

Fachtagung
Member Care for Professionals

Gesunde und problematische
SEXUALITÄT
im transkulturellen Kontext



Dienstag, 5. Juni 2007
St. Chrischona / Basel

Trägerschaft:

Member Care Netzwerk Schweiz
Arbeitsgemeinschaft Evangelischer Missionen
Psychiatrische Klinik Sonnenhalde

Gesunde und problematische SEXUALITÄT im transkulturellen Kontext

Dienstag, 5. Juni 2007
Theologisches Seminar St. Chrischona, Bettingen

- ab 09.00 Einschreibung, Znüni
- 10.00 **Begrüssung** – Dr. Markus Müller, Direktor St. Chrischona
Einleitung und Übersicht – Dr. Samuel Pfeifer
- Vorstellung in kleinen Gruppen
- 10.20 **1. Referat: Welchen Einfluss hat transkultureller Stress auf die Sexualität bei Paaren und Ledigen?** Anke Tissingh
- 11.00 **2. Referat: Wenn Bilder süchtig machen: Internet-Pornosucht als neues Problem für die Mission.** Dr. Samuel Pfeifer
- 11.45 **3. Referat: Confronting and Managing Child Abuse in the Missionary, Church and Christian Community Settings.** Dr. John and Becky Leverington
- 12.30 Mittagessen
- 14.00 **Gruppenarbeit zur Vertiefung der Referate**
 a) Anke Tissingh
 b) John and Becky Leverington
 c) Samuel Pfeifer
- 15.30 Pause
- 16.00 **4. Referat: Integrität in einer sexualisierten Gesellschaft**
 Ernst Gassmann
- 17.00 Ende der Tagung

Referenten:

Anke Tissingh

stammt aus Holland und ist verheiratet mit Garry aus Neuseeland. Sie haben drei erwachsene Kinder. Sie sind seit 30 Jahren bei Jugend mit einer Mission tätig, davon 25 Jahre in Nordafrika. Vor zwei Jahren zogen sie nach Senegal, wo sie im Bereich Pastoral Care und Gastfreundschaft tätig ist

Dr. John and Becky Leverington

have served various mission organizations for 30 years and worked with Wycliffe Bible Translators for the last 13 years. They served as SIL counselors in Papua New Guinea before their current assignments with SIL International in Dallas, Texas USA.

Becky currently serves as the director of the SIL International Child Safety and Abuse Response Office. She has developed child safety training and mission policies and procedures for responding to child abuse, and has worked as a Marriage and Family Therapist for over 30 years.

John currently serves as the SIL International Counselling Ministries Consultant. As a Marriage and Family Therapist and Professional Counselor John provides counselling, crisis response, consultation with administrators, and seminars for mission personnel around the world.

Ernst Gassmann

geb. 1948, lernte Maschinenschlosser, absolvierte von 1970–74 das Predigerseminar auf St. Chrischona, nach 11 Jahren Gemeindegemeindearbeit in Deutschland und in der Schweiz studierte er von 1986–87 biblische Seelsorge und Lebensberatung in den USA. Er hat sich im Laufe der Jahre im Bereich Seelsorge und Beratung weitergebildet und durch den Aufbau und die Arbeit in einer Beratungsstelle während 10 Jahren viel Erfahrung erworben. Von 1998 bis 2005 arbeitete er teilzeitlich als Prediger in der Chrischona-Gemeinde Muttens (40%) und als Dozent für Seelsorge und Pastoraltheologie am Theologischen Seminar St. Chrischona (60%).

Dr. med. Samuel Pfeifer

Facharzt für Psychiatrie und Psychotherapie, Chefarzt der Klinik Sonnenhalde, Autor von Fachartikeln und verschiedenen Büchern, insbesondere »Der sensible Mensch. Leben zwischen Begabung und Verletzlichkeit«. Vielseitige Tätigkeit als Referent und Dozent. Zusammen mit seiner Frau Annemarie ist er aktiv in Member Care in verschiedenen Ländern tätig geworden.

Trans-Cultural Stress and Human Sexuality.

Anke Tissingh

*Member Care Consultant
Youth with a Mission*

1.0 Introduction & Definitions

This question has set me on a long and interesting journey of discovery.

The term *trans-cultural stress* may be more easily understood before addressing the word *sexuality* in our question.

1.1

Trans-cultural stress is any form of tension or anxiety because of difficulties in coping with differences that occur between cultures.

Trans-cultural stress occurs when we move from one culture to another, when we marry into another culture, and when we work in a team where there are different cultures present. The purpose of this paper is to highlight the dimension of trans- cultural- stress, a dimension beyond mere cross-cultural stress and trauma. We are often prepared for the mutuality of stress between cultures, but not for the stress of a higher level, or more complex situations.

Sexuality, a dictionary definition: A person's sexuality is their ability to experience sexual feelings. (Victorian women were severely discouraged from any admission of sexuality, according to the dictionary.)

It is wise and valuable to give attention to married couples, as well as singles, in their experiences of stress in this area.

Stress will be experienced in times of change, when we feel unsafe, threatened, or when we experience trauma.

Both men and women, married and single will have, in varying manners, developed ways or lifestyles in their attempts to cope with stress. How those coping strategies might apply to the realm of sexuality needs to be looked at. In this study we will hear from some of our colleagues from the field as they share some of their observations and experiences.

As leaders for Youth With A Mission (YWAM) my husband and I have served in the North Africa region for over 25 years; our friendships with a variety of national and international workers have certainly painted a colourful picture. Our own marriage is cross-cultural and we have served cross-culturally all these years.

1.2

Monsieur Driss was the first to introduce me to the fact that varying values in a marriage and the dynamics of different cultures can well present stress on a person's sexuality.

It was on my first trip into Morocco; we had been invited to spend some vacation with this seemingly sweet and quite 'together' Muslim family.

There were a few children in this family who had different facial features and who were treated somewhat differently too.

I asked Monsieur Driss about them, "oh" he said, "they are from the marriage with my first wife." "What happened to her", I asked.

"I sent her away", was the response, it was the gesture of his hand that still is vividly etched in my mind; a gesture of dismissal, of no longer being valued.

I remember clinging close to my husband that night, never ever wanting to have him make that gesture.

The region in which we are working presents a number of the stresses we want to understand better through this study.

1.3

But, in a variety of other settings, environments and situations where stress presents itself, we will recognize that an aspect of our emotional wellbeing is affected.

Allow me to share and quote some of these.

- Jhadiya is a 35 year old woman who lives 4.300 km. south and 3.200 km. west from the nearest supermarket of Hope. Full of pride and freshness, like a huge diamond, she moves languidly through her domain for the world to admire her. Oh, yeah, she orchestrates graciously the symphony of her body to attract with her narcotic music the attention of nationals and foreigners. Her exuberant proportions speak of money, food... security! Her eyes dart like a wild animal in a small cage, they are louder than her mouth, they speak of passion, desire, solitude! She has trained them well. Like obedient cobras that move you to fear or even to compassion, tears...

We try to avoid contact with her eyes! Shocked to find that in North Africa it is okay for women to look at you, even stare. Mortal weapon, for if she finds your eyes, you will look into a Universal black hole that would devour you in one glance. Many solar systems move within them, a turmoil of anger, anguish, fear and anxiety. If you see to the very bottom you might be able to hear a soft: 'help me'.

Shared with permission from C.

- "I would be as bold as to say that every missionary woman receives daily abuse in this N. A. nation"
(A quote heard during a training seminar, referring to the stares, comments, harassments the women experience when they leave their home.)
- "I feel so dirty", was the comment of a young woman, after returning from the market. "It feels like some of those men have undressed me completely with their eyes".
- Nellie, *I asked*, will you please, make sure you communicate with us here at the sending base, every week as a safe guard, to make sure you have accountability. And do you promise to not become emotionally involved with any young or older men there?
Of course, of course, *she answered*, I know the pitfalls....
Within 2 months of her arrival on the field she had fallen in love with her language teacher, got married and went back to her nation of origin, pregnant.
The marriage lasted less then 2 years.
- In another N.A. nation we became good friends with a European missionary who, after she turned 50, felt she entered her more fruitful and

effective season of sharing the good news with younger and younger men in that land.

She disciplined a young convert who, still being in his early twenties, proposed that she marry him.

As soon as the 'engagement' had taken place he considered them married, according to the laws of the land. She had been, up till that time, in good, accountable relationships with other female colleagues.

Now that they were a couple he took leadership, took and hid her passport, destroyed all photos on which she was seen with other men, and a life of abuse and fear began.

By an amazing intervention she was able to recuperate her passport and flee the country.

- Some years ago I debriefed another middle aged lady who had faithfully served in N.A.
As a gift she brought a number of used videos for as us a family to watch. On our family evening, choosing to watch one of them, it more than surprised us to see how her level of 'morals' had dropped during that season on the field. Not that the film was 'all bad' but the content did not communicate much of moral wellness. Her standards had fallen to an unsettlingly low level.

2.0 Why are these stories so unsettling? What is our role and how may we walk in moral uprightness in this realm?

I believe that the apostle Paul, in his letter to the church in Ephesus, describes the unusual importance of marriage according to God's standard:

"Husbands, love your wives, just as Christ loved the Church and gave Himself up for her to make her holy, cleansing her by the washing with water through the Word, and to present her to Himself as a radiant Church, without stain or wrinkle or any other blemish, but holy and blameless

This is a profound mystery, but I am talking about Christ and the Church."

From Ephesians 5, verses 25, 26, 27, 32.

I believe that the father of lies, Satan, also called the enemy of our souls, and the accuser of the brothers, is committed to disrupt and seriously undermine the strength of this testimony, a healthy marriage, and for our single men and women, to disrupt their strong and wholesome friendships where accountability is in place.

In other words: the battle is on as we seek to make this profound 'statement' to the world around us.

2.1

The cross-cultural stressors are not only encountered in our setting on the 'mission field'; we have other cross-culturally diverse settings to consider.

- The missions community is not only much more diverse than the general population by virtue of cross-cultural marriages, we also see a much

greater variety of cultures represented as the newer sending nations come with their unique approach.

- We have at times been quite troubled with the lack of emotional wholeness in the generation which is now labelled Generation X., and the generations following.
They may come from Europe, the U.S., South America, or Korea, from both older and newer sending nations; globalization makes it easier for them to fit into their host culture... or so we might be encouraged to think!
- The emotional wellness may only be what we see as the tip of the iceberg, underneath may lay deep feelings of fear and pain, insecurity, fruit of a childhood tainted by neglect or abuse.
- Or these young candidates may come from newer sending nations where relationships function from a basis of shame.

We observe, for example, those coming from India or those being sent from Korea or Nigeria where it is considered impolite to contradict your leader, and where you do or say, more or less exactly, what your leader wants, or wants to hear.

2.2

Even within our own national borders we have learned a diversity of family values, and different workers may live with aspects of brokenness; the desire to serve on the field after leaving a dysfunctional family fills many hearts. One need only reflect on the number of families where abuse has taken place; families with an alcoholic parent, families where there was homosexuality, sexual addiction, where there is co-dependency, where members may have suffered or still suffer from eating disorders.

The search for fulfilment in caring professions, the dream to do better than an abusive father or uncle, these may be strong 'calls'.

A quick visit to the mission field, after having read up on a specific need, may bring the dysfunction of home into focus; it may also nurture the need for affection and the sense of being needed. If a thorough screening is bypassed we leave room for further dysfunction to happen.

2.3

- We need to be aware of the cultural and spiritual 'strongholds' that we feared would come into play with Nellie.
As has been observed in other seminars about situations where daily abuse has taken place, these roots caused her to develop a stronghold of lustful thoughts and actions. A stronghold can be defined as: "invisible structures of thought and authority that are erected through the combined agency of demonic influence and human will". [George Otis, Jr.]
- The single man we heard about in the first story was also exposed to this spiritual dimension.

2.4

Another consideration is that much of missions' service these days happens in isolated settings.

Loneliness was mentioned as the number one danger by most that were researched in this region. Loneliness is a great and awful weapon used to cause many to trip.

And we struggle with isolation, many of them said, even in a team or with weekly church meetings. Even where a system of accountability is in place, one may sense a feeling of being the only one who struggles in this area of 'my sexuality'.

An added stressor for single women is when they do submit to the unwholesome pursuing by the men in their society, they are labelled as unwise or provocative, or are told to be more strong and spiritual in refusing these attentions.

2.5

In each of our nations in this region the area of sexual temptation is still strictly 'taboo'. It is simply not done to discuss it, except perhaps under certain special circumstances. There are fine, cultural lines to be understood and one does well not to step over those.

These are shame based cultures, where the topic of sexuality is discussed in 'culturally known or understood settings'. To be blunt and state things frankly: it is the woman's fault that a man would stumble and fall in this area.

The country where we now make our home has a marriage document that includes a space for the name of the husband; there are four lines, a line for each of the man's four wives. My husband may put forward several good reasons as to why we have a different document! It is, at the same time, a real strain to live in a society where these values differ so greatly.

2.6

Men have a tendency to internalize their stress, not wanting to let anyone know how they feel. They may experience enormous pressure to be responsible for their family.

Or they may, as a team leader, feel that sense of responsibility for their team.

A man may seek his wife for closeness, communion and the comfort that the sexual act involves. Or he may withdraw completely, not wanting to add to her load, and not able to focus on sex.

She also may seek him, or misinterpret his needs and desires, not wanting to add to his burden, or withdrawing from intimacy all together.

From a few comments it became evident that the absence of privacy, as is often the case in the housing provided for missionary couples and families, can play quite a role in a healthy approach to sexual intimacy. One person spoke of 'paper thin walls'.

Cross-cultural stress for men may make them feel desperately inadequate and some may seek to prove their maleness by seeking prostitutes.

2.7

I believe further studies on depression on the field may help us to be much more aware of dangers for the men among us in the missions' community, and we may develop tools to help them. Depression may lead to anger, which a 'wrong' emotion in that setting, and being tempted in 'fornication' as it still named in Africa makes for a real feeling of being trapped.

Also there are unsettling stories about witchcraft and casting spells on those serving as missionaries, “to make them fall into sexual sin’.

3.0 A closer look at singleness on the field.

A piece of advice often given to singles is:

Make sure you have profoundly resolved your singleness.

As one worker put it: “I laid the idea of remaining unmarried ‘on the altar’, and a ten year grace period followed where there were no attractions or distractions.”

For the women among us we absolutely must have a strong and secure safety net in place, where regular accountability takes place, where there is a sense of honesty and openness in the context of a relationship that encourages integrity and moral excellence.

Later on in this paper we will look at screening and a proper set up of accountability.

3.1

All who were interviewed mentioned the importance of being supported in prayer. Regular, detailed prayer support at home and in the place of service is vital. To have the firm assurance of the protection such prayers bring is invaluable!

As one of the young women put it:

‘If suffering builds character, I’ll be a pretty amazing person by the time this is all over’.

3.2

Some of the research indicated that dating in the context of serving in the mission field, proved to be too challenging and ‘not worth the effort’.

- One story is especially heart- breaking.

A very talented young missionary asked to spend some time with me. The community had ‘disconnected’ or ‘dismissed’ him after his homosexual lifestyle was discovered.

I asked him: in your job interview and orientation to your role, what kind of discussion took place, how were you screened? Did any one asked about these tendencies?

‘I waited for them to ask the question but it never came’.

- On a lighter note. One of the responses said:

“Guys, come as singles! Here you have the assurance that whoever you meet who seems a likely marriage candidate is already committed to the call, and there is less looking to do!”

- One other said:

“Singles, God has the best at heart for you. Do come with that security, and come with contentment.”

3.3

A single man may be looking for the closeness that the sexual act provides, seeking to meet this need by finding a prostitute.

Other ways to escape and to find comfort may involve alcohol, unwholesome films, and risky relationships.

For single women it can be the deep sense of loneliness and isolation that leads them into a life of anger, resentment and depression.

Another comment: the local men can be very flattering, winsome, handsome, and seductive. “The fact that my own people doubted my integrity was worse than the incidents themselves, I am still working through the hurts”. {a comment in a note sent to me}

Hear this advice: Have accountability in place before you leave your home country, seek out a counselling structure, be very open with leadership as to how you want to see your ‘security network’ function.

Make sure you have dealt with past addictions, such as pornography, eating disorders, alcohol, drug addictions,

Know your own vulnerabilities: your need for physical touch, affection.

I will comment here that for singles the roles of aunties and uncles ‘at home’ provides a safe framework for the needed hug at times.

In these areas, depending on the make up of your team, being able to touch a child may not be possible.

As one lady said: “At times I am just starving for a hug!”

3.4

One more area of vulnerability is when serving in the sector of childcare, orphanages.

Our screening needs to be able to find those who have a too great desire for physical affection. There may be an unmet need for physical closeness and as a result here may come serious feelings of jealousy, which can interrupt healthy working relationships. Or the temptation to cross the line of the child’s privacy, thus entering the realm of sexual abuse.

4.0 How about cross- cultural- marriages?

Will these marriages fare well? What is all the talk about pressure?

Some interesting studies have been done and there is much valuable material available to help us to understand how a marriage across cultural boundaries may work.

The most helpful handbook I know is written by Mrs. Janet Fraser Smith: *Love across Latitudes*.

(It is in the process of also being made available in French.)

4.1

Let me share an example from the United States:

In one particular state the divorce rate dropped by 50 % over a period of about 3 years. The man who had the vision and the faith to see this statistic change had a simple but very effective plan:

He asked all pastors to join his program, requiring premarital counselling if the young couple wanted to be married by that pastor in his church.

There were enough young people who discovered that they were not a 'right match', and then decided to break the engagement. The percentage of failed marriages dropped and showed the difference.

We must ask the hard questions, and allow the young and engaged couple enough time to respond to one another.

4.2

Here are some examples of how different 'different' can be, in the area of finances.

In this continent we continue to struggle with extreme poverty. A lack of finances has a profound influence on how we budget, how we give, what lifestyle we have, what toys we buy our children and which school we send them to.

- In Africa the dowry is still on most families' agenda. The price may be so high that couples have to wait too long and fall into temptation.
- In Africa also whoever has an income 'feeds' the family members who are less fortunate. This also means that in the event of any illness or untimely death, the responsibility to provide may rest upon the missionary worker. Beware of the expectations, especially if money from the richer nations is the main support.
- In many African families the wife never knows how much her husband earns.

Many things change when a person joins the mission's community, but where and how will these values and mindsets; these worldviews become freely talked about by a cross-cultural couple?

4.3

Here is a sample from Janet's book, in preparation for her questionnaire:

The growth process and the development of every marriage depend in part on the depth of communication at all levels. In all multi-cultural marriages the process of the blossoming of the couple is slowed down by the difficulties in communication, caused by:

- Different ways of thinking/expectations.

- Different traditions and cultural stereotypes.
- Lack of language fluency in the language chosen by at least one of the partners to communicate.

A deep love, forgiveness and the willingness to sacrifice will create the necessary atmosphere for effective communication in all marriages. The ultimate example of these qualities we find incarnate by Christ Himself.

Janet's questions will cover the following domains:

- *The assets and personal weaknesses.
- * The most important common bases.
- * The differences of opinion.
- * The things we do not know well enough from a cultural view point.
- * A limited knowledge of self.

4.4

Now that we have looked over and over again at the pros and cons of celibacy and marriage, the sudden beginning of attraction might take us by surprise. We want to be loved and accepted and for that to happen we present ourselves from our 'best side', secretly hoping that maybe the 'other side' will go by unnoticed.

That is often the case because the person who wants the attraction to grow stronger only wants to see us from our best side, and to be considered from his or her best advantage also. None of us want our weaknesses, our failures, our faults and our difficulties to be taken into account.

5.0 So, how about these stressors? How do I keep a healthy marriage? How can I remain single in this society and maintain a righteous testimony?

5.1

All the married men who were interviewed gave a strong - and I repeat, strong - warning to have a solid accountability network in place, to talk in detail with your wife, and to be aware of the danger of the internet.

Here are some pointers to help close doors to sexual temptation:

- Keep short accounts, "do not let the sun set on anger".
- Think of how much you would hurt your spouse were you to give into temptation.
- In choosing films and other entertainment beware of moving the mind to places it doesn't need to be.
- Read good books on marriage together with your spouse.
- Make your partner your best friend.
- Beware of the 'double whammy' when having a disagreement with spouse and an attractive female shows kindness.
- Don't compromise: when feeling lonely, know who to turn to, and where not to turn!
- Be 100 % committed to holiness in Christ, 100 % committed to faithfulness in your marriage.

- Be frank with those new to the field.
- Keep those home fires burning!
- Muslim women have perfected the art of attracting males from a distance, and from a secluded position: beware.

5.2

The married women added some important insights also:

- Make sure you talk! With your husband, with a trusted friend, over the phone with family back home, via email, or skype, with an ever present network of local friends.
- Allow yourself to be sure of your own calling. Do not depend on your husband's assurance that 'this is the place to be'.
- Nurture lasting and inspiring friendships.
- Regularly sign up as couples for marriage-enrichment retreats.
- It is the finish that counts!
- Do recognize that 'marrying into the mission' is a potential danger when one has not been equipped or trained personally to be a mission's partner. We may be living, working in an 'artificial environment, or in a missionary bubble as one put it.
- Keep developing in good communications skills, there in will lay your long term strength.
- For some of us we will not 'gel' naturally with women in the host culture, and one may feel an outcast, not having one solid friendship.

5.3

My colleague and friend Annemie Grosshauser writes this:

"Married couples need to know how to maintain a healthy and loving relationship in a culture where the sexes are separated and where showing affection in public is unacceptable. It is therefore of great importance to have a comfortable home where a couple can feel secure and enjoy total privacy. Regular dates with each other, away from guests and work, should be scheduled."

There is a tendency for some expatriate men to begin to sub-consciously identify with the Muslim cultural idea of manhood. They may exhibit more macho behaviour, such as walking in front of their wives, helping less around the house or with the children, and being predominantly in male company. Their behaviour can be quite annoying, especially for wives. It needs to be addressed and brought to their awareness before it causes conflict.

5.4

Now for some 'tips' for the singles among us:

- Be sure to have dealt with all sexual sins from any previous relationships of intimacy.
- Be aware of local male friends who may be sincere in their friendship and at the same time see you as the 'passport' to material gain.
- Always remember in conversation: male with male, female with female.

- Nurture female friendships, but be wise to not create dependencies, and be aware of the danger of lesbian invitations also.
- Talk at least once a day to debrief about the feelings of that day.
- Know your own vulnerabilities.
- Be aggressive, not 'meek and mild'; from the beginning avoid being manipulated.
- Submit to leadership in your team and agree to accountability
- Be modestly thankful for who you are. Find fulfilment and pleasure in how God has made you.
- Discipline, personal fitness, exercise are important.
(One stated: "When I manage to go running regularly I am also more likely to be disciplined in my eating habits and in my quiet times, and in guarding my heart. Once things start to slip in one area it easily spills over in another area.")
- Know yourself and choose someone who will speak into your life from a strong biblical viewpoint.
- Write down your principles and ruthlessly stick to them.
- Seek first the Kingdom of God.
- Avoid becoming overly tired and thus vulnerable. Your 'normal support system' back home would pick up on your threatening discouragement; when adjusting to another support system your vulnerabilities may not be recognized early enough.
- Make it a habit for trusted people to be allowed to look deeply into your life.

6.0 What can be done in preparation? How do we ensure health in this area, equipping ourselves to live with this kind of stress?

Advice for sending agencies, churches:

6.1

Undertake **thorough screening** of potential missionaries.

- Allow for enough questions to be asked and carefully answered in regards to sexual wellness/wholeness.
- Ask about family structure, dynamics, cultural taboos, previous relationships, any immoral behaviour from the past.
- Discuss levels of maturity in dealing with temptation.
- Discuss singleness and the need for contentment to remain unmarried.
- Discuss the pressure that will exert itself on single women to have children of their own.
- Discuss the reality of the spirit world and the affects of spiritual influences in the area of sexual moral integrity.
- Discuss the challenges that the internet presents, even to find a 'date' and pursue that relationship further.

6.2

Practice **pre-field training**.

- Thorough teaching on the religion and the laws of the land in regards to relationships between the genders and before and after marriage.
"Be sure to discover the sexual cues and mores in that culture. As a man or a woman you need to know how to avoid signalling a 'come on' and how to show that you are not interested in having a sexual encounter. Learn what behaviours indicate sexual looseness, how to recognize sexual advances, and how to deal with them effectively." (From Ken William's article: "Spiritual warfare for sexuality on the mission field.")

6.3

Have an **accountability system** in place.

- Make sure that the accountability agreement is kept; a thorough, well-functioning set of questions needs to be answered at the agreed-to times.

Accountability should deal with:

- Past vulnerabilities.
- Thought-life.
- Integrity practices in relating to the opposite sex.
- The firm, consistent 'no' to temptations.
- The nurture of health in the marriage relationship.
- Identifying any change of attitude towards certain temptations, where previously no temptation was experienced.
- Honesty and integrity in one's personal bookkeeping. (The 'cost' of a visit to a prostitute will likely not appear in one's accounting, but keeping records of all expenses may be a safe guard.)
- Filters on computers to screen out harmful sites (updated versions seem to be needed all the time; let everyone be aware that one can easily be found out). Let us not forget that God sees in secret. [see psalm 51 verse 6]
- Frequent retreats, vacations - this needs to be emphasized over and over.
 - Both married couples and singles, both young and old, leaders and those in all serving roles, need regular vacations and 'down times'. If vacations and times of refreshment fail to restore your joy, maybe rest isn't the issue. If so, it is necessary to ask yourself what else may be wrong. Worry, unforgiven sin, unresolved conflicts with colleagues, a lack of fit in the current assignment. Vacation time does not resolve everything.
 - Tiredness as well as boredom is still a welcome tempting ground for the enemy.

- The practice of debriefing prior to a rest period, so that no sin is un-dealt with and no lingering temptation 'spoils' your much needed rest time.
- Honest, open discussions on the subject of sexuality.
 - It is not a bad practise to bring this discussion into your team meeting from time to time.
 - When a leader is mature and wise enough to make this topic an accessible one, many issues that may have been hidden come to light and temptation is avoided.

6.4

Make every effort to have a **follow-up system** in place, alongside your accountability practices.

The follow-up procedures need to be discussed and agreed to in each cultural setting. In the sad case of any moral failure, it is of great importance to know how moral failure is perceived, talked about and corrected in your cultural setting.

At all times those guilty and those affected need to be protected in their personhood and given counsel within the proper, most helpful environment. Be especially cautious throughout this process when dealing with people in 'shame-based cultures'.

Great caution also needs to be taken in how communication takes place. The sin needs to be exposed, and those affected need to be helped. The way in which this process of correction and restoration takes place will either provide a loving teaching tool or will result in bitterness and a possible repeat or even greater moral failure.

A loving and detailed plan should be made for debriefing to take place at all furlough/ home assignment times.

Children also need debriefing: Those who have children in their preteens will do well to allow for well instructed debriefers for these kids, especially young ladies growing up in a restricted society.

Provide teaching on the particular strongholds in the area of service. The women who have developed effective coping strategies in potentially abusive environments are often the best ones to help 'newcomers.'

Arrange for regular, well-informed prayer times for those serving on the field

Arrange for interaction/fellowship days or weekends, for mutual encouragement of workers.

There is much available from different churches or organisations that have made it their 'specialty' to serve missionaries with sponsored retreats.

Have in place wise counsellors, pastors who may walk young candidates through their early years of service.

Alongside the regular and required accountability sessions or relationship-debriefs via email or Skype, one will do well to have mentors throughout the missions career. At different seasons in our lives the need or the desire for experienced counsel may be there. For example when the children have all left home and the couple enters a new season their lives; or when one has had to deal with severe, prolonged illness of a spouse; or, for example when a woman in her mid-forties receives a marriage proposal for the very first time.

7.0 Conclusion

The findings in this study, I realize, are just the beginnings of a much-needed and sadly neglected discussion.

I very much welcome any and all input from you my readers.

8.0 Suggested list for books to read:

Wild at Heart	John Eldridge
Captivating	John & Stasi Eldridge
Sacred Sex	Tim Alan Gardner
From Shame To Peace	Teo vander Weele
Cross-cultural Conflict	Duane Elmer
Forgiving Our Parents Forgiving Ourselves	Dr. David Stoop
Right Relationships	Tom Marshall
Overcoming the Dark Side of Leadership	Gary McIntosh & Samuel Rima
The Wounded Heart	Dr. Dan Allender
Boundaries in Marriage	Cloud/Townsend
For Women Only	Shaunti Feldhahn
For Men Only	Shaunti & Jeff Feldhahn

8.1 List of references:

Floyd McClung, "Response to Moral Failure"
 Timothy Boyd & Brent Lindquist, "Dysfunctional Families"
 Ken Williams, "Spiritual Warfare for Sexual Purity"
 Kelly O'Donnell: "Doing Member Care Well"
 Larry Ballard, "Seven Suggestions for Cross-Cultural Couples"
 Laura Mae Gardner, Thoughts on Accountability: Relationships of Invitation
 Components of the fall
 Preparing the New Worker: What I would like the Sending
 Church to Know
 Forgiveness in Mission settings: A Biblical Perspective
 Single Mission Workers
 Miscellaneous Missions Issues
 Moral and Spiritual Health
 Sexually immoral behaviour: the downward spiral
 Components of the fall: Steps to Immorality
 The Way Back
 Conflict Resolution and/or Management
 Richard Gardner, The High Cost of Immorality

9.0 Case Studies

These stories are fictitious but are representative of real-life situations.

9.1

Case Study 1

Wendy is a new member of a missionary team in Zba, North Africa.

She is young, visionary, with plenty of energy. She has successfully finished her pre-field training, can already communicate the basics in the local language, and she 'feels at home'.

However, she has not been totally prepared for the lustful attention of the men in her new environment.

The stares, the comments, the marriage-proposals are having an increasingly devastating effect on her emotional and mental well-being.

She is torn between feelings of guilt and confusion, ("am I really that provocative?") anger and fear.

Within her team she has brought up this topic for discussion and prayer. Her team leader has been kind and patient, but Wendy knows that somehow they are not on the same page. There is a kind of an 'unwritten rule' that men do not talk alone with women, that is in a public environment, and this seems to apply for her team meetings as well.

"I am not looking for any emotional 'please love me' kind of approach, I just would like a healthy conversation with a man" is what she shared with a friend back home the other day. A long awkward silence followed on the other end of the line.

Wendy has given her singleness to God, trusting Him to take care of her and of all of her emotional needs. But in this environment of intense daily battle, these unasked for reminders of her sexuality are becoming too much.

Reflection

1. If you were her team-leader what would you do?
2. What could/should have been included in her pre-field training? Or was she well equipped?
3. What is your prayerful counsel for her now?

9.2

Case Study 2

Jim and Becky have recently been appointed as team-leaders to a North African country, as second career workers. After their children had left home and Jim was offered good financial compensation for 'early retirement' they made the courageous decision to go 'overseas'.

Well, some called it courageous, for Becky it was a welcome change from a boring, unfulfilled lifestyle, a serious relationship breakdown with her church and more stressful relationships in her part-time volunteer job.

She hoped that doing something quite different would also bring the spark back into their marriage relationship.

Jim had the vision to lead this team and to 'make a difference in this nation'.

They had found an organisation that really suited them. Because of the maturity in age and the long church membership, the organisation had let them 'skip a few steps' in the application process. In fact, screening had been very minimal, which did not seem a problem to them, or their team who were all to glad to have some older people in leadership. It especially suited Jim who found it really difficult to talk to anyone about his struggle of addiction to certain internet sites.

The first months on the field had literally 'bombarded' them both with a range of emotions.

Becky had not found anyone to connect with, no one could identify with her 'missing the kids'. The other women on the team are single or young moms.

In the church fellowship times in the expat-community they seemed sure that she should lead the bible study and prayer times as well as co-ordinate Sunday school programs.

They could only see that she had the time, not being aware of her insecurities and the fact that she had not held any position of leadership before. When she talked to Jim about her feelings of insecurity and even home-sickness he acted surprised and disappointed.

Besides the blockages in communication they are aware of as a couple, there seems to be an ever-present 'heaviness': prayer, Bible reading, worship, it all feels empty, without any life.


Jim and Becky have left with the blessing of their home group, but whenever they try to explain about their feelings of this heavy weight, the woman who communicates on behalf of the group answers that they had a great time of prayer and they feel that the burden is being lifted.

For Jim the place to be safe and in control is often in front of his computer screen, well after Becky has gone to bed. Becky has asked, pleaded for more and better communication times with Jim. He says she needs to go out more. She has started to have 'tightness in the chest', a shortness of breath, and having strange nightmares; waking she feels the desire to masturbate.

Becky became real angry with Jim when he said she should stay cool after hearing that their oldest son in university back home had moved in with his boyfriend and had asked his mom and dad to approve of his homosexual relationship.

Reflection

1. If you were their pastoral caregiver and came to visit this couple and their team, what would you do?
2. In what way could things have been done differently?
3. Is there a way forward?
4. Any other comments?



Member Care for Professionals

Basel, Switzerland 2007

Becky Leverington, Director, SIL Child Safety and Abuse Response Office
John Leverington, SIL International Counseling Ministries Consultant

SIL Child Safety and Abuse Response Office 1



Child Abuse in Christian Communities

- Churches
- Christian organizations and other groups
- Missions Organizations
 - SIL cases
 - Other mission groups


SIL Child Safety and Abuse Response Office 2



Why Now?

- Societal standards have changed
- Worldwide interest in child safety
- Churches and Christian organizations are being held to a higher standard and are liable
- Missions need for awareness
- Maintain organizational integrity


SIL Child Safety and Abuse Response Office 3



Best Practice Standards

- Written policies and procedures
- Screening
- Awareness raising
- Train all staff in prevention
- Train all staff in signs/symptoms and initial response procedures
- Trained team able to respond consistently in all situations
- Understand child to child incidents

SIL Child Safety and Abuse Response Office 4




Purpose of Training

Awareness raising

- Build better protection by educating parents and **all** adult members
- Build “higher walls”
- With good training we can reduce the likelihood of abuse

SIL Child Safety and Abuse Response Office 5




Assess and Decrease Risk

- Isolation
- Accountability
- Power and control

SIL Child Safety and Abuse Response Office 6


Child Abuse in the Christian Community Settings



Risk Decreases as Isolation Decreases

- Time
- Location
- Physical arrangements
- Number of people present
- Frequent, unplanned supervision


SIL Child Safety and Abuse Response Office 7



Risk Decreases as Accountability Increases

- Get references
- Notify supervisor in advance of any activity with children
- Utilize the “two non-related adult rule”
- Upfront policy stating how adults or children can report unsafe, unwise actions


SIL Child Safety and Abuse Response Office 8



Risk Decreases as Power/Control Decreases

- Balance age, size, strength, power, and authority
- Point out risky behaviors and intervene to protect


SIL Child Safety and Abuse Response Office 9



Follow Staff Guidelines

- Boundary violations
- Language
- Inappropriate use of power
- Lack of respect
- Time alone with one child/youth
- Belittling of one child or age group or gender
- Anger issues


SIL Child Safety and Abuse Response Office 10



What are you doing well in awareness raising and prevention in your organization?

What would you like to add?

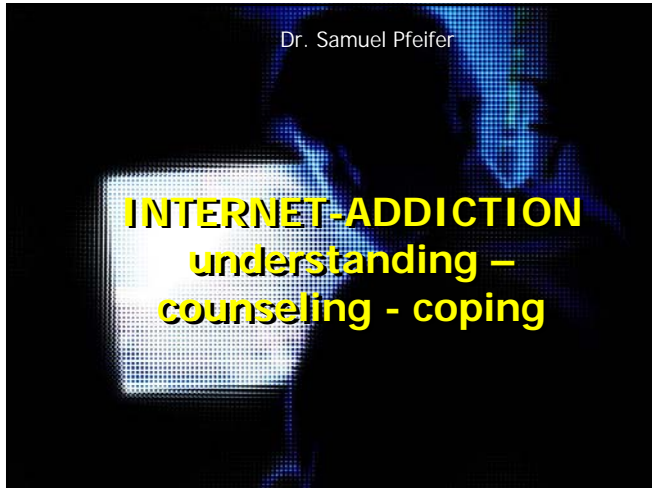
SIL Child Safety and Abuse Response Office 11



Child Safety Network

- Interest in developing a network of organizations interested in child safety
- Develop shared definitions of abusive behavior
- Share resources for awareness raising and prevention training
- Establish best practices for response procedures

SIL Child Safety and Abuse Response Office 12



Internet Addiction Disorder (IAD) - Diagnostic Criteria

- A maladaptive pattern of Internet use, leading to clinically significant impairment or distress as manifested by three (or more) of the following, occurring at any time in the same 12-month period:
- (I) tolerance, as defined by either of the following:
 - (A) A need for markedly increased amounts of time on Internet to achieve satisfaction
 - (B) markedly diminished effect with continued use of the same amount of time on Internet.

Author: Ivan Goldberg, M.D.

Criteria – IAD II

- (II) withdrawal, as manifested by either of the following:
 - (A) the characteristic withdrawal syndrome
 - (1) Cessation of (or reduction in) Internet use that has been heavy and prolonged.
 - (2) Two (or more) of the following, developing within several days to a month after Criterion 1: (a) psychomotor agitation - (b) anxiety - (c) obsessive thinking about what is happening on Internet - (d) fantasies or dreams about Internet - (e) voluntary or involuntary typing movements of the fingers.
 - (3) The symptoms in Criterion B cause distress or impairment in social, occupational or other important other area of functioning
 - (B) Use of Internet or a similar on-line service is engaged in to relieve or avoid withdrawal symptoms
- (III) Internet is often accessed more often or for longer periods of time than was intended.

- (IV) There is a persistent desire or unsuccessful efforts to cut down or control Internet use.
- (V) A great deal of time is spent in activities related to Internet use
 - (e.g. organizing files of downloaded materials; researching Internet vendors, trying new browsers.)
- (VI) Important social, occupational, or recreational activities are given up or reduced because of Internet use.
- (VII) Internet use is continued despite knowledge of having a persistent or recurrent physical, social, occupational, or psychological problem that is likely to be caused or exacerbated by Internet use

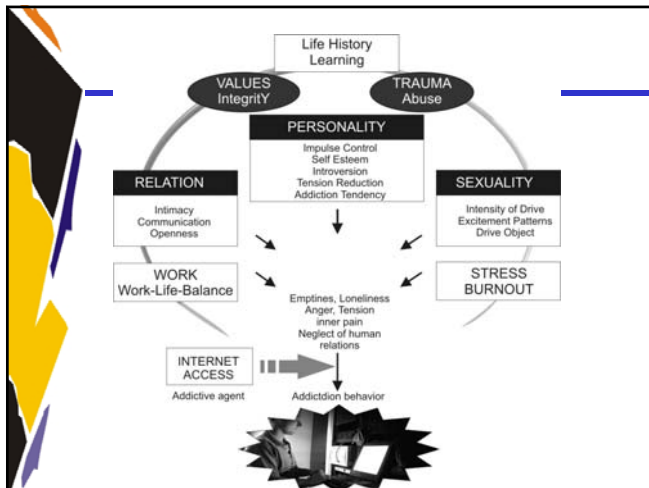
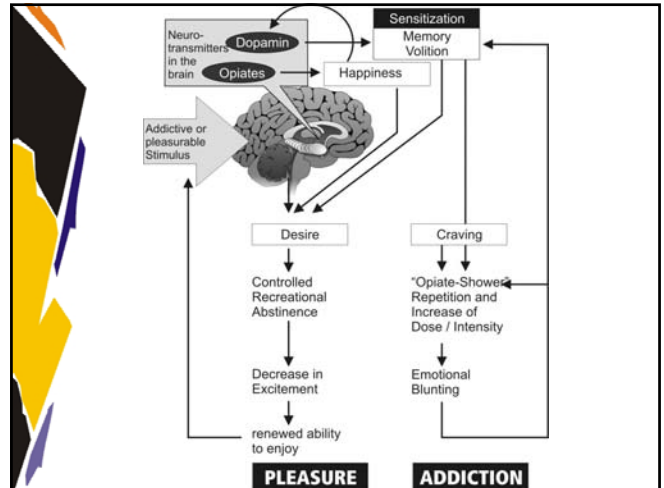
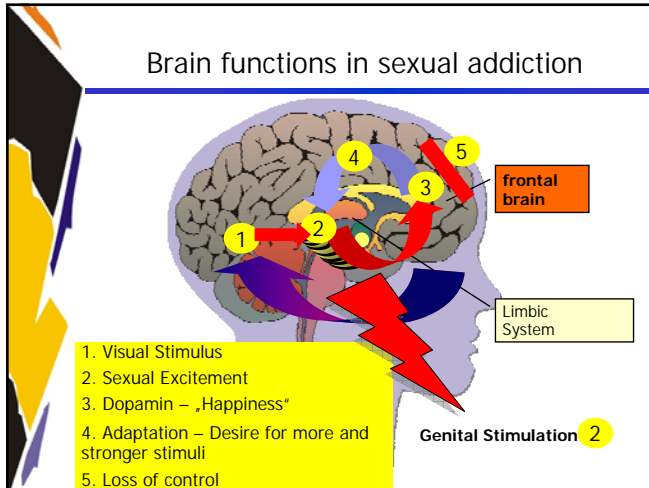
Value shift

- Online Addicts realize that they give up values which have been important to them:
 - Respect of the other person.
 - Repulsion of violence and coercion.
 - Christian values of integrity, purity and self discipline.
- Reinterpretation and Minimizing:
 - It is only pictures! It's only a game!
 - I have so much stress! That helps me to relax! I have deserved this.
 - Others do it, why not me?

Complications - Comorbidity

- Alcoholism: Alcohol is being used to get calmer but also to enhance the sexual excitement.
- Substance abuse (from Cocain to Viagra)
- Depressive Episodes: caused by negative psychosocial consequences of the cyber-addiction or the break-up of relationships.
- Suicidal thoughts: out of despair and hopelessness.
- Obsessive-Compulsive Behavior: Online addicts develop complex rituals to conceal their dependency and to make sure their family, colleagues or company cannot access their "hidden area".
- Paranoid Thinking: Fear of being discovered and being ashamed lets them associate even marginal observations with personal threats. (Examples: If a police car passes: "I hope they do not come to confiscate my computer!" – If the boss asks for a meeting: "Does he want to confront me with my Internet activities during last week?")

Internet-Addiction



Eight Advices for Addicts

- Admit the fact that you are addicted.
- Realize the fact that you support sexual abuse with your behavior.
- Use filter software (www.max.com).
- Be transparent towards your partner / counselor.
- Be accountable to a person you trust.
- Keep your computer in an open room.
- Choose to live without a computer or internet access for some time.
- Self-help Groups.

Strategies to keep from Falling

- Watch your spiritual health**
 - Lapses in the spiritual disciplines of meditation, worship, prayer and healthy self-examination are certain to spell trouble.
- Guard your marriage**
 - Regularly evaluate your relationship with your spouse, keeping him or her involved in what happens in your ministry world.
- Take adequate precautions**
 - If you find yourself thinking more about ways to be with a co-worker than with your spouse, set strict parameters about that working relationship. Avoid meeting alone with him or her.
- Understand subtle signs of sexual attraction**
 - Exchanging notes and gifts, holding hands tightly in prayer, allowing the arm to linger just a bit longer on the shoulder, offering embraces more often—these may denote a relationship veering into dangerous territory.

Compiled by Randy Alcorn

Strategies to keep from Falling

- Back off early**
 - When you realize a counselee has become interested in you personally, it is time to refer that person to someone else.
- Maintain clarity in your thinking**
 - Never justify flirting, and never disclose to another person that you have lustful thoughts about them.
- Make yourself accountable**
 - Don't try to be a lone ranger leader.
- Guard your thought life**
 - "Our thoughts are the fabric with which we weave our character and destiny." With good reason Paul encourages believers to keep their minds focused on things that are noble, right, pure, lovely, admirable, excellent and praiseworthy (*Philippians 4:8*).

Compiled by Randy Alcorn

Integrität in einer sexualisierten Gesellschaft

Ernst Gassmann

Vorfragen zum Thema

- Sind wir wirklich so integere Leute?
- Wie definieren wir Integrität?
- Was ist der Unterschied zwischen Sexualisierung und einer gesunden Sexualität?
- Woran misst sich unser Denken und Handeln im Bereich der Sexualität?
- Wie leben wir eine integere Sexualität?

Sexualisierte Gesellschaft

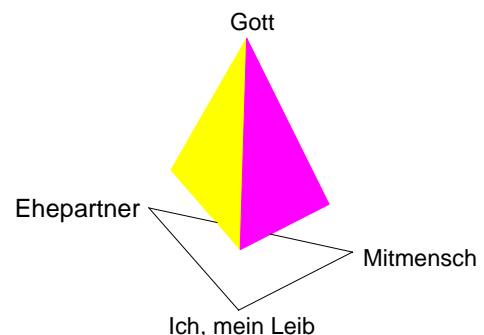
- Tagesanzeigermagazin 21/2007
„PädagogInnen berichten heute von sechsjährigen Jungs, die Vergewaltigung spielen und von elfjährigen Mädchen, die beunruhigt sind, weil sie noch nie Sex hatten.“
„monatlich erscheinen in Deutschland über 1000 neue Porno DVD's“
„Es muss nicht Kunst sein, es muss nur Kunst darauf stehen. Dann ist alles erlaubt. Die Pornografen wissen das seit Jahrzehnten.“
1998 geschätzter Umsatz mit Pornographie 20 Milliarden Dollar
2006 allein in den USA 9 bis 12 Milliarden Dollar
„Handypornographie im Vormarsch“
„Was also tun wir in dieser durch und durch pornographisierten Welt?“
- Ein grosser Teil der Werbung ist auf Sex und Erotik ausgerichtet, zum Teil mit gerade zu pornographischen Aspekten.
- Die Film- und Fernsehindustrie lebt von Erotik und romantischen Ehebrüchen.

Sexualisierte Gemeinde?

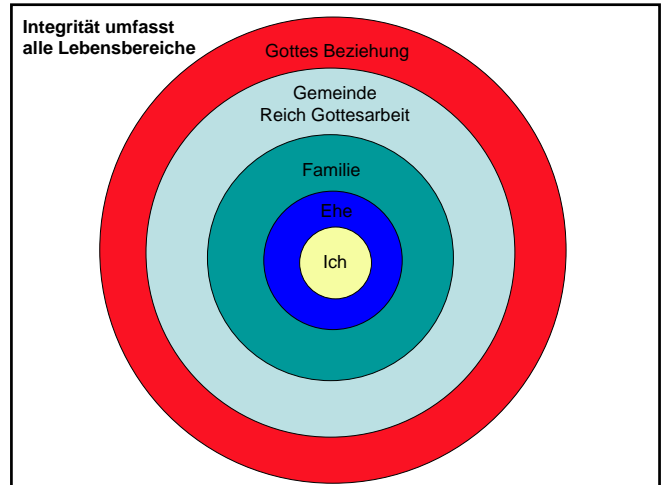
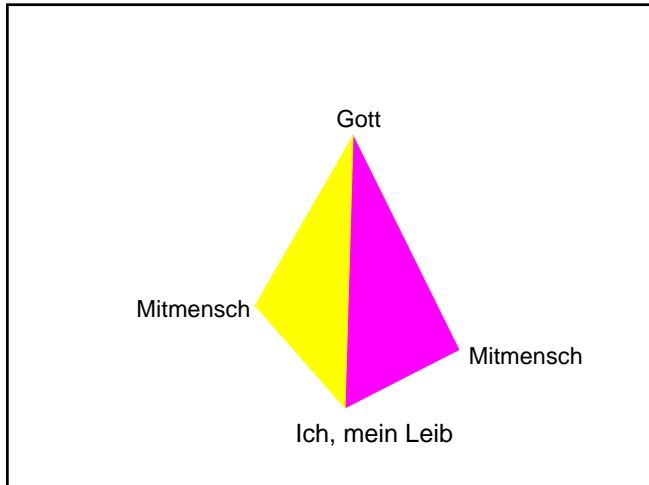
- Tabuisierung, die sexualisiert
- Moralisierung, die sexualisiert
- Sexualisierte Mode
- Sexualisiertes Bühnengehabe
- Zerfall der Werte und Normen, die sich denen der Gesellschaft schleichend anpassen
- Wir sind ein Teil dieser Gesellschaft und sind auch oft von einer utilitaristischen Ethik geleitet (Was bringt es mir?), einer Bauchtheologie, in der Glaube vor allem als Quelle der Bedürfnisbefriedigung gesehen wird.
1.Kor. 6,13
- Die Gemeinde war noch nie eine heile Zone im Bereich der Sexualität. 1. Kor. 5,1
- Endzeit Versuchung läuft stark auf der sexuellen Schiene. Off. 19,2

Definition von Integrität

- **Allg. Verständnis:** Aufrichtigkeit, Makellosigkeit, Vertrauenswürdigkeit, Unbescholtenheit, Unbestechlichkeit
- **Bedeutung der lat. Wurzel:** Ganzheit, Unversehrtheit
- Eine biblische Definition von Integrität oder Ganzheit kann nur in Beziehungen definiert werden.
- Sie hat kein individualistisches Verständnis von Ganzheit, sondern der Mensch lebt sein Menschsein nur ganz, wenn er in Beziehung lebt.
- Integrität ist nicht teilbar, entweder betrifft sie alle Lebensbereiche oder sie existiert nicht.



Integrität in einer sexualisierten Gesellschaft



Sünde - das Gegenteil von Integrität

- Sünde trennt von Gott und damit von der Quelle des Lebens.
- Sünde ist Bedürfnis statt beziehungsorientiert (ihr dürft nicht essen, mach aus diesen Steinen Brot).
- Sünde setzt den Menschen in die Kontrolle über sein Leben und macht ihn egozentrisch und trennt ihn von der Verantwortung für Mitmenschen (ihr werdet sein wie Gott).
- Sünde trennt menschliche Beziehungen (sie schämen sich ihrer Nacktheit).
- Sünde macht uns zu Tätern und Opfern im Bereich der Sexualität.

Sexuelle Sünde und Integrität

- Sexuelle Sünde zerstört die Integrität stärker als andere Sünden..
- *Fleht die Unzucht! Jede Sünde, die ein Mensch begehen mag, ist außerhalb des Leibes; wer aber Unzucht treibt, sündigt gegen den eigenen Leib. 1.Kor. 6,18*
- Sie betrifft die ganze Persönlichkeit und alle Beziehungen.
- Wer an der Pornä hängt, wird ein Leib mit ihr.
- All dies zerstört die Persönlichkeit, eine gesunde Identität und die Beziehung zu Gott.

unintegrierte Sexualität trennt:

- Sexualität vom „ein Fleisch“ werden, (Personwerdung)
- Sexualität von der Spiritualität
- Sexualität von der lebenslangen Treue
- Sexualität von der Nachkommenschaft
- Lust von Liebe
- Körper von Person
- Erotik von Vertrautheit und Verbindlichkeit
- Polarität von Weiblichkeit und Männlichkeit Röm. 1,26ff

"Begehren und Widerwillen liegen in der unbeherrschten Lust unmittelbar nebeneinander. Der Widerwille stellt das falsche Begehren als solches bloss. So geschieht es, wenn der Liebe die Ganzheit fehlt, wenn nur etwas am Mann und etwas an der Frau, aber nicht der Mann selbst und die Frau selbst eins werden, wenn die volle Partnerschaft fehlt, die als solche immer auch ausschliesslich ist.

'Koitus ohne Koexistenz

ist eine dämonische Angelegenheit'.,,

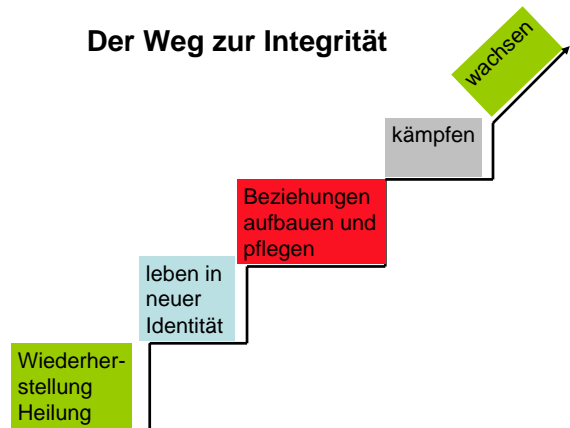
H. W. Wolff, Anthropologie des Alten Testaments, Chr. Kaiser Verlag, Heidelberg, 1974, S 255

Wir sind – Menschen mit gebrochener Integrität

Doppelte Störung der Integrität:

- Verletzte Integrität von aussen durch schlechte Rollenvorbilder, ungewollte Exposition, Missbrauch, usw.
- Brüche in der Integrität durch eigenes Verschulden:
Verachtung des andern Geschlechts
Konsum statt Liebe
Rückzug aus der Intimität
Ansehen und Begehren einer Fremden
usw.
- Wir erleben alle noch eine gebrochene Integrität:
Denn das Gute, das ich will, übe ich nicht aus, sondern das Böse, das ich nicht will, das tue ich. Röm 7,19

Der Weg zur Integrität



Wiederherstellung und Heilung

- Jeder braucht Wiederherstellung und Heilung.
- Paulus beschreibt in 1. Kor. 5-7 den Weg der Wiederherstellung und Heilung der Integrität auf eindrückliche Weise.
- Er nennt die Sünde beim Namen und macht deutlich, dass ein Verharren darin vom Reich Gottes ausschliesst. Wiederherstellung beginnt mit einer ehrlichen klaren Diagnose. 1. Kor. 6,9-10
- Er ruft die Brüder und Schwestern auf, eine klare Haltung gegenüber der Sünde und dem Sünder einzunehmen. 1. Kor. 5,2-5 + 9-10
- Alle Verharmlosung schafft neue Schuld und neue Verletzte. 1. Kor. 5,6

Wiederherstellung und Heilung

- Wie immer stark unsere Integrität zerstört war, die Erlösung von Jesus stellt sie wieder her. 1. Kor. 6,11
- Ihr **seid** abgewaschen!
- Ihr **seid** geheiligt! (eure Ganzheit ist hergestellt)
- Ihr **seid** gerechtfertigt worden durch den Namen des Herrn Jesus Christus und durch den Geist unseres Gottes!
- Wir können zerbrochenen Menschen nicht klar genug die Rechtfertigung durch Gnade, Glauben und Umkehr vor Augen führen. Beichte als Hilfe!

Motivation zur Integrität

- Jede Sexualethik versagt, wenn der Antrieb dazu falsch ist.
- Nicht Gesetz und nicht Angst
- Gewissheit der Gotteskindschaft und der künftigen Gleichheit mit Jesus motivieren. 1. Joh, 3,1-3
- *Jeder der Hoffnung auf ihn hat reinigt sich selbst, wie er rein ist. V3*
- Der Hauptschwerpunkt der paulinischen Seelsorge im Kampf gegen sexuelle Sünde liegt auf der Festigung der Identität in und durch Christus. 1. Kor. 5-7

Werde Dir bewusst wer du bist! Identität 1. Kor. 6

- Dein Leib wird auferweckt werden V14
- Dein Leib ist ein Glied Christi V15
- Wer am Herrn hängt, ist ein Geist mit ihm V17
- Dein Leib - Tempel des Heiligen Geistes V19
- Eigentum von Christus, das teuer erkaufte V20
- Verherrliche Gott mit Deinem Leib V20

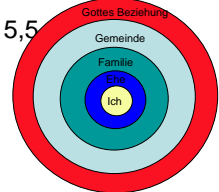
Pflege nährnde Beziehungen!

- Intimität und Beziehung sind zentrale Grundbedürfnisse des Menschen, sie brauchen Pflege. Sie erfahren ihre Erfüllung nicht in erster Linie in Erotik und Sex.
- Nicht Rückzug, sondern Initiative ist befreiend.
- Freundschaften, die nähren und Nähe zulassen
- Pflege der Ehe auch im sexuellen Bereich Spr. 5,15-19 und 1. Kor 7,3ff
- Nährende Beziehungen brauchen Freiräume und Zeit. Sie bilden Säulen des Reich Gottes und sind nicht Konkurrenten der Reichsgottesarbeit.

Werde Dir der Folgen bewusst!

Sünde im sexuellen Bereich zerstört alle Beziehungsbereiche Deines Lebens. Welchen Wert haben sie für Dich?

- Geistlich 1.Kor. 5,10 / Eph. 5,5
- Persönlich, seelisch, körperlich Spr. 5,10
- Ehe, Kinder, Familie (Beispiel Familie Davids)
Du schaffst viele Opfer!
- Stellung als geistliches Vorbild
- Materiell Spr. 5,10



Kämpfe am richtigen Ort!

- Sage ja zur Sexualität, zur Lust und zu den Reizen die Du erlebst. Sie sind nicht Sünde sondern zeigen, dass Du als Geschöpf Gottes funktionierst.
- Kampf ist normal, weil die Versuchung zum Leben gehört. Jak. 1,14 – 15
- Unterscheide zwischen Versuchung und Sünde.
- Gib deiner Sünde den Namen den sie verdient (Unzucht, Hurerei, Ehebruch).
- Schütze Dich durch gesunden Ausgleich: Arbeit - Ruhe, Einsamkeit – Gemeinschaft, Anspannung - Entspannung – Bewegung.
- Trage Spannungen aus Beziehungskonflikten nicht durch sexuelle Entspannung, sondern durch Klärung aus.

Kämpfe radikal!

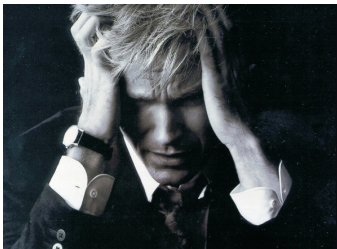
- Die ihr den HERRN liebt, hasst das Böse! Ps 97:10
- „Nimm die Gedanken gefangen unter den Gehorsam Christi!“ 2.Kor 10,5
- Mache einen Bund mit Deinen Augen! Hiob 31,1
- Fliehe vor der Unzucht! 1. Kor. 6,18
- Treibe nicht Vorsorge für das Fleisch, dass Begierden **wach** werden! Röm. 13,14
- Meide Orte, Beziehungen, Medien usw. die zur Falle werden können! Spr. 5,8
- Trenne dich radikal von Bildern und Handlungen! Jesus und Paulus brauchen radikale Bilder um das zu verdeutlichen (tötet nun die Glieder... Kol. 3,5; reiss das Auge aus Mt. 5,29; hau die Hand ab Mt. 5,30).

Wachse!

- Heiligung ist - wie Integrität und Sexualität - ein ausgesprochener Beziehungsbegriff.
- Jedem Christen und jedem/r Diener/in Gottes ist es ein tiefes Anliegen in der Heiligung zu wachsen. Diese kann aber nicht losgelöst werden vom Wachstum zu einer integren Sexualität.
- **Denn dies ist Gottes Wille: eure Heiligung, dass ihr euch von der Unzucht fernhaltet, dass jeder von euch sich sein eigenes Gefäß in Heiligkeit und Ehrbarkeit zu gewinnen wisse, nicht in Leidenschaft der Begierde wie die Nationen, die Gott nicht kennen; 1.Thess. 4,1**
- Wachse in ein ausgeglichenes Leben von Arbeit + Ruhe

Umgang mit Mitarbeitern mit gebrochener Integrität

- Ständige Arbeit an einer Kultur der Integrität und Transparenz in unseren Organisationen auf allen Ebenen
- Rechenschaftsstruktur für alle Mitarbeiter, wir sind alle potenziell gefährdet
- Barmherzigkeit mit bussfertigen Mitarbeitern
- Durchgreifende Massnahmen für überführte Mitarbeiter
- Klare Massnahmen zur Rückfallvorbeugung unter Berücksichtigung aller Beziehungsebenen



BURNOUT

Stress und Erschöpfung

Intensivseminar 17. - 18. Nov. 2007



Referate:

Dr. med. Samuel Pfeifer
Chefarzt der Klinik Sonnenhalde in Riehen.

Ziel: Burnout verstehen und Wege für Therapie und Seelsorge kennen

Themen: Wie erkennt man Burnout bei sich selbst und bei anderen? - Vier Faktoren - Burnout bei unterschiedlichen Berufsgruppen - Wege zur Bewältigung von Burnout und zum Wiedereinstieg - Biblische Modelle von Burnout.

Anerkennung: 8 Stunden Weiterbildung



Detailprogramm und Anmeldung:

Hotel SEEBLiCK, CH-6376 Emmetten / Luzern
Tel (+41) 041 624 41 41; www.hotelseeblick.ch

HOTELSEEBLiCK

Programm: www.seminare-ps.net