

# **EVANGELISM IN CRISIS**

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*This paper is taken as an excerpt from a professional portfolio submitted in support of Doctoral of Professional Studies program. As such it is written in a first person voice not only addressing the theoretical concepts, but my thinking throughout the process of developing my theoretical thinking as well. The paper is organized in a reflective process developed by Gibbs (1988) and outlines two cycles of reflective process.*

What follows is a description of the evolutionary process I went through in developing a more thought-out approach to issues related to crisis intervention and evangelism. This is an area where I have been challenged to meet the needs of the audiences I have been asked to train. I describe two cycles of the iterative process of my thinking.

### **Evangelism in Crisis Cycle 1—Description**

In the aftermath of a series of disasters in Asia I was invited by Christian missions organizations to train local church planters who now found themselves needing to respond to those traumatized by disaster. The disasters after which I was invited to train were:

- ◆ 2005 Tsunami, Chennai and Nagercoil, India and Singapore.
- ◆ 2005 Earthquake, Yogyakarta, Indonesia.
- ◆ 2008 Earthquake, Chengdu and Beijing, China.
- ◆ 2008 Cyclone and tidal surge floods, Yangoon, Myanmar.

After the Tsunami, in India I was invited to train evangelistic church planters working in areas hit by the tsunami. At some point in the training I decided I needed to describe to participants how to merge their two areas of focus—evangelism and crisis intervention—which was more methodical than I had used in the past. My past approach is described in more detail in the following section—Evangelism in Crisis Cycle 1-Feelings.

Focusing on maintaining integrity to both discipline areas I came up with a four-step process (on the spot during the training) that integrated psychological and evangelical principles at each stage of survivor needs following a disaster. An outline of what I presented can be found below in Table 5.1.

**Table 5.1 Stages of Crisis Intervention and Evangelism**

<b>Step</b>	<b>Survivor Needs</b>	<b>Evangelical Approach</b>
<b>1</b>	Immediately after the crisis victims are most concerned with their physical safety, that of their loved ones, their belongings; food, shelter and water; and information about what is being done to repair what has happened	Provide practical assistance in the name of your organization (Campus Crusade, Singapore Centre for Evangelism and Missions)

**Table 5.1 Stages of Crisis Intervention and Evangelism**

<b>Step</b>	<b>Survivor Needs</b>	<b>Evangelical Approach</b>
<b>2</b>	After basic needs are met people are beginning to try to make sense out of the confusion of what happened and what they need to do next. At this point they are more likely to start to wonder who the people are that are there to help them and why they are there.	If asked the crisis workers can respond with something as simple as, "I am here doing this work because this is what I think God/Jesus would want me to do."
<b>3</b>	As survivors are beginning to settle into a routine either in a place for dislocated people or reconstructing their lives in resettling their homes after the disaster survivors may begin to grapple with the question, "Why? Why did this happen? Why did this happen to me/them?"	At this point a general question can be asked to find out if God fits into the survivors thinking about this disaster. For example, "Is God at issue here?" If yes, the role of the helper is to simply listen. Listen and validate the person's questions and struggles. If the answer is no, then the discussion of God would end
<b>4</b>	As survivors are resuming their lives and they are living in their reconstructed normal.	It is appropriate to approach evangelism in its usual format. I leave the discussion open here about the approach to evangelism because there is much debate about the appropriate methods, forms, and approaches of traditional evangelism. That is a debate beyond the area of discussion in crisis intervention training.

### **Evangelism in Crisis Cycle 1—Feelings**

When I first came to Singapore my approach to training was quite frankly to, with the authority of experience, regurgitate what I had learned when I was certified as a trainer with NOVA. It is was with this background that I began to respond to requests for training from throughout the region after disaster struck. However, it was in this context, far away from the United States where I had been trained, that I had to adapt the training from a western context and consider its relevance to an eastern context. During this time I became aware of a shift in my thinking that provided space for me to shift from just regurgitating what I had learned to begin to think independently about what I was teaching.

One day, a friend who is a regional Christian missions coordinator remarked, "You are a rare combination...an evangelical protestant Christian who works in trauma response." My immediate silent response was, "Is that what I am? I didn't realize that's what I was." I had never thought about myself in that way. As I thought about it my anxiety increased. I felt a weight of responsibility to maintain integrity to both areas of discipline that at times felt like they were at conflict with each other. Conflict would arise when considering questions such as, "Is it okay for a battered woman to leave her marriage?", "Why does God allow bad things to happen to good people?", "What is God's will?", "Why does God allow terrible disasters to happen?"

Another thought in the back of my mind was something I have heard in evangelical Christian contexts throughout the world. "People make faith decisions in the aftermath of crisis." The conclusion being that when people are in crisis, it is a perfect opportunity to target them, to win them over to the evangelists' religious faith. As a crisis responder and counselor I have heard countless painful stories from victims and survivors of how religious advice and admonitions had served to compound the injury they already experienced as a result of the original traumatic event. Victims being told they needed to forgive an offender, being told it was God's will that their loved one was killed or injured, or victims being instructed that they needed to pray.

While I was training in India I became concerned that the strength of the training participant's desire to evangelize would override their ability to provide sensitive crisis intervention that would not be injurious to the victims of the tsunami. Being an evangelical Christian and a counselor meant that I wanted to describe an approach that would maintain integrity to both perspectives.

Prior to training in India I had dealt with the dissonance of these two perspectives by identifying crisis intervention as the first priority. It was a staged time continuum approach that said crisis intervention came first and when people were stabilized from the trauma it was appropriate to evangelize. I had used this very generalized approach throughout many years of training in a western context and I felt quite comfortable with it. I felt most often my job was to show evangelicals why psychologically it was important to slow down and to act in ways that doesn't take advantage of people's vulnerability after crisis.

However, when I began training in India I began to feel that this general explanation would not be acceptable to these "great commission" evangelicals who felt that evangelism had to happen at all times. It was under these feelings of pressure that I came up with a more detailed approach to evangelism after crisis outlined in Table 5.1 above.

### **Evangelism in Crisis Cycle 1—Evaluation**

The approach outlined in Table 5.1 was well received by the training participants in India and again by students the Evangelical Theological Seminary of Indonesia (ETSI) in the aftermath of the Yogyakarta, Indonesia earthquake in 2005.

It was effective in that it provided a parallel process for crisis intervention and evangelism that was operational. Evangelicals providing crisis response support were provided with a description of the needs of the victims and survivors and then

provided with a concrete way that they could meet those needs in an evangelical way while at the same time being sensitive to the psychological needs of victims and survivors in times of crisis.

However, in my mind, it was still incomplete. One of the problems I was having was identifying in this approach when each stage would start and end? When discussing this model in trainings, when pressed for a time frame, for when it would be acceptable to return to usual approaches to evangelism I estimated it would come about six months to a year after the disaster. This was in some ways an arbitrary figure based on the recovery timeline for short-term, low point disasters (NOVA, 2002). It didn't take into account the different ways that a disaster unfolds depending on whether it is not a short-term low-point disaster, or a longer-term, no low-point disaster. For example, in a longer-term no-low point disaster such as the mud volcanoes in Indonesia where the mud has been rising and covering villages for four years people would not be at a point of resuming their lives in six months (AFP, 2010).

### **Evangelism in Crisis Cycle 1—Analyze**

My goals in developing this approach was to:

- ◆ integrate the ethics and demands of evangelism and psychological professions, and
- ◆ develop an approach that would allow for evangelism to take place throughout the process instead of following in a step format after crisis intervention.

The National Organization for Victim Assistance's *Code of Professional Ethics for Crisis Responders* states that all crisis responders will:

Respect the religious or spiritual beliefs and practices of victims, witnesses or survivors and refer them promptly to appropriate spiritual leaders when requested. (2009)

The Singapore Association of Social Workers *Code of Professional Ethics* is general in their individuals in its guidance in three parts, that clients have the right to self-determination, "Social workers affirm the rights of persons served to make their own decisions and to work out their own problems within the scope of their own resources..." and that they are to provide "an atmosphere that respects all religions..." (2004)

*A Code of Ethics for Christian Witness*<sup>1</sup> second clause states:

As Christian evangelists, we seek to follow the mandate, motives, message and model of our God who is always pursuing and reclaiming those who are lost in sin and rebellion against him. (InterVarsity, 1989)

This describes the zealotry of evangelists I have often heard described by victims and survivors and heard in the discussions I have had with church planting evangelists. Further on in the *Code* in the fifth clause, the ethics of the social work and chaplains code of ethics is confirmed.

We believe in the gospel of Jesus Christ, and affirm the role and goal of the Christian Evangelist. However, we do not believe that this justifies any means to fulfill that end. Hence, we disavow the use of any coercive techniques or manipulative appeals which bypass a person's critical faculties, ***play on psychological weaknesses***<sup>2</sup>, ... (InterVarsity, 1989)

The Association of Professional Chaplains' *Code of Ethics* is similar in their standard of not imposing their beliefs on all people they encounter.

Members shall affirm the religious and spiritual freedom of all persons and refrain from imposing doctrinal positions or spiritual practices on persons whom they encounter in their professional role as chaplain. (2000)

Ironically, it is the professions that appear to have more on-going reference to professional ethical standards that have the weakest guidance as far as religious influence—crisis responders and social workers. On the other hand, the religious professions—evangelists and chaplains—whom I have rarely heard discuss the guidance of their ethical codes, have in fact the strongest statements protecting individuals from the “imposition” of others beliefs and “playing on weaknesses” to accomplish the goals of evangelism.

The role that mostly closely synthesizes crisis intervention and evangelism together is the role of chaplains. Chaplains are ordained religious ministers placed outside an organized congregation and are generally placed in hospital, military, and law enforcement settings. Chaplains by the nature of their placement in crisis settings with an ecumenical clientele walk between their sense of needing to evangelize and respect the beliefs of their clients during a time of crisis. Though my understanding of chaplains in a western context is that they would not overtly evangelize.

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1 The original *Code* was developed by an ecumenical task force including Jews, Roman Catholics, denominational chaplains, evangelicals and agnostics. The *Code* referenced above was adapted by InterVarsity, a Christian organization, from the original *Code*. I have not been able to locate the original *Code*.  
2 Emphasis is mine.

Many years ago I conducted a training that included both ministers and chaplains as participants. The ministers were from congregational settings serving the needs of a specific group of people over a longer period of time. While responding to crisis is part of their responsibility it is not their core responsibility. Their core responsibility is preaching, teaching and discipleship. I recall that when I discussed these very issues of addressing spiritual issues in times of trauma describing the approach of crisis intervention first and evangelism second the congregational ministers were unconvinced about the need to hold back on bold evangelism while the chaplains were in complete agreement with what was being described.

My original staged approach that separated crisis intervention and evangelism made the simplified assumption that they could not exist together—that either one or the other would have to be the focus of the work done with people after crisis. To revise the model to look at the way the two disciplines could exist in a parallel process required looking at evangelism in a broader way. To answer the question, “What are different methods of evangelism?” In looking at evangelism in a more diversified way, it allowed me to find evangelism approaches that could work at different stages of need following a disaster.

### **Evangelism in Crisis Cycle 1—Conclude**

This approach to training psychological concepts to strongly evangelical crisis interveners appeared to have satisfactorily fit with their belief that evangelism is critical in all they do but broadened their view of the approaches to evangelism that would be appropriate in the initial phases in the aftermath of a disaster. It was a first attempt to synthesize two separate disciplines more concretely than I had in the past. It was done “in the field” when I was confronted with the context, perspective, and needs of the audience I was training. Being done “in the field” meant that I did not have access to resources (either written or expert) and had to draw together and structure the content and illustrations in a way that was organized and substantiated. It required me to draw on information I had been thinking about for a long time but had not before drawn together.

It was clear that structure and content developed in the field at that time would need to be looked at and fleshed out in a more detailed, methodical way.

### **Evangelism in Crisis Cycle 1—Action Plan**

The action plan ideally would have been to consult written and expert resources to identify what other work had been done in this area and whether there was more detail and structure which would replace what I had developed or provide further

structure such as answering the question of timing when to shift from one form of evangelism to another.

### **Moving on...**

What happened in actuality was that I talked with people—who could be considered experts from a practical perspective. They were administrators delivering support to crisis areas around the Asia Pacific region through their evangelical organizations.

First, I talked with those who had provided support to the training in India about this dilemma. The response I received was that this issue of the tension between the needs of evangelism and psychological support was an issue that many religious organizations providing humanitarian aid face. In my conversations I did not ask for nor receive references to many materials written or otherwise addressing these issues. I realize reflecting back that based on the response I received I got the impression there was little know work done in this area. In reviewing resources I have obtained from trainings and shared informally I have found their emphasis to either be making a case to church planters as to why disaster relief is valid work (Eng Hoe, Date unknown) or focused on addressing spiritual issues from a counseling perspective (Wilson and Northcut, 2006).

Second, I began a dialogue with those I was training in countries in the region. When I had presented these concepts in India and Indonesia I presented the concepts as an authority describing my concepts of appropriate ways of working. When presented with questions I responded by further substantiating and defending the “rightness” of the approach. However, when I presented later in China and Myanmar I changed my approach to an interactive discussion approach.

### **Evangelism in Crisis Cycle 2—Description**

When I was invited to China I again presented crisis intervention training to evangelistic church planters. As I was preparing to deliver the training I had in the back of my mind this outstanding questioning of timing, “When is it okay to evangelize in our usual over ways?” But until I was standing there to train I didn't have an answer to this question.

In describing the needs of victims and approaches to evangelism I placed them next Maslow's Maslow's Hierarchy of Need that had been modified to address the needs of trauma survivors by NOVA (2002). This model of Maslow's Hierarchy (in Table 5.2) was used to illustrate the basic stages of crisis response through to post-trauma growth. It seemed that this would provide a stronger but more flexible framework time-wise for understanding the role of evangelism at each part of the disaster.



The first column in Table 5.2 below describes the survivor needs at each stage following a disaster as adapted from Maslow's Hierarchy of Need to the needs of people in crisis (NOVA, 2002). The second column in Table 5.2 describes a relevant evangelical approach.

**Table 5.2 Maslow's Hierarchy of Need & Evangelism Version 1**

	<b>Adapted Maslow's Hierarchy of Basic Human Need</b>	<b>Evangelical Approach</b>
<i>Read bottom to top</i>	Self-actualization	Evangelism in its usual format. I leave the discussion open here because there is much debate about appropriate methods, forms and approaches to traditional evangelism and that discussion goes beyond the scope of crisis and evangelism.
	Self-esteem & meaning	The crisis intervener can provide ideas and Christian readings not as answers but provide food for thought for people struggling with issues related to God and the crisis.
	Love & belongingness	At this point in providing assistance the crisis intervener may ask about where God fits into the disaster. For example, "Is God at issue here?" Then it is simply the job of the crisis intervener to listen. Listen and validate the person's struggles and search for answers.
	Cognitive Functioning (activities of daily living)	Disaster victims at this point may begin to wonder about whom these people are who are providing aid. They may even ask the crisis workers, "Why are you here?". Crisis workers can provide a simple answer such as "I am here because this is what I think God/Jesus wants me to do."
	Safety & Security	
Basic human/survival needs	At this point victims don't care who is helping. Victims/survivors needs are so basic they will take tangible aid generally from where ever it comes. At this point crisis interveners would simply be providing assistance as a representative of their organization (i.e. Campus Crusade, Singapore Centre for Evangelism and Missions, etc.)	

After presenting this model in China I presented this framework and asked for discussion. The participant's suggested two modifications:

1. The question would not be "Is God at issue here?", but rather, "What is the source of love?" At first I supported this suggested change thinking that it was a matter of translation, politics and culture that would make this a more appropriate question. However, after reflecting on it more I began to see it as a question leading to a discussion of Jesus Christ. By focusing the question about God on the "source of love" it appears to me to direct people away from the fear and appeasement required by Ancestral and Buddhist traditions.

In fact asking the question about whether the victim/survivors is thinking about God in relation to the crisis is intended to allow the person to address whatever type of God they are considering in the aftermath of trauma.

2. The second suggestion was that the first stage be relationship building through simply helping, which at the time and with after thought, I continue to agree with.

Based on these comments I revised the model that is presented in Table 5.3 below.

**Table 5.3 Maslow's Hierarchy of Need & Evangelism Version 2**

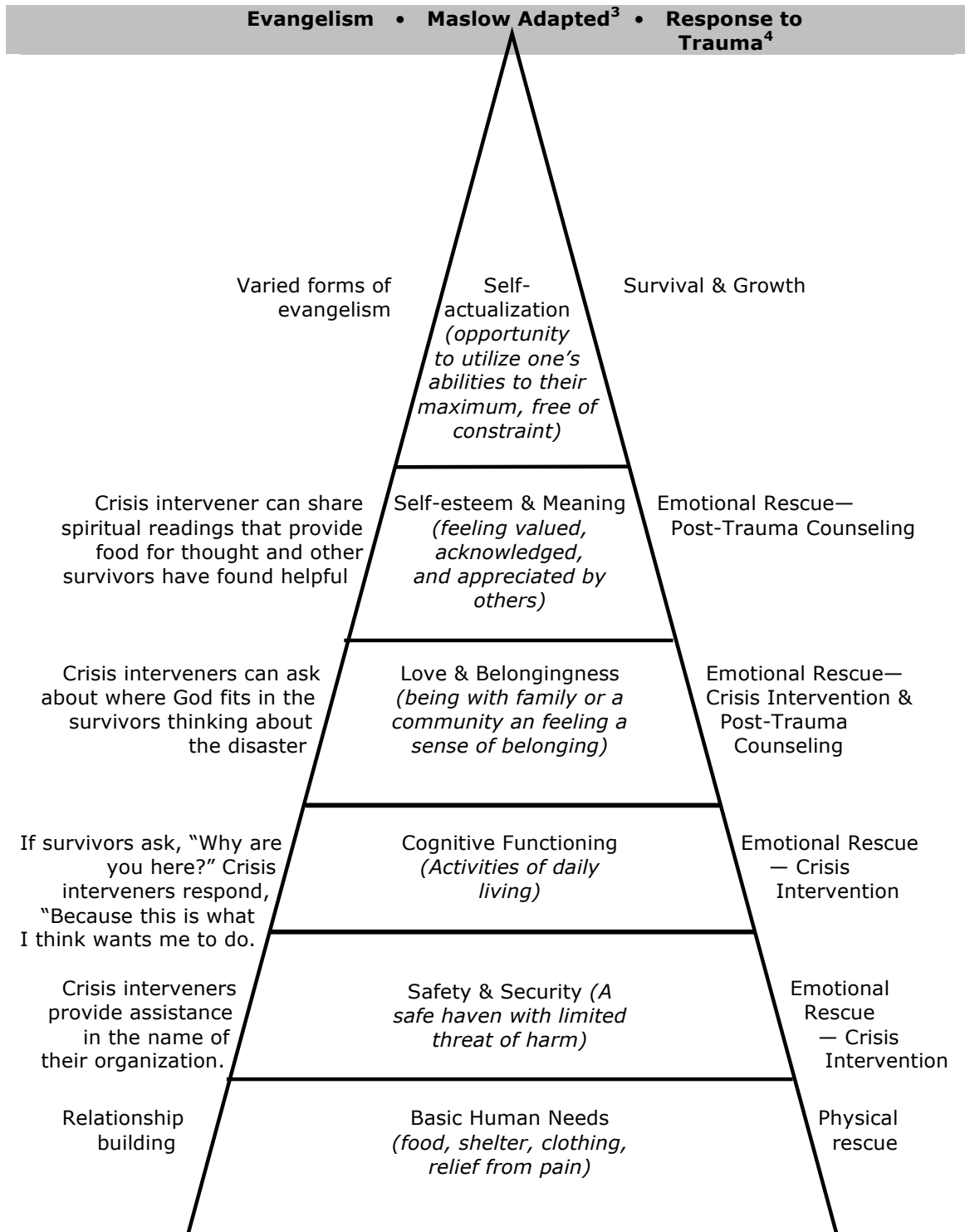
<b>Adapted Maslow's Hierarchy of Basic Human Need</b>	<b>Evangelical Approach</b>
Self-actualization	Evangelism in its usual format. I leave the discussion open here because there is much debate about appropriate methods, forms and approaches of traditional evangelism and that is beyond the area of discussion of crisis and evangelism. <b>(Same as Version 1.)</b>
Self-esteem & meaning	The crisis intervener can provide ideas and Christian readings not as answers but as food for thought for people struggling with issues related to God and the crisis. <b>(Same as Version 1.)</b>
Love & belongingness	At this point in providing assistance the crisis intervener may ask about where God fits into the disaster. For example, "Is God at issue here?" Then it is simply the job of the crisis intervener to listen. Listen and validate the person's struggles and search for answers. <b>(Same as Version 1.)</b>
Cognitive Functioning (activities of daily living)	Disaster victims at this point may begin to wonder about whom these people are who are providing aid. They may even ask the crisis workers, "Why are you here?". The crisis workers can provide a simple answer such as "I am here doing this work because this is what I think God/Jesus wants me to do." <b>(Shifted from Safety and security in Version 1.)</b>
Safety & Security	At this point crisis interveners would simply be providing assistance as a representative of their organization (i.e. Campus Crusade, Singapore Centre for Evangelism and Missions, etc.) <b>(Shifted from Basic human/survival needs in Version 1.)</b>
Basic human/survival needs	At this point victims don't care who is helping; their needs are so basic they will take tangible aid generally from where ever it comes. Help provided at this stage is simply seen as building a relationship with victims and survivors. <b>(An addition from Version 1.)</b>

This was a model I then taught when I was invited to Myanmar after the cyclone and tidal surge by Youth with a Mission. Again participants were asked for feedback but none was forthcoming.

Putting evangelism issues and crisis intervention issues together in a final format can be found in Table 5.4 below.

**Table 5.4 Maslow's Adapted Hierarchy, Evangelism and Crisis Response**

Starting at the **bottom of the chart**, how people and organizations experience a critical incident can be described in phases, beginning before the incident. Each phase calls for a unique response.



<sup>3</sup> National Organization for Victim Assistance. (2009).

<sup>4</sup> National Organization for Victim Assistance. (2009).

### **Evangelism in Crisis Cycle 2—Feelings**

My feelings throughout this process were one's of relief and excitement. First, I had given up my absolute authority role in teaching training participant's how they should do things—in this case evangelism and psychological support. I had joined them in developing our collective thinking about these issues—bringing to the table my thinking and research and asking them if it worked for them? By asking them if it worked for them I was opening up a dialogue to explore not only would it work for them evangelically but also implicitly I realized I was asking them would it work for them culturally.

Second, through this process I was learning more from my participants because the information sharing was reciprocal instead of one directional. I felt that I left the training knowing their perspective, not just having received a polite acceptance of what I was teaching.

### **Evangelism in Crisis Cycle 2—Evaluate**

The problem I was trying to solve was finding a format that would answer the question, "When can we do what?" By adding clear levels of need as outlined in Maslow's hierarchy flexibility could be increased. By looking at the needs of people after crisis—not just how much time has passed—it was clearer how to answer the question, "What do people need when?" It allowed for more flexibility. By removing a time frame by which individuals progress through the levels of needs and shifting the focus to answer survivors needs it provided a framework which could be applied to a variety of disasters whether short-term or long-term.

Not having done the literature research recommended in the "Cycle 1 Action Plan" above in advance of the training in China makes it clear how easy it is for professionals to take the information that they learn at the beginning of their career—probably the most intense learning phase of their career—and use it throughout their career without much change or adaptation as was discovered by Psychologist Paul Clement upon reviewing his career and finding the data showed that while he felt like he had gotten better over his 26 year career, the data didn't show a change in effectiveness over the span of his career (Miller, Hubble, et.al., 2007).

Utilizing Maslow's Hierarchy of Need in Table 5.3 (Version 2) as a way to identify levels of need expands the assessment of people's needs as opposed to the identification of survivor needs in Table 5.2 (Version 1). It allowed for a more

detailed analysis of people's needs and included areas of growth beyond what the first table allowed.

### Evangelism in Crisis Cycle 2—Analyze

Throughout both of these cycles another issue was on my mind. And that was how to substantiate these approaches from a theological perspective that would be convincing to my well-studied evangelical audiences. Through the years I had tucked away in my mind information that seemed pertinent to this discussion of evangelism in the aftermath of trauma without any idea of how to weave the concepts together. The following table provides the substantiation and evidence supporting the guidance I have developed as outlined in Table 5.5.

**Table 5.5 Substantiation for evangelical approaches**

Evangelical Approach	Substantiation
Appropriate evangelism at the <b>Self-actualization</b> stage.	There are many types of evangelism approaches used in the world today. These would be different for different organizations and their efficacy are beyond the scope of training to provide crisis intervention in the aftermath of disaster.
Providing ideas and readings at the <b>Self-esteem and meaning</b> stage.	<p>The approach here is not to give answers but provide food for thought for people struggling with issues related to God. People wanting to share their faith at this point could share from the perspective of "This is what I/or others have found helpful."</p> <p>As crisis interveners we should also avoid definitively answering questions survivors have such as "Was it God's will that this happened?" Or telling survivors what they need to believe in response to the crisis—about forgiveness, pray, God's justice and punishment, the purpose of suffering and the like (NOVA, 2009). Many of the issues victims/survivors struggle with after trauma are not related to core issues a faith and often even people who are members of the same fellowship don't agree on issues of God's will, forgiveness and the like (Mueller, 1934).</p> <p>The evangelical principle I consider here is the belief discussed by Henry Blackaby in <i>Experiencing God</i> (1990) that God draws people to himself and that we are to join him in that. It is not the crisis interveners' job to put people to God.</p>
Asking people if "God is at issue in this disaster?" at the <b>Love and Belongingness</b> stage.	<p>Psychologically crisis interveners have a responsibility to holistically meet the needs of survivors of disaster including spiritual concerns (NOVA, 2009). The majority of disaster survivors find themselves at some point asking the question, "Why? Why did this happen? Why did it happen to me? Often these questions are directed at God. If we as crisis interveners are not available to allow people to discuss this issue then we are potentially ignoring an important area of need for survivors.</p> <p>Henry Blackaby argues that a lot of energy is wasted and no results when Christians decide where God should be working. This question, "Is God at issue here?" can be utilized to find out whether this is a place where we can join God. If a survivor answers "Yes", Christian evangelicals can interpret this as an open door to engage someone in their thoughts about God.</p>

**Table 5.5 Substantiation for evangelical approaches**

Evangelical Approach	Substantiation
	<p>However, this is not a place for crisis interveners to begin telling people what they should believe (and as a Christian and a counselor I believe there is never a place to tell people what they should believe). This is a place to provide an open ear for someone who wants to explore what they are thinking and feeling about God as a result of the disaster.</p> <p>If the answer is no, there is no evidence that this is a place to join God in his work, and as crisis interveners we are to leave spiritual discussions outside of the crisis intervention we provide.</p>
<p>Providing an answer as to why we are doing this work at the <b>Cognitive functioning</b> stage.</p>	<p>This is a simple, unimposing way of letting people know the reason for your leaving the comfort and safety of your own home to help people in very unsafe and difficult disaster situations. It can be viewed as a form of lifestyle evangelism where instead of preaching or speaking about our beliefs it is demonstrated through people's actions and behaviors (Aldrich, 1988).</p>
<p>Providing an answer as to why we are doing this work at the <b>Safety &amp; security</b> stage.</p>	<p>At this stage we don't want people to think they have to listen to evangelism or chose Christ in order to received aid—in other words, that there is a price to receive aid. The grace that Christ provided was given freely and we are given the free will to choose Christ. In following the example of Christ we are called to provide support freely and allow people the free will to choose Christ freely (Helm and Ware, 2008).</p> <p>Comments I have heard reported from Christian groups working in Thailand after the Tsunami is that survivors found the Christian groups to be fair and just in providing services and support to everyone.</p>
<p>Building a relationship in the <b>Basic human/survival needs</b> stage.</p>	<p>There seems to be a general consensus that we as Christians are called to be in community and support one another freely. The story of the Good Samaritan who took care of a man from a different ethnic background, meeting his needs from beginning to end, is an example of this (Bock, 1996).</p>

Another evangelical approach includes the concept of “planting seeds” based on the parable that some will plant the seeds and others will harvest. So often people think of evangelism as only successful if they witness the person transforming their beliefs. However, some evangelical thinkers have stressed that it takes a long time of planting seeds before beliefs are transformed. This progressive approach to crisis intervention and evangelism provides a description of how “seeds can be planted” while meeting the more basic needs people have after crisis. (Wilkins, 2004)

I had another nagging question sitting in the back of my mind that was quite unrelated while I was training in China and Myanmar. While training in India a training participant had come up to me and commented that I could make the training more comprehensible if I used illustrations, charts and diagrams. It was a thought that had plagued me, wanting the training to be more in line with a more

interactive approach, utilizing the multiple ways people learn. At my first training site in China (Chengdu), I did not have access to my usual PowerPoint and was given as training tools—chalk and a chalkboard. It was in the context of “only” having a chalkboard and chalk that I thought about these concepts more pictorially and was lead to think about using Maslow's hierarchy as a structure on which to hang the concepts of crisis intervention and theology and to utilize more illustrations to convey concepts.

Ironically, the second round of training in China was conducted in Beijing. There I was once again using PowerPoint. After my experience in Chengdu I felt constrained by the PowerPoint wanting the more interactive flexibility—the “tabula rasa” —that an empty chalkboard or whiteboard provides to create knowledge together—the trainer, or maybe better described as facilitator, and the participants. At my next training site in Myanmar I choose to forego using PowerPoint by choice and solely used the whiteboard.

### **Evangelism in Crisis Cycle 2—Conclude**

Upon reflection it seems that I have these questions sitting in the back of my mind about how to effectively deliver the training?

- ◆ How do I meet the needs and perspective of my audience? In this case how can I challenge evangelical church planters to sensitively address the needs crisis victims?
- ◆ How can I deliver the content of the training in a way that can be flexible in integrating the participant's perspectives with the concepts to be taught?
- ◆ How do I take in and explore with participants content within their culture context?

The answer to all of these questions seems to be going back to the get to the future. The current methods of training using presentations canned in PowerPoint appear to lack the flexibility that will take in the needs and perspectives of the trainees and the trainer/facilitator and participants explore concepts together.

### **Evangelism in Crisis Cycle 2—Action Plan**

Faced with this situation in the future I would like to have more tools for bringing out the knowledge and perspectives of participants, utilizing illustrative frameworks for thinking about the content I am teaching. It feels like I have not found a method that works for me in thinking about the process before I am in the process. Most of the development that takes place in the content and methods of training are the results of seeds planted in my mind that I apply at the time of the training instead of

during a planning phase. Also, I have not found an adequate way to capture what new training approaches I have used in the course of training.

I have sought out training materials for converting training content into an interactive training process. Each time I have asked around about such resources I have been met with the comment, "I don't know, but if you find them I would like to know about them." I know they must exist but there seems to be a gap between what I am looking for and what I have been able to find. I can find materials for designing content in a more illustrative way through resources such as Slide:ology (Duarte, 2008). But the gap has been how to take content and create an interactive process.

### **Summary**

I have sought to bring together the essential elements of two separate disciplines maintaining integrity to mandates of both; to organize it a way that allows for a clear discussion and utilization; considering the needs of a diverse audience in thinking about what will be persuasive in training them to work in a way that will not further psychologically injure the people with whom they are working.

My experiences in these areas have pointed out the need for further development in the following areas: planning before initiating a project, the transposition of concepts from one culture to another, development of interactive training methods to convey concepts.



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