NIV

- Pray that they be delivered from wicked and evil men.

² And **pray** that we may be delivered from wicked and evil men, for not everyone has faith. II Thess. 3: 2 NIV

- That God would open a door for them to present the gospel.

³ And **pray** for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains. Col. 4: 3 NIV

- Pray that they be active in sharing their faith.

⁶ I **pray** that you may be active in sharing your faith, so that you will have a full understanding of every good thing we have in Christ. Phm. 1: 6 NIV

- Let them proclaim the message that brings life clearly and fearlessly.

⁴ **Pray** that I may proclaim it clearly, as I should. Col. 4: 4

¹⁹ **Pray** also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel, ²⁰ for which I am an ambassador in chains. **Pray** that I may declare it fearlessly, as I should. Eph. 6: 19, 20 NIV

- Pray that the Lord would cause the good news to spread rapidly and be honored.

¹ Finally, brothers, **pray** for us that the message of the Lord may spread rapidly and be honored, just as it was with you. II Thess. 3: 1 NIV

- That God will bring a great harvest of souls where they are serving.

⁶ Will You not revive us again, that Your people may rejoice in You? Ps. 85: 6 NIV

⁶ He who goes out weeping, carrying seed to sow, will return with songs of joy, carrying sheaves with him. Ps. 126: 6 NIV

- Pray that they have a clear conscience and desire to live honorably in every way.

¹⁸ **Pray** for us. We are sure that we have a clear conscience and desire to live honorably in every way. Heb. 13: 18 NIV

- Grant them and their family good health so they may continue their work. Let their souls prosper as well!

² Dear friend, I **pray** that you may enjoy good health and that all may go well with you, even as your soul is getting along well. III Jn. 1: 2 NIV

- Pray that God gives them wisdom in every circumstance.

Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. I Pet. 3: 15 (b) NIV

¹⁶ I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves. Matt. 10: 6 NIV

⁵ Be wise in the way you act toward outsiders; make the most of every opportunity. ⁶ Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone. Col. 4: 5, 6 NIV

- **Let God's plans be theirs.**

¹¹ "For I know the plans I have for you," declares the LORD, "plans to prosper you and not to harm you, plans to give you hope and a future." Jer. 29: 11 NIV

³ Commit to the LORD whatever you do, and your plans will succeed. Prov. 16: 3 NIV

- **Pray for local governing authorities. Let the missionaries find favor in their eyes because of their godly and holy lives.**

¹ I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone-- ² for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. I Tim. 2: 1, 2 NIV

- **Pray that God will provide for their daily needs.**

¹¹ Give us today our daily bread. Matt. 6: 11 NIV

- **Encourage and strengthen them, Jesus!**

¹⁶ May our Lord Jesus Christ himself and God our Father, who loved us and by His grace gave us eternal encouragement and good hope, ¹⁷ encourage your hearts and strengthen you in every good deed and word. II Thess. 2: 16, 17

- **Give them humble and contrite spirits. Let them be obedient to the Word.**

"This is the one I esteem: he who is humble and contrite in spirit, and trembles at My word."

Is. 66: 2 (b)

Specific requests:

Health

Relationships

Spiritual wellbeing

Disciple-making fruit

²⁸ Then Agrippa said to Paul, "Do you think that in such a short time you can persuade me to be a Christian?"

²⁹ Paul replied, "Short time or long--I pray God that not only you but all who are listening to me today may become what I am, except for these chains." Acts 26: 28, 29 NIV

⁹ The Lord is not slow in keeping His promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance. II Pet. 3: 9 NIV

The Art of Crossing Culture

Most people want to adapt to a new culture they find themselves in, but most don't. Cultural Adaptation is a phrase that refers to the process of learning the new culture and its behaviors and language in an effort to understand and empathize with the people of the culture and to live and interact successfully with them. For sure, it is disconcerting to be at the top of your form one moment, and all thumbs the next.

When one undertakes a move abroad one experiences the following challenges: surviving the move; adjusting to a new job or ministry; adjusting to the new community; adjusting to a new climate; adjusting to poorer communications; adjusting to poor transportation; adjusting to having to do without the things you enjoyed back home; adjusting to not knowing anyone - the result of these experiences is culture shock. These things consume our time and energy and mean that you spend most of your time trying to cope.

What will help you cope in a new country? There are a number of items which will help with this level of adaptation: (1) Know that these stresses are coming; (2) Understand your feelings and anxieties are normal; (3) Keep things in perspective by realizing that the trials you are facing are not life threatening; (4) Try to be precise about what it is that is the source of frustration - chances are it is an old dilemma in a new packaging; (5) Take specific actions: look after your health; keep in touch with people back home; seek out other people; and be patient.

However, adjusting to a new country is not the same thing as adjusting to a new culture. The country is a physical circumstance - the setting in which culture is lived out. The culture is the people and how they behave - not general behavior but behavior that is specific to a group of people. There are ways in which all people are alike - as human beings we share similar behaviors. Then on the other extreme there are ways in which each person is unique from all others. In the middle there is culture - where one groups acts oddly in the eyes of another.

There are two kinds of adjustments that need to be made (each result in cultural incidents): Type I is adjusting to behavior on behalf of the local people that annoys, confuses or unsettles us. This is where the behavior of the natives gives the foreigner cause for concern. Type II is adjusting our own behavior so that it does not annoy, confuse or unsettle the local people. This is where the behavior of the foreigner gives the natives cause for concern.

A cultural incident causes the following feelings to arise: confusion; helplessness, fear, anger, frustration, embarrassment and anxiety. A once off incident is endurable but dealing with these feelings in a string of events is really tough. It is understandable that people who experience stress and anxiety in a cross-cultural situation will want to avoid or withdraw. Here is what happens (this works for other Type I and Type II adjustments):

1. A cultural incident occurs; 2. causing a reaction (anger, fear, etc); 3. which prompts us to withdraw

Successful cultural adjustment consists of learning how to recognize and check the impulse to withdraw and how to transcend it.

As people withdraw some seek the company of other expatriates - this can be a temporary phase, or it can become a permanent home. Some withdrawal into an expatriate enclave is appropriate but this reaction to the local culture does not go unnoticed by its inhabitants and it often provokes a counter-reaction of its own. The natives are aware of this behavior and they notice that the foreigners keep their distance and socialize largely with other foreigners.

What happens when a cultural incident occurs? We may feel uneasy, not understanding what is happening or what we should do next. Unsure of what to do and anxious to do something we become agitated. This occurs because what we expect to happen does not happen. Each of us expects that everyone else is just like us. We expect everyone to behave like we do (this is the source of Type I incidents) and we assume we behave like everyone else (the course of Type II incidents).

Returning to, and refining, the model introduced above, the following happens: 1. We expect others to be like us but they aren't; 2. Thus, a cultural incident occurs; 3. causing a reaction (anger, fear, etc); 4. which prompts us to withdraw

Our assumptions are natural - we learn how to behave by watching and imitating other (this is

called conditioning). So we expect that others will act like we do. We can't think of what behaviors unlike ours would look like. We cannot put our selves in the shoes of others. Most of culture is hidden and outside of voluntary control - so it is difficult if not impossible to control.

Many people confuse familiarity with cultural diversity with the ability to adjust to another culture. But just because someone knows about a foreign culture does not mean that they will achieve adjustment. Many sojourners educate themselves about the country they are going to - they read all they can, talk to people who live there, and participate in some kind of training or orientation. They assume they are prepared for the experience but they still experience culture shock.

Conditioning is both the problem and the solution. Just as we learn through experience, to expect everyone will behave as we do, so we can learn through experience to expect certain people to behave differently. We must allow ourselves to have the experiences that will bring about change in our expectations.

It is not the actions of foreigners that worry us, but the fact that we aren't expecting particular behaviors in particular situations and we don't know how to respond. We don't know these behaviors because our conditioning has taught us that others behave like we do. When we discover differences we want to withdraw and avoid the culture around us. Someone withdraw and go home while stay and join an expatriate culture. Neither have adapted successfully.

We cannot expect natives to change their behavior to suit our expectations; rather we must change our expectations to suit their behavior - as guests we can't expect that our hosts adjust to us. The key is to train ourselves to become aware of feelings as they arrive and identify them for what they are - a response because what we expect does not happen. This will help to reduce our anger or frustration. If we can be aware of this, our shock will subside - and now we can experience the situation we find ourselves in. The goal is to create an interlude in which we reflect on what we are observing around us. The model now means that there are two options at point 4:

1. We expect others to be like us but they aren't; 2. so a cultural incident occurs; 3. causing a reaction (anger, fear, etc); 4. which prompts us to withdraw, OR become aware of our reaction; 5. if aware, we can reflect on it's cause; 6. our reaction subsides; 7. we observe the situation; 8. which results in developing culturally appropriate expectations

Awareness is difficult because it runs against a lifetime of conditioning and instinct. At first we must deal with retrospective awareness. In time we may experience simultaneous awareness of our emotions. But what about behaviors that provoke us even after we have conditioned ourselves to expect them? Observation is effective where behaviors are neutral - but what about instances where a value we host has been violated or ignored? In these instances only observation coupled with understanding can prevent us from being offended. In some cases, cultural knowledge is needed before we can adjust to a specific behavior. Knowledge won't stop us from reacting to the natives but can help us not to judge them inappropriately - and it can support our progress toward adjustment.

When we make a judgment we must remember that it is based on the experience of our own culture - this realization can help us suspend our judgment and look for an explanation for the offensive behavior. Where we still can't accept behavior it is because they violate values so fundamental to our identity that our continued self-respect demands we reject them. Awareness and observation and understanding may not be enough. What then?

We must not expect to like everything about another culture, any more than we approve of everything about own. Adjustment must not be purchased at the expense of our own self-respect. If we are not at ease with ourselves we can't try to be at ease with the other culture. There will always be some behaviors that we will never get used to. People (foreigners and the natives) come by offensive habits honestly. This realization allows us to separate individuals from their actions, to deplore the deeds and still have compassion for the doers.

With Type II situations how do we stop causing offence? We can't expect local people to tell us when we have done wrong. When a native gives feedback it often goes unrewarded - as expressing disfavor may be wrong in that culture and the feedback not well received. Many cultures prefer to send criticism through a third-party and not directly.

Some people ask to be guided on how to act in situations, but this does not go far enough. The

do's and don'ts approach is situational - and it is impossible to anticipate all situations and prescribe appropriate responses for each possible situation. It tends to overly simplify a complex phenomenon. Natives struggle to prescribe behavior - we can't generalize from the advice of one or two. Different age groups; educational levels; socio-economic levels will have different behaviors. It is best to keep applying the technique of awareness - as we learn from locals by observation we will learn how to behave. We must learn the skill of 'instinct override' - the ability to look and then look again before acting. The key rule is to always err on the side of caution. But if we are too cautious and sacrifice naturalness and spontaneity on the altar of cultural correctness we won't have a good time or be invited back.

Objectively observing the culture around us and learning from it is key, but it is incomplete. Humans are not natural at objective observation. When we observe, we respond to the content of what we see - our response colors all subsequent observations. Unless this subjective element can be interrupted, true objective observation is beyond our reach.

Our goal is to be aware of our emotional state and to cut off our responses to the culture outside ourselves and create an interlude where we can truly see what we are observing.

In life we do not adapt naturally to different circumstances, but in a new culture the scale is much greater. The difference is like meeting one new person or a whole room full of people. There are also behaviors that local people exhibit that we are not capable of seeing. When we see things we do so according to meaning in our own culture. Also there is behavior we see quite quickly but which does not mean the same in both cultures - behaviors we misinterpret - here we can discover our mistake by checking the content to see if it is consistent with our conclusions.

There is also a problem with seeing what isn't there - ie. Something means something in my culture but nothing in the other culture. We often over adjust - going native is inappropriate and is not genuine adjustment. Here the visitor replaces their culture with the local one. Generally the visitor has not been there long enough to justify doing this.

Cultural adjustment actually happens much more than we realize it. There is one culture at work and another at home - so we already have some skills that are needed to enter a new culture in another country.

Speaking the language is not essential to successful cultural adjustment but it does help the process. There are a number of benefits: (a) a sense of well-being and security; (b) it brings insights into the culture; and (c) it expresses worth to the natives.

Successful adjustment has the following rewards: (a) foreigners become increasingly effective in their work; (b) natives battle to hide behind their culture when foreigners understand it; (c) as we understand the locals we experience a sense of security; (d) after the period of uncertainty, we gradually become ourselves again; (e) natives become themselves, especially around us; (f) we start to identify people as individuals, and develop personal relationships; (g) we learn more about our own culture; (h) we begin to see what we could not see before - we become more self-aware which leads to self-improvement; (i) we are rescued from mistakes - such as putting down natives; inflated opinions of ourselves; regret over mixed opportunities and a retreat from reality.

What about re-entry? We can construct a home in the new culture but we can't expect to have a home waiting for us when we return. We must create a home again. As we return there are difficulties adjusting back in our own culture; there will be things that we miss about the other culture; we miss the stimulation of living abroad; we struggle with people who do not want to hear about our overseas experiences. What will help with re-entry? (a) we must be forewarned about the realities of re-entry; (b) we must remind ourselves that all transitions are unsettling; (c) we should know that there is nothing wrong with us; (d) we should recall the early weeks in the foreign culture - we made it then and can make it again; (e) we must practice the same awareness process back home.

Source: A summary of The Art of Crossing Culture, by Craig Storti, Intercultural Press, Maine, 1990. Compiled by Mark Tittley (South Africa) in August 2000.