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Spiritual Care for Missionaries within the Ministry Context of Make Way Partners

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SPIRITUAL CARE FOR MISSIONARIES WITHIN THE MINISTRY CONTEXT OF
MAKE WAY PARTNERS

A PROJECT
SUBMITTED TO THE FACULTY
OF THE M. CHRISTOPHER WHITE SCHOOL OF DIVINITY
GARDNER-WEBB UNIVERSITY
BOILING SPRINGS, NORTH CAROLINA

IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

By
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AUGUST 3, 2009

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This report is the culmination of a long ride which has had its smooth roads and bounces as well. It has been filled with discovery. There have been many people to contribute grace and support.

I thank the members of my project committee, Dr. Gerald Keown, Dr. Danny West, and Rev. John Mobley, my field advisor, for their insights, support, and encouragement. Gerald, your counsel and insights were invaluable.

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I am deeply grateful to Bill and Dellanna O'Brien, long time missionary saints. Dellanna has passed on from us, but we still remember her and her smile and her spunk. Thanks!

I greatly and humbly appreciate the staff of Make Way Partners. Your support and love has been an encouragement to me. Stay the course and run the race. I thank the board for your patience and support, as well.

To my children, thank you. It has been an interesting journey to be back in school as you all are finishing your studies. (Something strange is going on here, but I do not know what.) Your love has helped and encouraged me.

Kimberly, there is not enough room on this earth to express my thankfulness for you. I will simply say—You are my Blue Sunshine!

ABSTRACT

Spiritual Care for Missionaries Within the Ministry Context of Make Way

Partners is the report of a research project. The objective of this project was to study the spiritual care of missionaries within the ministry context of Make Way Partners (MWP). The ministry context of MWP is to prevent and combat human trafficking. The context of this project was in the country of Sudan, in and near Darfur.

In particular, the study addressed the possibility that the Myers-Briggs Type Indicator might aid the leadership of MWP in predicting how missionaries might respond to stress in the field. Also, the project provided an opportunity to find a tool to help evaluate those missionaries who experience trauma due to the stress of the field. Additionally, this project gave an opportunity to reflect upon the mission strategy of MWP.

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CHAPTER ONE

INTRODUCTION

As far back as I can remember, I have been intrigued by the relationship of God with mankind and mankind with God. I remember as a young child in Sunday School wondering what Moses felt and sensed as he faced Pharaoh and stood so bravely before him. Being afraid of snakes myself, how was he able to face his fear of a viper, grab it and see it turn into a staff? Then, there was the powerful prophet Elijah who stood before the Baal worshippers and proclaimed the power of God. How was he able to stand alone? What gave him grounding in that hour? I could continue with Samuel, David, and Jeremiah in the Old Testament. In the New Testament, how could Paul and Silas, after being beaten and chained in their prison cells, sing praise to God? How could they have such a spirit?

Then, there are those souls who, since biblical times have manifested the same courage and understanding of their relationship with God. There were those who suffered greatly and yet kept their dignity. There have been numerous missionaries throughout the centuries who have stood courageously in the moment of testing.

I remember hearing the story of Bill Wallace. I am a native of Tennessee. So, when I heard the personal story of Bill Wallace and how he committed his life to missions, I immediately pondered it. As I remember the story, Wallace grew up in

Knoxville. In his teen years, he committed himself to the medical profession and missions. He determined he would go wherever God led him. Upon graduation from medical school, Wallace was offered a medical position that would have been lucrative for him. Instead of accepting this promising position, he went to the foreign field, to China, where he died in a prison cell after being beaten severely by Communist prison guards.

Then, there are stories of those who were not able to withstand the moment of testing. I could list Moses again. I could go back and restate every name that I listed above. I could add John Mark to the list of those in the Bible. What makes the difference of how at one moment a saint, disciple, or missionary responds and responds faithfully and the moment when that one chooses not to be faithful? After all, God remains the same—He does not change. So then, it must be the person who changes. This leads to a question--is there a way to predict or at least get a hint of how the person (in particular the missionary) may respond when the hour of testing comes?

Project Setting

The challenge and need for Make Way Partners (hereafter referred to as MWP) is to develop a training plan that is streamlined enough and yet powerful enough to prepare, guide, and fortify the missionary for the rigors of the mission in Sudan. The testing of this proposal is the desert floor of the Sahara of Sudan. MWP supports an orphanage of 450 Sudanese children. Additionally, there are 75 to 80 indigenous staff who live and or work on the compound. We have a limited ministry to most of the staff.

Many of these children have seen their parents, brothers and sisters and other family members, murdered, raped and/or carried off by the *Janjaweed* slave raiders. In short, the *Janjaweed* is a death squad for the fundamentalist Islamic government of North Sudan. Also, these children have been subjected to the harshness of the desert and the animals of the desert. One missiologist stated, “American life with its emphasis on convenience, pleasure, prosperity, and security does not prepare persons very well for foreign missions.”¹

In 2006, January 1 through October 31st, there were 278 children who were killed while living without shelter in the community. This accounting was for the known deaths. It is not certain how many more may have died. Most of the deaths were from Hyena or wild dog attacks.

Besides the harsh physical conditions of the desert of Sudan, there is a constant threat of disease. In January, 2007, my wife and I had planned to take in a team to work with the children. The strategy was to build on what we had begun on previous trips. However, when my wife landed in Nyamlel, where our compound is located, a severe meningitis outbreak was occurring. Families would place their sick on handmade stretchers and walk many hours (sometimes days) carrying their loved ones to our clinic. More than 400 died in our small community.

Kimberly, my wife and co-founder of MWP, had to learn quickly how to give an IV and give shots. She had to learn how to diagnose who was critical and who was not. Because of my own health issues, I could not be there. However, this turned out to be beneficial, as I was able to get on the phone and internet to medical mission groups all

¹ Winston Crawley, *Global Mission: A Story To Tell*. Nashville: Broadman, 1985, 179.

over Europe and the United States. Eventually, we were able to get a team of doctors and nurses into the area. And, the World Health Organization, after much pleading, sent sufficient vaccine to inoculate the whole community.

Not only was Kimberly handling the medical emergency, she was also helping to bury the dead. Immediately upon death, the arms and legs had to be tied down before rigor mortis set in. This was the harsh reality of the moment and Sudan, especially when the 'dead' were children she had cared for.

Then, there are the worms that can enter your body and cause pain, and, in some cases, kill. I would be remiss if I forgot to mention the big killer in Africa—malaria. I could continue to tell of scorpions that cause extreme pain when they sting a person, HIV, which is rampant, up to 140 degree heat, or the deadliest snake in the world, the Black Mamba. Combine these dangers with the constant knowledge that the *Janjaweed* could invade at any moment, as they have in the past, and you begin to glimpse the stress upon a 'western missionary' unaccustomed to consciously living so close to death. In short, if there is hell on earth, Sudan is certainly one corner of it.

In early 2006, MWP began a development program in Sudan. This program successfully built a church, a medical clinic, housing for some of the staff, a security fence around the 40 acres of the compound and the first (and only) orphanage available for Darfur refugees. In 2007, the completion of the girls' dormitory made it possible to house 200 plus girls. This year, the construction has begun on the boys' dormitory. The dormitory is expected to be completed by March, 2009. It will house approximately 230 boys.

I have stated that the compound is located in the Sahara. I want to take this a step further. It is located on the south side of the Nyamlel River. The Arab government calls the river the El Bahr Ghazal. Traditionally, everything to the south of the river was a part of Southern Sudan. The approach of the fundamentalist Islamic regime has been to continue inching into the south in order to control and gain a foothold to claim the land as theirs. The Islamic north wants the land, in part because there is oil. The Chinese government is heavily invested into this conflict as they are the major beneficiaries of Sudanese oil.

Recently, the International Criminal Court (ICC) was investigating the President, Al Bashir, regarding his involvement in war crimes against the people of Darfur. They are seeking an indictment against Bashir. The BBC reported on Monday, July 21, 2008, that the Arab League met on Sunday to give advice and counsel to Bashir. They say they are hoping to avoid an inflammation of the problem. Before this meeting, Bashir had stated, as reported in a previous BBC article, that, if this indictment takes place, he will see to it that there will be no peace in Darfur or in any other area of Sudan. The BBC reported a news release from a Sudanese government official. The official, Bona Malual spoke for the Government of Sudan (G.O.S.), regarding how the situation would be viewed by the government, if Bashir was indicted.

He was more forthright than any other Sudanese spokesman has been so far about the effects on peacekeeping and humanitarian operations in Darfur, says the BBC's Elizabeth Blunt in the Ethiopian capital, Addis Abba.²

² www.BBC.com. "Sudanese Warning on Peacekeepers." news.bbc.co.uk/2/hi/africa/7526199.stm. [July 21, 2008].

For almost a year the ICC has been seeking an indictment against Bashir. Yesterday, March 3, 2009, the indictment came through. He was indicted for war crimes. As reported on msn.com, the BBC, and other news agencies, Bashir's immediate response was one of defiance. The north Sudanese government responded by kicking out a number of humanitarian agencies.

THE HAGUE, Netherlands - Sudan ordered 10 leading international humanitarian organizations expelled from Darfur on Wednesday after the International Criminal Court issued an arrest warrant for the country's president for alleged atrocities in the conflict-ridden region.³

Into all of this, MWP takes mission teams. It is dangerous 'business.' I know there are those who are seeking a thrill, and I know there are those who are extremely naïve. Also, there are those who think, "If I go, I will make such a difference that afterward this problem will just go away."

Recently, my wife and I met with a team of singles from a large church. In the meeting, some of them stated that they want to go in order to do something big so that the children and staff will never be the same and always remember their coming to Sudan. And, afterwards everything would be changed. When I and my wife expressed concern about this attitude and cautioned them to go seeking what they would learn and what God would do, they responded with hurt and that we were just judging them.

Kevin Elko succinctly says, "Many of us suffer today from the 'Burger King' syndrome, we always want it 'our way.'⁴ When it does not go our way, then, we falter. In Sudan, very little goes the way one would like for it to go. This becomes difficult for people of our society who go in expecting to "fix" everything. It becomes overwhelming

³Associated Press. *Sudan expels aid groups in response to warrant.* <http://www.msnbc.msn.com/id/29492637>. [March3,2009]

⁴Kevin Elko and Stephen Flinn, *Nerves of Steel*. Self Published, n.d., 83.

for many when their preconceived notions of how things should be are not the reality on the ground in Sudan.

However, MWP continues to take people on mission trips—even to Sudan. Also, MWP continues to invest in a forgotten people. The hope is that the people who have been forgotten for decades will be remembered and served. There is a hope, as well, that the church, in America, as well as every continent, will follow the mandate of Jesus, “But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth” (Acts 1:8 ESV)⁵. MWP hopes that, by going, the church will be moved to come back and tell the story of the persecuted in Sudan and that the body of Christ will be moved to action instead of the apathy that seems to be a plague in our churches.

The primary strategy of MWP was established in the beginning as: Passionate to share the Hope of the Gospel with the least of these, Make Way Partners has two criteria to select places of ministry:

- 1) Where women and children are at high risk of human trafficking, forced prostitution, and sexual slavery.
- 2) Where little or no other help is available because it is considered either “too” dangerous, “too” expensive, or “too” remote for most people to go.⁶

I attended a missions strategy conference in 2001 in Andalusia, Spain. The conference speaker was Wolfgang Simson, a German. He is the author of *Houses That Change The World*. At this conference, Simson made a significant statement. He said, according to my notes, “In WWII the four countries who had sent out the majority of

⁵All biblical references come from the English Standard Version, unless otherwise noted.

⁶This strategy statement is found on the Home Page of MWP www.makewaypartners.org.

missionaries in modern history were at war with one another. That dynamic changed missions.”⁷ When asked to explain further, he said, “Since three of the countries were in Europe, and with the relationship that the German church had with Hitler, it was the culmination of a shift that had been taking place for decades.”⁸ However, WWII was the significant historical event in his mind.

The participants of the conference continued to discuss this idea. The belief was that a new paradigm was needed and was actually taking place. However, we concluded that the church was slow in accepting the change. The old paradigm of the large sending agencies was no longer viable. Then, later that year, the terrorist attacks took place in New York and Washington.

I had known for some time that what had been a paradigm for mission work needed to change. My wife and I are still working through this strategy for MWP. However, the adaptation of short term mission teams has been the current answer. And, I perceive they are the step that will lead us to a new step.

This project gave me the opportunity to experiment with a short term mission team to assess the training, the debriefing, and future paradigm of mission work within the ministry context of MWP. This project has given me the impetus to think about the ideas I have had brewing for some time, about the new paradigm for MWP. However, a piece that is not worked out, as yet, is how to find the right people and how to train those people for the next step that I project will be MWP’s ministry.

⁷Simson, Wolfgang, *Houses That Change The World*, Missions Conference. Andalucia, Spain. February, 2001.

⁸Simson, *Houses That Change*.

Ministry Opportunity

The aim of this project was to experiment with the idea that the Myers-Briggs Type Indicator (MBTI) could help the staff of MWP and me to evaluate, predict how a missionary might respond under the stress of the mission objectives which MWP ministers, and train members of short term mission teams. Also, there was a desire to use this project for an evaluation of methods of debriefing for people who go through traumatic experiences. Furthermore, this project afforded the opportunity to ask the question: Where are we headed from here with our mission teams?

As the trainer, co-founder and missiologist of MWP, I have been involved with the MBTI for most of my adult life. I first came into contact with the MBTI in college. That encounter was very brief in that I took the test and thought it was fun. However, in seminary and then, in particular, as a candidate with the Foreign Mission Board, SBC, I became much more exposed to the MBTI. My own personality type is INFJ.⁹ Given that my type is an INFJ, I was drawn into the spiritual and psychological nature of the MBTI. My intrigue continued with the MBTI when I came back from the mission field in the late 1980's and was employed as a Clinical Director of a children's home. There is quite a bit of data on the MBTI.¹⁰

⁹INFJ is one of the sixteen personality types of the MBTI. An explanation of all of the personality types used in this study can be found in Appendix C. Explanations for all other types can be found online by going to www.typelogic.com.

¹⁰ I have listed in the Bibliography several sources I have used regarding the MBTI. Primary authors that I have used are: Lenore Thomson, Michael Whelchel, Joe Butts, Marina Margaret Heiss, Keirse.com, Otto Kroeger, Janet M. Thuesen, Typelogic.com, Jungian Institute of New York and Humanetrics.com.

Personally and theologically, this project has deepened my own understanding of myself and others. Theologically, it has helped me to reaffirm the uniqueness in each of us as God's creation. For me, the project has caused me to rub against some of my own shadows and the uniqueness of my MBTI type. For this, I am both grateful and pained at the same time. Due to the work and such people as Lenore Thomson, I have been able to get some clarity about my shadow side and doubt. Such work and examination is, without doubt, a spiritual struggle.

This personal struggle has helped me all the more to identify with our missionaries. This struggle has caused me to guard jealously the safety of the hearts and souls that we take to the mission field. I feel all the more like a father to our missionaries. In one sense, it is strange. I often feel more attached to our missionaries than I do to the culture into which MWP sends the teams. I suppose this is a shift in what my role is as a missionary. I am now on the other side of the desk from the missionary who is going. I am helping to send.

Ministry Purpose

The purpose of this project is reflected by the title, **SPIRITUAL CARE OF MISSIONARIES WITHIN THE MINISTRY CONTEXT OF MAKE WAY PARTNERS**. Spiritual care is addressed specifically by three major goals of the project: (1) to assess the Myers Briggs Type Indicator as a predictor for how various persons related to MWP would handle stress and, therefore, how they might care for themselves spiritually under stress, (2) to develop or discover a tool for debriefing when missionaries

have experienced trauma, and (3) to contemplate the future paradigm for mission teams within the ministry context of MWP.

This project allowed the co-founders to observe missionaries pre-trip, during the trip, and after the trip. Furthermore, the project allowed me to observe missionaries from a more narrow view by first limiting observations to the scrutiny of the MBTI type. The project also aided my wife in her observations on the field. When missionaries came back home, the specifics of type were used as a part of the debriefing.

The project also afforded missionaries the vantage point of observing their particular type allowing them to be more objective and to be an observer of the type before they talked about themselves. This allowed more potential for objectivity and the possibility to make observations without persons feeling the comments were personal. With this approach the missionaries had opportunity to learn more about themselves in the least threatening manner.

The project allowed me, as the primary person responsible for debriefing, to interview other mission agencies and missionaries regarding debriefing. It was through one such interview that I was able to discover a program of debriefing for those people who have experienced debilitating trauma. I will cover this technique later in the paper.

Lastly, the project provided time for me to mull over the future prospects of mission teams within MWP ministry context and to question myself and others regarding those prospects. While I have not come to full direction and clarity regarding the future, a decision has been made to change MWP direction regarding mission teams.

CHAPTER TWO

DETAILED PROJECT DESCRIPTION

Project Description

This project was based upon qualitative analysis of four missionaries on a short term trip to Sudan in September, 2008. The project utilized the MBTI as a tool to assess the possibility of predicting how missionaries might respond to the stress of a high risk environment and difficulty in the ministry context where MWP ministers. Additionally, the project was to assess how the MBTI might be used as a tool for spiritual care before, during, and after the trip into Sudan.

There were two further reasons for this project. One was to develop or discover a debriefing tool for missionaries who come back from the field experiencing trauma. The third reason was to do serious reflection regarding the direction MWP should take for the future work of mission teams.

Qualitative Methodology

This project was matched better for qualitative methodology rather than quantitative methodology. Debby Bradley states in her doctoral project report,

Zina O’Leary states these two terms have come “to represent a whole set of assumptions that dichotomize the world of methods and limits the potential of researchers to build their methodological designs from their questions. It is much more useful to see these terms as simply adjectives for types of data and their corresponding modes of analysis, i.e. qualitative data—data represented through

words, pictures, or icons analyzed using thematic exploration; and quantitative data—data that is represented through numbers and analyzed through statistics.”¹¹

Due to its particular nature of observation, interviews and field notes, qualitative methodology suited this project better than quantitative methodology. The small size of the mission team lends itself to the qualitative form. Catherine Marshall (UNC-Chapel Hill) and Gretchen Rossman suggest choosing sample sizes that “have the greatest potential to yield good data.”¹² Also, this project involved itself with a psychological tool and its connection to the spiritual care of the soul and heart of missionaries. The MBTI is a psychological tool that was used alongside hours of interviews and discovery of the missionaries involved within this ministry in order to provide the best spiritual care for them within the ministry context of MWP. Sharan Merriam states, “Qualitative inquiry focuses on ‘meaning in context’ requiring ‘data collection that is sensitive to underlying meaning when gathering and interpreting data.’”¹³ Marshall and Rossman say that, “by linking the specific research questions to larger theoretical constructs the writer shows that the particulars of the study serve to illuminate larger issues and therefore hold potential significance for that field.”¹⁴

The focus of this project lent itself to this particular approach. It allowed for the project to look at each individual and his or her particular need. This allowed for an overall systemic approach. My particular responsibilities within MWP are always within the systemic function of the organism. In reality, the goals of this project did not lend

¹¹Zina O’ Leary, *The Essential Guide to Doing Research* (London: Sage Publications, 2004), 99.

¹² Catherine Marshall and Gretchen B. Rossman, *Designing Qualitative Research* (Thousand Oaks: Sage Publications, 2006), 66.

¹³Sharan Merriam, *Qualitative Research and Case Study Applications in Education* (San Francisco: Jossey-Bass Publishers, 1998), 1.

¹⁴ Marshall and Rossman, *Designing*, 12.

themselves to quantitative methodology. Qualitative methodology allowed for the evaluation of psychological and spiritual principles.

Data Gathering

Data was first gathered on each missionary through the means of the Make Way Partners application.¹⁵ Once the prospective candidate was interviewed, each candidate was requested to take the MBTI online¹⁶ unless the candidate already knew their type. Each missionary received a response via email on their type via the website. Results were forwarded to our office by the missionary. Each candidate was then screened based upon their application and MBTI. Other data was obtained by personal interviews, journal entries and debriefings once back in the States. All of this information was kept confidential within the leadership team of MWP. Each participant was asked to sign a consent form (See Appendix B).

For the purposes of this project there were two private interviews before going to Sudan. These interviews consisted of a time of describing the mission and the work, the culture and formalities. Additionally, there was time given to discuss personal questions that the missionary had. Also, there was opportunity to discuss their typology and what the strengths and weaknesses of their type are. These interviews lasted between thirty minutes to one hour, depending on the person.

Additionally, I gave my phone number and email address to each missionary in order for them to have access to me. By giving each missionary my contact information,

¹⁵A sample of the MWP application is located in Appendix A.

¹⁶The online address for the MBTI is: www.Humanmetrics.com/cgi-win/JTypes2asp.

it gave each of them permission to contact me on a personal needs basis, which allowed for a more informal relationship. The missionaries felt like they were in control. This allowed each person to make contact in a manner and time fitting to their type.

I followed up the interviews and sometimes the personal contact with assignments of scripture reading or suggestions for journal work. There were general readings that everyone was encouraged to do. For example, I always have people read a John Eldredge book, *Waking the Dead*. This book is a beginning resource that we encourage for thinking regarding the heart. My wife will suggest a reading about the place where the team is going. Sometimes, people are really interested in reading more about human trafficking. Then, my wife or I will make a suggestion along those lines. Additionally, there is a plethora of material on the MWP website about human trafficking and Sudan.

On the field in Sudan, the Mission Team Leader gave daily devotions. Each morning, as a part of the devotion, a question for the day was given. The missionaries were asked to ponder the question and bring it back into the team meeting in the evening. Notes of a general nature were made by the team leader after the group session.

Before leaving Sudan, each participant was given the opportunity to debrief with the Mission Team Leader. The purpose of this was two-fold a) to find out what the overall general experience and evaluation of the trip was for them; b) to check out their status and general attitudes, in other words, were there any indications of any sort of trauma.

Once back in the States, I contacted each individual within forty-eight hours of arrival. The purpose for this was to debrief further and check-in. I reminded each participant that I was available to process the trip as much or as little as they felt they

needed. Each missionary was encouraged to share their experience with their own faith community where they lived. Additionally, each missionary was asked to share openly with their family members what they had witnessed while in Sudan.

The two team members who live in the Birmingham area debriefed with me more than the ones who live outside of the area. However, one of the participants outside the area made more effort to debrief than the other one outside the Birmingham area.

Ministry Goals and Methodology

This project had three specific goals: to assess the value of the MBTI as a predictor of missionary stability under the stress of the ministry context of MWP, to discover, or develop, a format to give better care of missionaries who experience traumatic events, and to present the opportunity to assess the future structure of mission teams within the ministry context of MWP.

Assessing the MBTI as a Predictor of Missionary Stability

First, each participant was encouraged to take the MBTI with the online service referenced on a previous page. Two of the participants were already very comfortable in what their type was and two were not. The participants who took the MBTI again were provided, through the online service, descriptions of their type. The ones who decided they were familiar with their type were encouraged to go to the online site to look at the descriptions provided about their type.

The next step was, once the participants had looked at a description or descriptions regarding their type, they were to respond to me telling me whether or not

they agreed with the description. If they agreed, I would ask, “How so?” I would further ask them what part of the description they agreed with most. Then, I asked, “Is there anything that you do not agree with from the description?” Or I asked, “Is there a part of the description you do not agree with?” If so, “Tell me about it.”

This format gave the missionaries an opportunity to look into a mirror regarding the various parts of their personality. By using the online site, there were three descriptions to which the missionaries were exposed. Because there were three different descriptions, by different analysts, it gave the missionaries sufficient information whereby they could evaluate themselves more objectively.

Additionally, the various descriptions allowed me sufficient fodder to assess the personality and attitudes of the missionaries. Due to the various MBTI descriptions, it gave me the opportunity to compare the personal interviews and references that are requested on the MWP Application. I found this to be an additional valuable tool.

I explained to the missionaries how the MBTI was a method, a tool, telling us how our personalities take shape and it shows what may be latent and waiting to be used or brought out in the personality. Lenore Thomson, in her book *Personality Type: An Owner's Manual*, says about the MBTI, “It tells us how our personalities take shape, depending on the gifts and strengths we put into play, and what kind of inner possibilities may be trying to get our attention.”¹⁷ Approaching the information and descriptions of the MBTI in this way allowed for rich and varied discussion between the missionaries and me. The missionaries were surprised that they had more options to the way they responded to life and life's situations. This supposition was helpful in that I could suggest

¹⁷Lenore Thomson, *Personality Types: An Owner's Manual* (Boston: Shambala Publications, 1998), 4.

that the missionaries' personalities were not locked into a set, hard and fast rule. This idea, presented by Thomson, brought to the missionaries some freedom and liberty.

The MBTI delineates how some functions of the personality are chosen and others are not. Thomson states further,

It's this preference for certain functions and not others that constitutes our particular psychological type. Because we all seek out situations that allow us to use our best skills, knowing our type can help us to understand why we negotiate reality the way we do. No particular combination of functions is inherently better or preferable to another, but each way of seeing the world has its own advantages and disadvantages.¹⁸

The MBTI described in this manner is a tool that is alive and not sterile. It is a tool that is more like a mirror than a set of blue prints to be followed. It takes away from the concept that is sometimes presented that one personality is superior to another based upon certain accepted attitudes and behaviors in a particular culture.

Thomson continues by stating,

For one thing, societies tend to favor some type configurations more than others. Types that are well represented will have more options for using their strengths, but they are also less likely to see the limits and possibilities of social institutions. Conversely, types that are uncommon may have to work harder to be understood, but they are also less likely to be seduced by a collective illusion.¹⁹

By studying this concept, missionaries then have at their disposal, in their personalities, a tool for dealing with the different attitudes and cultural norms of another society.

The MBTI is then a helpful instrument for the trainer of missionaries. Working through the Myers Briggs this way revealed possibilities and insights to the missionaries. This knowledge allowed the missionaries to think about alternative ways of handling

¹⁸Thomson, *Personality Types*, 8.

¹⁹Thomson, *Personality Types*, 8.

culture shock and the total mission experience. Furthermore, it allowed this trainer to offer helpful guidance in debriefing the missionaries.

Giving Care to Missionaries Who Experience Traumatic Events

The project's second goal was to discover, or develop, a format to give better care of missionaries who experience traumatic events. For various reasons, debriefing missionaries is always a tricky matter. It is especially difficult on short term mission teams to get everyone to debrief adequately and in a timely manner. In my career as a missionary, I have watched missionaries focus so much energy on getting to the field. The focus is over balanced on that side. It is difficult to get missionaries to think about the return home. Most often that is because they often say something to the effect, "I'm not worried about that. I know what home is like." However, they fail to recognize the profound effect of what they may see on the field. Often underneath is a question that is haunting to missionaries when they come home from such a place as Sudan. The question that almost all of them have is, "Where is God in all of this evil?" Although this question is always addressed before going, it takes on new power when missionaries experience it first hand. Sometimes, they come back with an attitude of "what is the use and what does it matter?"

Sometimes there is a profound struggle for missionaries with the question of justice and holiness in the midst of such evil. These attitudes cause great struggles for many missionaries as they come back from such a place as Sudan. For the first time for many of our short term missionaries, they wrestle with a world and a faith that is not based on the thickness of the pad they sit on in worship service every Sunday.

Also, they come back home to family members who have never experienced what they have seen. Many missionaries find it difficult or impossible to express what has taken place. Often underneath their struggle is the question, “Where is God in all of this evil?” Some do not have adequate emotional nor spiritual vocabulary to tell what they have seen, felt, smelled and heard. Often, short term missionaries rush back home and schedule themselves to be back in the office the next day. I have always advised against that idea, but it is amazing to me how few follow that advice.

I had never thought, before this project, that the MBTI could be used as a place to begin debriefing. While I still do not have all of the “how” worked out, this project gave me the opportunity to reflect and begin processing how I might be able to use the MBTI as a debriefing tool. This project gave me an opportunity to focus on debriefing, in particular, searching to come up with a format or tool for those who experience trauma.

Debriefing will always be a matter to work on. This project could not solve the dilemma, but what it did accomplish was give me the focus and time to put it on a front burner. I will discuss this more in the section of the paper that deals with Bearing on Future Ministry.

Assess the Future Structure of Mission Teams Within the Ministry Context of MWP

The third goal of this project was to assess the future structure of mission teams within the ministry context of MWP. This last goal gave me permission to project into the future by looking at the current status of this agency’s mission teams in relation to what

we have done in the past and what we are currently doing. This goal was exhilarating and at the same time frustrating. It was exhilarating in that it challenged me and allowed me the opportunity to think and play creatively with the challenge. It was frustrating because it caused me to look honestly at some areas where MWP and I have made mistakes. This goal presented me with the opportunity to interview and bounce some of my thoughts and intuitions off of other missiologists and other planners and global thinkers.

I was interested to explore and seek to discover a manner in which MWP might become more effective in its ministry to the least of these. Additionally, I was interested to explore this goal because the world is constantly changing. It has been my opinion that most mission agencies become stuck in their patterns and do not change to meet the changing face of the world. Because of the size and relative newness of MWP, this organization has an opportunity to continue to be on the cutting edge of missions. This organization has the possibility to respond flexibly within its ministry context. I will cover this goal more in the section of Bearing on Future Ministry.

Project Preparation

After the approval from the project supervisor, I proceeded with the team that had been approved for the current mission trip. The preliminary interviews for the mission team had already taken place. I immediately began following through with the interviews based upon the MBTI. Each team member had already taken the MBTI or knew the designation of their particular type.

The mission team had four individuals who showed interest in the research and work of this project. There were others on the mission, but they had additional

responsibilities that took them away from the team for periods of time. So they were not as observable as the four who were chosen. They were together throughout the mission as a team. Their responsibility was in discipleship of the teachers on the compound. The four were divided as follows: a female ENFP; a male ENFP; a female INFP and a male ISTJ.

Interview Preparation

The main task in preparation for the interviews was to read the descriptions by the various authors of each type. There were three different authors presented on each type with the online testing that MWP utilizes. Each participant had access to these descriptions when they took the MBTI. The candidates who already knew their type were asked to review on the online service's website the descriptions of their particular type. As I interviewed each candidate, I worked from my computer if I was interviewing by telephone. If I was interviewing in person, then I used a printout of the descriptions to interview the candidate.

The only other task in preparing for the interviews with the candidates that had to be performed was the setting aside of an interview book. This book provided the space for me to write down responses during the interview process. In particular, the interview note book provided me the space to record where the candidate agreed or disagreed with a description.

Interview Summary

The interviews were scheduled with each candidate.²⁰ Three of the four candidates were interviewed in person. Because the fourth candidate lived a considerable distance from Birmingham, I interviewed him by phone.

The interview began with asking the candidate if she/he gave me permission to take notes. Once I had received permission, I proceeded with the interview. All other first interviews in this study began the same way. Also, before the first interview, each candidate had either faxed or personally handed me the consent form.

Before the interview, I asked each missionary candidate to read over their MBTI type descriptions. I asked them to note in whatever manner was appropriate to them the characteristics that they agreed with and the ones that did not seem to be a part of them. I explained that it would be highly unlikely that they would agree with everything that was written in the various descriptions. I explained that the experts do not completely agree with all of the individual characteristics in any one type. All of the candidates followed this instruction to some degree or another. The one candidate that was not as prepared as the rest was the female ENFP. It was not that she was rebelling; it was more of a lack of focus.

I found that the interviews I did in person with the candidates were easier and more enjoyable to me. Also, I think they were more enjoyable to the candidates. The process gave the candidates an opportunity to view themselves in a more playful way and certainly more objectively. This allowed them and me to speak to issues without getting personal.

²⁰The verbatim interview of each candidate can be read in Appendix C.

The one interviewee who was difficult was the one that I had to do all the interviewing by phone. Given that he is an ISTJ and I am an INFJ, there is the probability that there were two people who do not care about using the telephone. There was a feeling or air of antagonism in the interview process. Also, this candidate expressed in a subtle way that he did not really understand the value of this personality testing. This would fit with the ISTJ type. It has been said by some that the SJ does not believe very strongly in personality typing. This has been my personal experience in many cases, but not always.

Conclusions of Interview Process

Overall, I greatly enjoyed the interview process. It gave me a chance to interact with the team members and evaluate their potential strengths. The interview process was valuable with the MBTI as a check to the information that I already had on each candidate.

This process allowed for an objective manner or mode in which to evaluate the candidates. It was valuable to me in that it allowed the candidate to evaluate him/herself and tell me what they saw. In this way, I could be an observer and assess whether there was something in their comments that resonated with me.

I conclude that it is best whenever possible to do the interviews in person. I am a person who likes to see facial expressions and body language when I interview someone. Therefore, it is hard for me to interview someone over the phone. I do not know how this influenced the interview process between the ISTJ and me. I think he is probably as uncomfortable over the phone as I am. I do believe his experience was not as positive as

the rest of the team members. Perhaps, it had to do with his lack of experience with MWP. Perhaps, it had to do with his type. Then again, it was observed on the trip that he had some other personal issues in his life that he had not been as upfront about.

Therefore, I cannot conclude with any certainty about this particular candidate. I do know three of the four members of this team have become more deeply committed to this mission. In my experience in missions, that is a great percentage.

Lastly, I conclude that this is a piece of the process that will be done with every team that MWP takes to the field. The one challenge I do not have an answer for is the reality that some of the interviews will have to be done via the phone and not in person. This is a conundrum that I will have to give some creative thinking to solve.

CHAPTER THREE

THEOLOGICAL REFLECTION

When the ministry of Make Way Partners is first presented to people, it is usually met with one of two comments. One comment sounds something like, “God is surely pleased with you – for you are doing his *real* work and so will be rewarded a ‘hundred fold’ for all you have left behind.” The other equally proffered reflection echoes more along the lines of, “That sounds dangerous, maybe even irresponsible. Have you considered the consequences upon your family?” Elizabeth Elliot explains why these two seemingly opposite statements are, in reality, two of a kind, and stand together side by side, exacting the same toll upon the missionary: doubt and discouragement. She states:

When I lived in the Auca settlement, there were some who, from a long distance and with little idea of the actual situation, commended me for my “wonderful work,” probably because they thought of it as difficult, isolated, dangerous, or even sacrificial. There were some who, for the very same reason, condemned me, pitied me. Some admired, some criticized. I could not help asking myself if perhaps I had been mistaken. Was I really obeying God, or had I merely obeyed some misguided impulse, some lust for distinction, some masochistic urge to bury myself in the forsaken place?²¹

It is true that my wife and I have seen danger, suffered threats upon our lives and, at times, feared for our children. When it was just our immediate family, albeit frightening upon occasion, our job was simple, for we were clear as to our calling. Thus,

²¹Elizabeth Elliot, *The Liberty of Obedience* (Waco, Texas: Word Books, 1968), 58.

all that was required of us was obedience. We prayed and made decisions together as a family. However, as the organization has grown to include many other individuals and families, we are presented with the challenge of training and equipping these individuals and families to seek God's design for their lives. This process starts with tough questions like, "What does faithfulness look like for a family serving in a war zone?" and "Are there lines between responsibility and faithfulness?" or, "Are we always being responsible, as long as we are being faithful?" Finally, as the organization's Leadership Development Coach, the question that falls heavily upon me is, "How do I model and teach spiritual preparedness to missionaries deciding to risk all and serve in high-risk regions or war zones where the greatest danger in the battle that is waged is against their hearts and minds?"

Of course, there would be no need to struggle with any of the above questions were it not for the bedrock biblical mandate to care for 'the least of these,' and in particular, the widows and orphans. It is this original fiber woven in God's heart and throughout the Bible that sends believers to war zones and hostile lands, for this is where the most endangered widows and orphans mete out their meager existence.

Often such missionaries are confused with thrill seekers and adventure freaks. The difference lies in that these servants do not seek to take foolhardy risks. Rather, as sons and daughters of the same Father, joint-heirs find their place among the ranks of the oppressed full well counting the cost of being catapulted into harm's way with them. As Paul states in his letter to the Philippians,

Let each of you look not only to his own interest, but also to the interest of others. Have this mind among yourselves which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of

men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on the cross. (Phil 2:4-8)

This is the true heart and call of the foreign missionary serving in hazardous zones. In Acts 21:10-13, the Apostle Paul continued on his journey to Jerusalem knowing full well he would continue to suffer and possibly meet his death. We have seen this in more recent mission efforts such as Elisabeth Elliot's isolated service (with her three year old son) to the Auca Indians who had recently murdered her husband and colleagues.

My wife, Kimberly, and I co-founded Make Way Partners on three consistent biblical themes: Jas 1:27, Luke 4:18 and Isa 43:19.

“Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction...” (Jas 1:27a ESV) and then, “The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed (Luke. 4:18). “Behold, I am about to do a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert.” (Isa 43:19)²²

So then, a three - prong biblical platform was built.

1. What work is to be done: worship God by tending the orphans and the widows.

McKnight and Church state, “James’ concern is for the oppressed poor, the victims of an unjust world and of the faith community’s indifference, the letter repeatedly contrasts God’s estimate of the poor with the world’s devaluation of them.”²³

2. Who is to do the work: Believers. Jesus came to set the captives free. In this Age, the Church, his body, is left behind to be his hands and feet. McKnight and

²²These verses are the foundation of the origin of MWP.
www.makewaypartners.org.

²³Edgar McKnight and Christopher Church, *Smyth & Helwys Bible Commentary: Hebrews-James* (Macon, Ga.: Smyth & Helwys Publishing, 2004), 332.

Church write, “James’ second beatitude is for those ‘doers who act’ (1:25); the promise is that ‘they will be blessed in their doing.’”²⁴

3. How to do this work: It cannot be done in the might of the individual. Clearly it will be by God’s might and power. This requires being strengthened in him and a prepared, discerning heart to perceive that which he is about to do. McKnight and Church continue with, “Since the church has adopted the world’s perverse perspective, the letter urges believers to embrace God’s evaluation of the poor and to act with mercy towards the oppressed.”²⁵

Accordingly, the primary strategy of MWP was established:

Passionate to share the Hope of the Gospel with the least of these, Make Way

Partners has two criteria to select places of ministry:

Where women and children are at high risk of human trafficking, forced prostitution, and other forms of modern-day slavery.

Where little or no other help is available because it is considered either “too” dangerous, “too” expensive, or “too” remote for most people to go.²⁶

Nowhere in the Bible does God release the believer from these requirements simply because of the personal risk or cost to the believer. Jarrett Banks, in his project proposal, *The Assimilation of New Church Members*, September 8, 2004, asks relevant questions regarding my own proposal. He asks:

Does God call Christians to serve only in areas that they deem desirable or pleasurable? Was there anything desirable or pleasurable in the Garden of Gethsemane when Jesus cried “Abba, Father”? Did Jesus want to drink from the cup before him which was the cross? Or did he pray for God to remove his cup?²⁷

²⁴McKnight and Church, *Hebrews-James*, 344.

²⁵McKnight and Church, *Hebrews-James*, 333.

²⁶Home Page. www.makewaypartners.org

Banks continues his proposal by quoting Henri Nouwen:

The world says: ‘When you were young you were dependent and could not go where you wanted, but when you grow old you will be able to make your own decisions, go your own way, and control your own destiny.’ But Jesus has a different vision of maturity: It is the ability and willingness to be led where you would rather not go. Immediately after Peter has been commissioned to be a leader of his sheep, Jesus confronts him with the hard truth that the servant-leader is the leader who is being led to unknown, undesirable and painful places. The way of the Christian leader is not the way of upward mobility in which our world has invested so much, but the way of downward mobility ending on the cross.²⁸

As disciples of the King, missionaries serving in perilous situations seek to follow this biblical mandate. However, practically speaking as humans, it can be disorienting and even frightening to deal with the hungry, thirsty, naked, sick and those in prison. At this point, the missionary can feel something like Sam Gamgee, in the movie version of *The Lord of the Rings*, when he said to Frodo, “Mr. Frodo, What kind of story have we fallen into?” Elliot writes, “A missionary friend of mine once said, ‘Things were simple before I went to Africa. I knew what the African’s problem was, and I knew the answer. When I got there and began to know him as a person, things were no longer simple.’”²⁹ The missionary will be accosted with new rules and mores. What was once true is no longer the truth. It can lead to facing one’s own mortality and falling on God. However, often this shock leads to destruction on all fronts: spiritual, personal and ministerial.

²⁷Jarrett G. Banks, “The Assimilation of New Church Members: Congregation/New Member Covenant.” (D.Min. diss., Gardner- Webb University, 2004), 24.

²⁸Henri Nouwen, *In the Name of Jesus: Reflections on Christian Leadership*, (New York: The Crossroad Publishing Company, 2001), 21.

²⁹Elliot, *Liberty of Obedience*, 75.

It is at this point that missionaries may begin to question where God is in all of this. In particular, in war-torn regions or when confronted by genocide, the question can come from out of the cries of the indigenous people. When missionaries see the devastation of floods, disease, other natural disasters, or the evil that humans do to one another, then the wrestling may come. That is when missionaries, or for that matter, anyone, may cry out, “My God, my God, why have you forsaken me? Why are you so far from saving me (the suffering), from the words of my groaning?” (Ps. 22:1)

Old Testament

In ancient Hebrew culture, both the heart and the mind shared in thought conception, development, and residence. We see this clearly in the O.T. “For as he thinketh in his heart, so is he” (Prov 23:7a KJV). Kevin Elko, a modern behaviorist writes:

In our time there have been two great discoveries about how our minds function. First is the realization that individuals can change the way they think. It is this Choice to change the way you think, more than anything else, that changes life.³⁰

I agree with Elko’s concluding statement. However, I disagree with his viewpoint that this is a modern discovery. I believe the Old Testament record speaks to this very idea as in the passage in Proverbs above. Elko further writes,

Thoughts that receive our attention, good or bad, fuel our unconscious engine, driving our future and the events that happen to us in the real world. There is a huge mind-matter connection, which simply means that what you think, what you say to yourself, what you believe impacts your life in powerful ways.³¹

³⁰Kevin Elko, *Five Questions That Will Change Your Life*. drelko.com, n.d.

³¹Elko, *Five Questions*.

Thus, for the purpose of this project, the first definition of ‘heart’ is the birth and dwelling place of our thoughts. Secondly, the heart is the place of trust as stated in the OT and faith in the NT.

“Trust in the Lord with all your heart, and do not lean on your own understanding” (Prov 3:5). Missionaries who go to the desert of Sudan (or any hazardous place) will, if they have wisdom, receive the spirit of this verse as their mantra. Milton Horne says,

...we can see a progression of thought that begins with the surrender of one’s own reason...we see most clearly the clash between one’s own capacity for and one’s faith in Yahweh. In other collections in the book of Proverbs reliance upon one’s insights is encouraged. Still, one’s own wisdom is held in check by faith in Yahweh.³²

Horne’s comments bring the thought to a head. Yes, missionaries are to think and reason. They must be mindful of what they are doing at all times. However, biblical thinking will lead them to realize their thinking must be counterbalanced by their faith in God. In particular, this is true when serving in such a place as Sudan. The missionary will need to continue with the counsel of the next verse, “In all your ways acknowledge him,” (Prov. 3:6a). Horne says further, “In v.6 one is not to rely upon one’s own insight. Rather, true insight comes from the Lord...”³³ The faithful missionary will have insight that the person who is dependent solely on his own wisdom will not begin to have. Often, I say to our staff, “No human can see and comprehend all that is happening when on the ground in such places as Sudan or the sewers of Bucharest. There are too many things that can

³² Milton Horne, *Smyth & Helwys Bible Commentary: Proverbs-Ecclesiastes*, (Macon, Ga.: Smyth & Helwys Publishing, 2003), 55.

³³ Horne, *Proverbs-Ecclesiastes*, 56.

happen so quickly and powerfully that a person cannot comprehend it all with mental understanding. ‘Lean not on your own understanding.’”

I remember one particular moment while on a mission in Moldova. I found myself surrounded by police and a gun in my face. I felt my fear, and yet, in the next moment as I uttered to myself, “Lord, help me in my fear, and give me wisdom;” there was a calm and peace that came over me. I cannot explain the peace, since the situation of the gun in my face had not changed, but I knew my heart condition had changed.

For the heart of the missionary to be and remain protected, trust or faith in God is without question the most vital element of missionary service. The missionary will always be tested to keep faith alive in the heart.

My objective in this project was to coach, train and model immersion into this type of service. The previous scripture references reveal that what we dwell upon drives the choices we make. Ultimately, it defines our character and who we become, regardless of our personality type. Thus, I direct the missionary toward developing the highest possible level of heart mindfulness based on their personality typology. I sought for each missionary to be focused on God to the extent that they will recognize his presence in the midst of each day’s activities. The supporting idea for such a goal is found in the words of Isaiah, “You keep him in perfect peace whose mind is stayed on you, because he trusts in you” (Isa 26:3).

There is a great example in the life of David exemplifying how trust turned the day when all seemed impossible. In 1 Sam 30:1-6, David is one of the best examples in all of the biblical record. He is in danger of being killed by his own men. These men had fought alongside David. He had led them into numerous battles. They believed in him.

However, because of great loss, David's life was being threatened by these same warriors. As David is surrounded by these men, he does something unique. It is recorded, "And David was greatly distressed, for the people spoke of stoning him, because all the people were bitter in soul, each for his sons and daughters. But David strengthened himself in the Lord his God" (1 Sam 30:6).

To me, David's courage has always been an amazing characteristic of his life. However, to be able to stand in the midst of men that he knew, when those men sought to kill him, and be able to be still and encourage himself in God is an example of amazing trust for any one walking the path of discipleship, whether as a missionary or as a layman in a church. Furthermore, David's example gives help with the question of, "Where is God in the midst of evil?"

New Testament

In the NT Paul writes, "Finally, brothers whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is anything worthy of praise, think about these things" (Phil 4:8). These words from the Apostle seem to me to be echoing the same things that are counseled by the author of Proverbs and Isaiah. A missionary should meditate and think on these things, the foundational truths of God's care. As missionaries are dealing with the multi-faceted needs on the mission field, it is imperative that they take Paul's counsel to heart.

As stated in the OT section above, the heart is a place of trust or faith. As missionaries are trained to think correctly, they will come to trust in the One who is the

Good Shepherd. Jesus instructed his disciples that there was a difference between his way of viewing life and his opponents' view. As the Good Shepherd, he thought differently than the thief. Jesus said, “The thief comes only to steal and kill and destroy. I came that they may have life and have it more abundantly. I am the Good Shepherd” (John 10:10-11a).

The Good Shepherd’s viewpoint on life is one that missionaries can trust and have faith that He meant—and still means, when He said. He, the Good Shepherd, gave His life for His sheep. He said, “The Good Shepherd lays down his life for his sheep” (John 10:11b).

These words are comforting and supportive to the missionary. That is, I believe them to be foundational to the understanding when what may be happening on the ground, in the physical place where the missionary is serving, there is One, the Good Shepherd, who intends care, love and support. The “thief” does not intend good; he intends to steal, kill and destroy. It is a help to keep this truth in mind in all the confusion of killing, stealing and destruction.

In Matt 25, Jesus speaks of three parables. In the last parable, verses 31-46, Jesus is speaking of a time when the King will judge people. There is a listing of the things upon which a follower of Jesus will be judged. One commentator states,

Structurally what is striking about this passage is the fourfold repetition of the list of needs, always in this order: hungry, thirsty, stranger, naked, sick, and in prison. This presents a short list of tasks that the true disciple is to be about until the Son of Man returns.³⁴

³⁴Ben Witherington III, *Smyth & Helwys Bible Commentary: Matthew*, (Macon, Ga.: Smyth & Helwys Publishing), 2006, 466.

It seems to me that if I am to be a disciple of the Son of Man, then I must take seriously this mandate. As I visit among good Christians of the ‘Bible Belt,’ I do not hear this being taught. I see and hear most churches concerned about their church buildings and parking lots. I know there are those who preach the words of the Son of Man, but where? The Son of Man’s words are hard and convicting and yet, they are his. The comments of Banks are applicable, once again.

There are numerous passages in the Old and New Testaments about the heart. I have completed an exhaustive study of these in the Scriptures. There, I found that “it (the biblical record) concentrates on the heart (“*kardia*”) as the main organ of psychic and spiritual life, the place in man at which God bears witness to Himself.”³⁵ This is a crucial theological concept to the missionary. As long as the missionary can feel a heartbeat, then surely the heart of God is there too. Do we not encourage ourselves with the words, “Greater is He who is within me than he that is in the world” (I John 4:4)? In his commentary on Matthew, Witherington takes this thought to the breadth of the whole biblical record.

In both the Old and the New Testaments, the human heart is seen as the control center of human personality. It is the place where one finds thoughts, emotions, and will. This is why for instance we hear about “the thoughts of the heart” in the Bible.³⁶

It is particularly comforting to me that even Jesus was tested. His heart was challenged in the wilderness to give in and give up his mission.

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And after fasting forty days and forty nights, he was hungry. And the tempter came and said to him, “If you are the Son of God, command these stones to

³⁵Johannes Behm, *kardia*, *Theological Dictionary of the New Testament: Volume III*. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing, 1965, 611.

³⁶Witherington III, *Matthew*, 99.

become loaves of bread.” But he answered, “It is written, “‘Man shall not live by bread alone, but by every word that comes from the mouth of God.’” Then the devil took him to the holy city and set him on the pinnacle of the temple and said to him, “If you are the Son of God, throw yourself down, for it is written, ‘He will command his angels concerning you,’ and ‘On their hands they will bear you up, lest you strike your foot against a stone.’” Jesus said to him, “Again it is written, ‘You shall not put the Lord your God to the test.’” Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory. And he said to him, “All these I will give you, if you will fall down and worship me.” Then Jesus said to him, “Be gone, Satan! For it is written, ‘You shall worship the Lord your God and him only shall you serve.’” Then the devil left him, and behold, angels came and were ministering to him (Mt. 4:1-11).

“For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin” (Heb 4:15). So then, we have an example of Christ, who kept his faith through great testing. It is to him that the missionary must immediately turn in order to stay true to the mission. Witherington continues,

Notice that Matt 4:1 says it is the Spirit that led Jesus out into the wilderness to be tested. By definition, God tests (intending to strengthen the believer’s moral character) and the devil tempts (intending to destroy that character), and paradoxically enough the set of circumstances can be taken either as a test or a temptation depending on how one responds. Jesus is portrayed as responding as a believer, indeed a believing king, ought to respond—relying on the word of God... Thus, Jesus is portrayed here as not taking shortcuts to glory, but rather following the hard and long path of obedience living by God’s word and resisting temptation as we must by relying on that word.³⁷

The difference between testing and tempting is no small matter to discern and distinguish. It is a powerful practice on which the battle of the day could hinge for the missionary in his own wilderness experience. It is a pivotal piece in this project. The teaching and hopeful understanding of this passage was a necessary component of this project. It is my observation that missionaries will always be carried out into the

³⁷Witherington III, *Matthew*, 86.

wilderness for testing. Whether or not it becomes a temptation experience is dependent upon whose voice is heard by the missionary. Further, I am instructed from James,

...of course even Jesus' brother recognized that God tempts no one, for God desires the destruction of no one's moral fiber (see Jas 1:13-14). God may lead one to the place of temptation, but God does not tempt the person nor desire that one give in to such a temptation.³⁸

The missionary who remembers and acts upon this truth will do well in their own wilderness. Perhaps, then, the missionary will be able to guard the heart as the treasure God sees it to be. Like Jesus, the road of obedience, for the missionary in his trial, comes by relying on the truth of God's word.

Further, "the heart is the seat of the will, the source of resolves" and "comes to stand for the whole of the inner being of man in contrast to his external side."³⁹ It is the heart of the missionary that is under attack by the overwhelming forces of the situation and the Evil One. Jesus said, "The thief comes only to steal and kill and destroy" (John 10:10a). The antidote to the truth regarding the thief is that Christ is the Good Shepherd who came (is here) to give abundant life.

In order for missionaries to survive the ever-shifting battles that they will encounter, they must choose their stance wisely. The choice to strengthen their heart is based upon being rooted and grounded in Christ and standing firm in Christ. The apostle wrote, "...according to the riches of his glory he may grant you to be strengthened with power through his Spirit in the inner being," (Eph 3:16).

II Corinthians 4:7-18 is no mere metaphor, but rather a picture for how God desires to be approached – so that the believer- 'missionary' might be strengthened in

³⁸Wetherington III, *Matthew*, 89.

³⁹Behm, *Theological Dictionary of NT*, 612.

him. Thus, with this attitude, both aims of this project are met: 1) To be directed to the glory of God; 2) To care for the heart of the servant.

I then conclude with words (that I have used in the field as a morning prayer) from the Apostle-Missionary, Paul,

But we have this treasure in jars of clay, to show the surpassing power that belongs to God and not to us. We are afflicted in every way but not crushed; perplexed, but not driven to despair, persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For we who live are always being given over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh. So death is at work in us, but life in you. Since we have the same spirit of faith according to what has been written, "I believed and as so I spoke," we also believe, and so we also speak, knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving to the glory of God. So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison, as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal. (2 Cor 4:7-18)

Historical

There are, indeed, very real physical, emotional and spiritual dangers when attempting mission in volatile or isolated settings. There are dangers of making the wrong gesture as the first missionaries into the Auca Indians learned too late. Their arm placed around the shoulder of another man to the missionaries seemed a gesture of warmth. To the Aucas, it equated to cannibalism. Missionaries who hear a call of going to the 'least of these' may often find themselves in dire physical danger, but there is always the threat of spiritual and emotional danger. The very idea of leaving behind the comfort of knowing the 'rules of the road' in one's own culture, knowing the language or what gesture will flag down a taxi versus offend by local custom, causes great stress and alienation. The average pew sitter, or even a gifted academic, who has not lived the life

of such raw exposure, cannot begin to relate. It is not physical danger that is the greatest threat. The dire threat is the loss of heart. There is nothing quite like the sickness of heart that comes to a missionary who feels he is called, and yet loses his vision due to discouragement or lost hope. This phenomenon of discouragement can happen to the missionary anytime, and it can happen to anyone.

In 1793, William Carey, the father of modern Baptist missions, set sail for India. It is stated, “By the end of the year, the ship reached the Bay of Bengal. Lack of funds and illness brought him to the verge of despair...”⁴⁰

J. Hudson Taylor recorded in his diary such times of discouragement and the need he had for encouragement. One such time was in 1856. Taylor and another missionary visited other missionaries. He recorded in his diary this entry,

A cruel slave trade also is carried on under the name of the ‘coolie traffic’. The men are engaged nominally for a certain term of years, but few live to return. A bounty is paid them, and they are told that they are going to make their fortunes, or they are entrapped by worse means. Once on the ship the agent receives so much a head for the poor fellows, who soon find themselves in captivity of the most horrible kind. Some jump overboard in their efforts to escape, but they are generally retaken and flogged...⁴¹

Taylor continues to report that the missionaries were under constant threat of being abducted and lived under a veil of oppressive anger from the people. Taylor said personally, “it was a humiliating experience.”⁴²

Another dilemma for the missionary is returning ‘home.’ In the mid- 1990’s, there was a book written by Hillary Clinton with the title, *It Takes a Village: And Other*

⁴⁰ Clyde L. Manshreck, *A History of Christianity in the World: From Persecution to Uncertainty*, (Englewood Cliffs, N.J.: Prentice Hall Inc., 1974), 338

⁴¹ Dr. and Mrs Howard Taylor, *J. Hudson Taylor: A Biography*, (Chicago: Moody Press, 1965), 114-115.

⁴² Taylor, *J. Hudson Taylor*, 115.

*Lessons Children Teach Us.*⁴³ The premise of the book is that it takes everyone in a society to raise a child. The question I am concerned with in this situation is, “What does it take to care for the heart of the missionary when she returns to her ‘village?’” Often, the missionary returns home only to find that they no longer understand who the missionary is.

The missionary has been transformed and, often in the rawness of coming home, cannot tell the story of that transformation. The missionary returns with wounds and sufferings. The return to the village, city or town where the missionary called home is with hope of being healed. However, the connection is tenuous and hard. The village does not understand the wounds. They may ask, “Have you lost your faith and spirituality?” Few, if any, want to look at the missionary’s bleeding and broken heart. The village is busy with its own business. After all, the stock market has fallen. The economy is bad.

In effect, the missionary’s village is no longer effective; it is no longer a refuge. Brother Andrew said that coming back to his hometown of Witte, “...was so precisely as it had been when I left it that at first I had an uncomfortable feeling that no time had elapsed at all.”⁴⁴ Brother Andrew had experienced change and there was no place for this in his town. He further tells of an experience where his loss of heart connection with his hometown grieved him. He recounts his entrance as follows:

I tried to enter town unnoticed, but you can’t slip unobserved into a little Dutch town like Witte with a bright blue Volkswagon. The entire village immediately gathered around, wanting to know whose car it was, and – as I had guessed would

⁴³Hillary Clinton, *It Takes a Village: And Other Lessons Children Teach Us*, (New York: Simon and Schuster, 1996).

⁴⁴Brother Andrew, John and Elizabeth Sherrill, *God’s Smuggler*, (Grand Rapids, MI.: Chosen Books, 1967), 79.

happen – not liking it when I told them it was my own. What was the son of a blacksmith doing with an automobile?

“Religion is a good business, eh, Andy?” said one man rubbing the material of his own coat between his fingers. He winked broadly.

Everyone laughed, and although I told them again and again that it was a gift from the Whetstras, I could see that they still didn’t like it: the blacksmith’s son shouldn’t be driving a car. The families of Witte had often given me pennies from their grocery money for my work in the refugee camps. That money stopped now. My relationship was never quite the same again.⁴⁵

In researching this un-human position (for it is human nature to protect oneself), I returned to others before me that I know have struggled with the same predicament.

Elisabeth Elliot addresses painful events by saying, “It is our response to events, not the events themselves, that shapes us. God is more concerned with the heart.”⁴⁶ This reminded me of a truth I have seen in scripture often, “God is as concerned for the messenger as he is for those that he desires to receive the message.” Was God not as concerned for Jonah as he was Nineveh? And, What about Abraham? Moses? Elijah? Jesus? Paul?

As Clinton wrote, it takes a village to raise a child, so then, I ask, what happens to the missionary who comes back home, broken like a wounded child, when the village fails to support the missionary when broken? In such a time the missionary is confronted with the opportunity to relate to life’s circumstances like David. William C. Mays writes,

In crisis God confronts persons...In the Bible it is a common occurrence for someone to find his small world shaken, perhaps destroyed, yet perceiving that his experience is of greater significance than just a personal crisis. Lurking behind and within life’s circumstances is God. This reality may be apprehended at the time of the crisis as with Isaiah in the Temple or seen only in retrospect as with Joseph in Egypt...Crisis becomes the occasion for faith.⁴⁷

⁴⁵ Brother Andrew, *God’s Smuggler*, 106.

⁴⁶ Elliot, *The Liberty of Obedience*, 50.

⁴⁷ William C. Mays, *The Equipping of Disciples: Biblical models of a church’s training ministry*, (Nashville: Broadman Press, 1977), 90.

Lewis Sherrill, in his book, *The Struggle of the Soul* traces the religious development of a person through the ordinary crises of common life. He states as his guiding principle:

... the dynamic self as it encounters God at the various stages of human life responds perhaps by outgoing faith; or perhaps by shrinking back in a self-protecting compromise, or even in full rejection, or perhaps by passing on without knowing he has met God at all.⁴⁸

Personal

I have witnessed a range of destruction touching the lives of missionaries. One ministry I knew of was destroyed before it could even begin in earnest. In early 1980 I knew a missionary family that flew into Madrid. They felt called to minister to the hurting people of Spain. They were certain of the call of God on their lives. This call had been affirmed by their home church, families, friends and sending mission agency. They had spent months in classic mission training. They landed in Madrid and stepped off the airplane and entered the terminal. Overwhelmed by the strange smells, foreign language, 'rude' indigenous people and chaos of the airport, they never exited the terminal into the city. Instead, they purchased a ticket for the next available plane back to the United States. It is hard to do what Paul did, 'when in Rome do as the Romans,' when one does not even get into the city.

I personally faced the disorientation of culture and hardship while in language school in Madrid. There were stories of how the Romany people would steal from you and even kidnap your children. Incorporating these stories with what I witnessed on the streets became especially challenging when I learned that organized crime and the Mafia

⁴⁸ Lewis J. Sherrill, *The Struggle of the Soul*, (New York: The Macmillan Co., 1955), 7.

had control over many of those who were begging. The culture was far more complicated than anything I had experienced hitherto.

One night after I had enjoyed a particularly wonderful Spanish meal, I stopped to fill up my car. From the shadows, a small girl no more than four or five years of age approached with her hand held out open palm to me. I could barely look at her drugged eyes; my own daughter was close to her age. Should I still give money to a hungry child with her hand out to me knowing the money I gave her was going to her Mafia “Daddy?” Early on this had been a simple decision for me, for my training had been, “Don’t encourage begging; do encourage church attendance.” I felt solid in this decision because I knew she didn’t even get to enjoy a crust of bread from my money. However, it became far more complex when I learned that she would be beaten, raped and not allowed to come inside for shelter until she reached her “daily quota.” I continued to try to address this “foreign” culture the way my mission training had instructed and by that which was the generally accepted method of Western mission endeavors. My heart was troubled, but I had no other model save the simplistic linear textbook approach in which I had been steeped.

Then, at a far greater cost, is the story of Judy. I thought I knew Judy well. Our families served together as missionaries in Okinawa – a tiny island spanning a mere fifteen miles at its widest girth (one and a half at its narrowest) and sixty-seven miles in length. Our families ate meals together, our children went to school and played together, and as Judy’s pastor, we prayed together. I knew that Judy was a highly responsible person and carried much weight on her shoulders silently.

Judy was highly committed to carrying out all of the proper “dos and do nots” in which our classic missionary training had entrenched us. “Do: always attend church.” “Don’t: ever drink alcohol.” “Do: remember the indigenous person is always right.” “Do: master the language perfectly.” “Do: remember you are the servant.” “Don’t: ever lose sight of your goal: to build self governing, self propagating, self-sustaining churches.” Yet, there were signals that she was struggling spiritually. While she continued to carry out her responsibilities, Judy shared less and less of her personal thoughts, feelings and reflections within our group. Judy was physically present, but it seemed she had withdrawn her heart. I could see she was having deep spiritual struggles, yet it was difficult to get beyond the list of “dos and don’ts” to which Judy clung.

Finally, the Saturday night before Father’s Day (and her wedding anniversary) Judy left her husband watching television in the family room of their high-rise apartment. She walked down nine flights of stairs, crossed the street and walked up nine flights of stairs to enter the vacant apartment which faced the family room where her husband sat watching television. She opened and walked through the sliding doors leading to the balcony where she looked directly through the sliding doors of her own balcony which led to the family room where her husband sat watching television. She climbed upon the rail, balanced herself only long enough to take a calculated swan dive nine stories down to her death. Once full of energy and zeal for the mission field, when hit with the complex reality of foreign service versus her training and idealized notions, Judy lost hope. She ended her life when she did not know how to handle her disappointment, disillusionment, discouragement, and anger.

My primary responsibility within Make Way Partners is in the areas of training and leadership development. Herein, I have a two-fold purpose. The first is to direct and continually remind the staff, missionaries, and myself that our primary mission is to glorify God. The second is to care for the heart of the servant. With the second, I desire for the missionary to learn how to strengthen and care for his/her heart. So then, I am just as concerned for the messenger as I am for those who receive the message. After all, the second greatest command is to love others as we love ourselves. Then, I feel a great responsibility to prepare others for the mission in which they have been called. This means helping the missionary to care for his soul and heart.

In order to meet the goal of preparing missionaries for this kind of heart care, I went beyond the basic model of textbook teaching which often amounts to a list of dos and don'ts or instruction that works in a controlled environment. Elisabeth Elliot writes of this type of training, "He knows not only what he must do, but what his brother must do—or, if he does not go quite so far, he knows at least what his brother must not do."⁴⁹ Missionary service in hazardous zones usually involves ministry in a culture that one does not know intimately and can be constantly shifting. Out of a lack of spiritual preparedness, strengthened in the Lord, we rely on ourselves and what we 'know' by rote or default. Thus, the missionary's fear or insecurity in all the foreignness, where classroom antics fail him, falls prey to arrogance and a rigidity which breaks down both the mission and heart of the missionary.

⁴⁹ Elliot, *The Liberty of Obedience*, 79.

In my twenty-five years of mission service, connection, and leadership, much of it has been in war, hazard, oppressed or isolated regions. I have learned four primary truths about missions in this capacity.

1. Most mission endeavors usually seek to remake indigenous missions into what the missionary is accustomed to according to her own culture.

2. No matter how empathetic we are, most missionaries can never assume that he understands what it is to live in the shoes of the truly oppressed.

3. Without being properly prepared and equipped, the missionary may err so tragically in the field that she destroys much hope of effective ministry and creates unnecessary risks for her life, as well as those serving with or after her.

4. The postmodern-mission world pivots upon a paradigm shift with which few of us have, as yet, truly interacted. This shift demands a new model for training, equipping and preparing today's missionary who is willing to risk all to serve the least of these in some of the most volatile regions of our world.

This fourth 'lesson' will outlast me I am sure. This project was an attempt to begin to wrestle with this idea within the ministry context of MWP. There is so much to look at in the changing environs of the world in which MWP ministers. How then do we, knowing that we do not know, submit ourselves to life-sacrificing service for the sake of the Kingdom and, at the same time, protect our hearts and remain strengthened in the Lord for as long as we live?

As I complete this section on "Theological Reflection," I am haunted by what I see taking place in our world and how the church is responding, or not. How do I instruct our staff and missionaries, how do I mentor them in the vindication of the justice and

holiness of God in establishing a world in which evil exists? How do I teach the theodicy of God?

After being seriously ill at the end of this last year, my wife went back to Sudan in early February. She and I have been planning, praying and working the strategy for our next orphanages in Sudan. (MWP is committed to developing an orphan care network throughout Southern Sudan.) While she was there, steps were taken to establish a new orphanage in southeastern Sudan. One of the young men in that community traveled with my wife to see the MWP compound in Nyamlel. While there, one day, James, our indigenous Director in Nyamlel, and Kimberly took a group of men who are givers to this ministry up into the depths of Darfur. In the village that was their destination, there were twenty-five thousand refugees. There were two babies who died every day on average from not having clean water. There were others who die of starvation. The *Janjaweed* had attacked the village the week before and had killed several men and raped several women and took children as slaves. The young man with my wife, Philip is his name, looked at my wife and said, "This is where God wants me." Kimberly asked him if he was sure because MWP was offering him a job in the ministry of the new orphanage in the southeast. She told him this will be hard. His response was, "I know this will be hard, but this is where God wants me. They need to hear of the love of Jesus. There are many who will do the work and minister to the people in that village, but not very many will want to come to Darfur. I want to minister to these people." So then, "Thy Kingdom come, Thy will be done on Earth as it is in Heaven" (Matt 6:10).

CHAPTER FOUR

CRITICAL ANALYSIS

The MBTI has been used as an evaluative tool by any number of professions. In particular, it has been used in the white collar sector of society. The MBTI has become the accepted barometer for most professionals. According to some literature, there is more data on the MBTI than any other psychological instrument available. There have been a number of researchers who have used the MBTI in surveys and research of ministers. Also, there have been a fair number of researchers who have used the MBTI in evaluation and research of missionaries. It was a normal choice to use the MBTI for this project.

However, there is one notable difference that I found as I researched the work that has previously been done with missionaries and the MBTI. That difference is that no one else, to my knowledge, has ever researched or studied missionaries who were exclusively going into high risk areas. MWP ministry, as previously stated, goes where few others will go. MWP has not found any other missionary competition in the sewers of Bucharest or in the Sahara of Sudan. There are those who fly in and drop supplies and leave, but they do not have a continued long term presence on the ground.

This project and research has begun to have an effect upon MWP and me. There are concepts and important understandings that have come about because of this work. I will highlight some of those in my conclusion and comment on their possible impact on

future ministry. Whether or not the missionaries who participated in this mission and project benefited from the project, I do not know for sure. I do know two of the four have continued further personal work, and a third has considered deeper personal work and theological study. I am quite sure the ministry of MWP has benefited greatly.

Through this project, MWP has benefited by the identifying and understanding of its own “type.” This project has helped to identify why there are so many NFs within the ministry of MWP. This understanding has led to new ways of structuring the leadership team of MWP. In particular, this has helped my wife and me to clarify our leadership roles. She, as an ENFP, is an ideal face to this agency. Also, she has developed other skills that help her as a leader. I, on the other hand, as an INFJ, do a better job as an advisor and as Keirsey labels the INFJ, ‘counselor.’ It gives me an opportunity to bring strategy and systemic thinking in human dynamics to the table.

If it is true for the individual that God works with the personality and calls a person into ministry through that personality, then it must be just as true for an agency, para-church organization, or any other group of people unified around a common call and mission. MWP has received a clearer vision for the future.

Theologians speak and write often about the Providence of God. I like to call it prevenience, as some others do as well. This project helped the Leadership Team of MWP to get a glimpse of where God has gone before in leading them and from where God has brought them. As Samuel said, when he called a piece of land “Ebenezer,” “Till now the Lord has helped us” (1 Sam 7:12), this project has helped us to see the prevenience of God. With this understanding of how God has brought this ministry to this place, comes a clearer view of where He is calling in the future.

I am pleased that the project has benefited three of the four missionaries involved in the project. The missionaries who have continued on with the direction set out in this project have made personal growth discoveries. Additionally, they have made spiritual and theological discoveries. However, the benefits have spread to others in the agency by encouraging them to look at knowing themselves better in order to see areas where they might concentrate on growing personally and spiritually.

There were three goals set forth in this project. The first was to assess the MBTI as a tool to predict the stability of the missionary under stress within the ministry context of MWP. Data and research was examined and assessed from within and from without MWP to this end. However, the question persists: Does the MBTI predict how a missionary will handle stress within the ministry context of MWP? The answer is, No, it cannot predict how someone will handle stress, in particular, on a mission field during high levels of stress. Lenore Thomson says,

Although types theory has very real neurological correlations, it should be recognized that Jung's was not a strictly scientific enterprise. It was an attempt to invent a vocabulary for unseen dimensions of psychological reality—to capture an experience otherwise difficult to talk about.

Type theory, in this respect, is a *description of*—not a prescription for—human behavior. It's useful in the way that wisdom stories are useful. It points us to certain truths about the human condition, and can tell us something important about our particular way of knowing and interacting with the world.⁵⁰

The MBTI is not a prescription of behavior but rather a 'description' of human behavior. Mike Whelchel states,

While reading Jung's writings, Briggs discovered the theoretical basis for what she had long been observing in personality type development. With the assistance of her daughter, Isabel Briggs Myers, she developed the psychometric questionnaire known as the Myer-Briggs Type Indicator (MBTI). The MBTI is not a test by which a person is assigned to a particular category of personality. This instrument instead is an indicator of preferences...In other words, the MBTI

⁵⁰Thomson, *Personality Type*, 11.

is an accurate and objective instrument that can be used to make qualified assumptions about human behavior.⁵¹

My conclusion, based upon the above and others' definitions and descriptions of the MBTI is that it is not a predictor of any human behavior. I see the MBTI as having the potential of helping missionaries become more aware of their style, their strengths and weaknesses. Hence, it is a tool that I can and will use to help a person to look at their shadow issues. The auxillary and tertiary types can be used to access the other side of the personality. As Thomson said above, "Because we all seek out situations that allow us to use our best skills, knowing our type can help us to understand why we negotiate reality the way we do."⁵² This makes the MBTI an useful tool for my ministry.

My own observation of missionaries is that the MBTI can be used, as Whelchel states, as a tool to assume certain responses. However, cultural differences greatly influence a person. Then, to be thrown into an extreme climate like that of Sudan and the possibility of disease and war, there is not an exact way to predict how a missionary will respond. Further, it is my observation that a person's response to fear and anger is something that cannot be predicted. Fear and anger are bigger forces than most people in our churches recognize. On the mission field, it is exacerbated because of the several issues to which the missionary is not accustomed. Because of the blanket denial of these kinds of emotions and feelings in our culture, it catches missionaries off guard. I have seen this on almost every mission team. Of course, there is the hiding or denial, but these kinds of emotions have power. They eventually come out, and sometimes they come out

⁵¹Michael Eugene Whelchel, *The Relationship Of Psychological Type To The Missionary Calling And Cross Cultural Adjustment Of Southern Baptist Missionaries*. (Dr. of Missiology diss., Asbury Theological Seminary, 1996), 12, 28.

⁵²Thomson, *Personality Type*, 8.

strongly. In recent times, I have seen an INTJ, who is extremely rational in his normal life in the States, respond with panic and fear when faced with his own mortality.

The second goal was to develop or discover a better tool for those experiencing trauma while on the field. I was able to come upon a model that will allow MWP to better debrief the missionary who has experienced emotional and spiritual trauma.

The third goal of assessing the future paradigm of how mission teams will be utilized has already been discussed within the Leadership Team of MWP. The effect of this goal will be felt for some time to come. I will write a more definitive statement of what this means as I reflect on the Bearing on Future Ministry.

This project may be replicated in diverse settings. Mission organizations already utilize the MBTI as a precursor to going to the field. Often, it is used as an orientation tool and it is never brought back to the missionaries' attention. It could be used as an ongoing tool for missionaries to get to know themselves better. It could be utilized as a guide to work with and be aware of one's strengths and weaknesses. The self awareness that this tool presents could greatly benefit other agencies. MWP has a very specific ministry to people who are in some of the worst conditions. However, in every ministry setting, there is stress. I see this project relevant to any ministry setting. Additionally, the third goal of this project was to slow things down and examine, put under the microscope, the way we are doing missions. This is appropriate for any mission agency. Also, it is appropriate for any staff and leadership in a church to examine how they are going about the ministry with which they have been entrusted.

Because of the size of the ministry in which MWP is involved, I used only four people. As previously stated, the teams that are sent on mission assignment by MWP are

always small teams. So then, it was natural to study a small group. However, there is another reason I chose a small group. My own type is INFJ. It is only natural for me to be comfortable with a smaller, more intimate group. However, I did offset the small group with the study by Whelchel of three thousand Southern Baptist Missionaries. I found that study to be intriguing. It has been a help in formulating some ideas to be tried in the future.

Personal Significance

First, since much of my time and responsibility within the ministry context of MWP is behind the scenes and in the training of the staff, I found great reward and value in this project personally. Further, as an INFJ, I have always enjoyed the wonderings about the human soul and psyche. From early on in my life, the question has persisted, "...what is man that you are mindful of him?" (Ps. 8:4a). This project has given me a venue to look into this question and still ponder it and realize the vastness of how God has created each of us uniquely and wonderfully.

Secondly, I have instituted a twice monthly personal time with each staff member. This time includes discussion of the staff member's type as well as mission training and other practical issues. This has become a valuable time for me to get to know and help the staff on an intimate basis. Also, each of the staff has commented on the value that this time has for them. Two people on the staff have come to me stating that they would have never seen a couple of the issues they were facing if it had not been for the personal time I have had with them. I have seen some of them grow in their personal and spiritual lives. It has been thrilling for me to see.

Last of all, I do not understand exactly why it is so, but this last phase of the project has been difficult to bring to fruition. It is strange to me in that I have enjoyed the project. Yet, it has been a marathon instead of a sprint. Along with certain personal physical, ministry and family challenges, this project has called on me to be stubbornly faithful to God and my own process.

Theological Appropriateness

I have heard that Saint Irenaeus said, “The glory of God is man fully alive.” There must be some truth to Irenaeus’ statement; why else would God have invested His only Son into the chaos of mankind?

This project was theologically appropriate in that it encouraged missionaries to look at how God has gifted them as individuals. The project gave permission to individuals to look at themselves and wonder at the raw material that God had created in them. Also, it allowed them to question and get a vision for future growth. Hopefully, it encouraged them to become more rooted and grounded in their personal walk with God.

Further, this project is theologically appropriate in that the second goal is a pastoral goal. God cares for us, as we are told by Peter. Earlier, I quoted the first portion of verse 4 of Psalm 8. The second portion of that verse is, “...and the son of man that you care for him?” So then, it is appropriate to seek for better methods and means to care for one another. It is not only theologically appropriate in this project to seek for better methods and means to care for God’s missionaries, but it is theologically appropriate everyday to seek the best possible care for these who minister to the least of these. They

become burdened and broken with cares of this world. When this happens, I want to be there to offer to them, to the best of my ability, the care of the One who cares for us all.

Lastly, this project was theologically appropriate because the third goal of this project was to evaluate and discern the ways in which God is moving in this world. This is a continual goal and desire of mine. Missionary work has changed greatly during my career as a missionary. Since World War II, when four of the leading countries in sending missionaries were at war with one another, missionary ministry has been changing. In addition, the world today is mired by the hovering threat of terrorism. Then, given the ministry that MWP is involved with, modern day slavery and primarily sex trafficking, it is obviously theologically appropriate to search for new methods to discern the way/s to present the “good news.” A friend of mine said once, “Each culture has a lock, our job as missionaries is to find the particular key to unlock the lock in that culture.”

CHAPTER FIVE

CONCLUSION

Bearing on Future Ministry

The full time staff of MWP in the U.S. is made up of seven people. Six of those seven are of the NF temperament. The one staff member who is not an NF is an NT who is responsible for a number of things logistically and with the building projects with MWP.⁵³ There are two support staff members who are both SJ. I have been aware for some time that MWP has a predominance of the NF type. I have thought that MWP needs to be more balanced with the other types. However, due to my research and the work of Whelchel, with almost three thousand missionaries, I realize it is only natural for this ministry to have a draw from the NF personalities. In Southern Baptist missions, the predominant temperament is SJ. However, it is the NF and NT statistically who were more likely to stay in missions. In particular, there was a typological grouping of persons who were more likely to stay with the mission. Whelchel states, “In addition, to be able to show that at least in this group of Southern Baptist missionaries, one typological category (INFJ, INTJ, ENFP, ENTP) is more likely not to resign is positive and

⁵³ See Appendix C for breakdown of stateside staff types.

encouraging news.”⁵⁴ Based on this research and other observations, it seems the NF and NT seem to find a fit within the niche that is the ministry of MWP.⁵⁵

MWP was already using the MBTI with its application for all missionary teams. I was using it some with the staff. However, now I have incorporated it into more of the training and personal time with the staff. I use it for missionaries to enable them to discover more about themselves and how they are unique in the plan and creation of God.

This project has also led me to seek to be trained in another instrument, the FIRO B.⁵⁶ The FIRO B will be used as a complementary tool to the MBTI. After a very stressful term in Okinawa, I took the FIRO B. This was twenty plus years ago. I had forgotten about this tool. One day, I was talking with the Training Director with Avant Ministries, another mission agency, about tools he used in his training. He told me he relied a great deal on the FIRO B. Based upon his recommendation, I decided I would begin to look at the FIRO B as another tool. I have a lot still to learn about the specifics of this tool. However, I see it as a practical help in the possible prediction of what a team member may need or is looking for as a team member. For example, is he a joiner, or is he a loner. Also, built into the FIRO B is a stress indicator or a measurement of how a person's personality is dealing with stress at the moment. The FIRO B cannot predict how the missionary will handle stress, but it can give a present reading. So, as I become more adept with this tool, I will use it periodically. Particularly, I will use it for the staff and certain mission teams.

⁵⁴ Whelchel, *The Relationship of Psychological Type*, 236.

⁵⁵ The Personality Types of the Co-founders of MWP are ENFP and INFJ.

⁵⁶ Appendix D has an explanation of the basic qualities of the FIRO B.

This project has helped me to discover a tool to use for those situations and times during which missionaries experience trauma. The project has given me a tool, the Critical Incident Stress Debriefing,⁵⁷ to help support and diagnose missionaries to get them the support and professional help necessary. I am being trained in this method.

Last of all, the Leadership Team and I have been discussing the future of mission teams with MWP for the last eighteen months. While we are not prepared, as yet, to phase out our short-term teams, we are moving in that direction. I have given a great deal of thought to this. MWP is moving in the direction of implementing two primary types of mission teams. One such type is the Vision Team. This team will be made up of business people who want to be involved in missions, but they do not have the time. These disciples want to support a ministry and they have the means to do so. These Vision Teams will be short trips, of one to three days usually, into ministry areas where these people will be able to see the ministry in order for them to be involved. In other words, the short term trip will give these people the opportunity to envision what is going on in real time and how they can support the ministry. The second type of team, is what I will call the Guild Team. I am still working out the details of this new team. However, it will be based somewhat on the old guilds of hundreds of years ago. These teams will be able to respond when needed. These teams will be based around themes such as construction, medical resources, and education, as examples. They will be able to go in and specialize based on the need on the ground. The Medical Guild would need to be a quick reaction group. So, it will be made up of several different people in order to be able to send in four

⁵⁷ Appendix E has information on the Critical Incident Stress Debriefing format.

to ten people when an emergency strikes, such as in 2007 when a meningitis outbreak took place in the village around the MWP compound in Sudan.

Final Reflections

If I were to express a desire for the reader of this project, it would be that the reader would find hope and encouragement for his or her heart. I pray that the reader would come away from this study with a new found belief that God cares just as much for the messenger as he does for those who are receiving the message. A further desire is that the reader would understand God has given good gifts with the heart and personality he has given each one of us. Each of us has received good gifts from the Father. God wants us to cherish the heart and gifts he has given. The desired result is to be thankful and obedient in the use of those gifts.

This project has allowed me to slow down some of my busyness and thinking about the world. It has been invaluable to do this as my own personal life has changed greatly in this last decade. I never thought I would be living back in the United States, and for sure I did not think I would be pursuing a Doctorate degree at this stage of my life. However, I am thankful for it. It has been a surprising journey.

APPENDIX A

MWP Mission Trip Application

**All mission trip applicants please review the Sudan Mission Trip Information Packet
(available on-line)*

before filling out this application.

Name as seen on Passport: _____ DOB:
__ / __ / __

Name Referred to (if different): _____ Age:

Street Address:

City:

State: _____ Zip Code: _____ Country:

Home Phone Number: _____ Cell Phone Number:

Email Address:

Occupation: _____
Employer _____

Are you a student: ___ Yes ___ No Where:

Are you retired: ___ Yes ___ No

Passport Number: _____

Issuing Country:

_____ Date of Expiration: __/__/__

Social Security Number: _____-_____-_____

Sex: _____

Height: _____

Weight: _____

Eye Color:

Marital Status: _____

Children: ___ Yes ___ No

If yes, how many and ages:

Emergency Contact: _____

Relationship: _____

Home Phone Number: _____

Cell Phone Number: _____

Have you ever been convicted of a felony? _____ Explain:

MINISTRY

For what area of ministry are you applying?

_____ Short-Term Mission (please list desired country):

Please tell us how you learned of Make Way Partners and what drew you to apply with us:

Please share your testimony as to how and when you became a Christian.

Church affiliation:

Please tell us about your relationship with and service in the Body of Christ including current church membership, mission or evangelism training, or leadership service:

Describe any cross-cultural ministry experience:

SKILLS & GIFTS for Internship/Mission Work Applicants

Please let us know your interest/skill level by selecting 0, 1, 2, or 3 for the different tasks

0 = No Interest - No desire to do this task	1 = Some interest little/no experience, but willing to learn	2 = Moderate interest capable with some experience	3 = High interest experience with task & very interested
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listed below:

____ Art Therapy - Experience:

 Dance Therapy - Experience:

____ Photography

____ Videography (filming or editing)

____ Music- Instrument(s):

 ____ Sports/Coaching:

____ Cook

____ First Aid

____ Logistics/Organizing

____ Agricultural Skills – Type:

____ Business Leadership – Training:

____ Construction work - Experience:

____ Mechanical Skills –

Type: _____

____ Medical Missions – Professional Qualifications:

____ Language Skills – Language(s) and Level(s):

____ Evangelism – Experience:

____ Discipleship/mentor

____ Christian Counseling – Training:

____ Where needed

____ Other:

–

MEDICAL (for mission trip applicants only)

List any illness, diseases, health related issues, food or drug allergies that you have EVER experienced (Please fill this portion in now. If accepted & prior to departure, your physician will need to complete a statement of health.):

Do you use any form of tobacco? ___ Yes ___ No If so, type:

Health Insurance Company Name:

Policy #: _____ Phone #:

**PLEASE make a copy of your health insurance card and send in with this application.*

REFERENCES

Please have each person listed below fill out the MWP Recommendation Form (available on-line) and send in to Make Way Partners.

1. Pastor or Church Staff Member

Name: _____ Phone:

Church Name:

2. Missionary, Teacher or Church Leader

Name: _____ Phone: _____

3. Co-worker, Employer or Colleague

Name: _____ Phone: _____

Company Name: _____

ALL MISSION TRIP APPLICANTS CHECK LIST:

- Reviewed the Sudan Mission Trip Information Pack (available on-line)
- Completed all questions on application
- Copied and attached Health Insurance Card
- Attached picture
- References have been asked to send in MWP Recommendation Form (available on-line)

When you sign this application you are both testifying that the information is true and complete as well as giving us permission to verify the information provided. In signing, you also verify that you have reviewed the Sudan Mission Trip Information Pack and are familiar with its contents.

Applicants Signature _____ Date _____

You are now part of our data base. Likewise, we now know of your desire to serve. As soon as an opportunity is available that seems to be a good fit with your gifts and interests, we will contact you for an interview and begin the discernment process together. If you are applying for an existing mission trip or internship you will be notified to schedule an interview after our committee has received this form, a recent photo, your trip deposit and all references.

Being in our database means you will receive our newsletter and other local Make Way Partners news.

RETURN FORM, DEPOSIT (if applicable), & ALL OTHER INFORMATION VIA

<p>Make Way Partners</p> <p>Attn: Mission Trip Coordinator</p> <p>PO Box 26367</p> <p>Birmingham, AL 35226</p>	<p>Fax:</p> <p>205.822.8091</p>	<p>Email:</p> <p>audreyw@makewaypartners.org</p>
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MAIL, FAX, or EMAIL

AUTHORIZATION TO RELEASE MEDICAL INFORMATION

To be completed if accepted on a mission trip

I authorize my physician to release the medical information listed below to Make Way Partners for the express purpose of participating in a mission assignment.

Personal physician's name _____ Phone
(____)_____

Complete address

Health accident insurance company

Policy holder's name _____ Policy Number

Applicant's signature _____
date signed _____

MEDICAL STATEMENT

To be completed by applicant's physician

Patients name _____ Age _____

Please answer the following questions:

1. Are there any restrictions on activities? ___Yes ___No
Describe: _____

2. Is this patient undergoing medical care at this time? ___Yes ___No

If yes, would emergency hospitalization be necessary in the event the patient did not maintain his/her present level (which is assumed to be satisfactory) of response to the medical care? ___Yes ___No

Describe any medical conditions of which an attending medical doctor should be aware: _____

Does this patient have any physical, mental, neurological or psychological conditions? Yes No

Describe: _____

List any medications being taken or used of which an attending medical doctor should be aware:

Does the patient understand the side effects of all prescription drugs that he/she will need during their overseas travel? Yes No

3. Date of last medical examination:

4. Do you know what type of travel the patient is planning? Yes No

a) Do you believe this patient's health is adequate for camping for 2 weeks in Sudan, Africa?

Yes No If not, please list reasons:

6. Date required inoculations and/or anti-malarial medication (if required) were administered:

List inoculations

Date of last tetanus shot or booster

Doctor's signature _____, **M.D.**
date signed _____

MWP Recommendation Form**To be completed by All References***Applicant's Name:**

What is he/she applying for:

Your Name:

Your E-mail address:

Telephone number to reach you during the day: (_____) _____ -

Position:

In what capacity do you know this applicant?

How long have you known him/her?

What are the applicant's gifts and strengths?

What are the applicant's limitations or weaknesses?

How is the applicant in a group setting?

How does the applicant do one-on-one?

To your best knowledge, has this applicant ever been expelled or suspended from school or employment or charged with, arrested for, or convicted of any offense or violation of any statute or law?

What specific reason would you give for accepting or not accepting the applicant?

How does this applicant handle stressful situations? To the best of your knowledge do you feel he/she would be able to handle the extreme travel, temperatures and service in Sudan? Please explain why or why not.

Please answer this chart to the best of your knowledge about the applicant. Use space below to share additional comments.

Select check appropriate number:	-- Poor --		----- Average -----			----- Good -----			-- Superior --	
Teachable <input type="text" value="0"/>	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6	<input type="checkbox"/> 7	<input type="checkbox"/> 8	<input type="checkbox"/> 9	<input type="checkbox"/> 10
Promptness <input type="text" value="0"/>	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6	<input type="checkbox"/> 7	<input type="checkbox"/> 8	<input type="checkbox"/> 9	<input type="checkbox"/> 10
Follows Instructions <input type="text" value="0"/>	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6	<input type="checkbox"/> 7	<input type="checkbox"/> 8	<input type="checkbox"/> 9	<input type="checkbox"/> 10
Outgoing / Energetic <input type="text" value="0"/>	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6	<input type="checkbox"/> 7	<input type="checkbox"/> 8	<input type="checkbox"/> 9	<input type="checkbox"/> 10
Emotional Balance <input type="text" value="0"/>	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6	<input type="checkbox"/> 7	<input type="checkbox"/> 8	<input type="checkbox"/> 9	<input type="checkbox"/> 10
Capacity to Work with Infants <input type="text" value="0"/>	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6	<input type="checkbox"/> 7	<input type="checkbox"/> 8	<input type="checkbox"/> 9	<input type="checkbox"/> 10
Capacity to Work with Children <input type="text" value="0"/>	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6	<input type="checkbox"/> 7	<input type="checkbox"/> 8	<input type="checkbox"/> 9	<input type="checkbox"/> 10
Capacity to Work with Youth <input type="text" value="0"/>	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6	<input type="checkbox"/> 7	<input type="checkbox"/> 8	<input type="checkbox"/> 9	<input type="checkbox"/> 10
Capacity to Work in Group <input type="text" value="0"/>	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6	<input type="checkbox"/> 7	<input type="checkbox"/> 8	<input type="checkbox"/> 9	<input type="checkbox"/> 10
Capacity to Work with Peers <input type="text" value="0"/>	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6	<input type="checkbox"/> 7	<input type="checkbox"/> 8	<input type="checkbox"/> 9	<input type="checkbox"/> 10
Fulfills Obligations <input type="text" value="0"/>	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6	<input type="checkbox"/> 7	<input type="checkbox"/> 8	<input type="checkbox"/> 9	<input type="checkbox"/> 10
Sense Of Humor <input type="text" value="0"/>	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6	<input type="checkbox"/> 7	<input type="checkbox"/> 8	<input type="checkbox"/> 9	<input type="checkbox"/> 10
Temper Control <input type="text" value="0"/>	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6	<input type="checkbox"/> 7	<input type="checkbox"/> 8	<input type="checkbox"/> 9	<input type="checkbox"/> 10
Follow-through Ability <input type="text" value="0"/>	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6	<input type="checkbox"/> 7	<input type="checkbox"/> 8	<input type="checkbox"/> 9	<input type="checkbox"/> 10
Social Skills <input type="text" value="0"/>	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6	<input type="checkbox"/> 7	<input type="checkbox"/> 8	<input type="checkbox"/> 9	<input type="checkbox"/> 10
Trustworthy <input type="text" value="0"/>	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6	<input type="checkbox"/> 7	<input type="checkbox"/> 8	<input type="checkbox"/> 9	<input type="checkbox"/> 10
Gets Along With Others <input type="text" value="0"/>	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 6	<input type="checkbox"/> 7	<input type="checkbox"/> 8	<input type="checkbox"/> 9	<input type="checkbox"/> 10

APPENDIX B
CONSENT FORM

I, _____ agree to participate in Rev. Milton Smith’s project. I understand this to be a part of his work towards the Doctor of Ministry degree. I will hold neither Gardner-Webb nor Make Way Partners responsible for the material presented in this workshop entitled “Spiritual Care of Missionaries Within the Ministry Context of Make Way Partners.” I understand this project will span approximately a six week period and will require interviews as well as personal study. I understand this project will include interviews before the mission trip and debriefing afterwards. Further, I understand there is a component of the project that requires a personality test, the MBTI, to be taken if I have never taken it before. I understand this project will deal with personal information and give my permission for information to be recorded manually by the interviewer. The nature of this project is centered around the experience of the participant and anonymity cannot be guaranteed. Every attempt will be made to keep confidentiality and disguise the participant to the casual reader. I understand I have the right to refuse to answer any interview questions and may withdraw from this project at any time. I have the right to review any materials for publication.

Date: _____

Participant Signature: _____

Researcher Signature: _____

APPENDIX C

CANDIDATE INTERVIEWS

Candidate INFP

The First Interview

Candidate INFP⁵⁸ is a female who is on staff with MWP. As of this writing, she has worked with MWP for three and one-half years. She has known me for eight years. She had been to Sudan twice previously, working primarily with the children on the compound. This trip her assignment was working with and discipling the teachers on the MWP compound. We met in person at the MWP mission house and office.

This candidate grew up in the Northeast United States. She is a graduate of a university on the East Coast. She went to Europe as a missionary in the city of Brussels, Belgium. Her primary responsibility was to work with the expatriate youth of a local expatriate church. It was in her preparation to go to that assignment that I first met her. Over the time of our dual assignments in Europe, her relationship developed with my family and me.

This candidate was familiar with her MBTI typing so did not have many responses or thoughts regarding the descriptions from the online service. I responded to her by saying that it seemed to be a normal response for her, that she probably needed to

⁵⁸Appendix C contains a description of the INFP by Joe Butt and Marina Margaret Heiss.

sit with and reflect on some of the descriptions. I encouraged her to focus on areas of agreement or disagreement in the descriptions. I then was quiet for a few moments, since this candidate scored high on the Introvert section of the MBTI. This gave her opportunity to reflect.

After an adequate amount of time had passed, she was able to comment on two descriptions that seemed important to her. She took note that, on the Keirsey description, Princess Diana was designated as an INFP. The comment was (one of) both joking and at the same time serious. She identified with the idea that the INFP liked living in a fantasy world. She indicated that this was especially true for her as a child. That is why she felt identified with Diana as a princess. She further identified with the statement that the INFP was impatient with routine details.

Then, she stated she would like more time to read and think more carefully about the descriptions. I stated that I thought that would be a good idea for her before we met again. Then, I said, but before you go, is there anything you disagree with in the descriptions?

She related that there was. She did not agree with the first statement that the Keirsey description makes about healers presenting a calm and serene face to the world.

We discussed this exception for a few minutes. I asked her why she thought that? She said it was because she felt like she was anything but that because she often felt in such turmoil and even panicked. I related to her that, with regard to her, I agreed with the statement on the Keirsey description. It seemed to me that she most often presented herself as calm and even serene. However, by knowing her as I do, I know that the outer appearance covers over a cauldron of feelings and emotions.

She was not sure what to do with that comment. She was certain that everyone could see her turmoil. She said she had to think and reflect on our conversation and would like to conclude the interview to give herself more time with the descriptions and especially this new thought.

The Second Interview

The second interview took place a few days after the first interview. The candidate sat down and looked at me and was quiet. She began by saying that she agreed with the statement by Keirse which stated that it was important for her to have a cause and that her work with MWP provided for that in her life. The statement regarding having a cause is a thought that anchors her life when she is clear on her cause.

She stated that she did not agree that she is patient in complicated situations. She finds herself very flustered in complicated situations. She wondered if that meant she really might not be an INFP. Otherwise, she stated that most things in the description seem to fit her. Especially, she felt she related well with most people. Also, she believed she was aware of people's feelings. Perhaps, she was too aware of other's feelings. She liked the ideas that were expressed about the INFP. She expressed that she really did like the thought that Princess Diana had been categorized by Keirse as an INFP. She said Diana seemed to be a romantic and that she identified with that. I told her that it seems Diana really found herself when she found her cause. The candidate had not thought of that before.

I told her that she did not have to fit into every line of the description to be an INFP. I told her that no one totally fits every word or line of the description. Furthermore, Keirse was only one describer, but I had noticed she had not said anything about the

other description from Butt. She said she did not pay much attention to his as it seemed more technical to her. When I asked her to clarify, she was able to say that she had been so drawn to the thought of being identified with Princess Diana that she had not really been able to focus on the other description.

I asked if there was anything in the description that caused her to think she might have difficulty on the mission trip. She responded that, because she had been on the compound before, she felt everything would be okay if it went as planned. Then, I asked could this be the place where complications and her patience come into play. She stated she would have to think about that one, but maybe so.

I stated that I had noticed she had not brought back up the discussion from the first interview. I questioned what that was about. She stated she had thought about our previous discussion but she had not come to a satisfactory conclusion or idea. She was still thinking about it. This concluded our second interview.

Candidate ISTJ

The First Interview

Candidate ISTJ⁵⁹ is a sixty-two year old male. He lives in South Florida. The interviews with this candidate took place by phone. He is Jewish by birth. He grew up in Brooklyn, New York. According to his application with MWP, he became a Christian when he questioned Rabbis and Pastors about Jesus. Additionally, he studied the New Testament. Upon reading the Sermon on the Mount, he came to the knowledge that Jesus was/is his Messiah.

⁵⁹A description of the ISTJ type from Keirse.com is located in Appendix C.

This candidate stated that he had been successful in whatever he had tried to do in his career. However, he lamented that he had failed in his first marriage and had worked hard to make his second marriage a success. He has been remarried for twenty-four years. He started in his career as a teacher in New York City. He stated that teaching was very rewarding and especially so when kids responded to him who had lived troubled lives. However, he felt that teaching was a limited profession for him. Therefore, he decided to learn computer programming and changed his career to computers. He worked with a bank in NYC and became quite successful as a programmer. After his first marriage ended in a divorce, which he said was the greatest trauma of his life, he remarried and eventually started a career in Real Estate. He moved to California with his second wife and did well in his new career. He and his wife then moved to Florida and they both continued in the real estate profession.

He and his wife have been thinking about how they might be involved in mission work for a number of years. They would like to spend their last working years in the ministry as missionaries. In the early part of this decade, they spent a year as dorm parents in Europe at a boarding school for missionary kids. This candidate stated that he had not been sure if he could do this job. He was not sure how the kids would accept him, but he stated that he had thoroughly enjoyed the work and found it to be greatly rewarding. This experience confirmed to him that he should seek to spend his last working years overseas.

I asked him if he had looked over any of the descriptions from having taken the MBTI. He said he had, but he did not put much stock in those kinds of tests. He knew that some people did, but he did not see much use in them. He did admit that he felt that

he was responsible. I answered back saying that he had put that comment on his application. So then, maybe the test and descriptions had some validity and they agreed with him. With this comment from me, he then said that he also felt he was patient and liked the procedures that institutions established. With procedures, he always knew where he was supposed to be. He could not understand, he stated, how anyone could not agree with that.

With these comments, he was ready for the interview to end. I established with him when I would call back for the second interview. I told him that I understood that he did not like these kinds of tests, but that it was part of MWP organizational procedure to follow these guidelines in the interview process. Then, I asked if he would please look back over the descriptions so that we could discuss more on the second interview. He said he would and that he understood the value of procedures. With that agreement, the first interview was concluded.

The Second Interview

As agreed, the second interview began right on time. The candidate admitted that being on time was an important quality for him. He was glad to see that I honored the time commitment we had made at the end of the previous interview. With this acknowledgment out of the way, the interview began.

The candidate began by taking control of the process. This was not in a bossy manner, but rather, it was to let me know that he had kept his commitment of looking over the descriptions.

He began telling me things out of the descriptions that made sense to him and with what he agreed. He stated that first with the Keirse description, he agreed with and

saw himself as someone who was patient with his work and followed procedures, just as he said in the first interview. He believed he was a responsible person and liked being around people who sought to be responsible. He knew his duties and wanted to fulfill them. He liked guidelines and always operated within the guidelines and the rules. He wished that everyone felt that way and worked in that way.

In the second main paragraph, he stated that he thought most of that was pretty true about him. I asked him to elaborate. He said there was not much to elaborate. He knew that such things as the church and Sunday School were important to him. After all, he teaches Sunday School. Certainly, the family was important to him. He said that it was true that he preferred the old fashion ways to new trendy things. He considered himself to be simple and rather plain. He made the comment that he was normally calm even under stress.

Then, he stated that the second description he did not like as much as the first. I asked if he meant the one by Joe Butt? He said that was the one. I asked what he did not like about the description. He said it was too technical and had too much of that psychology stuff in it. He stated that he did not get anything out of the part that said "Functional Analysis." He said when the guy stated that a chair has four legs, he thought, "is that not obvious?"

He said in the comments where Butts said that his type was responsible, he once again said that seemed to agree with the Keirse description. He said that was good to him, as if maybe Butts was not off totally. Also, he stated that he agreed with the comment of "just the facts, Ma'am." He said he would rather deal with facts than theory. Then, he said he did not see much else there to comment about.

I realized I had a basic idea of where this man was coming from and that, from his viewpoint, the interview was over regarding the MBTI. So, the interview concluded at this point.

After the interview, the candidate called the Mission Team Leader the next day. He had questions regarding how far would the team have to walk from the landing strip to the compound. He wanted to know if there was an evacuation plan in place. He wanted to know the GPS coordinates so that, if anything happened, his military son would be able to get a rescue party to the team. He had various other planning questions that he was concerned about and thinking through.

In my evaluation, these were all in keeping with his desire to plan and be practical. However, it seemed there was also a sense of fear as the trip became more of a reality.

Candidate ENFP

The First Interview

The first ENFP⁶⁰ candidate is a female, sixty-four years old. She retired in 2007. She lives in the Birmingham area. Before retirement, she and her husband downsized their home and moved into a garden style home.

My wife and I have known this candidate for a number of years. She has been an encourager and supporter of this ministry along the way. She has been intrigued by the way this ministry has grown. She has been saying for a number of years that she wants to be more involved with the ministry. In the spring of 2007 she retired. Subsequently, in the fall of 2007, she joined our board. At the very beginning of her board service, she

⁶⁰Appendix C contains a copy of the ENFP description from Keirse.com.

took a trip to Bucharest, Romania where we have ministry responsibilities. The board elected her the chairperson of the Eastern European committee and therefore, the primary contact person with the MWP liaison in Bucharest. After the trip to Bucharest, she decided she wanted to be involved and see the compound in Sudan. She wanted to visit and see the children and our indigenous leader, James. After considerable praying, questions, and discussions, she decided to submit herself to be a team member on this trip. My wife and I welcomed this decision, because it is in the best interest of this work and ministry that board members see and envision the work by an on the ground visit.

This candidate has for a number of years been in counseling for personal growth. Due to the sensitivity of her story and life I will not disclose any of her personal story. I only write of this to reveal that she is well aware of emotional, psychological and spiritual evaluative tools. We met at the mission house of MWP.

Previously, she had taken the test; her results typed her as an ENFP. Before coming to meet with me, I asked her to look up the website with the descriptions about the ENFP.

After her late arrival and coming in with a “pew-I am tired” comment, the candidate and I sat down. I gave a few minutes for her to unwind and debrief her getting to our meeting. This allowed for the “dust to settle.” After all of this I asked if she had looked over the descriptions. She said she had been so busy that she had only glanced at them, but she had not given any thought to them. She has a close friend who is very ill and she has been tending to her a good deal. She also reiterated that she had been very busy with family and raising money for the trip. Also, responsibilities with her church had precluded her ability to have the time. She said she had intended on doing all of this.

She was sorry that she had not done so. I asked if she had copied the descriptions as I had suggested to her and all the candidates. She said she had, but she thought she had left them at her house. I said I had copies. So, maybe she could give a quick look through some of the descriptions and she could talk to me about them.

I decided to give her just the Keirse description to start our conversation. After a few moments to read the description, she began to talk to me about the description. She remembered how one descriptive comment reminded her of a story about a house where she had lived. I became engrossed in listening to her story and did not make note of the description that led her off the topic. It took me two or three attempts to get her back to the description.

She stated that she did not see her life as having a lot of meaningful events or fascinating people other than me and Kimberly. I then reminded her of a trip she took to Eastern Europe and some of the people she had met on that trip. That reminded her of some more stories about people she met on that trip and then other trips that connected with the East Europe trip.

By the time she had finished telling me her stories, our interview time was exhausted, and she and I had other commitments to carry through. I ended by suggesting that, before our next meeting, I would like for her to write down the ideas out of the descriptions she agreed with and the ones she did not see in herself. She said she was sorry that she had gotten to talking and telling stories and gotten us off track. I said it was okay, we'll both do better on the second interview.

The Second Interview

The second interview took place less than a week after the first one. As agreed, this candidate brought a list of the things she agreed with about the descriptions of her type and things with which she did not particularly agree. This helped us to have a baseline to carry on the interview. However, story still ruled the day. The list did help me since she allowed me to see it and copy it at the end of the interview.

The interview proceeded in this way. After arriving a few minutes late and apologizing, she again let out a sigh saying that she has to learn to slow down. She said she has too much going on and she is just running. I said I have heard you say that for years and I would not believe it until I saw it, and I laughed. This allowed us to ease into the interview. She said she could see she was not going to get sympathy from me, as she whipped out her descriptions that were underlined. She then opened a journal where she had written down the major ideas from the description wherein she agreed or disagreed.

She said she certainly liked to talk and be around her friends. She said she felt strongly about a lot of issues, but that she did not see herself speaking out about those issues. She said public speaking scares her too much for her to see herself in that role. However, she said her feelings about certain social issues, and particularly human trafficking, are very strong.

She then started off on a story. I let her go down that trail for a few minutes and asked her if we could get back to her list as I was intrigued by what she had discovered. I wanted to hear more.

Basically, the interview continued in this pattern until I knew we were running out of time. At that point, I asked if I could see her list and make a copy of it. She said I could. We ended the interview with my leaving the room and getting a copy of her notes.

When I came back up to the interview room, I said to her that sometimes I see her as an introvert rather than an extrovert. I asked what she thought about that. She said that on the test her I and E tested out rather close. I told her that I had read that the INFP type often slid over into the extroverted position and shared things with the ENFP. Also, it was not unusual for the ENFP to share traits with the INFP. She said that made sense to her because sometimes she really enjoys being alone and especially going for a walk or being out in the woods. She said that had become all the more true for her in the last several years.

In her notes I saw that she had marked that she did not agree that she was spontaneous. When I questioned her later about that, she said she would perhaps be more spontaneous, but some of her issues from her home of origin had kept her from developing that trait. She said that was a trait she longed for.

Another trait she said that was a stretch for her was the statement about the ENFP having “outstanding intuitive powers.” She felt this was another area where she did not trust herself. Perhaps she had some of these powers, but she could not really see it. Later, I pointed out a time when I saw her with those powers. I agreed that probably she does not trust her instincts as much as she might.

Candidate ENFP

The First Interview

The second ENFP⁶¹ missionary candidate was a fifty-eight year old male. This candidate is a successful corporate executive. His main responsibility with the international company that employs him is to be a liaison to political groups and politicians. Basically, he serves as the face of the company to the legislative element of the states of the southeast. This is a job he feels that he is right at home with concerning the gifts and skills he has. The only complaint he has is that sometimes dealing with all of the political mess is a bit much.

He and his wife live in the southeastern quadrant of Alabama. His wife is the President of a community college. So, he hears her frustrations with the political aspect of her job. He travels a good bit. He is involved on a grand scale with the development of the community and state. He serves on numerous committees in the state of Alabama for education and the productive development of the state.

After many years of spiritual struggle and seeking, he became a follower of “Jesus of Nazareth” in the early 1990’s. He states that since then he lives in a perpetual state of Passover. He is a Sunday School teacher in his church and wants to see revival in his days. He periodically worships in African-American worship services. He is concerned about the social well being of others as well as their spiritual well being. He states that both are part of the Gospel and go hand in hand.

He has been involved in the ministry of MWP for two years. He went to Sudan with another person in 2006 and came back from that trip wanting to be involved with

⁶¹Appendix C contains a description of the ENFP according to Marina Heiss and Joe Butt.

someone who was doing something for the children and people of Sudan. During that time he read an article about the work of MWP that ran in the *Birmingham News*. He immediately went to the MWP website and began studying the work and ministry of MWP. The next week he placed a call to the office of MWP. After some months had passed and after a few personal meetings, he decided that he wanted to be involved with this ministry. Later in 2007 he became a board member of MWP.

The interview took place in a restaurant. He said he would be traveling through Birmingham on a particular date so, why couldn't we meet for dinner and make it a social occasion. This man likes good food and he enjoys the social atmosphere of a meal. He had taken the MBTI before and was well aware and comfortable that he was an ENFP. However, he wanted to take the test again and did so. He wanted to see how we did the test and what he would read in the descriptions. So, as we sat at dinner, we discussed the ENFP.

He said he liked the comments from Marina Heiss. He agreed that he was/is an idea person and a people person. As he asked me to pass the steak sauce, he said actually there is not anything that he really disagreed with on the description. He said his 'P' side was the biggest difficulty he had with his type. He has had to work hard at bringing closure to things. Follow through was a problem, as Heiss says. He stated he has a tendency to procrastinate too much.

Also, he said he hates bureaucracy. It was funny to him that his work has taken him into that area in his life. He said he hates deadlines but feels he works best when confronted with a deadline. He said that a major area that he is trying to work on in order to be a better servant for the Kingdom is with his busyness. His busyness throws him off

of the course he would like to be living. Also, he stated he likes to keep things positive and light and prefers not to have to deal with confrontation. He wants people to like him. After all, he stated for me, it is about friends and the relationships he develops along the way.

We completed our dinner discussing missions, Sudan, the MBTI and telling stories. He is a great story teller and always has at least ten good jokes. At the end of our time together, as always with him, I had eaten well, enjoyed good fellowship and laughed hard.

As we were exiting the restaurant, he stated he probably would not be able to get back up to Birmingham because of his schedule. I said to him that was alright and we could do the second interview by phone if that worked for him. He said it did. With one last story from this ENFP we entered our personal vehicles and left the restaurant.

The Second Interview

The second interview did not take place, as this candidate's schedule was busy in the days before leaving for Sudan. Neither he nor I felt the second interview would disclose anything new as we had actually met long enough on the first interview to provide any information I would need. Besides, the first interview was so much fun and enjoyable, how could we top the first interview, he stated.

However, I do have some additional observations. I know this candidate well. On the Keirsey description, in the last paragraph, it states that,

Champions are good with people and usually have a wide range of personal relationships. They are warm and full of energy with their friends.. They are likable and at ease with colleagues, and handle their employees or students with great skill. They are good in public and on the telephone, and are so spontaneous and dramatic that others love to be in their company. Champions are positive,

exuberant people, and often their confidence in the goodness of life and of human nature makes good things happen.⁶²

This candidate is a personification of the above statement.

MBTI TYPES AND DESCRIPTIONS

The following pages contain the Myers Briggs Types of the missionaries who were involved in this project. Additionally, the type of every member of the full time stateside staff is given. The ENFP and INFP types are listed with the mission team. However, the staff is made of more of the ENFP type than any other type. I am thankful for the work of others regarding the MBTI. In particular, I am grateful for the work of Lenore Thomson and Mike Whelchel. Their work has influenced the research of this project. Hence, in the following paragraphs, I will give a few important nuggets from these two authors regarding their work with the MBTI.

First, Thomson writes,

Once Jung recognized that personality difference is largely a matter of functional preference, he looked forward to a time when the typological elements he defined would be corroborated by hard science. He didn't live long enough to see this happen, but he was right.

Extraversion and Introversion are now regarded as biological markers, more consistent than any other factors in predicting people's behaviors. Moreover, the advance of brain-imaging techniques has allowed us to see how Sensation, Intuition, Thinking, and Feeling operate neurologically. Using one function instead of another has distinct and measurable consequences...

One of the reasons for learning about type is to recognize that we are constantly motivated, simply by the way we've established our neural networks, to shape reality along particular functional lines. Another is to recognize the possibilities for growth and change that exist within—and apart from—the framework we have created for ourselves. Even small changes in our usual way of doing things can make big differences in the way our brain is operating. We

⁶² Keirsey.com. *The Idealists: Champions*.

develop the ability to think in new ways, and this stimulates creative change in all areas of our lives.⁶³

Whelchel's work is important to this research as he surveyed and worked with almost three thousand Southern Baptist Convention Missionaries. Regarding the MBTI he states,

“Pattern of psychological type” refers to (1) the distribution of the sixteen personality types determined by the MBTI theory and (2) the implications of that distribution. The terms “psychological type” and “personality type” are used interchangeably. The distinction between the two terms is a matter of perspective. “Psychological type” is broader in scope and refers to the study of the psychological make-up of individuals from a variety of perspectives. “Personality type” refers to one of these perspectives, namely, that body of psychological research which is based on the theories of Carl G. Jung and the research of Katharine Cook Briggs Isabel Briggs Myers.⁶⁴

⁶³Thomson, *Personality Type*, 9,10.

⁶⁴Whelchel, *The Relationship of Psychological Type*, 6, 7.

introverted iNtuitive Feeling Perceiving

by Joe Butt

Profile: INFP

Revision: 3.0

Date of Revision: 26 Feb 2005

"I remember the first albatross I ever saw. ... At intervals, it arched forth its vast archangel wings, as if to embrace some holy ark. Wondrous flutterings and throbbings shook it. Though bodily unharmed, it uttered cries, as some king's ghost in super natural distress. Through its inexpressible, strange eyes, methought I peeped to secrets not below the heavens. As Abraham before the angels, I bowed myself..." --(Herman Melville, *Moby Dick*)

INFPs never seem to lose their sense of wonder. One might say they see life through rose-colored glasses. It's as though they live at the edge of a looking-glass world where mundane objects come to life, where flora and fauna take on near-human qualities.

INFP children often exhibit this in a 'Calvin and Hobbes' fashion, switching from reality to fantasy and back again. With few exceptions, it is the NF child who readily develops imaginary playmates (as with Anne of Green Gables's "bookcase girlfriend"--her own reflection) and whose stuffed animals come to life like the Velveteen Rabbit and the Skin Horse:

"...Generally, by the time you are Real, most of your hair has been loved off, and your eyes drop out and you get loose in the joints and very shabby. But these things don't matter at all, because once you are Real you can't be ugly, except to people who don't understand..." (the Skin Horse)

INFPs have the ability to see good in almost anyone or anything. Even for the most unlovable the INFP is wont to have pity.

Rest you, my enemy,
 Slain without fault,
 Life smacks but tastelessly
 Lacking your salt!
 Stuck in a bog whence naught
 May catapult me,
 Come from the grave, long-sought,
 Come and insult me!
 --(Steven Vincent Benet, *Elegy for an Enemy*)

Their extreme depth of feeling is often hidden, even from themselves, until circumstances evoke an impassioned response:

"I say, Queequeg! Why don't you speak? It's I--Ishmael." But all remained still as before. ... Something must have happened. Apoplexy!
 ... And running up after me, she caught me as I was again trying to force open the door. ... "Have to burst it open," said I, and was running down the entry a little, for a good start, when the landlady caught me, again vowing I should not break down her premises; but I tore from her, and with a sudden bodily rush dashed myself full against the mark.--
 (Melville, *Moby Dick*)

Of course, not all of life is rosy, and INFPs are not exempt from the same disappointments and frustrations common to humanity. As INTPs tend to have a sense of failed competence, INFPs struggle with the issue of their own ethical perfection, e.g., performance of duty for the greater cause. An INFP friend describes the inner conflict as not good versus bad, but on a grand scale, *Good vs. Evil*. Luke Skywalker in *Star Wars* depicts this conflict in his struggle between the two sides of "The Force." Although the dark side must be reckoned with, the INFP believes that good ultimately triumphs.

Some INFPs have a gift for taking technical information and putting it into layman's terms. Brendan Kehoe's *Zen and the Art of the Internet* is one example of this "de-jargoning" talent in action.

Functional Analysis:

Introverted Feeling

INFPs live primarily in a rich inner world of introverted Feeling. Being inward-turning, the natural attraction is away from world and toward essence and ideal. This introversion of dominant Feeling, receiving its data from extraverted intuition, must be the source of the quixotic nature of these usually gentle beings. Feeling is caught in the approach-avoidance bind between concern both for people and for All Creatures Great and Small, and a psycho-magnetic repulsion from the same. The "object," be it *homo sapiens* or a mere representation of an organism, is valued only to the degree that the object contains some measure of the inner Essence or greater Good. Doing a good deed, for example, may provide intrinsic satisfaction which is only secondary to the greater good of striking a blow against Man's Inhumanity to Mankind.

Extraverted iNtuition

Extraverted intuition faces outward, greeting the world on behalf of Feeling. What the observer usually sees is creativity with implied good will. Intuition spawns this type's philosophical bent and strengthens pattern perception. It combines as auxiliary with introverted Feeling and gives rise to unusual skill in both character development and fluency with language--a sound basis for the development of literary facility. If INTPs aspire to word mechanics, INFPs would be verbal artists.

Introverted Sensing

Sensing is introverted and often invisible. This stealth function in the third position gives INFPs a natural inclination toward absent-mindedness and other-worldliness, however, Feeling's strong people awareness provides a balancing, mitigating effect. This introverted Sensing is somewhat categorical, a subdued version of SJ sensing. In the third position, however, it is easily overridden by the stronger functions.

Extraverted Thinking

The INFP may turn to inferior extraverted Thinking for help in focusing on externals and for closure. INFPs can even masquerade in their ESTJ business suit, but not without expending considerable energy. The inferior, problematic nature of Extraverted Thinking is its lack of context and proportion. Single impersonal facts may loom large or attain higher priority than more salient principles which are all but overlooked.

Famous INFPs:

Homer
 Virgil
 Mary, mother of Jesus
 St. John, the beloved disciple
 St. Luke; physician, disciple, author
 William Shakespeare, bard of Avon
 Henry Wadsworth Longfellow (*Evangeline*)
 A. A. Milne (*Winnie the Pooh*)
 Laura Ingalls Wilder (*Little House on the Prairie*)
 Helen Keller, deaf and blind author
 Carl Rogers, reflective psychologist, counselor
 Fred Rogers (*Mister Rogers' Neighborhood*)
 Dick Clark (*American Bandstand*)
 Donna Reed, actor (*It's a Wonderful Life*)
 Jacqueline Kennedy Onassis
 Neil Diamond, vocalist
 Tom Brokaw, news anchor
 James Herriot (*All Creatures Great and Small*)
 Annie Dillard (*Pilgrim at Tinker Creek*)
 James Taylor, vocalist
 Julia Roberts, actor (*Conspiracy Theory, Pretty Woman*)
 Scott Bakula (*Quantum Leap*)
 Terri Gross (PBS's "Fresh Air")
 Amy Tan (author of *The Joy-Luck Club, The Kitchen God's Wife*)
 John F. Kennedy, Jr.
 Lisa Kudrow ("Phoebe" of *Friends*)
 Fred Savage ("The Wonder Years")

Fictional INFPs:

Anne (*Anne of Green Gables*)
 Calvin (*Calvin and Hobbes*)
 Deanna Troi (*Star Trek - The Next Generation*)
 Wesley Crusher (*Star Trek - The Next Generation*)
 Doctor Julian Bashir (*Star Trek: Deep Space 9*)
 Bastian (*The Neverending Story*)
 E.T.: the ExtraTerrestrial
 Doug Funny, *Doug* cartoons
 Tommy, *Rug Rats* cartoons
 Rocko, *Rocko's Modern Life* cartoons

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Idealist Portrait of the Healer (INFP)

Healers present a calm and serene face to the world, and can seem shy, even distant around others. But inside they're anything but serene, having a capacity for personal caring rarely found in the other types. Healers care deeply about the inner life of a few special persons, or about a favorite cause in the world at large. And their great passion is to heal the conflicts that trouble individuals, or that divide groups, and thus to bring wholeness, or health, to themselves, their loved ones, and their community.

Healers have a profound sense of idealism that comes from a strong personal sense of right and wrong. They conceive of the world as an ethical, honorable place, full of wondrous possibilities and potential goods. In fact, to understand Healers, we must understand that their deep commitment to the positive and the good is almost boundless and selfless, inspiring them to make extraordinary sacrifices for someone or something they believe in. Set off from the rest of humanity by their privacy and scarcity (around one percent of the population), Healers can feel even more isolated in the purity of their idealism.

Also, Healers might well feel a sense of separation because of their often misunderstood childhood. Healers live a fantasy-filled childhood-they are the prince or princess of fairy tales-an attitude which, sadly, is frowned upon, or even punished, by many parents. With parents who want them to get their head out of the clouds, Healers begin to believe they are bad to be so fanciful, so dreamy, and can come to see themselves as ugly ducklings. In truth, they are quite OK just as they are, only different from most others-swans reared in a family of ducks.

At work, Healers are adaptable, welcome new ideas and new information, are patient with complicated situations, but impatient with routine details. Healers are keenly aware of people and their feelings, and relate well with most others. Because of their deep-seated reserve, however, they can work quite happily alone. When making decisions, Healers follow their heart not their head, which means they can make errors of fact, but seldom of feeling. They have a natural interest in scholarly activities and demonstrate,

like the other Idealists, a remarkable facility with language. They have a gift for interpreting stories, as well as for creating them, and thus often write in lyric, poetic fashion. Frequently they hear a call to go forth into the world and help others, a call they seem ready to answer, even if they must sacrifice their own comfort.

Princess Diana, Richard Gere, Audrey Hepburn, Albert Schweiter, George Orwell, Karen Armstrong, Aldous Huxley, Mia Farrow", and Isabel Meyers are examples of a Healer Idealists.

Full descriptions of the Healer and Idealists are in **People Patterns** or **Please Understand Me II**

guardian™ Portrait of the Inspector (ISTJ)

The one word that best describes **Inspectors** is **superdependable**. Whether at home or at work, Inspectors are extraordinarily persevering and dutiful, particularly when it comes to keeping an eye on the people and products they are responsible for. In their quiet way, Inspectors see to it that rules are followed, laws are respected, and standards are upheld.

Inspectors (as much as ten percent of the general population) are the true guardians of institutions. They are patient with their work and with the procedures within an institution, although not always with the unauthorized behavior of some people in that institution. Responsible to the core, Inspectors like it when people know their duties, follow the guidelines, and operate within the rules. For their part, Inspectors will see to it that goods are examined and schedules are kept, that resources will be up to standards and delivered when and where they are supposed to be. And they would prefer that everyone be this dependable. Inspectors can be hard-nosed about the need for following the rules in the workplace, and do not hesitate to report irregularities to the proper authorities. Because of this they are often misjudged as being hard-hearted, or as having ice in their veins, for people fail to see their good intentions and their vulnerability to criticism. Also, because Inspectors usually make their inspections without much flourish or fanfare, the dedication they bring to their work can go unnoticed and unappreciated.

While not as talkative as Supervisor Guardians [ESTJs], Inspectors are still highly sociable, and are likely to be involved in community service organizations, such as Sunday School, Little League, or Boy and Girl Scouting, that transmit traditional values to the young. Like all Guardians, Inspectors hold dear their family social ceremonies-weddings, birthdays, and anniversaries - although they tend to be shy if the occasion becomes too large or too public. Generally speaking, Inspectors are not comfortable with anything that gets too fancy. Their words tend to be plain and down-to-earth, not showy or high-flown; their clothes are often simple and conservative rather than of the latest fashion; and their home and work environments are usually neat, orderly, and traditional, rather than trendy or ostentatious. As for personal property, they usually choose standard

items over models loaded with features, and they often try to find classics and antiques - Inspectors prefer the old-fashioned to the newfangled every time.

Queen Elizabeth II, **Harry S. Truman**, **Warren Buffet**, Queen Victoria, James K. Polk, and J.D. Rockefeller are examples of Inspector Guardians.

A full description of the Inspector and Guardians is in **People Patterns** or **Please Understand Me II**

Introverted Sensing Thinking Judging

by Joe Butt

Profile: ISTJ

Revision: 3.0

Date of Revision: 27 Feb 2005

"It is in keeping with tradition throughout our history that I should express simply and directly the opinions which I hold concerning some of the matters of present importance."
--Herbert Hoover, *Inaugural Address*, Monday, March 4, 1929.

ISTJs are often called inspectors. They have a keen sense of right and wrong, especially in their area of interest and/or responsibility. They are noted for devotion to duty. Punctuality is a watchword of the ISTJ. The secretary, clerk, or business(wo)man by whom others set their clocks is likely to be an ISTJ.

As do other Introverted Thinkers, ISTJs often give the initial impression of being aloof and perhaps somewhat cold. Effusive expression of emotional warmth is not something that ISTJs do without considerable energy loss.

ISTJs are most at home with "just the **facts**, Ma'am." They seem to perform at highest efficiency when employing a step-by-step approach. Once a new procedure has proven itself (i.e., has been shown "to work,") the ISTJ can be depended upon to carry it through, even at the expense of their own health.

ISTJs are easily frustrated by the inconsistencies of others, especially when the second parties don't keep their commitments. But they usually keep their feelings to themselves unless they are asked. And when asked, they don't mince words. Truth wins out over tact. The grim determination of the ISTJ vindicates itself in officiation of sports events, judiciary functions, or an other situation which requires making tough calls and sticking to them.

His SJ orientation draws the ISTJ into the service of established institutions. Home, social clubs, government, schools, the military, churches -- these are the bastions of the SJ. "We've always done it this way" is often reason enough for many ISTJs. Threats to

time-honored traditions or established organizations (e.g., a "run" on the bank) are the undoing of SJs, and are to be fought at all costs.

Functional Analysis

Introverted Sensing

Si is oriented toward the world of forms, essences, generics. Time is such a form, a quantifiable essence of exactitude, the standard to which external events are held. For both of the IS_J types, the sense of propriety comes from the clear definition of these internal forms. An apple "should" have certain qualities, against which all apples are evaluated. A "proper" chair has four legs, (and other qualities this poor INTP can only guess). Jung viewed introverted sensing as something of an oxymoron, in that the natural direction of senses is outward toward the object, rather than inward and away from it. One has the sense that Introverted Sensors are drawn more to the **measure** of the concept of the perceived object than to the **experience** of that perception.

Extraverted Thinking

The moderation of the *Te* function serves to socialize the expression of these forms. When the *Si* function is ready to relinquish the data, *Te* may speak. Otherwise, silence is golden. ISTJs seem to have a few favorite forms (the tried and true) which may serve for most occasions. My ISTJ dad woke me every morning with the same phrase for more years than I care to remember. Asked, "How are you?" he answered with the same stock phrase. ("As well as my age and habits will permit" was used for about two decades.) "It's a good form, a sound form--it's **the** form for me."

Introverted Feeling

Since *Fi* is turned inward, it is rarely expressed. Perhaps this enables the ISTJ to resolutely accept that "we are all doomed." When told that Lazarus had died, Thomas said, "Let us go and die with him." (He could just as well have said something like, "I knew this was bound to happen sooner or later.") Only in times of great distress is the Introverted Feeling expressed (as I witnessed in my dad when a neighbor's son was killed in a hunting accident). Otherwise, feeling is inferred, or expressed nonverbally, through eye contact, or an encouraging smile.

Extraverted iNtuition

The *Ne* function of an ISTJ does not serve her very well. It needs a lot of help. She was surprised, for example, to find that someone she had talked with only by phone had red hair, because she "didn't usually like" people with red hair! This inferior *Ne* seems to be a major source of, and a natural breeding ground for, stereotypes. Failure of the banking system is but one bogeyman which arises from the fear which feeds on the ISTJ's mistrust of real world possibilities. The shadow inhabiting the inferior *Ne* strikes at the precious forms and standards in the heart of the dominant *Si* function.

Famous ISTJs:

Thomas (Christ's disciple)

U.S. Presidents:

George Washington
 Andrew Johnson
 Benjamin Harrison
 Herbert Hoover
 George H. W. Bush

Paul Coverdale (U.S. Senator, R-GA)
 Jackie Joyner-Kersey (U.S. Olympic athlete)
 Evander Holyfield, heavyweight boxing champion

Fictional ISTJs:

Joe Friday
 Mr. Martin (hero of James Thurber's *Sitting in the Catbird Seat*)
 Eeyore (*Winnie the Pooh*)
 Fred Mertz (*I Love Lucy*)
 Puddleglum, the marshwiggle (*Chronicles of Narnia*) Cliff (*Cheers*)

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Extraverted iNtuitive Feeling Perceiving
 by Marina Margaret Heiss

Profile: ENFP
 Revision: 3.0
 Date of Revision: 25 Feb 2005

[The following comes partially from the archetype, but mostly from my own dealings with ENFPs.]

General: ENFPs are both "idea"-people and "people"-people, who see everyone and everything as part of an often bizarre cosmic whole. They want to both help (at least, their own definition of "help") and be liked and admired by other people, on both an individual and a humanitarian level. They are interested in new ideas on principle, but ultimately discard most of them for one reason or another.

Social/Personal Relationships: ENFPs have a great deal of zany charm, which can ingratiate them to the more stodgy types in spite of their unconventionality. They are

outgoing, fun, and genuinely like people. As SOs/mates they are warm, affectionate (lots of PDA), and disconcertingly spontaneous. However, attention span in relationships can be short; ENFPs are easily intrigued and distracted by new friends and acquaintances, forgetting about the older ones for long stretches at a time. Less mature ENFPs may need to feel they are the center of attention all the time, to reassure them that everyone thinks they're a wonderful and fascinating person.

ENFPs often have strong, if unconventional, convictions on various issues related to their Cosmic View. They usually try to use their social skills and contacts to persuade people gently of the rightness of these views; this sometimes results in their neglecting their nearest and dearest while flitting around trying to save the world.

Work Environment: ENFPs are pleasant, easygoing, and usually fun to work with. They come up with great ideas, and are a major asset in brainstorming sessions. Followthrough tends to be a problem, however; they tend to get bored quickly, especially if a newer, more interesting project comes along. They also tend to be procrastinators, both about meeting hard deadlines and about performing any small, uninteresting tasks that they've been assigned. ENFPs are at their most useful when working in a group with a J or two to take up the slack.

ENFPs hate bureaucracy, both in principle and in practice; they will always make a point of launching one of their crusades against some aspect of it.

Extraverted iNtuitive Feeling Perceiving

by Joe Butt

ENFPs are friendly folks. Most are really enjoyable people. Some of the most soft-hearted people are ENFPs.

ENFPs have what some call a "silly switch." They can be intellectual, serious, all business for a while, but whenever they get the chance, they flip that switch and become CAPTAIN WILDCHILD, the scourge of the swimming pool, ticklers par excellence. Sometimes they may even appear intoxicated when the "switch" is flipped.

One study has shown that ENFPs are significantly overrepresented in psychodrama. Most have a natural propensity for role-playing and acting.

ENFPs like to tell funny stories, especially about their friends. This penchant may be why many are attracted to journalism. I kid one of my ENFP friends that if I want the sixth fleet to know something, I'll just tell him.

ENFPs are global learners. Close enough is satisfactory to the ENFP, which may unnerve more precise thinking types, especially with such things as piano practice ("three quarter notes or four ... what's the difference?") Amazingly, some ENFPs are adept at exacting disciplines such as mathematics.

Friends are what life is about to ENFPs, moreso even than the other NFs. They hold up their end of the relationship, sometimes being victimized by less caring individuals. ENFPs are energized by being around people. Some have real difficulty being alone, especially on a regular basis.

One ENFP colleague, a social worker, had such tremendous interpersonal skills that she put her interviewers at ease during her own job interview. She had the ability to make strangers feel like old friends.

ENFPs sometimes can be blindsided by their secondary Feeling function. Hasty decisions based on deeply felt values may boil over with unpredictable results. More than one ENFP has abruptly quit a job in such a moment.

Functional Analysis:

Extraverted iNtuition

The physical world, both *geos* and *kosmos*, is the ENFP's primary source of information. Rather than sensing things as they are, dominant intuition is sensitive to things as they might be. These extraverted intuitives are most adept with patterns and connections. Their natural inclination is toward relationships, especially among people or living things.

Intuition leans heavily on feeling for meaning and focus. Its best patterns reflect the interesting points of people, giving rise to caricatures of manner, speech and expression.

Introverted Feeling

Auxiliary feeling is nonverbally implied more often than it is openly expressed. When expressed, this logic has an aura of romance and purity that may seem out of place in this flawed, imperfect world. In its own defense, feeling judgement frequently and fleetly gives way to humor. ENFPs who publicize their feelings too often may put off some of the crowd of friends they naturally attract.

Extraverted Thinking

Thinking, the process which runs to impersonal conclusions, holds the extraverted tertiary position. Used on an occasional basis, ENFPs may benefit greatly from this ability. Less mature and lacking the polish of higher order functions, Thinking is not well suited to be used as a prominent function. As with other FP types, the ENFP unwary of Thinking's limitations may find themselves most positively mistaken.

Introverted Sensing

Sensing, the least discernible ENFP function, resides in the inner world where reality is reduced to symbols and icons--ideas representing essences of external realities. Under the

influence of the ever-present intuition, the ENFP's sensory perceptions are in danger of being replaced by hypothetical data consistent with pattern and paradigm. When it is protected and nourished, introverted sensing provides information about the fixed. From such firm anchoring ENFPs are best equipped to launch into thousands of plausibilities and curiosities yet to be imagined.

Perhaps the combination of introverted Feeling and childlike introverted Sensing is responsible for the silent pull of ENFPs to the wishes of parents, authority figures and friends. Or perhaps it's the predominance of indecisive intuition in combination with the ambiguity of secondary Fi and tertiary Te that induces these kind souls to capitulate even life-affecting decisions. Whatever the dynamic, ENFPs are strongly influenced by the opinions of their friends.

Famous ENFPs:

Franz Joseph Haydn
 Samuel Clemens (Mark Twain)
 Will Rogers
 Buster Keaton
 Theodor "Dr." Seuss Geisel (*The Cat in the Hat*)
 Mickey Rooney
 James Dobson ("Focus on the Family")
 Andy Rooney
 Carol Burnett
 Paul Harvey
 Elizabeth Montgomery (*Bewitched*)
 Bill Cosby (*Ghost Dad*)
 Dom Delouise, actor
 Dave Thomas, owner of Wendy's hamburger chain
 Lewis Grizzard, newspaper columnist
 I. King Jordan, president of Gallaudet University
 Martin Short, actor-comedian
 Meg Ryan, actor (*When Harry Met Sally*)
 Robin Williams, actor, comedian (*Dead Poet's Society*, *Mrs. Doubtfire*)
 Sandra Bullock, actor (*Speed*, *While You Were Sleeping*)
 Robert Downey (*Heart and Souls*)
 Alicia Silverstone (*Clueless*)
 Sinbad
 Andy Kaufman
 Regis Philbin

Fictional:
 Dr. Doug Ross (*ER*)
 Balkie (*Perfect Strangers*)
 Ariel (*The Little Mermaid*)

The Fresh Prince of Bel-Air
Steve Irkle

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Like the other Idealists, **Champions** are rather rare, say two or three percent of the population, but even more than the others they consider intense emotional experiences as being vital to a full life. Champions have a wide range and variety of emotions, and a great passion for novelty. They see life as an exciting drama, pregnant with possibilities for both good and evil, and they want to experience all the meaningful events and fascinating people in the world. The most outgoing of the Idealists, Champions often can't wait to tell others of their extraordinary experiences. Champions can be tireless in talking with others, like fountains that bubble and splash, spilling over their own words to get it all out. And usually this is not simple storytelling; Champions often speak (or write) in the hope of revealing some truth about human experience, or of motivating others with their powerful convictions. Their strong drive to speak out on issues and events, along with their boundless enthusiasm and natural talent with language, makes them the most vivacious and inspiring of all the types.

Fiercely individualistic, Champions strive toward a kind of personal authenticity, and this intention always to be themselves is usually quite attractive to others. At the same time, Champions have outstanding intuitive powers and can tell what is going on inside of others, reading hidden emotions and giving special significance to words or actions. In fact, Champions are constantly scanning the social environment, and no intriguing character or silent motive is likely to escape their attention. Far more than the other Idealists, Champions are keen and probing observers of the people around them, and are capable of intense concentration on another individual. Their attention is rarely passive or casual. On the contrary, Champions tend to be extra sensitive and alert, always ready for emergencies, always on the lookout for what's possible.

Champions are good with people and usually have a wide range of personal relationships. They are warm and full of energy with their friends. They are likable and at ease with colleagues, and handle their employees or students with great skill. They are good in public and on the telephone, and are so spontaneous and dramatic that others love to be in their company. Champions are positive, exuberant people, and often their confidence in the goodness of life and of human nature makes good things happen.

Joan Baez, Phil Donahue, Paul Robeson, Bill Moyer, Elizibeth Cady Stanton, Joeseeph Campbell, Edith Wharton, Sargent Shriver, Charles Dickens, and Upton Sinclair are examples of Idealist Champions

Full descriptions of the Champion and the Idealists are in **People Patterns** and **Please Understand Me II**

MWP CO-FOUNDERS TYPES

INFJ -----ENFP

MWP STAFF TYPES

EXECUTIVE ASSISTANT	ENFJ
CHILD SPONSORSHIP COORDINATOR (USA)	INFP
PROJECT COORDINATOR	ENFP
FIELD PROJECT COORDINATOR	INTJ
CHILD SPONSORSHIP COORDINATOR (SUDAN)	ENFP

Introverted iNtuitive Feeling Judging

by Joe Butt

Profile: INFJ

Revision: 3.01

Date of Revision: 6 Mar 2005

Beneath the quiet exterior, INFJs hold deep convictions about the weightier matters of life. Those who are activists -- INFJs gravitate toward such a role -- are there for the cause, not for personal glory or political power.

INFJs are champions of the oppressed and downtrodden. They often are found in the wake of an emergency, rescuing those who are in acute distress. INFJs may fantasize about getting revenge on those who victimize the defenseless. The concept of 'poetic justice' is appealing to the INFJ.

"There's something rotten in Denmark." Accurately suspicious about others' motives, INFJs are not easily led. These are the people that you can rarely fool any of the time. Though affable and sympathetic to most, INFJs are selective about their friends. Such a friendship is a symbiotic bond that transcends mere words.

INFJs have a knack for fluency in language and facility in communication. In addition, nonverbal sensitivity enables the INFJ to know and be known by others intimately.

Writing, counseling, public service and even politics are areas where INFJs frequently find their niche.

Functional Analysis:

Introverted iNtuition

Introverted intuitives, INFJs enjoy a greater clarity of perception of inner, unconscious processes than all but their INTJ cousins. Just as SP types commune with the object and "live in the here and now" of the physical world, INFJs readily grasp the hidden psychological stimuli behind the more observable dynamics of behavior and affect. Their amazing ability to deduce the inner workings of the mind, will and emotions of others gives INFJs their reputation as prophets and seers. Unlike the confining, routinizing nature of introverted sensing, introverted intuition frees this type to act insightfully and spontaneously as unique solutions arise on an event by event basis.

Extraverted Feeling

Extraverted feeling, the auxiliary deciding function, expresses a range of emotion and opinions of, for and about people. INFJs, like many other FJ types, find themselves caught between the desire to express their wealth of feelings and moral conclusions about the actions and attitudes of others, and the awareness of the consequences of unbridled candor. Some vent the attending emotions in private, to trusted allies. Such confidants are chosen with care, for INFJs are well aware of the treachery that can reside in the hearts of mortals. This particular combination of introverted intuition and extraverted feeling provides INFJs with the raw material from which perceptive counselors are shaped.

Introverted Thinking

The INFJ's thinking is introverted, turned toward the subject. Perhaps it is when the INFJ's thinking function is operative that he is most aloof. A comrade might surmise that such detachment signals a disillusionment, that she has also been found lacking by the sardonic eye of this one who plumbs the depths of the human spirit. Experience suggests that such distancing is merely an indication that the seer is hard at work and focusing energy into this less efficient tertiary function.

Extraverted Sensing

INFJs are twice blessed with clarity of vision, both internal and external. Just as they possess inner vision which is drawn to the forms of the unconscious, they also have external sensing perception which readily takes hold of worldly objects. Sensing, however, is the weakest of the INFJ's arsenal and the most vulnerable. INFJs, like their fellow intuitives, may be so absorbed in intuitive perceiving that they become oblivious to physical reality. The INFJ under stress may fall prey to various forms of immediate gratification. Awareness of extraverted sensing is probably the source of the "SP wannabe" side of INFJs. Many yearn to live spontaneously; it's not uncommon for INFJ actors to take on an SP (often ESTP) role.

Famous INFJs:

Nathan, prophet of Israel
 Aristophanes
 Chaucer
 Goethe
 Robert Burns, Scottish poet

U.S. Presidents:

Martin Van Buren
 James Earl "Jimmy" Carter

Nathaniel Hawthorne
 Fanny Crosby, (blind) hymnist
 Mother Teresa of Calcutta

Fred McMurray (*My Three Sons*)
 Shirley Temple Black, child actor, ambassador
 Martin Luther King, Jr., civil rights leader, martyr
 James Reston, newspaper reporter
 Shirley MacLaine (*Sweet Charity*, ...)
 Piers Anthony, author ("Xanth" series)
 Michael Landon (*Little House on the Prairie*)
 Tom Selleck
 John Katz, critic, author
 Paul Stookey (Peter, Paul and Mary)
 U. S. Senator Carol Moseley-Braun (D-IL)
 Billy Crystal
 Garry Trudeau (*Doonesbury*)
 Nelson Mandela
 Mel Gibson
 Carrie Fisher
 Nicole Kidman
 Jerry Seinfeld
 Jamie Foxx
 Sela Ward
 Mark Harmon
 Gary Dourdan
 Marg Helgaberger
 Evangeline Lilly
 Tori May

Introverted iNtuiting Feeling Judging

by Marina Margaret Heiss

INFJs are distinguished by both their complexity of character and the unusual range and depth of their talents. Strongly humanitarian in outlook, INFJs tend to be idealists, and because of their J preference for closure and completion, they are generally "doers" as well as dreamers. This rare combination of vision and practicality often results in INFJs taking a disproportionate amount of responsibility in the various causes to which so many of them seem to be drawn.

INFJs are deeply concerned about their relations with individuals as well as the state of humanity at large. They are, in fact, sometimes mistaken for extroverts because they appear so outgoing and are so genuinely interested in people -- a product of the Feeling function they most readily show to the world. On the contrary, INFJs are true introverts, who can only be emotionally intimate and fulfilled with a chosen few from among their long-term friends, family, or obvious "soul mates." While instinctively courting the personal and organizational demands continually made upon them by others, at intervals INFJs will suddenly withdraw into themselves, sometimes shutting out even their intimates. This apparent paradox is a necessary escape valve for them, providing both

time to rebuild their depleted resources and a filter to prevent the emotional overload to which they are so susceptible as inherent "givers." As a pattern of behavior, it is perhaps the most confusing aspect of the enigmatic INFJ character to outsiders, and hence the most often misunderstood -- particularly by those who have little experience with this rare type.

Due in part to the unique perspective produced by this alternation between detachment and involvement in the lives of the people around them, INFJs may well have the clearest insights of all the types into the motivations of others, for good and for evil. The most important contributing factor to this uncanny gift, however, are the empathic abilities often found in Fs, which seem to be especially heightened in the INFJ type (possibly by the dominance of the introverted N function).

This empathy can serve as a classic example of the two-edged nature of certain INFJ talents, as it can be strong enough to cause discomfort or pain in negative or stressful situations. More explicit inner conflicts are also not uncommon in INFJs; it is possible to speculate that the causes for some of these may lie in the specific combinations of preferences which define this complex type. For instance, there can sometimes be a "tug-of-war" between NF vision and idealism and the J practicality that urges compromise for the sake of achieving the highest priority goals. And the I and J combination, while perhaps enhancing self-awareness, may make it difficult for INFJs to articulate their deepest and most convoluted feelings.

Usually self-expression comes more easily to INFJs on paper, as they tend to have strong writing skills. Since in addition they often possess a strong personal charisma, INFJs are generally well-suited to the "inspirational" professions such as teaching (especially in higher education) and religious leadership. Psychology and counseling are other obvious choices, but overall, INFJs can be exceptionally difficult to pigeonhole by their career paths. Perhaps the best example of this occurs in the technical fields. Many INFJs perceive themselves at a disadvantage when dealing with the mystique and formality of "hard logic", and in academic terms this may cause a tendency to gravitate towards the liberal arts rather than the sciences. However, the significant minority of INFJs who do pursue studies and careers in the latter areas tend to be as successful as their T counterparts, as it is **iNtuition** -- the dominant function for the INFJ type -- which governs the ability to understand abstract theory and implement it creatively.

In their own way, INFJs are just as much "systems builders" as are INTJs; the difference lies in that most INFJ "systems" are founded on human beings and human values, rather than information and technology. Their systems may for these reasons be conceptually "blurrier" than analogous NT ones, harder to measure in strict numerical terms, and easier to take for granted -- yet it is these same underlying reasons which make the resulting contributions to society so vital and profound.

Counselors have an exceptionally strong desire to contribute to the welfare of others, and find great personal fulfillment interacting with people, nurturing their personal development, guiding them to realize their human potential. Although they are happy working at jobs (such as writing) that require solitude and close attention, Counselors do quite well with individuals or groups of people, provided that the personal interactions are not superficial, and that they find some quiet, private time every now and then to recharge their batteries. Counselors are both kind and positive in their handling of others; they are great listeners and seem naturally interested in helping people with their personal problems. Not usually visible leaders, Counselors prefer to work intensely with those close to them, especially on a one-to-one basis, quietly exerting their influence behind the scenes.

Counselors are scarce, little more than one percent of the population, and can be hard to get to know, since they tend not to share their innermost thoughts or their powerful emotional reactions except with their loved ones. They are highly private people, with an unusually rich, complicated inner life. Friends or colleagues who have known them for years may find sides emerging which come as a surprise. Not that Counselors are flighty or scattered; they value their integrity a great deal, but they have mysterious, intricately woven personalities which sometimes puzzle even them.

Counselors tend to work effectively in organizations. They value staff harmony and make every effort to help an organization run smoothly and pleasantly. They understand and use human systems creatively, and are good at consulting and cooperating with others. As employees or employers, Counselors are concerned with people's feelings and are able to act as a barometer of the feelings within the organization.

Blessed with vivid imaginations, Counselors are often seen as the most poetical of all the types, and in fact they use a lot of poetic imagery in their everyday language. Their great talent for language-both written and spoken-is usually directed toward communicating with people in a personalized way. Counselors are highly intuitive and can recognize another's emotions or intentions - good or evil - even before that person is aware of them. Counselors themselves can seldom tell how they came to read others' feelings so keenly. This extreme sensitivity to others could very well be the basis of the Counselor's remarkable ability to experience a whole array of psychic phenomena.

Mohandas Gandhi, Sidney Poitier, **Eleanor Roosevelt**, Jane Goodall, Emily Bronte, Sir Alec Guinness, Carl Jung, Mary Baker Eddy, Queen Noor are examples of the Counselor Idealist (INFJ).

Introverted iNtuitive Thinking Judging

by Marina Margaret Heiss

Profile: INTJ

Revision: 3.0

Date of Revision: 27 Feb 2005

To outsiders, INTJs may appear to project an aura of "definiteness", of self-confidence. This self-confidence, sometimes mistaken for simple arrogance by the less decisive, is actually of a very specific rather than a general nature; its source lies in the specialized knowledge systems that most INTJs start building at an early age. When it comes to their own areas of expertise -- and INTJs can have several -- they will be able to tell you almost immediately whether or not they can help you, and if so, how. INTJs know what they know, and perhaps still more importantly, they know what they **don't** know.

INTJs are perfectionists, with a seemingly endless capacity for improving upon anything that takes their interest. What prevents them from becoming chronically bogged down in this pursuit of perfection is the pragmatism so characteristic of the type: INTJs apply (often ruthlessly) the criterion "Does it **work**?" to everything from their own research efforts to the prevailing social norms. This in turn produces an unusual independence of mind, freeing the INTJ from the constraints of authority, convention, or sentiment for its own sake.

INTJs are known as the "Systems Builders" of the types, perhaps in part because they possess the unusual trait combination of imagination and reliability. Whatever system an INTJ happens to be working on is for them the equivalent of a moral cause to an INFJ; both perfectionism and disregard for authority may come into play, as INTJs can be unsparing of both themselves and the others on the project. Anyone considered to be "slacking," including superiors, will lose their respect -- and will generally be made aware of this; INTJs have also been known to take it upon themselves to implement critical decisions without consulting their supervisors or co-workers. On the other hand, they do tend to be scrupulous and even-handed about recognizing the individual contributions that have gone into a project, and have a gift for seizing opportunities which others might not even notice.

In the broadest terms, what INTJs "do" tends to be what they "know". Typical INTJ career choices are in the sciences and engineering, but they can be found wherever a combination of intellect and incisiveness are required (e.g., law, some areas of academia). INTJs can rise to management positions when they are willing to invest time in **marketing** their abilities as well as enhancing them, and (whether for the sake of ambition or the desire for privacy) many also find it useful to learn to simulate some degree of surface conformism in order to mask their inherent unconventionality.

Personal relationships, particularly romantic ones, can be the INTJ's Achilles heel. While they are capable of caring deeply for others (usually a select few), and are willing to spend a great deal of time and effort on a relationship, the knowledge and self-confidence that make them so successful in other areas can suddenly abandon or mislead them in interpersonal situations.

This happens in part because many INTJs do not readily grasp the social rituals; for instance, they tend to have little patience and less understanding of such things as small talk and flirtation (which most types consider half the fun of a relationship). To complicate matters, INTJs are usually extremely private people, and can often be naturally impassive as well, which makes them easy to misread and misunderstand. Perhaps the most fundamental problem, however, is that INTJs really want people to make **sense**. :-) This sometimes results in a peculiar naivete', paralleling that of many Fs - - only instead of expecting inexhaustible affection and empathy from a romantic relationship, the INTJ will expect inexhaustible reasonability and directness.

Probably the strongest INTJ assets in the interpersonal area are their intuitive abilities and their willingness to "work at" a relationship. Although as Ts they do not always have the kind of natural empathy that many Fs do, the Intuitive function can often act as a good substitute by synthesizing the probable meanings behind such things as tone of voice, turn of phrase, and facial expression. This ability can then be honed and directed by consistent, repeated efforts to understand and support those they care about, and those relationships which ultimately do become established with an INTJ tend to be characterized by their robustness, stability, and good communications.

Functional Analysis

by Joe Butt

Introverted iNtuition

INTJs are idea people. Anything is possible; everything is negotiable. Whatever the outer circumstances, INTJs are ever perceiving inner pattern-forms and using real-world materials to operationalize them. Others may see what **is** and wonder why; INTJs see what **might be** and say "Why not?!" Paradoxes, antinomies, and other contradictory phenomena aptly express these intuitors' amusement at those whom they feel may be taking a particular view of reality too seriously. INTJs enjoy developing unique solutions to complex problems.

Extraverted Thinking

Thinking in this auxiliary role is a workhorse. Closure is the payoff for efforts expended. Evaluation begs diagnosis; product drives process. As they come to light, Thinking tends, protects, affirms and directs iNtuition's offspring, fully equipping them for fulfilling and useful lives. A faithful pedagogue, Thinking argues not so much on its own behalf, but in

defense of its charges. And through this process these impressionable ideas take on the likeness of their master.

Introverted Feeling

Feeling has a modest inner room, two doors down from the Most Imminent iNtuition. It doesn't get out much, but lends its influence on behalf of causes which are Good and Worthy and Humane. We may catch a glimpse of it in the unspoken attitude of good will, or the gracious smile or nod. Some question the existence of Feeling in this type, yet its unseen balance to Thinking is a cardinal dimension in the full measure of the INTJ's soul.

Extraverted Sensing

Sensing serves with a good will, or not at all. As other inferior functions, it has only a rudimentary awareness of context, amount or degree. Thus INTJs sweat the details or, at times, omit them. "I've made up my mind, don't confuse me with the facts" could well have been said by an INTJ on a mission. Sensing's extraverted attitude is evident in this type's bent to savor sensations rather than to merely categorize them. Indiscretions of indulgence are likely an expression of the unconscious vengeance of the inferior.

Famous INTJs:

Susan B. Anthony
 Lance Armstrong
 Arthur Ashe, tennis champion
 Augustus Caesar (Gaius Julius Caesar Octavianus)
 Jane Austen (*Pride and Prejudice*)
 Dan Aykroyd (*The Blues Brothers*)
 William J. Bennett, "drug czar"
 William F. Buckley, Jr.
 Raymond Burr (*Perry Mason, Ironsides*)
 Chevy Chase (Cornelius Crane) (*Fletch*)
 Katie Couric
 Phil Donahue
 Michael Dukakis, governor of Mass., 1988 U.S. Dem. pres. candidate
 Richard Gere (*Pretty Woman*)
 Rudy Giuliani, former New York City mayor
 Greg Gumbel, television sportscaster
 Hannibal, Carthaginian military leader
 Veronica Hamel (*Hill Street Blues*)
 Angela Lansbury (*Murder, She Wrote*)
 Orel Leonard Hershisser, IV
 Peter Jennings
 Charles Everett Koop
 Ivan Lendl
 C. S. Lewis (*The Chronicles of Narnia*)

Joan Lunden
 Edwin Moses, U.S. olympian (hurdles)
 Martina Navratilova
 Michelle Obama
 General Colin Powell, US Secretary of State
 Charles Rangel, U. S. Representative, D-N.Y.
 Pernell Roberts (*Bonanza*)
 Donald Rumsfeld, US Secretary of Defense
 Arnold Schwarzenegger, Governor of California
 Josephine Tey (Elizabeth Mackintosh), mystery writer (*Brat Farrar*)

U.S. Presidents:

Chester A. Arthur
 Calvin Coolidge
 Thomas Jefferson
 John F. Kennedy
 James K. Polk
 Woodrow Wilson

Fictional:

Cassius (*Julius Caesar*)
 Mr. Darcy (*Pride and Prejudice*)
 Gandalf the Grey (J. R. R. Tolkein's Middle Earth books)
 Hannibal Lecter (*Silence of the Lambs*)
 Professor Moriarty, Sherlock Holmes' nemesis
 Ensign Ro (*Star Trek--the Next Generation*)
 Rosencrantz and Guildenstern (*Hamlet*)
 George Smiley, John le Carre's master spy
 Clarice Starling (*Silence of the Lambs*)

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Rational Portrait of the Mastermind (INTJ)

All Rationals are good at planning operations, but **Masterminds** are head and shoulders above all the rest in contingency planning. Complex operations involve many steps or stages, one following another in a necessary progression, and Masterminds are naturally able to grasp how each one leads to the next, and to prepare alternatives for difficulties that are likely to arise any step of the way. Trying to anticipate every contingency,

Masterminds never set off on their current project without a Plan A firmly in mind, but they are always prepared to switch to Plan B or C or D if need be.

Masterminds are rare, comprising no more than, say, one percent of the population, and they are rarely encountered outside their office, factory, school, or laboratory. Although they are highly capable leaders, Masterminds are not at all eager to take command, preferring to stay in the background until others demonstrate their inability to lead. Once they take charge, however, they are thoroughgoing pragmatists. Masterminds are certain that efficiency is indispensable in a well-run organization, and if they encounter inefficiency-any waste of human and material resources-they are quick to realign operations and reassign personnel. Masterminds do not feel bound by established rules and procedures, and traditional authority does not impress them, nor do slogans or catchwords. Only ideas that make sense to them are adopted; those that don't, aren't, no matter who thought of them. Remember, their aim is always maximum efficiency.

In their careers, Masterminds usually rise to positions of responsibility, for they work long and hard and are dedicated in their pursuit of goals, sparing neither their own time and effort nor that of their colleagues and employees. Problem-solving is highly stimulating to Masterminds, who love responding to tangled systems that require careful sorting out. Ordinarily, they verbalize the positive and avoid comments of a negative nature; they are more interested in moving an organization forward than dwelling on mistakes of the past.

Masterminds tend to be much more definite and self-confident than other Rationals, having usually developed a very strong will. Decisions come easily to them; in fact, they can hardly rest until they have things settled and decided. But before they decide anything, they must do the research. Masterminds are highly theoretical, but they insist on looking at all available data before they embrace an idea, and they are suspicious of any statement that is based on shoddy research, or that is not checked against reality.

Alan Greenspan, **Ben Bernanke**, Dwight D. Eisenhower, **General Ulysses S. Grant**, Frideriche Nietzsche, Niels Bohr, Peter the Great, Stephen Hawking, John Maynard Keynes, Lise Meitner", Ayn Rand and Sir Isaac Newton are examples of Rational Masterminds.

APPENDIX D

Overview of FIRO-B

Will Schutz presented FIRO theory, and the classic measuring instrument FIRO-B (now Element B), to social psychology in 1958.

FIRO describes interpersonal behavior in terms of three primary dimensions:

1. ***Need for Inclusion***, whether one wants to be "in" or "out" of a particular group
2. ***Need for Control***, whether one wants to be "up" or "down" (superordinate, subordinate)
3. ***Need for Affection*** (Openness replaced this dimension in more recent work), whether one wants to be "close" or "distant"

These dimensions are fundamental to all human social organisms, whether an infant in the early stages of child development, small groups, or organizations.

FIRO-B measures these three dimensions from two perspectives:

1. ***Expressed behavior***: behavior one feels most comfortable showing
2. ***Wanted behavior***: behavior one wants to be shown by others

The optimum fit between two people (two social organisms, e.g., 1 and 2) would require six matches:

Wanted by 1		Expressed by 2		Expressed by 1		Wanted by 2
I _{W-1}	+	I _{E-2}		I _{E-1}	+	I _{W-2}
C _{W-1}	+	C _{E-2}		C _{E-1}	+	C _{W-2}
A _{W-1}	+	A _{E-2}		A _{E-1}	+	A _{W-2}

Of interest to organizational consultants is FIRO's contribution to understanding human behavior. Some combinations of the three primary needs produce compatibility and others incompatibility. Groups characterized by high compatibility among members' preferences are likely to be more content, productive, and efficient. Underlying FIRO is the assumption that preferences, as well as behavior, can be changed (at will). Thus FIRO is not a theory of inherent, immutable personality traits. Rather, it provides material for development efforts.

How FIRO Relates to SYMLOG Field Theory

Like SYMLOG assessments, FIRO is based on the assumption that there is a universe of behaviors that are neither irrefutably good nor irrefutably bad. SYMLOG also takes into account the situation. FIRO disregards this and says that it measures "personal preference." The focus is "key relationships," although such key relationships could indeed part of a given situation.

FIRO-B measures an individual's self-report of comfort level with degrees of expression of the three interpersonal dimensions. This assessment of "preferred" behavior should probably be distinguished from the SYMLOG concepts of Wish and Ideal, both of which are idealized images and do not measure the "comfort" level (or judgment about satisficing) that FIRO does. Because SYMLOG can be used to collect data from others (peers, clients, subordinates) about a wide variety of psycho-social phenomena, it is more complex and robust than FIRO.

The primary characterizations of the three FIRO needs, as described by Shutz, may be coded using SYMLOG, as illustrated in the following table. Shutz describes a resolution, or optimum balance, for each need and the two extremes of the continuum as well.

Openness seems to address the content of communication, rather than the dynamics of communication. Openness may be considered an expression of content about personal life that has little to do with the task, and thus it is suggested that behavior about personal content is likely associated with the B part of the space.

What FIRO emphasizes, which SYMLOG does not, is a unilinear theory of development (group process). There is a specific sequence to the addressing of needs in positive relationship building:

Inclusion □ Control □ Affection

Inclusion should come first, before issues related to Control and Affection can be successfully addressed. Control issues must be resolved before those of Affection.

Group process, as represented by SYMLOG is not unilinear, but resembles a dialectic, as polarizations give way to new unifications, which in turn produce new polarizations. These may occur at different social levels and with secondary as well as primary value conflicts as their foci. Although the classic SYMLOG polarization is the PF-NB polarization, and secondary to this is the NF-PB polarization, the field is subject to pushes and pulls from all directions

APPENDIX E

Rescuing the Rescuer: Critical Incident Stress Management

By Marie Nordberg-Associate Editor

After more than a decade, Christopher Casey, EMT-P, still thinks about the holiday fire where eight children died in a three-family structure. He also recalls the 1990 accident in which two firemen were killed when their vehicle slammed into a tree while responding to a false alarm.

"That was an extended rescue that took several hours," says the Connecticut-based paramedic. "One fireman died before we got him out of the truck. To watch the process take place was very challenging. That event affected the whole community."

Former rescuer Jeff Mitchell, PhD, vividly remembers the China-doll-like face of a young woman who was hit and killed by a dump truck in Howard County, MD.

"Her eyes were fixed open, and, for a long time, that was hard for me to shake away," says Mitchell, president of the Ellicott City, MD-based International Critical Incident Stress Foundation. "It was clearly a dead person, and there was nothing that could be done for her, but the face was etched in my memory, and that image kept coming back again and again."

These are perfectly normal reactions to horrific situations, says Mitchell. Not being able to resolve those feelings, however, may lead to posttraumatic stress disorder (PTSD).

"I use the analogy of a lightswitch," says Mitchell. "If you turn on a switch, the lights come on; you turn it off, the lights go off. That's normal, as it's normal for human beings to have traumatic stress reactions. With PTSD, the light switch comes on, but it gets stuck in the 'on' position. Critical incident stress is a normal response of a healthy person to an abnormal event."

Tim Pelton, assistant chief with Cheshire Fire Department in East Berlin, CT, uses another analogy to explain critical incident stress.

"Think back to when you were 10 years old, and you fell off your bike and got hurt," he says. "Maybe you haven't thought of that in 30 years, but I just pulled it out of the file cabinet in your head, and it's right there. In emergency services and rescue folks, sometimes their file cabinet gets too full, and they get overwhelmed by significantly emotional events. CISM helps them park that stuff in the file cabinet.

"There are lots of triggers that queue up that file cabinet: visual, auditory, olfactory and so on," Pelton adds. "You might respond to an automobile accident where there's a car seat in back and a 2-year-old who looks just like your daughter. Visual trigger--you crash and burn because this kid could have been yours. The smell of a burned body, the odor of diesel exhaust or lights at an emergency scene can all open the file cabinet."

Rescuer Stress

Because extricating victims from a vehicle or recovering bodies from a downed aircraft require rescue personnel to use technical skills that may not result in physical contact with their victims, is there less emotional involvement than that experienced by EMS personnel? As a rescuer, are you less at risk for traumatic stress? Not at all, says Mitchell. "Medical providers typically get much closer to the victim," Mitchell admits, "and the rescue worker who is focused on tools or procedural tactics doesn't have to focus on the patient, as long as there is an EMT or paramedic to take care of him. But if the patient puts a hand on the rescuer's arm and says, 'Please don't let me die,' all boundary barriers are broken. Another thing that may have real impact is time exposure. The longer you're on the scene with a patient, the more he becomes a real person to you, and then it's much harder to continue without being affected."

Most rescue personnel like to think they can detach themselves emotionally from bad situations by functioning on "autopilot," says Marie Keogh, founder of Trumbull, CT-based Northeast Critical Incident Stress Management Services.

"All of their training comes to the surface, and they go to work at whatever they need to do. Unfortunately, it's the aftermath that takes its toll, when they're sitting back and reviewing what happened. That's when it's important for people to know about critical incident stress and how it may affect them."

What is CISM?

Prior to 1990, critical incident stress management was almost nonexistent, says Christopher Casey. The incident with the firemen peaked his interest in learning everything he could about it and sharing it with others.

"I guess you could say I learned the hard way, with alcohol abuse and other things," he says, "but better late than never. I learned there were alternative methods of dealing with the stress I was being exposed to and having to process as a paramedic, husband and father."

"I'll be overly chauvinistic and say that, 10 years ago, we had a male, macho boys club in emergency services," says Pelton, "and CISM was a hard issue to crack. But after you provide it once, it works forever and ever. The challenge is to make sure the first time works."

Under the umbrella term of critical incident stress management (CISM) are dozens of processes like defusing, debriefing and demobilization, explains Mitchell. The process takes a comprehensive, systematic and multicomponent approach.

"That means there are components in place before people get traumatized, including education and systematic planning," he says. "You also have things going on during an incident, such as one-on-one field support, making sure crews are properly rested, rotating crews from heavy work loads to light work loads to rest, and providing warmth, shelter and enough fluids to prevent dehydration in the field. The components that make up what happens after the traumatic experience include one-on-one defusings, debriefings

and demobilization, if it's a large-scale disaster; family support services; follow-up services; and referrals for therapy, if necessary."

Signs of Stress

As in any stressful circumstance, people react differently to a situation, says Mitchell, and some are more emotional than others.

"Once you've completed your mission, the emotional stress may start off with you becoming angry, frustrated that the call didn't go as perfectly as you would have liked, it took too long, there were equipment failures, or you didn't have the right equipment," he says. "Maybe there were surprises during the mission, such as finding unfamiliar reinforcement rods and bars in a newer model car. All of those frustrations come out by people talking about how irritated they are. They may blame it on somebody else or on the equipment, or they may say, 'This got screwed up because of you.' They often aim their anger at people in their own organization--someone they normally have more respect for. Blaming the situation on somebody else when what's going on is beyond anyone's control is called diffuse aggression. That happens a fair amount in the rescue business."

There are also cognitive, physical, emotional and behavioral symptoms, says Mitchell.

"The immediate reactions after a stressful incident may be feeling distracted, or feeling like you're cut off from the rest of your group. You may have dreams or nightmares. If you had good visual contact with the injured party while you were attempting the rescue, you may have memories of the victim's eyes, what the blood was like and the gore.

During a recovery operation, you may be able to suppress your feelings while looking at massively destroyed bodies, but once the mission is complete, there's a replay of it where material that got stored in your brain gets replayed again and again, and you begin to focus on aspects of the incident that you weren't able to focus on while you were doing your job."

Cognitive symptoms include confusion, disorientation on the job, feeling that what you're doing is no longer important, and difficulty concentrating and remembering certain aspects of the event, says Mitchell. Physical symptoms may include hand tremors, chin and lip shakes, headache and stomach distress.

"From an emotional point of view," says Mitchell, "you'll see fear, imagining family members in place of the victim, or feeling sadness because you saw human life lost.

Behavioral symptoms include withdrawal from contact with others, overprotectiveness (someone who goes home after an incident, locks up his child's bike and announces that the kid will never ride again), overalertness to the environment and jumpiness. Those are short-term things. If it doesn't get resolved, either by yourself or with a little assistance, you move to long-term symptoms, and that brings you toward posttraumatic stress disorder."

According to Mitchell, there are six criteria for PTSD:

- A horrific, horrible, grotesque, disgusting or frightening event.

- Intrusive images--seeing the event again, hearing it, smelling it, tasting it. Seeing the face of an injured child floating in a bowl of soup or hearing a person's voice screaming for help.
- Avoidance--avoiding places, conversations, people or experiences that even remotely remind them of an experience.
- Arousal--having a hard time shutting down after emergency calls; constantly feeling on edge; looking over one's shoulder and expecting something to happen.
- Symptoms that last longer than 30 days.
- Significant disruption in normal life pursuits.

Mandatory Counseling?

Opinions differ on whether counseling should be mandated after a traumatic event. How helpful is it if participants are resistant from the outset? How responsible is a rescue agency when an employee who refuses help later develops PTSD?

"I personally feel that you can lead a horse to water, as the old saying goes, but you can't forcibly open someone's mind," says Casey. "I do believe there is limited value to mandatory debriefing, but mandatory in some bargaining agreements means you have to pay people a lot of money to come in for it."

Marie Keogh has mixed emotions.

"My theory is to do no harm, and I believe debriefings absolutely do no harm if done by a trained professional and those who believe in the process, but I don't like the term

mandatory. People deal with things in their own way, and going through debriefing may not be their way."

Steve Fleming, EMT, a company officer with Poudre Fire Authority in Ft. Collins, CO, discovered that mandated debriefing elicited a negative response in many of the 130 firefighters in his department.

"We had a trailer fire where two small children died," explains Fleming, who is both a firefighter and trained debriefer. "The division chief, who is very pro-debriefing, pulled the two firefighters who were directly involved almost immediately, while they had a job they felt they still needed to do. We found out later that they were very bitter that they didn't get to finish the scene or bring closure to the job they felt they should have done. That incident led to a very interesting and educational situation for us in how we viewed debriefing and how we came across to the troops.

"Anytime you put a mandate on just about anything for folks in emergency services, it gets to be a concern," Fleming adds. "Some things obviously have to be mandatory, but when it comes to emotions and feelings, there was a lesson to be learned in all of this. Since that point, we've had several situations where we've requested a debriefing team, but it's been run on a voluntary basis and has been better received."

Mitchell believes that the argument for or against mandatory is overrated on either side.

"In the metropolitan Baltimore area, we have five counties and the city of Baltimore combined into one critical stress management team," he says. "In an average year, there are more than 70,000 emergency calls, of which only 25—30 result in debriefing or

defusing. Out of that number, only two or three are mandated, usually for suicide of one of our own people, a line-of-duty death, a multicasualty event, a serious wounding of one of our own during performance of duties, any event that is significantly threatening to personnel, or an event where there is a killing or wounding of an innocent party, such as running over a child while responding to a call. So the number of incidents that are mandated by policy are few, but they're of extreme significance. Mandating is done with the idea that we can get in early to help stabilize the situation and restore people before they are impacted in a way that becomes permanent."

Who should be responsible for making the mandate? Administration, says Mitchell.

"If you have an incident in your company where the employees are shaken, you'd better mandate counseling for them because, if you don't, you have a good chance of being sued for failing to provide help. The really important issue, of course, is how you sell it. If I tell a group they have to go for help, the response will be, 'No way.' But if I say, 'Folks, this is a horrible event. We know some of you might not need this, but your presence would be helpful to others. We'd appreciate you being there for their benefit, so could you go to help your buddies out?' I'm never turned down, because people always reach out to help someone else. The whole issue with mandating is that some people have blown it into proportions it doesn't deserve."

Assuming counseling is available, who should take advantage of it? Is it more effective on a one-to-one basis or in group sessions? Is there a gender factor in how well counseling is accepted?

"Males do a much better job of openly denying that they're in trouble," says Mitchell.

"People who have been in rescue for awhile build up a certain immunity to being traumatized, although I've seen cases where someone responds to 10,000 incidents and number 10,001 does them in. I've also seen some who build up a shell over the years and it takes more to penetrate, but I wouldn't want anyone to get too complacent. Ultimately, everyone is vulnerable to developing traumatic stress reactions. On a standard horrific case, almost everyone reacts, but some react for a brief period of time, some for a bit longer, and a few end up with full-blown PTSD."

As for one-on-one counseling vs. group therapy, each has its place, says Mitchell.

"What you don't want is a single-tactic approach to dealing with posttraumatic stress," he says. "If you take 15 personnel who have been through a horrible event and see them individually in a private office, each one will tell you, 'I'm your worst case, right? Nobody's got it as bad as me. I'm the only one you're calling in, right?' They're shocked when you tell them there are others, because they believe they're isolated and alone, and nobody else is going through what they are. When you put these people in a group and they hear each other say, 'This is what I'm going through. This is what I'm feeling,' they suddenly realize they aren't the worst case."

"The other thing," says Mitchell, "is that group debriefing is not therapy--never has been, never will be. It's designed to do three things: stabilize the situation within a group; help to accelerate normal recovery processes; and identify individuals who might need more help. So both group and individual work have value--one is not better than the other. It's two different tactics within the overall strategy of CIS management."

"Within emergency services, people seem to be more comfortable in group settings," says Casey. "I guess they feel less threatened knowing their peers are experiencing the same things they are, and they're validated by the lack of uniqueness that they might have associated with it previously."

When scheduling a debriefing session, there seem to be two important factors to consider: Sessions should take place on neutral ground, and at least one "outsider" should be part of the debriefing team.

"I usually try to do debriefings away from the workplace so people aren't distracted," says Keogh. "We were called to a restaurant one time after several employees had been held at gunpoint. They wanted to have the debriefing there, so I asked if they had a separate room and was told that they did. When I got there, they had scheduled the debriefing in the same room where the people had been held hostage, so we moved everyone to the local fire station. You want to have someplace that is free from interruption and from stress."

Fleming is adamant about using impartial debriefers, which avoids personality clashes and embarrassment among coworkers.

"We've had some problems with debriefers trying to help coworkers who flat out didn't want to be helped," he says. "They were extremely devoted and committed to the service, but we discovered that it was causing some real personality problems. Part of the reason I retired from our own department's CISD team was because I found out I did much better

when we were called in by someone in an area I wasn't familiar with, and we were just there to facilitate the guidelines of the debriefing process."

Marie Keogh also prefers neutral facilitators for debriefing activities.

"It's good to have someone who doesn't know the individuals, who may be embarrassed to show their pain," she says. "They think they have to maintain a certain image in front of the people they work with every day, but if they're talking to someone outside the system, they might feel less embarrassed about their behavior."

Preincident Education

There are numerous ways to prepare yourself prior to a traumatic incident, both emotionally and physically, says Mitchell. Good training in the field is top priority, he adds.

"Become a good rescuer, know your skills and abilities, and be familiar with your rescue tools," he advises. "Get to know what resources are available to you and learn about posttraumatic stress so you'll recognize it when it happens."

"Historically, we have found that as we've increased the number of education programs, as well as the number of immediate defusings and one-on-one counseling to emergency operations personnel, the number of debriefings has declined. They don't stop, but the need declines if you've done other things well. People call for help earlier, and help responds faster so they get rid of the effects of the experience, which helps them stay healthy and on the job longer."

Preincident education is paramount, says Keogh.

"The whole theory of CISM is definitely that preincident education is top priority, and that's what we try to do here in Connecticut. When volunteer firefighters or others experience disturbing feelings, they can say, 'This is normal. They said this might happen.' Before an incident, we tell them to practice good life skills. Since Type A personality is so prominent in emergency services, we need to teach relaxation skills and how to communicate openly. We also educate family members, and tell them to give the emergency worker time and space, and to say, 'I know you had a really bad call. I'm here if you want

to talk about it, and I understand if you don't.' We tell people to exercise and do things in moderation, and tell them that alcohol is not something to be used when you're going through an incident."

In light of the high number of divorces in emergency services, family education is critical, says Steve Fleming.

"My big push right now is to educate spouses and significant others about the stresses we experience," he says. "Personally, I can tell you that my wife could never quite feel comfortable with my schedule, the risks and having children, and I feel very strongly that spouses need to be educated as much as our employees. A few years ago, our fire department's union got spouses together and had them form a support group, which is especially important during a prolonged operation so they have a way to keep updated on what's going on, and they realize that others are going through the same situation."

As part of preincident education, says Tim Pelton, his debriefing teams focus on how to look for signs of stress in a coworker.

"It usually comes down to one concept--significant change in behavior," he says. "Take the guy who is very gregarious, always joking or back-slapping, and he's suddenly shut down, locked out, sitting in a corner and staring at the wall. Or, the meekest, kindest person in your outfit becomes violent and verbally abusive. That's a big, red flag."

Conclusions

Although there is still some resistance to counseling, even long-time employees who think they've seen it all are beginning to see the value in postincident defusing and debriefing, says Casey.

"A lot of old-timers come up to us and say, 'Gee, I wish you'd been around 27 years ago when we had this terrible accident,'" he says. "They are debriefing themselves many years later. I talked to one paramedic who used to drive 30 miles out of his way to avoid a particular accident site. Left untreated, it does terrible things."

Keogh has seen similar reactions.

"I frequently run into one of the old 'dinosaurs,' who says, 'I don't need this, but I'll be here to see you kids through it.' Then, during the debriefing, he'll bring up a car accident that happened 30 years ago, and he recalls every detail. But I think the new management in fire departments and EMS are well educated in this area and know when to call for help."

"One thing that's helped me over the years is having a good relationship with the people I work with," says Fleming. "We do have the 'firehouse talks,' and that's been a big benefit, but not everyone gets along, so you just need to be open and educated in the beginning and feel comfortable talking about stressful situations. It's also important to have a supportive administration, which offers different ways and means of counseling. Some people really benefit from organized CIS debriefings, and others don't feel comfortable in a group environment, so administration needs to work with all options, including an employee-assistance program so someone can have a confidential visit with a counselor.

"We're even careful about the name we use for our team," he adds. "CISD is what they do, but many of the past events that weren't critical incidents still needed to be talked about. Our people know what CISD means, but we just try to offer a chance to meet and talk about anything. As far as who should or shouldn't go to counseling, it's all in their own perception."

Talking it out is absolutely essential, agrees Pelton.

"I can't stress enough the need to talk," he says. "I don't care if you talk to your steering wheel, your dog, your partner or your spouse. Part of the whole macho image in emergency services is having this mindset about not taking your work home to the family, but our entire team tells people, 'When you've had a tough call, your kids know as soon your foot hits the door that something is different with Mom or Dad. They aren't sure what and don't understand all the ins and outs, but we strongly encourage everyone to talk to their spouse and kids about the call. The more you talk about an event, the easier it is for you to park it in the right spot. It's having the attitude of, 'I gotta suck it in;

I gotta keep it in my gut; I can't talk about it,' for fear of being a wimp or not 'one of the boys' that's self-defeating.

"Look at emergency services folks having heart attacks at age 59 and cirrhosis at age 56," says Pelton. "They're chewing up their bodies over 20 years of service because they didn't park stuff and it literally ate away at them. Every time you talk about an incident, it takes a little more of the load off your shoulders."

Critical incident stress management is good management, concludes Mitchell.

"Good management is taking care of your most important resource: your personnel," he says. "CISM is not a magical thing. It's all about keeping healthy people healthy and strong, and keeping functional people functional."

Marie Nordberg is associate editor of Advanced Rescue Technology Magazine.

Critical Incident Stress Debriefing

The following is a model developed by the American Red Cross to debrief emergency workers and survivors following natural disasters.

A debriefing process provides formats in which personnel and survivors can discuss their feelings and reactions, thus reducing the stress that results from exposure to critical incidents

It is an organized approach to supporting emergency service personnel and survivors who are involved in emergency operations under conditions of extreme stress. The purpose of the debriefing group is to assist in mitigating long-term emotional trauma.

This model is also known as *critical incident stress management*

Outline for facilitating Debriefing groups:

1. Introduction:

Go through basic steps that you do when you begin a group (i.e., establish agreements and confidentiality)

2. Fact phase:

- a. Have each person talk about where they were (or roles they assumed in the case of emergency workers)
- b. Have them talk in detail about where they were when the incident occurred, what they heard, saw, smelled. This process makes the experience come alive, and participants get to know each other and there is a sense of bonding that develops.

3. Feeling phase

Encourage sharing of feelings.

How did it feel when it happened?

How are you feeling now? Have you felt this way before?

What unusual things are you experiencing now?

IT IS VERY IMPORTANT THAT FACILITATORS VALIDATE ALL THAT IS SHARED

4. Symptom phase

Encourage them to share physical symptoms

(Example, with earthquake victims:-many talked about recurring migraines which occur suddenly, some said they could identify other survivors because they would suddenly see someone put their hand towards their heads because of migraines, feeling that the ground

was still shaking, unable to get into elevators for fear that an earthquake will hit and they would get stuck, inability to fall asleep until 5:14 am, the time the earthquake struck, -not being able to soak in the bath tub for fear that they would be naked when another earthquake struck).

SOME PEOPLE ARE SCARED BY THEIR OWN PHYSICAL AND EMOTIONAL REACTIONS. IT IS VERY IMPORTANT TO LET THEM KNOW THAT WHATEVER THEY ARE EXPERIENCING IS A NATURAL REACTION.

4. Teaching phase:

Provide education on stress response syndrome: provide education on how natural these reactions are. The important message is that: ABNORMAL REACTIONS that people might be experiencing ARE NORMAL REACTIONS TO ABNORMAL SITUATIONS

In case of emergency workers, use handouts, depends in the case of survivors (not immediately, but useful if meeting them after some time has lapsed)

SOME TRAUMA RESPONSES INCLUDE:

headaches, insomnia, flashbacks, anxiety, inability to concentrate, crying spells, lack of appetite, irritability, intense anger, depression

Give the following concrete advice:

- 1) do not use alcohol or drugs to cope
- 2) do not isolate yourself from friends, family or co-workers
- 3) prevent yourself from becoming obsessed with the incident
- 4) eat well, exercise
- 5) assess work situation, do they need time off?
- 6) watch for fixation of the incident, don't become obsessed with finding their reasons for the tragedy, allow time to pass
- 7) give yourself time to heal, don't have unrealistic expectations for recovery
- 8) expect the incident to bother you
- 9) learn about what you are going through
- 10) get help if necessary

5. Re-entry phase

Ask them where they want to do from the session, do they feel a need for another debriefing?

6. Group facilitators should provide debriefings with each other after the group

Phases of Disaster Recovery in Communities: Four phases

Knowing about the following helps anticipate and prepare for the emotional responses

1. *Heroic phase*-- time of impact -- one week post impact

Perform heroic acts to save lives and property

Sense of sharing with others

Sense of "family"-- immediate support of family members, agencies, government disaster personnel, strong media support of the plight of victims and needs of the community, pain and losses--may not be recognized

2. *Honeymoon phase*--immediately after impact to 2,3 months

Development of a strong sense of a shared danger or experience

May experience physical symptoms such as digestive problems, changes in appetite, difficulty sleeping, migraines

Anger, suspicion, apathy, social withdrawal, heightened anxiety about the future

Shelters become source of support

Involvement with cleaning out debris, sorting things out, anticipating the help they will receive to restore their lives

"Super-volunteers" who are not ready to deal with their own losses, work from dawn till dark helping friends and neighbors get back on their feet

Unrealistic expectations towards help from governmental agencies

3. Disillusionment phase--one month to one or two years

Waning of media attention, feel they are objects of the media, isolated and let down by the media that's gone on to other news

Questions re: whether the disaster could have been avoided

Survivor guilt: feeling guilty for being spared or not having as much damage as others

Period of Second disaster, or secondary trauma

relationships neglected, estrangement of family members begin

domestic violence begins or is aggravated, children are emotionally at risk as they react to signs of stress in parents, survivors may have to move from their old neighborhood and lose their social support,

Overwhelming amount of paper work

Long lines for assistance

Anger and frustration increase rapidly

Victims may begin to file law suits

Depression, moodiness and crying increase

Physical health begins to suffer, Relief efforts by government agency decreases

increase in use of alcohol, no financial security, job losses

4. Reconstruction phase

Survivors come to realize that the rebuilding of their homes and businesses and community is primarily their responsibility

May take several years or rest of their lives depending on amount of damage,

If the rebuilding is delayed, the recovery will also be delayed

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