

Member Care History

50 Years-50 Quotes

(1964-2014)

Compiled by Kelly O'Donnell, August 2014 update

The 1960's

End of the Pre-Era

[quotes TBA]

1964: Odman, R. (1964). Ten tips for the missionary on furlough. *Evangelical Missions Quarterly* 1, 35-42.

1965: Hunter, W. (1965). *A survey of psychological evaluation programs in the selection of overseas missionary candidates.* Unpublished master's thesis, Golden Gate Baptist Theological Seminary, Mill Valley, CA USA.

1966: Satterwhite, J. (1966). Learn to cope with stress. *Evangelical Missions Quarterly* 2, 91-95.

1967: TBA (summer of love, age of aquarius, *I'm OK You're OK*, etc. ☺)

1968: Beck, J. (1968). *Parental preparation of missionary children for boarding school.* Taipei, Taiwan: Mei Ya Publications.

1969: Hubble, D. (1969). In-service preparation: Language study and orientation. *Evangelical Missions Quarterly*, 5, 219-233.

The 1970s

Taking Shape

1970: Joseph Stringham

The Mental Health of Missionaries

Part One: Likely Causes of Emotional Difficulties Among Missionaries

Evangelical Missions Quarterly, Volume 7, (pp. 193-203)

Some of the factors that increase the likelihood of emotional difficulties among missionaries may be divided into two broad categories, internal and external. Internal factors are often things that make up the individual's personality; external factors are things in the environment. The latter are often given as causes for the missionary seeking psychiatric help. As a rule, they are more appropriately called the precipitating factors. Internal factors are often things that make up the individual's personality [resentments, marital, guilt, early life trauma/deprivation, motivation]; external factors are things in the environment [culture shock, language, overwhelming work, children/school, medical care, etc.] (p. 193)

1971: Bruce Narramore

Perspectives on the Integration of Psychology and Theology

Journal of Psychology and Theology, Volume 1, (pp. 3-19)

The evangelical church has a great opportunity to combine the special revelation of God's Word with the general revelation studied by the psychological sciences and professions. The end result of this integration can be a broader (and deeper) view of human life. Historically we have failed to have sufficient dialogue and interaction. Currently we are in a position to gather relevant objective data, seek well-constructed theoretical views, and find improved techniques for applying our biblical and psychological data. To do this we need a group of committed professional people who can mix a personal piety with a commitment to the authority of the Word of God and to high quality professional endeavours. (p. 18)

1972: Charles Piepgrass

A Suggested Program for Field Orientation of First Termers

Evangelical Missions Quarterly, Volume 8, pages 93-97.

(provides a checklist of items to consider to help the transition to a field setting including arrival, initiation for the first month, identification with the people, language learning, local area and ministry orientation)

1973: Ken Williams

Characteristics of the More Successful and Less Successful Missionaries

Dissertation, United States International University

The problem of the study was whether there were identifiable characteristics which differentiate more successful missionaries from those who are judged less successful.MSS were generally younger and had fewer children...MSS had more extracurricular leadership experience in college; they had higher college GPAs, linguistic course GPAs, an Bible examination GPAs. A higher percentage of LSS had reported themselves as nervous, depressed, anxious, and having alternating moods. MSS had higher overall reference ratings, and had fewer negative characteristics noted in ratings. Ratings made I linguistic courses indicated that MSS were rated excellent more often in health, drive, maturity, and linguistic ability. Staff members observed more negative interpersonal, motivational, and psychological characteristics of LSS...In the Jungle Camp program staff members rated MSS higher in compatibility as partners. MSS received more excellent ratings in self-mastery, team spirit, dynamism, and morale. LSS received more below average ratings in self-mastery, morale, adaptability, pioneering aptitude, social integration, an family/partner relations. (pp. 1, 3; Abstract)

1974: Sally Folger Dye

Decreasing Fatigue and Illness in Field Work

Missiology: An International Review, Volume 2, (pp. 79-109)

Note-included in Helping Missionaries Grow (1988)

Fatigue and illness often hinder the productive field-work of missionaries, linguists, anthropologists, government workers, and others who attempt to live in foreign cultures. Many well-trained workers are forced to leave their fields before achieving their goals. They often feel a deep sense of frustration and a vague sense of guilt for years afterwards. This article attempts to bring research and experience together to create a fresh understanding of common human reactions in a cross-cultural environment. It then suggests specific ways for recognizing and controlling these reactions to prevent fatigue and physical as well as emotional illness. (p. 79) Note; Also reprinted in *Helping Missionaries Grow* (1988). <https://sites.google.com/site/membercaravan/test/helping-ms-grow-book>

1975: Donald Hesselgrave

The Missionary of Tomorrow: Identity Crisis Extraordinary

Missiology, pages 225 – 239

1976: Stanley Lindquist

Twenty to Fifty Percent Fail to Make It-Why?

Evangelical Missions Quarterly, Volume 13 (pp. 141-148)

My involvement in missions is somewhat indirect in that I work with missionaries, but I am no on the field as such. In fact, someone once described this part of our foundation program as "being missionaries to the missionaries."...The Link Care Foundation was not established nor does it serve to screen people out of missionary assignments or to tell the mission board which persons should or should not be allowed to go to the field. Rather, we confront the individual with his strengths and weaknesses. We are also able to give him an opportunity to understand what kinds of difficulties he might encounter on the field and the ways such problems can be resolved. Then the candidate and the board can decide if he or she is an acceptable candidate for service. (pp. 141, 148)

1977: Donald Larson

Missionary Preparation: Confronting the Presuppositional Barrier

Missiology, Volume 5, (pp. 73-82)

Missionaries do not always join the communities in which they reside and in which they seek to minister. Too often, the missionary lives at the margin of the community's center of activity, reducing [his/her] effectiveness considerably. Many such failures arise because the missionary is simply not ready to identify closely with [the] host community. This article examines [the] reluctance to identify and emphasizes the importance of dealing with this in...preparation. (p. 73).

1978: Virgil Olson

Five Fundamentals in Evaluating Missionaries

Evangelical Missions Quarterly, Volume 14, (pp. 163-167)

Mission administrators need to guard against a we-they polarization attitude when it comes to management programs in missions, including evaluation procedures. We are in this evaluation business together, administrators and missionaries. On the basis of this mutuality of a need for evaluation, let me list a few principles that express the fundamental aspects of a philosophy of evaluation of missionaries. [stewardship of people/resources, excellence in working on objectives, reflection on weakness and progress, community input, stimulus for growth counselling] (p. 163)

1979: Michael Sullivan

Career Counseling for Single Women

Evangelical Missions Quarterly, Volume 15, (pp. 29-34)

The background of women candidates is changing rapidly, and they will increasingly expect to be regarded as equals, and respected for their personhood, gifts and calling. (p. 30)...I believe that candid, thorough, systematic career oriented counseling can help dispel vagueness and aid in developing healthy careers for single women [in missions]. (p. 33)

The 1980s
Front and Center

1980: Betty Jo Kenny

What it Takes to have Good Relations with Your Children

Evangelical Missions Quarterly. Volume 16, (pp. 97-1-102)

Because multiple roles demand our time as missionaries, it is imperative that we give proper attention to our role as a family person. It is a role we live from birth to death, yet it can still be a "walk-through." Family interests can be obscured by the star billing given our roles as pastor, nurse, doctor, translator, theologian, printer, typist, evangelist, administrator, builder, or student. Or simply by boredom. Or lack of care.... In missions today we are "assuming all roles to all men, that we might by all means save some" (I Cor. 9:22). When we give proper emphasis to our role as a family person we will not neglect to also save our own children, for whom we are most responsible. (pp. 97, 101)

1981: Stan Sharksten and Marion Morehouse

Critical Factors in Missionary Selection and placement.

Proceedings of the Second Annual Conference on Mental Health and Missions. Angola, Indiana

...many missionary organizations have started an assessment program of new missionary candidates. These selection systems involved interviewing applicants, filling in various application forms, and finally, a process of testing and some period of time at a candidate school where their behavior is assessed. One such program has been developed at the Institute of Family Living in Toronto, and is being used by a variety of missionary organizations, both in Canada and the United States. Before this program was established, considerable time was spent looking at the critical factors which needed to be evaluated in the assessment and placement of the individual missionary...After considerable discussion and some perusal of the available literature, it was agreed to assess the missionary candidates on the basis of the following four criteria: a. personality, b. mental health, c. vocational interests, d. marriage and family. (pp. 1,2,5)

1982: Stanley Lindquist**Prediction of Success in Overseas Adjustment**

Journal of Psychology and Christianity, Volume 1 (pp. 22-25)

In the secular field this loss figure [related to the early return of mission personnel] is also confirmed by the statistic (Tucker, 1982) that of all overseas employees (non-mission), 33 percent return within the first year ...A second major conclusion that Tucker (1982) came to after reviewing 245 studies of prediction, was that none of the selection materials reported on demonstrated, through research, the capability to predict success in an overseas assignment. The battery of instruments for this purpose is yet to be developed....The following conclusions appear relevant. The most important factor that must be considered is preventing the psychological damage to the early returning missionary. Realistic, pre-field assessment and orientation can make the difference in many cases. A corollary to the above is adequate facilities and programs for restoration. We, at Link Care Center, are only scratching the surface, and our caseload is increasing monthly...The cost to develop instruments and provide such services would be a fraction of [the financial costs for the early return of missionaries.] (pp. 22,24,25)

1983: LeRoy Johnston**Building Relationships Between Mental Health Specialists and Mission Agencies Paper presented at Mental Health and Missions Conference Note-included in *Helping Missionaries Grow* (1988) <https://sites.google.com/site/membercaravan/test/helping-ms-grow-book>**

There is a new openness today between the mission agency and those working in the area of mental health. Although the crack in the door might not be as open as some mental health specialists would like, there is plenty of room for exchange between these groups as well as room to carry on some very important work. The opening in the door came approximately 30 years ago when psychological assessment was initiated in the screening process with missionary candidates. Although it took a few years for this psychological screening to be accepted, virtually every major mission board now utilizes some form of psychological screening, including psychological tests, in the process of selection. With the growth of counselling courses offered at the seminary campus and the availability of trained pastors and Christian psychologists, mission leaders have recognized the value of the mental health professional. Mission boards have indicated the willingness to use appropriately trained mental health specialists to counsel missionaries who are experiencing some form of emotional stress. Psychological depressions, psychotic episode, etc. ...In most every case where a mental health professional is used by a mission board, the person possesses "secondary" credentials which make him acceptable.

1984: Marjory Foyle**Missionary Stress and What to Do About It**

Evangelical Missions Quarterly, Volume 21, (pp. 32-43)

Missionary life often is stressful. Of course not all missionaries feel stressed all the time. Many have very few serious problems, and adjust to their new situation quite readily. Others, however, feel really stressed by pressures of a new climate, language learning, unusual illnesses, and separation from family members. However it must be emphasized that the positive gains of missionary life are enormous. Serving God in obedience to his command, and integrating with peoples of another culture are enlarging experiences. This explains why many missionaries at the end of their service affirm that they are glad they did it. They have no regrets for how they have spent their lives. (p. 32)

1985: Kevin Dyer**Crucial Factors in Building Good Teams**

Evangelical Missions Quarterly, Volume 21, (pp. 254-258)

Note-included in *Helping Missionaries Grow* (1988)

<https://sites.google.com/site/membercaravan/test/helping-ms-grow-book>

For the past 25 years I have been involved with International Teams in sending groups of missionaries to Asia, Africa, Europe, and Latin America....When we began back in the early 1960s, we just went to the field and began the work. It wasn't long before we realized that if teams were going to be effective, they needed to be trained together before going to the field. Merely bringing people together and sending them to the field wasn't enough. They needed time for in-depth preparation and interpersonal bonding. They came from all kinds of sub-cultures and religious backgrounds and minor

preferences in personal tastes became magnified when living and working in the team situation. So training became the indispensable key to success for building and developing our teams. Since we began a six-month intensive training program, our casualty rate on the field has plummeted to four percent. Many missionary groups have suggested that if we would reduce the preparation time they would avail themselves of the opportunity for training with us. But we have found that six months is about the optimum time.

1986: Frances White and Elaine Nesbit

Separation: Balancing the Gains and Losses

Evangelical Missions Quarterly, Volume 22, (pp. 392-401)

Handling conflicting emotions is a difficult task. Yet it is something we all face at one time or another. As we progress through life we inevitably encounter change, separation, and loss. In fact, these three words can be used almost interchangeably. Change is separation from the past, loss occurs as a result of separation. There are two basic types of change/separation/loss. The first type is developmental, or that which occurs naturally and predictably. These are the physical and mental changes shared in common by most of mankind as we progress from infancy to old age. For example, going through puberty, getting married and raising a family, and encountering old age. All these changes involve gains and losses....The second type is more traumatic, for example, accidents, natural disasters, and unexpected deaths of friends or relatives. An unexpected missionary evacuation often results in separation from meaningful [relationships with] nationals, loss of personal belongings left behind, possibly changing languages, and facing new schedules and pressures. (pp. 393, 394)

1987: William Hunter and Marvin Mayers

Psychology and Missions: Reflections on Status and Need *Journal of Psychology and Theology, Volume 15, (pp. 269-273) Note-included in *Helping Missionaries Grow (1988)**

There may be few aspects of integration of greater practical value than that of psychology and missions. In both endeavours the human person is at the forefront of thinking and action....There is nothing to suggest that Christian psychologists and other professional helpers are exempt from cross-cultural responsibility in missions to persons for whom Christ died. The history of missions throughout the centuries suggests that each era has determined how learning and scholarship would serve adjunctive and supportive functions in Gospel proclamation. For example, both medicine and education have played important roles in mission strategy and practice for many decades. ...it should be no surprise that a number of misconceptions and unfortunate practices have caused the Christian public (even more specifically, the more conservative element) to question the value and contributions of Christian behavioral scientists. ... The involvement of psychology in missions is not altogether new. Daring and creative pioneers in the late 1920s began to use psychological and psychiatric services in the process of selecting missionaries for overseas service (Hunter, 1965). Those initial ventures were harbingers of what has been a slow but growing use of psychological services by missionary agencies (Johnson and Penner, 1981) and continuing efforts to create effective working relationships between mental health professionals and mission agencies (Johnston, 1983). (pp. 269, 270, 271)

1988: Kelly O'Donnell

A Preliminary Study of Psychologists in Missions

Helping Missionaries Grow (1988) (pp. 118-125)

This study is an initial attempt to identify important factors which are needed to effectively work in missions as a psychologist. ...Important preparation experiences included working on the mission field, receiving formal study in psychology, and having background counselling experience. Overall, the five most useful components suggested for training were overseas mission involvement, an academic background in psychology, training in missiology and anthropology, general cross-cultural experience, and supervision and/or an internship experience in mental health and missions. (p. 118)

1989: Grace Barnes

Transitional Missionary Kids

Understanding and Nurturing the Missionary Family: Compendium of the International Conference on Missionary Kids, Quito, Ecuador (1987), Volume I, (pp. 337-344)

The 1990s

Consolidating and Connecting

1990: Jo Anne Dennett

Personal Growth and Encouragement for Every Missionary

Those [previous four] years had been difficult, and devastating to my self-esteem and confidence. I had been the lone doctor, responsible for building and operating a mission hospital. It was in an isolated desert area...[The people there] grudgingly condescended to accept our Western medical care, but were very hostile toward the gospel, and youths often stoned our ambulance. The two nurses and I were constantly referred to as “prostitutes” because we were unmarried, and all Christians were contemptuously called “deceivers.” Being continually denigrated is demoralizing even though we were not expecting anyone to throw bouquets...Memories of the first-term clamoured through my mind—trials in the medical work, personal failures, conflicts with others. At the mission headquarters, I looked forward to sharing my inner turmoil with someone who could understand and help. Sadly, during the first few days of tending to office matters, no one expressed any real concern about how I had coped on the field. The attitude seemed to be, and still prevails, that if you survived you must be alright. My inner conflicts f=remained unresolved throughout that furlough. This incident was not the only time in my thirteen years of service that I was in great need of personal encouragement and counseling. (p. 8).

1991: James Beck

Missions and Mental Health: A Lesson from History; Paper presented at the Mental Health and Missions Conference published also in the Journal of Psychology and Theology volume 21, pages 9-17, 1993 and expanded in the author’s book: *Dorothy Carey: The Tragic and Untold Story of Mrs. William Carey, 1992*)

The life of Dorothy Placket Carey comes to us through the pages of history as a sad chapter in the chronicles of modern missions. Her sacrifice of sanity, however, could lose all potential value to us if we fail to see her story as more than just a tragic biography. Her story is also very true, painfully true. In her train have come many others who have suffered from the ravages of mental illness while serving in the modern missionary movement. We have an obligation to learn from lives such as Dorothy Carey’s and thereby to reap some of the benefits that can emerge from the costly sacrifice that she made. She would not wish us to merely pity her. Perhaps she would want instead that we benefit from the example of her life so as to help others. (p. 1)

1992: Ruth Tucker and Leslie Andrews

Historical Notes on Missionary Care

Missionary Care: Counting the Cost for World Evangelization (pp. 24-36)

Mission societies held high the ideal of sacrifice. Strong faith in God, it was reasoned, was the prescription for a healthy mind and spirit...self-reliance was the mark of a missionary—tempered only by dependence on God through prayer. (p. 24)

1993: Greg Livingstone

Planting Churches...A Team Approach

Finally a successful church planting team is a group that is composed of people who are confident in their convictions to the point that they do not need others to conform to them in order to feel secure. Thus, although it is important that they have substantial agreement in their theological stances, the team members need to be able to easily discuss everything from formulas of sanctification to ecclesiology and contextualization in a non-censorious environment. ...The team leader must have an understanding of the big picture and be prepared to tolerate ambiguity and inconsistency even steps

backward, in order to assist the team to persevere without schism, in keeping with the goal or producing a congregation that will have the same kind of resiliency....All missionaries, like all other Christians everywhere, have blind spots, that is, areas where we do not recognize sin, selfishness, self-centeredness, or neurotic addictive behaviour and how it affects our colleagues. (pp. 114-115)

1994: Christine Aroney-Sine

Survival of the Fittest: Keeping Yourself healthy in Travel and Service Overseas

In the early 1980s I worked briefly in the refugee camps in Thailand. The dirt and disease that surrounded me made my heart ache, and the pain and suffering of the refugees often made me ignore the health regulations I knew to be essential to my own good health. Water was scarce, so it was easy to rationalize my failure to wash my hands. Patients often relieved themselves on the dirt floor, and we had to ignore the smells and pollution. Inevitably I succumbed to the dreaded shigella dysentery that affected many in our team. For three days I battled high fever, severe diarrhea, and vomiting....How I longed for the convenience of a modern bathroom and a flush toilet. To me, in my dehydrated, befuddled state, that would have been paradise. This remains in my mind as one of the most unpleasant experiences of my life. (p. 15).

1995: Jeffrey Ellis

Stephanas: A New Testament Prototype of Member Care

International Journal of Frontier Missions, Volume 12 (pp. 171-175)

Call it member care, pastoral care, coaching, mental health and missions, personnel management, or simply missionary development; but regardless of its name, the Apostle Paul found himself on the receiving end of an innovative ministry, initiated by believers young in their faith but mature in their vision. In acting out their commitment to the Lord, they found themselves compelled to support Paul—a man on the frontiers of mission work—making him a more effective vessel for spreading the good news of Jesus Christ. A closer look at I Corinthians 16: 15-18 will help us in understanding this first century example of member care in the frontiers and its implications for the modern missions community....There [in Ephesus] during his final missionary journey, Paul became the [beneficiary] of what we now call member care. It is heartening to read Paul's response, "I rejoiced at their arrival for they refreshed my spirit." Such "spirit refreshing" ought not to become a lost art. It is as needed today on the frontiers, as much as it was nearly 2000 years ago. Considering the demands and complexities of modern mission to the frontiers, it is needed more so today!

1996: Larry Ferguson

Individual and Family Interventions: Brief Therapy on the Field

Presentation at the 17th Annual Mental Health and Missions Conference

In 1986 the Link Care Center granted me a special assignment to serve in the Philippines as a missionary with Conservative Baptist International as a psychologist working with missionaries and families....Thus, from 1986 to 1991 my work covered a tremendous range of issues. Let me just identify that range: MK issues; family issues; marital concerns; spiritual problems (crises of faith); trauma and crises (robberies, hostage aftermath); personal problems (depression, bipolar disturbances, anxiety, eating disorders); organizational problems.... Since 1991, regular scheduled short trips of one month each have occurred to the Philippines and Saipan. These have taken place once or twice a year. The purpose of these trips is for maintenance of the family units and to serve as an "outside expert", which allows people to talk about mission concerns with someone outside their agency. Building of relationships, exposure to the stressors that the families face in their setting, familiarity with the work and living areas, and offering assistance when needed have allowed for serious questions to be asked. Sometimes unscheduled trips are needed when an emergency has arisen. We have learned that we are not able to deal with every problem, not to work with everybody. Cultural issues are at play even among expatriates, especially when they include everyone from Americans, Canadians, Scottish, Welsh, Irish, German, New Zealanders, and Australians.

(pp.1-2)

1997: Belinda Ng

Some Reflections on Pastoral Care: perspective of the New Sending Countries

***Too Valuable to Lose* (pp. 277-286)**

Before we embark on thinking about the caring tasks, we need to consider some misconceptions and views about missionaries and their work that exist in the Asian church today....The first misconception realities to who the “real” missionaries are. Many churches in Asia still consider only church planting ,evangelism, and training as the frontline ministries in which to be involved. Support ministries are low in rank....Too often, Christians do not understand why missionaries on home assignment need support or even a furlough....Missions takes more than missionaries an finances, but the value of partnership between churches and agencies has yet to be recognized to a great degree. A large number of churches still lack a vision for cross-cultural missions. These churches are often involved only in local ministries and in reaching their own ethnic people....Missions success depends critically on logistic support from the base....Missionary wives who leave career, home, an country for missionary service need all forms of affirmation and encouragement from the sending church. (pp 278-279)

1998: Pramila Rajendran

Mum, The Great Influencer

***Indian Journal of Missiology: Care for the Missionary Family* (special issue), Volume 3, Number 1 (pp.33-36)**

One of the mother’s greatest assets is her power to influence her children. She has a unique way of leaving the impression of her character and words up in every life she touches....Godly grand-mothers can also exert great influence on their grandchildren. Timothy’s faith was outstanding due to the influence of his mother and grandmother. ..The goal of a Christian mother is to see that her children are guided to self-sustaining maturity in Christ Jesus....It may take a lifetime for her to see the results of her influence, but she will see it...may Christian mothers be a blessing to the nation and a witness for Christ.

1999: Elizabeth Hall, Nancy Duvall, Keith Edwards, and Patricia Pike

The Relationship or Object Relations Development to Cultural Adjustment in a Missionary Sample. *Journal of Psychology and Theology*, Volume 27, pages 139-153.

The 2000s

Global Faces and Facets

2000: Beram Kumar

Member Care Handbook: A Guide to Caring for Our Missionaries

As we enter into the new millennium, the call and challenge to the Church to fulfil her missionary obligation is louder than ever. The Church of developing nations ,who for a long time has served only as a backdrop to the strong sending churches of the developing nations, is beginning to move to the forefront of missions...Much of the emphasis of this book is on “responsible sending”, the failure of which, we feel, is the greatest cause of missionary failure (attrition)...The primary target readership for this handbook are pastors, mission leaders, missionaries, and missionaries-to-be in MALAYSIA. However, the principles and problems discussed here would apply for most “new sending countries of the two-thirds world”.... “let the shipwreck of others be our beacon of light.” (pp. 16-17)

2001: Joi Van Deventer

Caring for Hungarians

***Caring for the Harvest Force in the New Millennium* (pp. 181-198)**

During the past ten years of freedom, most states in Central and Eastern Europe have graciously received volumes of literature and “how-to” programs from many Western Christian brothers and sisters....During these ten years, while living in Budapest, Hungary, I have been involved in designing training materials for a variety of ministry efforts....The obvious need for a new approach in curriculum design compelled me to investigate tenets of cross-cultural education. This led me to

examine the complex relationship between educational materials and the entire education process, which can be said to ‘contain’ the “hidden curriculum”—the methods, models, roles, expectations, values, content, and context—of the setting....I want to focus on four specific vehicles [to get learners involved in various types of corporate and self learning]: narrative, modelling, mentoring, and promoting community in the classroom. (pp. 182, 183, 193)

2002: Marina Prins and Braam Willemse

Member Care for Missionaries: A Practical Guide for Senders

It is thrilling to see so many churches becoming involved in the sending of workers—either to render service in communities where there is a need, or as fellow workers and supporters to other churches in target areas, or to reach out as missionaries to less reached areas or groups. Today hundreds of South Africans are being sent and supported in this way by their churches. When however it comes to the sending and the support, problems frequently arise. The whole process requires a church’s sustained involvement. This includes the individual sense of call, the confirmation of that call by the church, the screening, preparation and orientation, the choice of a target area and/or church partner, to the sending by the church and its continuous support and involvement and finally, the return of the person who has been sent. It is saddening to meet people who were sent by a church without having first gone through a process of screening and preparation—even worse when it becomes apparent that we do not have the right person in the right place....On the other hand. It is wonderful when churches are actively and responsibly involved from the outset and continue to be involved with the people they have sent out. (p. viii, from the Foreword by Martin Pauw)

2003: John Fawcett

Stress and Trauma Handbook: Strategies for Flourishing in Demanding Environments

...the most stressful events in humanitarian work have to do with the organisational culture, management style and operational objectives of an NGO or agency rather than external security risks or poor environmental factors. Aid workers, basically, have a pretty shrewd idea what they are getting into when they enter this career, and dirty clothes, gunshots at night and lack of electricity do not surprise them. Intra- and inter-agency politics, inconsistent management styles, lack of team work and unclear or conflicting organizational objectives, however, combine to create a background of chronic stress and pressure that over time wears people down and can lead to burnout and even physical collapse. (p. 6).

2004: Leslie A. Andrews

The Family in Mission: Understanding and Caring for Those Who Serve

[This edited book addresses two major questions—what we know about missionaries and their families’ ways of being and functioning and, based upon that knowledge, how we can best care for families while they are serving Christ in cross-cultural settings. The *Missionary Family* is a collection of essays based on collaboration between researchers and practitioners who reflect on implications of findings of three major studies conducted over a period of fifteen years. The Boarding School Study (BSS) examined roles of the boarding school administrator and teacher and boarding home parent in an effort to understand the qualities and best practices of those who care for the children of missionaries. The Adult Missionary Kid Study (AMKS) sought to understand the impact of the third culture experience upon MKS adults, including their well-being and life satisfaction. The Missionary Family Study (MFS) explored family dynamics between parents and children and searched for relationships that help to explain the observed patterns....At the center of MK-CART/CORE[the research] were six professionals, who, in addition to their personal ministries, serve the worldwide missions community in a variety of ways, including consultation, education, member care, and research: Nancy Duvall, Dave Pollock, John Powell, Phil Renicks, Glenn Taylor, and Dave Wickstrom.

2005: Margaret Hill, Harriet Hill, Richard Baggé, Pat Miersma

Healing the Wounds of trauma: How the Church Can Help (2004, first reprint 2005)

In many parts of the world today, wars, ethnic conflict and civil disturbances, crime and natural disasters have left people traumatised. Often those traumatised are Christians, and the church has a clear responsibility to care for them. Beyond the church, Christians are to be light and salt to the world. This is particularly important in times of conflict and suffering. The Scriptures are included throughout this book because it is the knowledge of God, his character, and his relationship to people that are foundational for healing....This book seeks to help church leaders who are called upon to help members of their congregations after major trauma has occurred...These things can happen to whole communities, to families, or to individuals....The intention of the authors of this book is that it be translated into the language of the people where it is used[primarily in Africa], and that the Scriptures in the local language be used. (p. 7)

2006: Gladys Mwiti and Al Dueck

Christian Counselling: An African Indigenous Perspective

Africa hobbled into the twenty-first century covered with wounds from genocide in Rwanda, war in Sierra Leon, and ethnic cleansing in Darfur. HIV and AIDS kill even more people than war. The year 2001 began with 24 million Africans infected with AIDS—who will all die by 2010 unless a cure is found. IN some countries, life expectancy will decrease by half by the year 2010....Chains of corruption mark many governments in Africa, as well as heavy burdens of national debt....Africans are blessed with many gifts, including the sense of peoplehood, an abundance of natural resources, deep faith, a love of education, and concern and care for the family. Africans pride themselves on the presence of a strong community element...Despite the challenges described above, there are new signs of hope...whereas Africa has been raped repeatedly and is still being ravaged by external forces, there still remains a resiliency that can serve to rebuild what was broken....Discerning alternatives; rediscovering meaningful symbols, proverbs, rituals, and myths; reclaiming the lost; and legitimizing Africa experience through Christian faith—these are the tools with which we can rebuild and reclaim. These are the vitalities still alive in Africa waiting to be reclaimed so that after remembering the broken, African vitality can be restored. Christian counsellors within the Church in Africa will play a significant role in filling the vacuum and bringing restoring life to the peoples and families of Africa. (pp. 13, 17, 18, 19)

2007: Rob Hay, Valerie Lim, Detlef Blöcher, Jaap Ketelaar, Sarah Hay

Worth Keeping: Global Perspectives on Best Practice in Missionary Retention

The mission movement from Latin America (which includes Costa Rica) is a relatively young force. The first missionaries sent from Costa Rica were sent out about 25 years ago. Much was learned by trial and error. Two key events prompted one Costa Rican mission agency to begin a programme of pastoral care. The first event involved a missionary couple and domestic violence. The couple returned home from the field, but the problem did not get solved until the wife turned to a government agency, where she was able to receive counselling and protection for herself and the children....The second event involved a couple sent out from one of the mega-churches. IN time, the family returned to Coast Rica due to health problems, but they found no support from their sending church because few members knew who they were. The above mentioned events were catalysts for a new pastoral care project that includes: Preventive care (pre-field interviews and counselling); Corrective care (a mission centre that will provide housing for missionaries on furlough with counselling and medical treatment as required); Active care (pastoral visits on the field and follow-up); Re-entry care to help missionaries returning from the field with adjustment to their home culture. (*Pastoral Care to Costa Rican Missionaries*, brief case study by Marcos Padgett, p. 158)

2008: Bennet Emmanuel

Missionary Upholders Trust (MUT)

***Christian Manager*, July 2008, (pp.16-23—for the full article: www.cimindia.in)**

Shamala and Livingstone (names changed) are dedicated missionaries, serving God faithfully in Orissa through a mission agency. Tragedy struck when Shamala was detected with breast cancer and the malignancy forced her to undergo surgery. The chemotherapy took a severe toll on her...To make

matters worse, the steady increase in the medical expenses had put the family under tremendous strain, pain and misery... Completely left in the lurch, they had to fend for themselves. Until MUT stepped in. A story such as this is commonplace among missionaries who serve through mission agencies and work oftentimes in far flung and inhospitable terrains. An estimated 40,000 missionaries and their family members operate under the umbrella of different mission organisations in India. The sheer number of missionaries and the magnitude of needs in mission organisations have unwittingly created a gap in the care of its members. Some missionaries are fortunate enough to be taken care by the organisations or other sources, but most of them do not have any form of support. With their meagre resources, most missionaries are unprepared to meet any eventuality in the course of their daily lives. Barring few exceptions, missionaries have had to fend for themselves in other areas of need. This prompted the birth of Missionary Upholders Trust. Missionary Upholders Trust (MUT) was formed in 1993 as an off-shoot from Missionary Upholders family (MUF). Leaving behind his career in the corporate world, J.J. Ratnakumar, MUT's General Coordinator, volunteered along with his wife, as full time honorary workers of MUT. Ratnakumar has provided the leadership impetus for the movement since MUT's inception. The organisation's vision statement reads: "As followers of Christ, we care for, share with, and meet some of the common unmet needs of missionaries, at their affordable cost, working beyond all man-made boundaries, in a spirit of Christian love." (p.16)

2009: Kelly O'Donnell

Staying Healthy in Difficult Places: Member Care for Mission/Aid Workers

Over the last 20 years, a special ministry within the Christian mission/aid sector, really a movement, has developed around the world that is called member care. At the core of member care is a commitment to provide ongoing, supportive resources to further develop mission/aid personnel. Currently there are an estimated 458,000 full-time "foreign missionaries" and over 11.8 million national Christian workers from all denominations (Barrett, Johnson, and Crossing, 2008—note the 2010 estimate by these researchers is 400,000). These figures do not reflect the number of Christians involved in the overlapping area of humanitarian aid, nor do they reflect the unknown number of "tentmakers" or Christians who intentionally work in different countries while also sharing their faith. Sending organizations and churches, colleagues and friends, specialist providers, and also locals who are befriended are key sources of such care. The development of member care is reflected in the many conferences and special training symposia that have taken place. Such events have been occurring in the USA for 30+ years, gaining major momentum in the 1990's and beyond. Similar events have also occurred over the last 15 years in countries like India, Singapore, Malaysia, Indonesia, Hong Kong, The Philippines, Korea, Ivory Coast, Cameroon, Nigeria, Cyprus, Germany, The Netherlands, Brazil, El Salvador, Canada, New Zealand, and Australia. Member care has truly become international, is increasingly mainstreamed into the ethos of sending groups, and is considered to be a central part of mission/aid strategy. (p.2)

The 2010s

Crucial Directions and Commitments

[quotes TBA]

2010: John Barclay

Families in Cross-Cultural Ministry: A Comprehensive Guide and Manual for Families, Administrators, and Supporters

Unpublished doctoral dissertation, Australian College of Theology

2011: Kelly O'Donnell

Global Member Care: The Pearls and Perils of Good Practice

2012: Manoharan, J., Ninan, J., Ratnakumar, J., & Raja, I.

Member Care in India: From Ministry Call to Home Call

2013: Jonathan Bonk

Family Accountability in Missions: Korean and Western Case Studies

2014: Brenda Bosch
Thriving in Difficult Places@ Member Care for Yourself and Others

2015: