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Article

Social Base Processing

The Home Base Environment Out of Which A Leader Works

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Abstract

Leaders who are effective require a stable social base. All leaders have to operate out of some kind of living situation. Social base refers to the personal living environment out of which a leader operates and which provides emotional support, economic support, strategic support, and basic physical needs. Social base processing then refers to the shaping activity of God in a leader's life with regards to social base needs. There is overlap between social base and ministry. Processing in one area certainly spills over into the other. The four social needs (emotional, economic, strategic, and physical) are met in different ways for single leaders and married leaders. Six profiles and a variety of patterns are suggested for married leaders. These are placed along a typical time-line for married leaders. Such a time-line gives perspective. Three major elements and varied combination of patterns with them are suggested for single leaders. Again these are placed along a typical time-line for singles to give perspective. The question is, Can a leader be proactive and looking ahead to social base patterns that will lead to effective ministry? This paper suggests that just such life scheduling is advantageous and should be sought. Just the awareness of three connected notions can spur us as leaders on to pursue an ideal social base pattern, maybe one that changes. Those three notions are: 1. that few leaders finish well; 2. a number who do not finish well can trace it to poor social bases; and 3. there can be proactive choices to improve social bases.

Table of Contents

(to go to a linked item—in red font—just click on it; clicking on item will take you to the item.)

Topic

INTRODUCTION

- Social Base Processing--Is It Important? 4 Scenarios
 - Scenario A. Johnny "Go-Go" Missionary
 - Scenario B. Martha and Paul--Hanging In Till the Kids Are Gone
 - Scenario C. What Could Rebecca Do Now?
 - Scenario D. Jeanette and Loneliness
- Social Base Processing Is Important!

I. 3 MAJOR CONCEPTS IN DEVELOPMENT OF A LEADER

- Concept 1 — The Time-Line
- Concept 2 — God's Shaping — 3 Formations and the Process Item
- Concept 3 — Response Patterns

II. SOCIAL BASE PROCESSING DEFINED

- Social Base Defined
- Social Base Process Item Defined
- 4 Needs Related To Social Base

III. BIBLICAL INFORMATION

- 13 Situations that Should Be Studied With Social Base Concepts in Focus

IV. SOCIAL BASE PROCESSING — SINGLE WORKERS

- 3 Elements — Isolation, Partnerships, Groups
- Configurations of Patterns Along the Time-Line
- Explanation of Configurations for Singles

V. SOCIAL BASE PROCESSING — MARRIED WORKERS

- Elements — the 6 Profiles
- Configurations of Patterns Along the Time-Line
- Explanation of Configurations

Explanation of Expansion of General Ministry Phase-Release Profile

VI. SPECIAL PROBLEMS — MISSION FIELD OR PASTORATE

- Insensitivity, Workaholic, Separation
- Identification of Giftedness and Different Developmental Needs
- The Re-Entry Problem
- Fulfillment — Social Drives
- Ramifications
- Miscellaneous

VII. LIFE SCHEDULING

- Procedure for Singles
- Procedure for Marrieds

VIII. SUMMARY INSIGHTS

- Table 5. 9 Observations — Social Base/ Life Scheduling Insights
- Closure — 6 Good Scenarios

Appendix A. Table of Process Items

Appendix B. Caleb Project Declaration

Appendix C. Accelerated and Delayed Patterns — MKs and PKs

What to Look For

This is a major paper. You should study this paper carefully. Social base processing touches on almost each of the 6 barriers to finishing well. That is, when you trace an unsuccessful leadership to one or more of the 6 barriers you will see that social base processing is almost always intricately involved. Leaders need to guard their social base. You should study these concepts and take intentional steps to proactively deal with your social base situation with a life scheduling attitude.

Answers to the following questions should focus your attention as you read this article.

1. What are the four basic needs that social base processing provides for?
2. Which of the singles social base patterns is said to be the most ideal?
3. Which of the married social base patterns is said to be the most ideal?
4. Which of the special problems is one that you should be particularly concerned about?
5. In what way can life scheduling be applied to social base patterns?

Exercises

1. Along your time-line, identify the social base patterns that have dominated for each sub-phase.
2. If you could choose your future social base patterns what would you move toward in the next phases?

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Social Base Processing

The Home Base Environment Out of Which A Leader Works

INTRODUCTION

Of the six major barriers which prevent many leaders from eventually finishing well,¹ two are directly related to social base processing. The *family—critical issues* and *sex—illicit relationships*, two major stumbling blocks for leaders today, directly deal with social base processing. Since most of us as leaders are desirous of **finishing well** we definitely want to have and use any information that will help us get perspective on finishing well. Social base processing is just such information. Perhaps you are asking, "Just what is social base processing?" Well the answer to that and perhaps a whole list of related questions such as,

- What social base patterns/profiles are there for single workers, men or women?
- What social base patterns/profiles are there for married workers?
- What dangers lurk if social base needs are not met?
- How should husbands view their wives' roles in ministry and vice versa?
- What if one spouse is much more powerful in terms of spiritual gifts and ministry effectiveness than the other? If it's the husband or if it's the wife? How do the two relate?
- How can single workers overcome vulnerability due to lack of some social base needs being met?
- What increased social base problems do married workers face on the mission field or in pastoral ministry that may sidetrack them from their ministry?
- What social base problems are unique to children of missionaries?
- What social base benefits are unique to children of missionaries?

forms the material of this paper. Social base processing is just the sort of information that can help us with life scheduling,² the anticipation of God's shaping of our lives.

¹See pages 6,7 of *The Mantle of the Mentor—An Exhortation To Finish Well*, a plenary paper presented to the Foursquare International Convention in May 1993. See also **Leadership Perspectives**, page 93. The six barriers include: Barrier 1. FINANCES—Their Use And Abuse; Barrier 2. POWER—Its Abuse; Barrier 3. PRIDE—Which Leads To Downfall; Barrier 4. SEX—Illicit Relationships; Barrier 5. FAMILY—Critical Issues; and Barrier 6. PLATEAUIING.

²Life scheduling is a technical term, which means the anticipation of God's shaping activities in a life so as to respond with attitudes and behavior which enhance God's development of one's leadership. It is a proactive stance, which looks for God's shaping activities and quickly sees God's hand in events, people, and daily activities. It responds to that shaping and thus profits from it.

Such anticipation allows us to become proactive in our development of this crucial aspect of our lives. By the conclusion of this paper you should be able to give at least some answers to the above questions.

Social Base Processing—Is It Important?

The following four scenarios are typical of many other scenarios that could be given. Each deals with one or more social base needs that was unattended to or at least not adequately cared for. Each is serious in its outcome. Each brought pain. Leaders who go through processing such as this are never the same after it.

Scenario A. Johnny “Go-Go” Missionary

Johnny had ignored her too long. He was a workaholic. Ministry came first. It was the challenge of doing it and seeing things happen that was so addictive to Johnny. Mary struggled with the language having missed out on language school in order to take care of the kids. She couldn't communicate very well with the indigenous people. She felt out of place on the field. She felt not only out of place but so lonely on the field. He got such enjoyment from his work. He traveled on his motorcycle to various places on the island. Even getting there was a challenge and fun. There were a number of rivers to cross. And the trail was a challenge that any dirt biker would love. He was doing what he wanted to do. She took care of the kids. Because she didn't speak the language well she had no indigenous friends. The nearest missionary couple was 20 miles away over the Piton Mountain Range in the St. Anne valley. To her there didn't seem to be any joy in the Christian life. Six years of the same weather, no seasons.

Johnny was away on a trip 75 miles to the northernmost part of the island. It was a three-week stay. He would visit each of the 42 churches in the region. Every third day at 1700 hours he promptly communicated by radio. Mary had a receiver but no transmitter. She could hear Johnny's message but couldn't communicate back. Finally, after several emergencies at home (appliances broke down, kids had minor injuries requiring a trip to the rural clinic 2.5 miles away) Mary just broke down and wept. She cried for three days. And then she decided—I've had it. Two days before he was due to get back she packed up and left. It was a 90 mile trip by bus (if you wanted to be generous with the term) to the capitol city. The island nation's only airport and link with the outer world was there. She left the kids. The cook said she would stay with them till he got back. She got a ticket out and was gone back to the mainland before he got back. He returned to a house of crying children. He was devastated. He had not seen any of this coming.

He never recovered fully. Today he is working as a garage mechanic. He has no ministry, the thing that drove him so. He doesn't even go to church. Mary went back to live with her mom. The kids finally moved back to be with her. In Bible school, this couple had been voted the most likely to succeed as missionaries. At the class reunions their places are vacant. People wonder what happened to them.

Scenario B. Martha and Paul—Hanging Together Till The Kids Are Gone

Eight years into it, they knew it would probably never work. The romance had long gone. Differences in personality combined with a growing awareness on Martha's part that she was not content to be a homemaker and an insensitivity to her needs on Paul's part all combined to cause the two of them to live under the same roof but not move together in a unified whole to contribute toward life's goals for either of them. But what were they to do? They were both Christians, he a full time staff worker for a large church. She had begun just two years ago to work toward a counseling degree with an aim to open a practice.

They disagreed a lot these days. But for the two kids' sake they made an effort to be civil and make the best of it. The kids were 13 and 15. Martha hoped she would finish her program in about four years. The kids would be finishing school then and moving out to go to college. Martha figured that would be the time for a new beginning.

Paul, already being pressured by the church situation (they expected certain things out of wives, which Martha was not into), was beginning to see the handwriting on the wall. Martha's balking at some of the tasks the church assumed she would do had already gotten him in trouble. If she left him, and he now saw that as a possibility, he did not know what he would do. Now he could look back and see some mistakes he had made. He had made most of the major decisions in the early years of the marriage. They had gone where he wanted to go in terms of vocational choices. He had gotten training that he needed. But he had overlooked Martha's needs in that direction. Martha was a talented person and being relegated to the home with the children had put a real dampener to any developmental plans she may have had. And Paul had not even thought about helping her. He just assumed that Martha would be like his mom who had taken care of the kids until they were up and out. He was thinking, "Could it have been different if he had been developmentally sensitive?" Was it too late even now?

Two people who simply drifted into assumed roles now saw things very differently. Wise onlookers had seen this coming for some time. They saw too that these two could have made a great go of it had they started with some different assumptions.

Scenario C. What Could Rebecca Do Now?

They had had a good marriage. Jonathan and Rebecca loved each other. They had had a good family life for 23 years. They had 3 well adjusted kids. Two of the three were out of college and the other one was beginning this fall. During the growing up years, Linda devoted herself to the children, maybe overly so. She had not participated with Jonathan in his ministry.

They had started out together—she a *young* 19 year old and he a *mature* 21. They had planted a rural church, turned it over to an ongoing pastor, and moved on to start another one. At first she had been involved in visitation evangelism and helping run the children's programs at the church. But as the kids came along she dropped out of church

work. Eventually he had been invited to be a member of a parachurch group working in renewing rural churches and planting new ones. His early church planting experience helped him move rapidly upward in leadership responsibility. He now had a 10 state region to oversee. He was good. Along the way he had managed to work in a masters in missiology and eventually a doctorate of ministry. He had grown and become a proficient parachurch worker. He held seminars and workshops in all ten states. He was gone about 35% of his time. His ministry was becoming strategic. In the early days they used to talk about the ministry. But now Jonathan rarely confided with Rebecca about ministry. Oh, occasionally he would talk over personnel problems. But he didn't think the technical aspects of ministry would interest her. They were together in terms of common things—like the kids. But they were worlds apart in terms of ministry things.

Now she was 42 years old. The kids were gone. She wondered what she should do. She had never finished college (had about one year's worth total). She wasn't a secretary type. She had not developed any ministry skills. What next? With 20 or so years left (should the Lord give her that much time) she should do something that counted, but what. She felt not only inadequate but inferior. What Could Rebecca Do Now?

Scenario D. Jeanette and Loneliness

Jeanette was 35 years old. She was an attractive winsome person. She had eight years overseas experience with a mission group. Before that, she had lived in an inner city community. She had done many different ministry assignments. She was a gifted person. She had had a fruitful ministry everywhere she had gone. She was a relational person and made friends easy. She needed people around her.

When she was 22 she had gone to a missions conference and been challenged to give her life to full time Christian service as a missionary. She had agonized over the decision because she had a relationship with a boy at the time who was not interested in missions. She knew that if she gave her heart to Christ concerning missions she would have to break off the relationship. It may mean singleness as a way of life. As she wrestled with the issue it just so happened that her devotional reading took her through Psalms 71 through 75. She was doing the 5 Psalms and 1 Chapter of Proverbs routine for that month. She was about half way through her devotional reading when it happened. She read the 73 Psalm and noticed how the Psalmist in verses 16 and 17 went through a paradigm shift as he experienced the presence of God. And suddenly as she read Psalm 73:21-28 she could sense God speaking to her. Was His presence enough?

When my heart was grieved
and my spirit embittered.
I was senseless and ignorant
I was a brute beast before you.

Yet I am always with you
you hold me by my right hand.
You guide me with your counsel,
and afterward you will take me into glory.

Whom have I in heaven but you?
And earth has nothing I desire besides you.
My flesh and my heart may fail
but God is the strength of my heart
and my portion forever.

Those who are far from you will perish;
you destroy all who are unfaithful to you.
But as for me, it is good to be near God.
I have made the Sovereign Lord my refuge;
I will tell of all your deeds.

The boldfaced words in verse 25 leapt out at her. Her heart speeded up. She knew she was in the presence of God. And so with tears streaming down her face she said yes to God. She was willing for whatever He wanted. It was the mission field and she did break up with her fellow. But God prepared her for the field with a four-year term living in community in an inner city situation. During that supportive environment she worked

through the grieving process and came out on top. God graciously went before her in the issue. She was happy. Ministry was fruitful. There was a lots of interaction with the community—emotional support and affirmation in what she was doing.

And so she thought she had settled the issue. She went on the mission field. During her first term on the field there had been one single missionary male worker in language school in whom she was interested. For a time the interest was mutual. After language school they were separated as they worked for different missions located geographically distant from each other. Eventually the relationship cooled. And eventually both knew that they were not meant for each other, in terms of marriage. They did become best friends though not without some painful moments.

But from time to time the notion would arise that she needed to be married. She felt life passing her by. Her biological clock was ticking. She often thought about a family and children. She frequently prayed to God over the issue. In her second term on the field she had been quasi-adopted by one of the married couples. She spent much time in their home and felt appreciated. She was an aunt to their two younger children. Her ministry went well. But midway through her term the family left. She deeply missed them and the times of retreat she had spent in their home. Though she was loosely part of a team and had many activities in ministry with people deep within she felt lonely. She was 35 now. Could God meet her needs? Frequently she would return to Psalm 73 and God would meet her. But she did want intimate human companionship.

Social Base Processing is Important

Social base issues interact with and impinge on ministry issues. Consider the four scenarios, all dealing with leaders in ministry. Two of the four represent leaders now out of the ministry—primarily due to improper concern for social base processing. Another couple on the verge of derailing a ministry. One couple facing a new point in their ministry with uncertainty on the part of one spouse. A single worker needing at least emotional and strategic support and maybe more. All reflect the importance of social base issues on leadership.

I. 3 MAJOR CONCEPTS IN DEVELOPMENT OF A LEADER

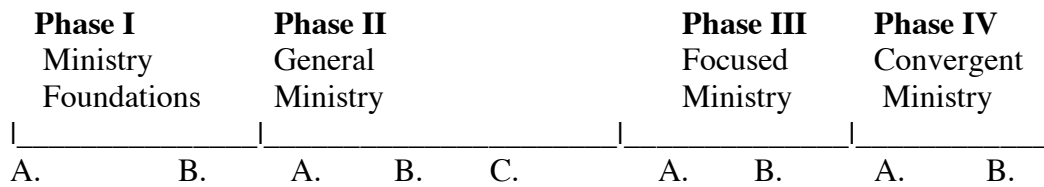
Before I can define social base processing there is some background that I need to communicate which puts that important concept in context.

Leadership emergence theory, the study of how God develops a leader over a life time, has pinpointed three major umbrella like concepts that help explain development: the time-line, processing, and responses to processing.

Concept 1—The Time-Line

The first helpful umbrella concept drawn from leadership emergence theory is the time-line. Each leader develops uniquely over a life-time and will have major periods of

time in that development. These major periods of time are called development phases. Within a given development phase are smaller increments of special development denoted by sub-phases. Each of these phases and sub-phases will have unique labels describing what has happened, development-wise to the leader. Briefly, from a comparative study of many unique time-lines of individual leader's development a general time-line has been deduced. Figure 1 shows that time-line and gives a brief explanation.



Where the sub-phases are called:

Phase I

- A. Sovereign Foundations – (13-20 years)—early shaping of character/personality
- B. Leadership Transition (3-6 years)—a time in which first steps in ministry are done

Phase II

- A. Growth Ministry (6-8 years) –the first attempts at full time ministry assignments
- B. Competent Ministry (2-6 years)—ministry utilizing known giftedness with efficiency
- C. Role Transition <-- (3-12 years) -->shaping of a role more ideally suited to giftedness

Phase III

- A. Unique Ministry—ministering effectively as well as efficiently with giftedness
- B. Special Guidance—movement toward a role focusing on ultimate contribution

Phase IV

- A. Convergent Ministry—fulfilling a sense of destiny/ ultimate contribution
- B. Afterglow—fall out effects of a life well lived; spiritual authority dominant

Figure 1. THE MINISTRY TIME-LINE

The time-line helps us identify and integrate various shaping processes over a life-time as well as helps us perceive patterns of responses. I will use it later to show how various social base profiles change over a given person's life.

Concept 2—God's Shaping—3 Formations and The Process Item

The second umbrella concept involves God's intervening work in our lives. Over a life time many events, people, and activities are used by God to shape us. The actual shaping can be broken down into three goals:

1. **Spiritual Formation**—the development of leadership character by instilling of character, the promotion of a spiritual relationship with God, and internalizing of important values dealing with holiness and God's person.

2. **Ministerial Formation**—the development of leadership skills including an understanding of giftedness, roles, how to influence, and insights in how to deliver one's ministry efficiently.
3. **Strategic Formation**—the focusing of one's life to accomplish God intended purposes including an understanding of destiny and ultimate achievement. God will use people, activities, and events of various kinds to shape us toward an understanding of and response to His work in these important formational aspects.

Comparative study of these kinds of shaping activities, people, and events has resulted in descriptive labels, definitions, identification of stages, purposes, and results. I call these definitions **process items**—since they are *items used by God to process us or shape us toward His purposes for us*. It is helpful to see the labels and definitions and recognize the results they often accomplish in lives. Simple awareness of them helps us understand and respond to God more cooperatively as He shapes us. Appendix A contains a list of simplified definitions of process items. Shortly, I shall define social base processing as a major category of processing focusing on God's provision for social needs.

Concept 3—Response Patterns

The final umbrella-like concept from leadership emergence theory, which is helpful involves identification of patterns. I call these response patterns. That is, we are looking at how leaders respond to processing in their lives. The notion is simple enough though some of the patterns I have identified are quite complicated. Comparative study of various ways leaders respond to processing often results in identification of stages or other repetitive items. Awareness of timing and development within our responses to God can help us be more proactive in profiting from processing. Later I shall suggest some basic patterns of social base processing involving various profiles. The display of kinds of patterns of social base processing can help us determine more ideally the patterns that God wants to use with us.

Now I have given sufficient background to define social base processing specifically. By now, even before I define it, you recognize that social base processing involves people, activities, and events which God uses to help us recognize and meet our social needs and which most likely varies over time as God focuses us in on those roles and accomplishments He has for us.

II. SOCIAL BASE PROCESSING DEFINED

I have observed that all leaders operate out of some home base environment. Some seem to be more conducive to effective leadership. Some seem to impede or put up barriers which a leader has to overcome to lead effectively. Let me define social base and its associated process item.

Social Base Defined

DEFINITION Social base refers to the personal living environment out of which a leader operates and which provides

- emotional support,
- economic support,
- strategic support, and
- basic physical needs.

Social Base Processing Defined

DEFINITION Social base processing is a very general category of various process items for the purposes of guidance, clarification, edification, and affirmation of social base issues and patterns.

examples Typical examples of regular process items which touch on social base issues include:

- guidance,
- conflict,
- word checks, integrity checks, obedience checks,
- leadership committal,
- relationship insights,
- destiny processing.

See Appendix A for general definitions of these kinds of process items.

comment Almost any kind of process item can touch on social base issues. A solid social base is needed for a leader to be effective over the long haul.

The simple fact is that all leaders have personal social needs that must be met. Social base processing has to do with God's shaping with regards to those needs.

4 Needs Related To Social Base

Here are some basic needs I have identified. Perhaps there are others.³ Perhaps a different taxonomy could be developed. This is simply what I have seen and I have

³Perhaps a psychologist or sociologist majoring in this field would have a more integrated typology. Perhaps Maslow's taxonomy could be probed in terms of this definition. Not being an expert in these fields I have simply described what I have seen. I am certainly open to more rigorous identification of such a taxonomy. My criterion is simply, "Will it help us as leaders to understand ourselves more and to become better leaders?"

found it useful in talking to leaders about what is happening in their lives. Table 1 lists the 4 social base needs.

Table 1. 4 SOCIAL BASE NEEDS

1. EMOTIONAL SUPPORT

Companionship, Listener, Recreational Outlets, Empathetic Understanding, Affirmation of Personal Worth, etc.

2. ECONOMIC SUPPORT

Financial Base which covers living expenses, medical, educational, basic physical needs like food, clothing, and transportation, recreational reprieves, etc.

3. STRATEGIC SUPPORT

The backup for giving meaning to life; affirming that what we do is important. The sharing of ministry or career ideas, philosophy, problems, personal development—in short giving the big picture which encompasses our major choices in life.

4. SOCIAL SUPPORT—BASIC PHYSICAL NEEDS

The necessities of life—how do we eat, sleep, have clean clothes, meet our physical drives. Where do we stay? Are we safe? Is it a place of retreat, refreshment, etc.?

Various leaders meet these needs in various ways. In western cultures the social base revolves around singleness and its support elements or the nuclear family, and various other family patterns that are emerging in modern society. In western missions, spouses are often very influential in the development of the partner. Many relational lessons and other important insights crucial to development of a leader come via the causal source of a spouse or other important member of the social base and relates to social base needs.

In non-western society the social base may relate very strongly to an extended family or other kinship network. Various societies meet social base needs in culturally specific ways. The four social base needs (economic, emotional, strategic, and physical) will vary in terms of importance. In one culture one may have priority. In another culture a different need may have priority.

III. BIBLICAL INFORMATION

Biographical information in the Old Testament reveals that social base issues, particularly where polygamous situations existed, provided hindrances to leadership. We do not have much evidence dealing with economic issues but emotional, strategic, and physical needs have various allusions throughout different leadership eras. Some of the

following are worth reflection concerning social base concepts.

- Abraham (multiple social base is seedbed of family problems)
- Isaac (problematic)
- Jacob (problematic)
- Joseph (little choice in it—but apparently o.k., not much information on it)
- Moses (apparently a messed up social base—yet he did accomplish great things for God)
- David (a major hindrance to David's finishing well)
- Eli (poor model)
- Samuel (poor model)
- Daniel (enforced singleness; ministered out of it with great power)
- Hosea (God can use bad social base situations)
- Joseph and Mary (Apparently good social base—at least worthy of study)
- Elizabeth and Zechariah (Apparently good social base)—at least worthy of study)
- Paul (again a single pattern with hybrid profiles)

I am just beginning to think through the Scriptures with regard to social base issues.⁴ Frequently, we do not have enough information to tell how economic, emotional, strategic, and physical needs are met. But we do know that in the Scriptures the social base issues frequently spill over into family processing. And family situations in Scriptures are frequently a barrier to finishing well. More needs to be done in studying the Scripture for social base issues—particularly single base patterns.⁵ Daniel and Paul offer some ammunition for profitable single social base ideas.

Most of my information on social base processing has come from contemporary case studies.

⁴In the situation in Crete, Paul, recognizing the social situation, urges the Internal/External Pattern for the Cretan situation. See Titus 2:4,5. Note however that he is dealing with a special cultural situation. The functional issues are holy behavior, family love, and obedient spirits in order that the effect of the Word of God can be seen in lives—this ultimate result is enjoined upon men and women (2:10).

⁵At this point I do not anticipate that we will see much with regard to strategic needs; there may be more than meets the eye with regard to emotional needs. Different cultures handle economic needs differently. Social roles vary with situations.

IV. SOCIAL BASE PROCESSING—SINGLE WORKERS

Scenario D, Jeanette, was a case of a single woman worker and illustrates some of single worker needs.⁶ How do singles meet the basic social needs? Usually they must provide for themselves, the economic need. They must take care of their own physical needs for food, shelter, clothing, etc. It is the emotional need and strategic need that demands relationships with others in some form or fashion. How have some singles, men and/or women met these needs? Lets consider some social base patterns for singles.

Social Base Patterns For Singles—3 Elements

Social base patterns for singles involve various configurations over time of the three basic elements shown in Table 2.

Table 2. THREE ELEMENTS INVOLVED IN SINGLES SOCIAL BASES

1. ISOLATION

- a. **SOLO ISOLATION**—live alone, provide own emotional, economic, strategic, and social support needs primarily by one's self.
- b. **QUASI-ISOLATION**—same as solo isolation with aperiodic retreats into some other friendly social setting.

2. PARTNERSHIPS

- a. **Same Sex**—develop a partnership with another member of the same sex, following along the lines of patterns for married couples.
- b. **Opposite Sex**—this can be dangerous, but partnerships along the lines of the co-ministry pattern with the exception of totally meeting the social support--basic physical needs.

3. GROUPS

- a. **Part of a Team**—be part of a team committed to each other and to providing social base needs.
- b. **Part of a Family**—be adopted into a family (seen in missionary situations on field)—more deliberate proactive use of forays seen in the quasi-isolation element b. above.
- c. **Live in Community**—groups formed with singles and couples who opt to live out of the same physical set-up.

⁶I could have used a male case study and pointed out the sexual drive issue and its inherent problems for the male worker. I simply chose the female case because there are more single women workers and the problem of loneliness is so very real for those women workers who dedicate themselves to God.

The Patterns—Configurations of the Elements

Combinations of the above three elements as well as hybrid variations occur throughout the ministry life time of the single worker. Usually the group element if done at all is done earlier in life. As the single moves toward late 30s or 40s he/she moves to some form of the isolation pattern. Exception, singles dedicated to some very hard mission tasks may elect isolation from the beginning (unreached peoples, etc.—e.g. J.O. Fraser). Some groups promote partnerships (e.g. Wycliffe). Some of those ministry partnerships are picked up in early in 20s and may last for 20 or more years. Figure 2 shows possible placement of elements along a time-line for singles.

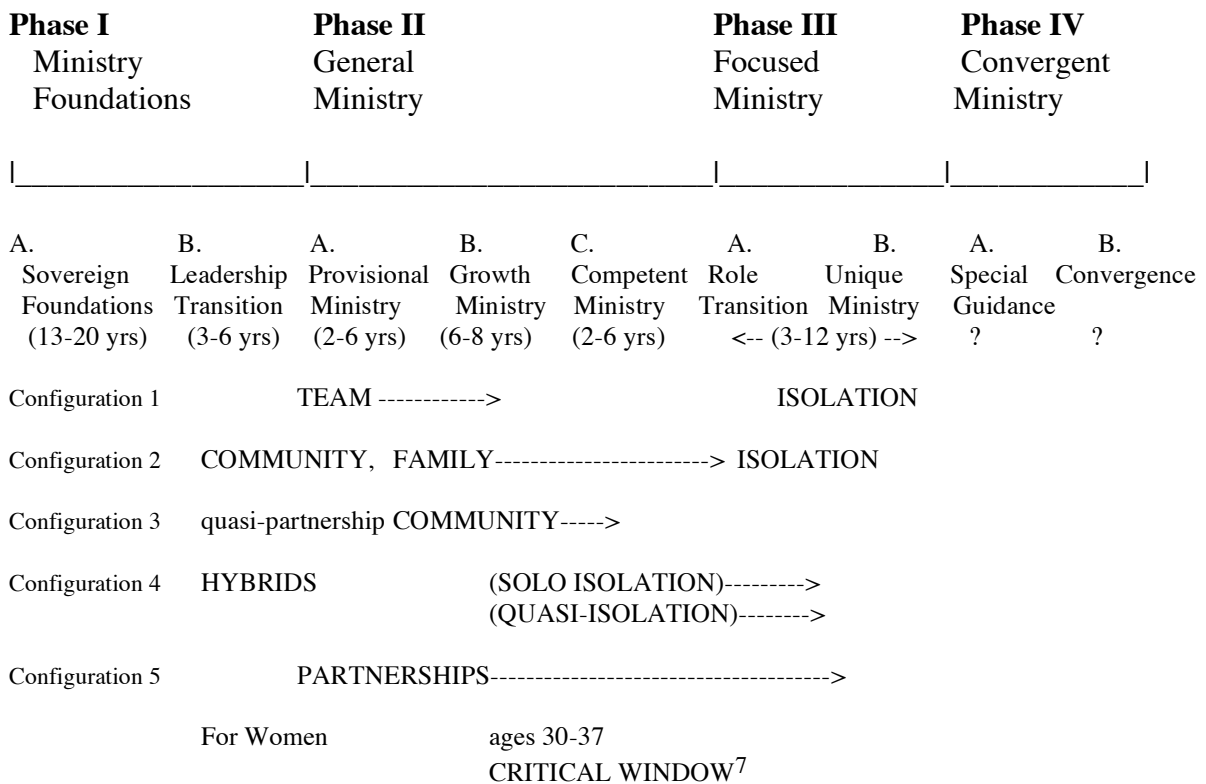


Figure 2. MINISTRY TIME-LINE: SOCIAL BASE PATTERNS FOR SINGLES

⁷I call this range a critical window because I have seen numerous single women in this age range and have identified it as a time of deep reflection on their lives. If they are to move to a married social base, there is little time left to pair off with someone who is appropriate. And the probabilities to do so are decreasing rapidly. Usually there is a re-surrendering to God concerning their social base, which takes place during this window. If they choose to remain single then there is a rededication to ministry and a giving of one self to it. And of course if God brings the appropriate mate they will move into the married social base.

Explanation of Configurations for Singles⁸

Configuration 1 represents the case where a single worker, male or female, is recruited to a team effort in ministry (church planting, reaching an unreached people group, a highly task oriented team for some other special purpose).⁹ The recruitment is part of the leadership transition that springs the worker eventually into full time ministry. Usually the worker operates bi-vocationally for a time. The single worker remains with that team or spin-off teams until mid or late thirties and then opts for some form of isolation, that is a non-team ministry. Usually the single worker will seek a home base environment with little or no relational commitments or expectations—an apartment, condo, house or other isolated living arrangement. After having had a fairly long time of relational commitment to a group (very centralized environment) there is a natural tendency to want to have some individual space (decentralized environment).

Configuration 2 is similar to one except that the ministry effort is larger than a team. It is a community—a group of people who commit to each other and want to live out their Christian values together. The community as a whole may have task orientation.¹⁰

In both configuration 1 and 2, the question remains. Do singles who move into isolation carry out effective ministries? Do they fulfill their God-given potential? Do they realize their sense of destiny? Or is the isolation basically a reaction to tight social living conditions in which satisfaction was less than ideal?

Configuration 3 is an offshoot of 2. The difference being that the worker may have operated independently through leadership transition and joins the community effort as a full time worker. Previous to the joining of the community the worker may have had unmet social base needs or was meeting them through some form of quasi-partnership.

Configuration 4 represents various kind of independent approaches to meeting social base needs. The worker may live alone or share a facility with a partner of the same sex for financial reasons but not ministry. The worker may live alone but be committed to some team effort on a limited basis. The worker may carry out an independent ministry. The worker may fulfill social base needs via deep friendships, sharing of economic resources, etc.

⁸These configurations are tentative at best and are initial attempts to describe what I have loosely observed in case studies of mid-career students who have studied with me. Obviously, much more research needs to be done. But even so the suggested configurations help singles see themselves and their own unique patterns much easier than if the configurations were not available for reference.

⁹Frontiers Mission represents this kind of initial commitment to a team. It is still too early to say what happens to single missionaries after they reach their thirties in this organization. But it is team oriented. The team composed usually of singles and marrieds attempts to meet the social base needs of each of its workers (at least that is the ideal).

¹⁰A historical case of such a community is Bethany Fellowship which was made up mostly of marrieds but some singles who formed a community in order to concentrate on carrying out the Great Commission.

Configuration 5 represents deliberate arrangements where two people commit to a ministry to work together—usually with overlapping and complementary roles. A typical example of this would be Wycliffe Bible Translators attempts to team up single women workers as they send them into tribal settings. It is unclear what happens to these workers after the partnerships have accomplished their original purposes. Usually each partner goes on to some form of independent ministry.

These configurations are initial attempts at describing patterns for singles. There is less data on single male workers. Much work needs to be done in obtaining data and comparative study of it to arrive at answers concerning how well the basic social needs are met for singles. And it also remains to be seen how effective ministries of singles are over a lifetime in terms of basic developmental measures.¹¹

V. SOCIAL BASE PROCESSING—MARRIED WORKERS

THE ELEMENTS—6 PROFILES

Table 3 lists several potential profiles focusing on how spouses arrange roles to meet the four social base needs—with a primary focus on economic and physical needs. I do not attach values to these profiles. I simply describe them. I believe all are legitimate—that is, one is not necessarily more Biblical than the other. I do not indicate which are more prevalent today. There are real illustrations in life, which I have seen of all of these though I admit that several of them are rarer. These profiles can be organized into several configurations over time to form patterns. I will attempt to describe some of these later.

Table 3. SOCIAL BASE PROFILES/ PATTERNS FOR COUPLES—6 Profiles

1. INTERNAL/EXTERNAL MINISTRY PROFILE (synonym: release pattern)

The basic idea: This profile applies to a married couple with children. One spouse concentrates on external ministry (career) providing economic support; the other spouse concentrates on internal ministry to the family including a special care for the social thus releasing the first to freely engage in external ministry; both dabble in the other needs.

¹¹Leadership Emergence Theory uses several categories to help evaluate development and effectiveness over a lifetime. These include: major lessons, development tasks, giftedness, sphere of influence, influence means, assessment along a number of response patterns, convergence. Essentially it is major contributions, ultimate contributions, and fulfillment of sense of destiny along with the 6 characteristics of finishing well which are end of lifetime measures. These kinds of measures have not been done by me deliberately with singles with the exception of women workers like Amy Carmichael or Henrietta Mears and a single male Pastor Charles Simeon. Pseudo single cases include J. O. Fraser and Samuel Brengle. Studies on them were done without correlating single social base profiles which had not been developed at that time.

- Spouse #1: heavy engagement in external ministry, emotional support, economic support, (strategic support)
- Spouse #2: not heavy external ministry—some on the side, sees children as a focused ministry—internal ministry, emotional support, (economic support), (strategic support), social.

2. CO-MINISTRY/PARTNERSHIP PROFILE

The Basic Idea: There are two profiles for this. One when the couple has no children and one when the couple has children. Both spouses see themselves operating in the same ministry (career) setting together. Each has a significant role in the setting.

- a. No Children—each spouse has a full time external ministry focus
- Spouse #1: heavy direct ministry, share economic, provide strategic support, share social, emotional
- Spouse #2: heavy direct ministry, share economic, provide strategic support, share social, emotional
- b. Children--each spouse views ministry as a partnership in external and internal ministry
- Spouse #1: part time direct ministry, share economic, provide strategic support, share social, emotional
- Spouse #2: part time direct ministry, share economic, provide strategic support, share social, emotional

3. INDEPENDENT MINISTRY PROFILE

The Basic Idea: Both spouses give themselves to full time ministry (career) in different settings which are relatively independent of each other.

- Spouse #1: heavy direct ministry in different area from spouse's ministry, share social and economic support, (strategic)
- Spouse #2: heavy direct ministry in different area from spouse's ministry, share social and economic support, (strategic)

Table 3. SOCIAL BASE PROFILES/ PATTERNS FOR COUPLES continued

4. ALTERNATE MINISTRY PROFILE

The Basic Idea: The spouses alternate the release profile , internal ministry, for varying portions of time. Each releases and helps the other develop the external ministry or career for significant portions of time.

5. DELAYED MINISTRY PROFILE

The Basic Idea: Both spouses had ministries before marriage. One spouse enters the release profile dropping ministry and concentrating on mainly providing social needs.

Spouse #1: heavy direct ministry, emotional, economic, (strategic)
 Spouse #2: emotional, (economic), (strategic), provides social support until such a time as they can both enter heavy direct ministry either co-ministry or independent ministry.

6. DYSFUNCTIONAL PROFILE

The Basic Idea: One or the other of the spouses opposes the other's role or in some significant way hinders fulfillment of potential. Can simply not provide relevant needs whether emotional, economic, strategic or social.

The Patterns –Configurations Along The Time-Line

The above profiles can simply be superimposed on the general ministry time-line as the two spouses move along their individual development phases. There are also hybrid mixes of the several profiles. Figure 3 overviews some perspectives on these profiles along the ministry time-line for a couple in which at least one of the spouses is in full time ministry for the entire time—the other may or may not be in full time ministry.

Phase I		Phase II		Phase III		Phase IV		
Ministry Foundations		General Ministry		Focused Ministry		Convergent Ministry		
A.	B.	A.	B.	C.	A.	B.	A.	B.
Sovereign Foundations (13-20 yrs)	Leadership Transition (3-6 yrs)	Provisional Ministry (2-6 yrs)	Growth Ministry (6-8 yrs)	Competent Ministry (2-6 yrs)	Role Transition <-- (3-12 yrs) -->	Unique Ministry	Special Guidance	Convergence ?
Situation--->		A. Ministry	B. Marriage	C. Family	D. Entry/Re-entry			
Configuration 1		No ministry	Independent/ or Co-ministry	Internal/External		Independent		
Configuration 2		Independent	Co-ministry/ or Independent	Delayed		Independent		
Configuration 3		Co-ministry	Co-ministry	Alternate		Co-Ministry		
Configuration 4		No ministry (or one only in ministry)	Internal/External (release)	----->		Focused Release		

Figure 3. SOCIAL BASE PATTERNS FOR MARRIED—FULL TIME MINISTRY

Explanation of Configurations¹²

Configuration 1 represents the pattern of a young pre-service¹³ couple who have had very little ministry experience before they married. During the early years of marriage before children come they operate in ministry in either the independent profile or co-ministry profile. With the arrival of children one spouse, usually the female, concentrates on the family as a ministry priority (internal) while the other, usually the male, concentrates on the full time ministry role—the external. This pattern continues until the children are out of the nest. The spouse who has concentrated on an internal ministry focus then usually moves into some kind of independent ministry. Usually this spouse is not as far along in ministry development for that ministry. This usually tends to move the spouse to an independent rather than co-ministry profile.

Configuration 2 represents the case of two leaders who were in ministry prior to marriage. This ministry may have been full time or bi-vocational. But both were involved in ministries—of a different sort before marriage.¹⁴ During the growth ministry stage, before children come along, they may have ministered together or separately. Once children arrive, one of the spouses deliberately releases the other by moving toward an internal ministry focus but always with a view toward future full time ministry. There will be deliberate attempts to develop self even during the internal focused ministry. Following the empty nest, the spouse will re-enter a separate ministry.

Configuration 3 represents a very similar pattern to that of 2. The difference is that both were ministering together, co-ministry, prior to the arrival of children.¹⁵ During the time of growth of the children, the two spouses alternate ministry—one works full time at external ministry for a period of time, then the other. Each would in turn focus on internal ministry while the other spouse was focusing on external.

Configuration 4 represents the case where one spouse is highly word gifted and the other is highly love gifted.¹⁶ The love gifted spouse supports the word gifted spouse in every way possible to allow full potential to be maximized. Such a spouse sees the

¹²These configurations are also tentative but I have much more data on these than I do for singles. But again much deliberate comparative study needs to be done on cases from a social base perspective.

¹³Pre-service is a designation given the training pattern in which a person is educated for ministry before having been a full time worker. In-service designates one already in full time ministry who gets training while in ministry. Interrupted in-service recognizes one who is in full time ministry and comes out for an extended time to study and reflect.

¹⁴This would be typically the case where a male prepared for ministry via the seminary route and the female was a parachurch worker, say a campus worker. Then they met and married.

¹⁵A typical case of this would be two workers, male and female, who were on a ministry team working on the same campus. They met on the team, worked together for a period of time, and then were married. After marriage and before the children they continued to co-minister together. Configurations 2 or 3 could see the co-ministry pattern extended on if no children ever arrived (by choice or because of physiological problems).

¹⁶All leaders usually exhibit one or more word gifts: exhortation, apostleship, prophecy, evangelism, pastoring, teaching. The love gifts include mainly, but are not limited to: mercy, helps, governments.

ministry of the other as the fulfillment of both and does all that can be done to maximize that ministry. Upon completion of internal ministry to the children, such a love gifted spouse concentrates full time on complementing the other spouse's ministry.

The Release Profile Revisited

Figure 5 gives the overall ministry time-line and then takes Phase II, the General Ministry, phase and expands it so as to look at the individual development of the two spouses. This is done in order to point out the need for proactive deliberate development of the spouse who chose internal ministry as a focus. Such a deliberate developmental focus will allow a much smoother transition into or back into ministry once the children are out of the nest (and thus avoiding the Rebecca Scenario).

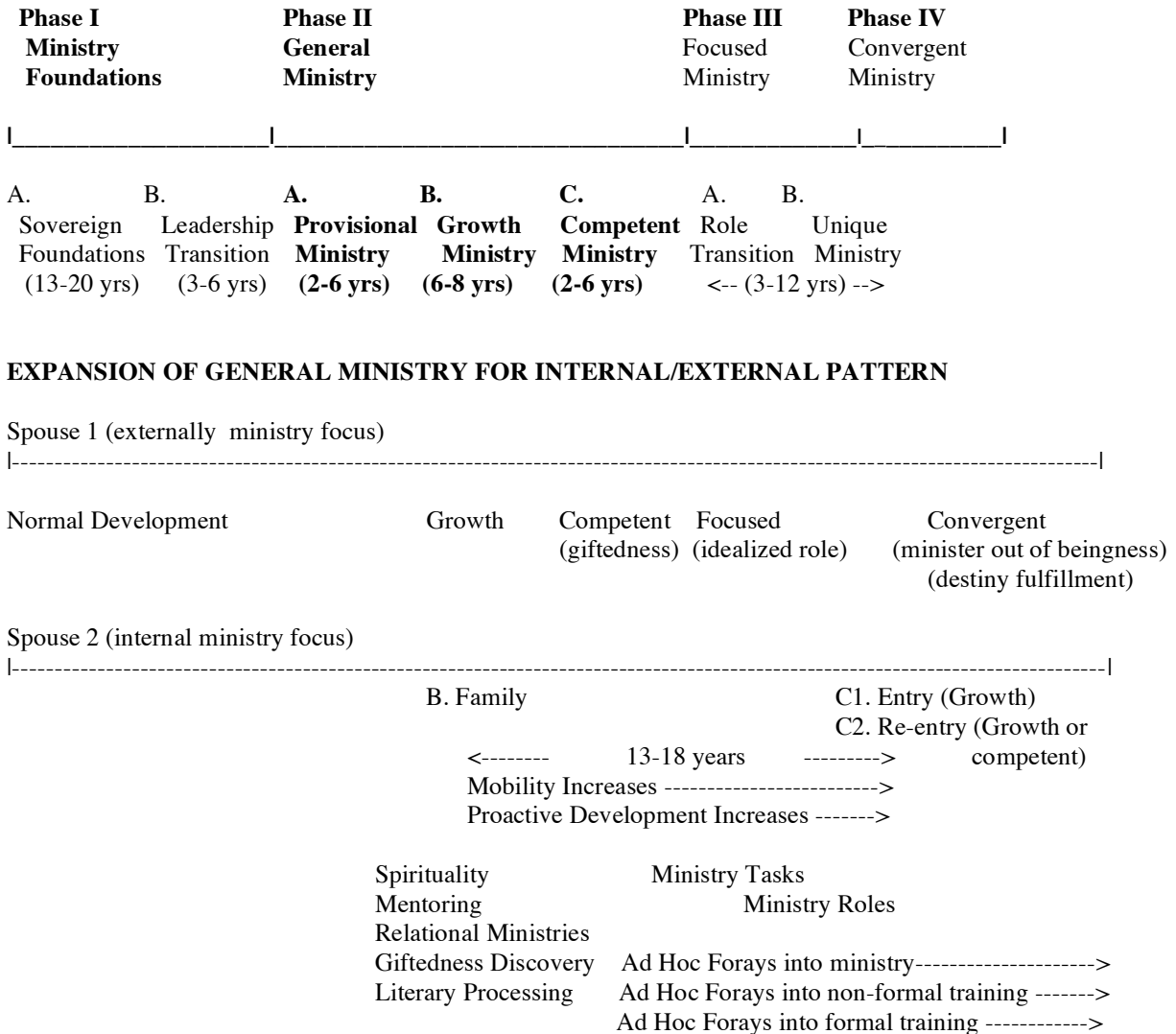


Figure 4. Detailed Expansion of the Internal/External Configuration

Explanation of Configuration in Figure 4

This figure highlights the difference in developmental rates of the two spouses (with regard to external ministry). It assumes that both spouses are dominantly word gifted and hence will exercise leadership (influence) ministries. It is important that each spouse recognize this difference in rate of development and take steps to narrow this gap as suggested on the diagram.

We could assume that spouse 1 or spouse 2 could be female or male. However, in our society, especially in full time Christian work, for the most part Spouse 1 is male and Spouse 2 is female. Now spouse 1 develops normally as shown on the expanded time line, going through the growth, competent, focused and finally moving into convergence. Meanwhile, Spouse 2 has concentrated on the family and an internal ministry. Due to

that intense focus Spouse 2 will, after the family is out, either emerge at point C1 Entry or C2 Re-entry. If Spouse 2 has never done any full time ministry then essentially that spouse will be starting at C1 Entry which occurs on the ministry time-line in provisional ministry, which is way behind Spouse 1 who is in convergent ministry. This is much like the Rebecca scenario. Or if Spouse 2 was involved in full time ministry prior to dedication to internal ministry, then Spouse 2 emerges at C2 Re-entry, which occurs in the growth or competent sub-phases of the General Ministry phase. In either case, Spouse 2 is well behind Spouse 1 in development (at least in focusing on external ministry) and usually has problems entering into co-ministry.

What is hoped for in this diagram is the recognition that this entry or reentry is the normal way this profile develops but it doesn't have to be the case. For over the time of the children growing up there is an increase in mobility throughout the phase. This in turn allows for an increase in a deliberate proactive stance toward development with a future external ministry in mind. I am suggesting that Spouse 2 should be conscious of this increase in mobility and specifically develop during the time of internal ministry focus. This time can be productively devoted, not only to an internal focus on the family but also to an individual focus on Spirituality.¹⁷ This spouse can also develop mentoring skills with the captive audience of the children. Mentoring is a powerful form of ministry in itself. Development of these skills with a deliberate focus can prepare one for mentoring powerfully with adults. The time can also be productively used to hone relational skills as such a spouse is constantly thrown together with other spouses involved with an internal focus. Giftedness discovery along with literary processing¹⁸ can consciously sought throughout this period.

I am also hoping that spouse 1 is supersensitive to this process and will find ways to "release" Spouse 2 for personal development for periods of time. The timely "ad hoc" forays into ministry, non-formal training, and/or formal training will require deliberate release efforts on the part of Spouse 1.¹⁹

¹⁷See Clinton and Clinton, **The Mentor Handbook**, published by Barnabas Publishers, 2175 N. Holliston Ave, Altadena, CA, 91001, for a detailed definition of spirituality along with a description of nine components that make it up. Several of these nine components can be well developed during this period of time.

¹⁸Literary processing refers to God's use of written materials to shape a life. Historical mentors or even contemporary mentors who write on skill subjects can be used to develop this spouse.

¹⁹Training design specialists speak of formal, non-formal, and informal modes of training. Formal usually refers to centralized residential coordinated programs leading to degree or credential. Non-formal training refers to non-residential non-coordinated training available via workshops, seminars, convocations, and conferences. Such training leads to skills and knowledge for use rather than degrees or credentials. Informal training recognizes deliberate training that comes via on-the-job methodologies.

VI. SPECIAL PROBLEMS

Each of the introductory scenarios highlighted special problems in social base processing which affected ministry. Let me suggest some of those problems. Forewarned is forearmed.

Problem Set 1—Insensitivity, Workaholic, Separation

The Johnny “Go-Go” Scenario highlights several problems in social base processing which have potential to torpedo lives and ministry. The profile represented is Profile 1, The Internal/External Ministry profile. Johnny is Spouse #1 and is involved in heavy engagement in external ministry. He provides economic support. Mary is Spouse #2. She is dominantly involved in the social support function. Neither are involved in the strategic support. Mary is certainly not having her emotional or strategic support needs met. Johnny’s emotional needs are temporarily, at least, met in achievement in ministry. In terms of the 4 social base needs (emotional support, economic support, strategic support, and social support—basic physical needs) only two are being met for both the partners. The emotional needs of Mary are the dominant lack in this scenario. Secondly, her strategic value is missing—there is no affirmation of her role and its long term impact. Johnny is basically insensitive to her needs. His “go-go” workaholic attitude which brings at least temporary emotional support for himself is a disaster for Mary. His prolonged absences put too much burden on Mary’s role in providing the social needs function. She caves in. The couple splits. Lives and ministries are forever changed.

This insensitivity, workaholic attitude, and prolonged absences due to ministry are typical of many couples in ministry, particularly those whose own early social base experience was rooted in the 50s, 60s, and 70s eras. The impact of family focused ministries which began to peak in the 80s has brought a needed correction to some of these problems.

Problem Set 2—Identification of Giftedness and Differing Developmental Needs

Scenario B. Hanging Together Till the Kids Are Gone, highlights the need for strategic support. Both Paul and Martha have strong personalities and strong leadership giftedness. Paul is allowed to develop toward his potential. But Martha is not—at least until she does something about it on her own. Long term developmental goals, providing the strategic function of the social base, was not really done for either spouse, though Paul’s were sort of implied or assumed.

Early on both spouses need to be aware of who they are in terms of potential for giftedness, sense of destiny, and contributions they can potentially leave behind. This couple will eventually break up. Martha has worked out a ministry for herself. She will be able to continue after the split-up. But their breakup will probably doom Paul’s ministry. Had Paul been sensitive to and aware of Martha’s giftedness and need for

development, the two of them may have opted for the alternate pattern (or some hybrid pattern which allowed for her development parallel to his).

Today, there is a growing need among females to develop their potential, achieve, and contribute to God's Kingdom work. Some can do this by being involved in Profile 1 or 5 and yet deliberately developing for the time when they will reenter external ministry. Others will opt for Profiles 2, 3, or 4.

Another problem, besides lack of recognition of giftedness and developmental needs, is briefly hinted at in this scenario. It can be a big one. That is, role expectancies projected on Spouse 2 because of Spouse 1's working environment. Martha was not interested in meeting the role expectancies the church wanted for a Pastor's wife. Paul was aware of this but couldn't cope with it. This problem touches on the economic support function and the social support function. In essence, the work situation for Paul was demanding work from Martha. And without pay. Many parachurch and church situations pay for one worker but expect to get two—one for free. In this case this puts pressure on Martha to help provide the economic function without lessening her role in the social support function. Where roles demand such responsibility there should be sensitivity on the part of Spouse 1 to defuse the expectations or to help alleviate the social support functions and/or have Spouse 2 paid for such activity.

In Scenario B, again the emotional support and strategic support needs were not met adequately. But it is the strategic need (especially for Martha) which left unmet caused an increasing separation and ramified to all the other functions.

Problem Set 3—The Re-Entry Problem

Scenario C, What Could Rebecca Do Now, highlights the re-entry problem of Spouses who operate with an intense internal ministry focus. This could be in Profile 1, Internal/External (Release) or in Profile 5, Delayed Ministry Profile. In either case, it is easy for Spouse 2 to increasingly isolate from Spouse 1's ministry activity, to fail to develop potential, and to develop an inferiority complex so that when the children are out, Spouse 2 does not feel adequately prepared for any meaningful role in ministry. Essentially this problem arises due to lacks in three of the social functions. There is usually a lack of emotional support which Spouse 2 may over compensate by an isolated focus on internal ministry. There is lack of strategic support. Neither Spouse 1 or Spouse 2 are recognizing the long term implications of isolation and over focus on the internal ministry function. Finally, there is the pseudo-workaholic effect. Rebecca, in essence is exhibiting a workaholic (though low key) attitude toward the social support function. She is, while admirably meeting the social support needs, not giving any attention to emotional or strategic support needs of Jonathan. This will drive them further apart as Jonathan will get these needs met via achievement outside the home.

Problem Set 4—Fulfillment—Social Drives

Scenario D, Loneliness, highlights several problems in social base needs for singles. Economic needs are met adequately via the financial support system of the parachurch organization. Emotional needs and strategic needs are met via several means (family, fulfillment in ministry achievement) though they need to be renewed from time to time. But Jeanette has a sense of incompleteness that arises probably from her desire to have children, a family, and a companion. This sense of incompleteness can arise from several diverse factors not the least of which is societal pressures on women to reproduce. Jeanette is running out of time to meet this fulfillment need. I do not have a good handle on this problem nor do I have good suggested solutions.²⁰

Problem Set 5—Ramifications

Profiles 2b, Co-Ministry Partnership Profile and Profile 3, independent ministry profile can have special ramifications for children (usually called PKs, preachers kids, or MKs, missionary kids). Hardworking parents in ministry can have good or bad effects on children, depending on how well the social function is met or not met.

Frequently, especially in more primitive ministry settings, the parents include the children in ministry (emphasizing the strategic function throughout the family). This can result in children early-on becoming involved in ministry. Such a pattern occurs widely enough to be named: **the accelerated pattern**. Appendix C describes this pattern. In most cases, this pattern is good.

However, just about as frequent, some parents--particularly in more sophisticated ministry settings such as church planting in urban or suburban settings leave the children out of ministry. Frequently the demands of such ministry appear to the children, at least, as being more important than their own development. Many children react by rebelling against the ministry (and often Christianity). After leaving home and getting on their own many of these leave Christianity and never return to it. However, a number of them return to Christianity and even ministry in their late 20s or early 30s. Such a pattern is described in Appendix C and is called **the delayed pattern**.

While social base processing basically focuses on the adult worker and his/her needs there are ramifications from the various ministry profiles which affect children. These two are mentioned with a view toward proactive steps to recognize and head off these problems. The accelerated pattern basically is a natural attempt to do so.

²⁰I have seen, however, this need drive a single into relationships or marriage which eventually waylaid the single from developing potential. Post reflection comments indicate a frustration and a sense of having missed it. I believe God can meet this need though it is difficult to explain how to a person feeling the need. This same drive for completeness occurs in married who can not have children. See Rachael or Hannah, two Biblical cases in point.

Miscellaneous Issues and Problems

It is difficult to generalize across all the profiles but I will attempt to do so recognizing that all such generalizations usually fail to hold up in many specific cases. All Christian workers, single or married, are faced with economic needs these days.²¹

For male singles, the social needs (particularly the sexual) are usually a major problem. For single missionary males of the six barriers to finishing well this is one of the primary ones. Single males sense the emotional need much more than do their counterparts, married males. Both singles and married substitute achievement for emotional needs. Single males usually find a mentor type to help them in assessing strategic needs but this can be a problem in mission field situations in which there are few co-workers.

For single female workers emotional support, strategic support, and social support all pose problems. The emotional support is usually met through a lateral mentor of the same sex. Strategic support is often unmet.²² Social support needs are met much better by single females than for single males. But the fulfillment aspect of marriage and family, a major social need for females, poses problems right on into their early 40s.

For marrieds, the internal/ external and the alternate ministry patterns usually leave the Spouse involved in internal ministry with unmet emotional needs and strategic needs. Males in these profiles are usually unaware of female needs with regard to emotional or strategic. Usually there is a growing isolation of the internally focused spouse from the external as in the Rebecca scenario.

If children are on the scene, then the co-ministry and independent ministry profiles can have strong ramifications on them as described above.

In general, strategic needs are best met in the co-ministry and independent ministry profiles and less well met in the internal/external, alternate and delayed patterns.

In light of the many potential problems let me reassert a strong assumption. **All patterns have potential to meet all the social base functions.**

²¹Catholic workers and denominationally funded workers in pastorates or missions are of course not so much plagued by these needs. But almost every other type of Christian worker is increasingly feeling these needs, so much so, that couples are opting out of independent or co-ministry situations so that one or the other can concentrate primarily on economic needs.

²²There is such an iffyness involved. Single female workers often operate in a holding pattern (see Kobobel, **But Can She Type?**) That is, they minister and do so effectively but are waiting for the right male to marry. If and when they do so, previous ministry may or may not have any effect on future ministry. Few single female workers have a strong enough sense of destiny (strategic social base function) to determine early to do it and carry it out regardless of marriage options which may arise. Henrietta Mears is such a type as was Amy Carmichael.

Potential Problems

Table 4 list the various pattern/profiles for singles and marrieds and points out the potential problem areas in terms of the four social functions. A single check (√) indicates a potential problem. A double check (√√) indicates a frequently occurring problem. A triple check (√√√) indicates a problem often seen to break up effective ministry.

Table 4. Social Base Needs and Profiles--Along With Suggested Problem Areas

<u>Pattern/Profile</u>	<u>Emotional Support</u>	<u>Economic Support</u>	<u>Strategic Support</u>	<u>Social Support</u>
<u>Singles</u>				
Isolation (solo)	√		√√	√√√*
Quasi-Isolation	√		√	√√√*
Partnerships				
Groups--Team		√√	√**	√
Groups--Family			√**	√
Groups--Community		√√	√**	√
<u>Marrieds</u>				
Internal/External	√√√	√	√√√	
Co-Ministry (no kids)				
Co-Ministry (kids)				√√
Independent	√√		√√	
Alternate	√√√	√	√√	
Delayed	√√√	√	√√	
Dysfunctional	√√√	√√√	√√√	

*Only in the marriage/family need for some females and physical sexual drive for most males.

**There is a corporate strategic focus but not so in terms of individual destinies.

VII. LIFE SCHEDULING

Readers of this paper should immediately be thinking of application of its concepts to their lives. Its concepts can help evaluate what is, what has been, and be suggestive on what can be. One of the major lessons that has arisen among leadership emergence theory studies is that,

EFFECTIVE LEADERS INCREASINGLY PERCEIVE THEIR MINISTRY IN TERMS OF A LIFETIME PERSPECTIVE.²³

²³Here perspective is used in several of its senses: 1. relationship or proportion of the parts to the whole, 2. a specific point of view in understanding or judging things, 3. the ability to see things in a true relationship,

In order to do this, usually such leaders adhere to a basic presupposition:

BEGIN WITH THE END IN MIND.

Leadership emergence theory, in general, provides a leader with a useful overview perspective on development in ministry, including what it means to finish well. Such a perspective (and the concepts given in this position paper are a detailed explanation of one area of that theory), allows for a tentative planning for development over a lifetime. Life scheduling is the term that leadership emergence theory uses to focus on planning for a lifetime of development.

definition Life scheduling is the

- anticipation of God's working in a life,
- so as to benefit from it.

This paper has been written with a view toward each reader taking on a life scheduling approach to social base processing. We anticipate in three ways:

- What will happen as we continue to develop (processing theory helps here),
- When it will happen (our time-line perspective helps here),
- How we may proactively affect what and when our social base processing will affect our development.

There are some basic ingredients of life scheduling. One, you must have a goal that you are moving toward. You must have a perspective of the big picture—both where you are now and what it will take to get to the goal. You must increasingly know yourself—and how God's shaping processes are taking you own to the goal. With these perhaps vague generalizations in mind let me suggest overall procedures for life scheduling as regards social base processing, both for singles and marrieds.

4. a proper evaluation with proportional importance given to component parts, and 5. a distant view, vista (a comprehensive mental view of a series of remembered or anticipated events).

Suggested Life Scheduling Procedure For Singles

1. Plot out your unique time-line, marking off phases and sub-phases. Extend the time-line on in to the future toward an anticipated finish.²⁴
2. Evaluate your social base processing by listing the configuration of your profiles along that time-line up to the present. Use the basic terminology suggested in this paper. For each sub-phase list the profile that best described your social base: solo isolation, quasi-isolation, partnership, team, family, community. For your sovereign foundations sub-phase identify the family social base processing profile(s) in which you were reared.
3. Suggest the ideal finishing social base profile you would anticipate from what you know of yourself, your giftedness, and your destiny. Locate this toward the end of your time-line.
4. Seek to anticipate what kinds of social base profiles would be needed to transition from where you are to this ideal finishing social base profile.
5. For each sub-phase and social base profile listed under it, evaluate each of the four social base functions: emotional support, economic support, strategic support, social support—basic physical needs. How were they met (or if unmet show that too)?
6. Seek to identify the main processing God has used to shape your thinking along social base issues up to the present.
7. Anticipate what processing God will need to use to move you from where you are to the ideal finishing social base situation you have in mind.
8. Get a mentor's perspective on your evaluation and planning.²⁵
9. Trust God to bring about His purposes for you along social base lines.

²⁴Of course, we are not precluding the Biblical value of not boasting of tomorrow for we know not what it brings--but we are suggesting that keeping that in mind we can do future perfect thinking based on our grasp of sense of destiny.

²⁵Preferably you should get a mentor counselor, mentor spiritual guide, or mentor teacher. In any case, the mentor should particularly be aware of singles, their special needs and developmental patterns.

Suggested Life Scheduling Procedure For Marrieds

1. Each of you plot out your unique time-line, marking off phases and sub-phases. Extend the time-line on in to the future toward an anticipated finish.
2. Place your time-lines on the same paper, one under the other. You are thus forming a type of composite time-line. You may want to actually merge the two into one.
3. Now evaluate your social base processing by listing the configuration of your profiles along this composite time-line up to the present. Use the basic terminology suggested in this paper. For each sub-phase list the profile that best described your social base: internal/external (release) profile, co-ministry/ partnership profile (no kids), co-ministry/ partnership profile (kids), independent ministry profile, alternate ministry profile, delayed ministry profile, or dysfunctional profile. For your sovereign foundations sub-phase identify the family social base processing profile(s) in which you were reared.
4. Together evaluate and suggest the ideal finishing social base profile you as a couple would anticipate from what you know of yourselves, your giftedness, your destiny and how you work together. Locate this toward the end of your time-line.
5. Seek to anticipate what kinds of social base profiles would be needed to transition from where you are to this ideal finishing social base profile.
6. For each sub-phase and social base profile listed under it, evaluate each of the four social base functions: emotional support, economic support, strategic support, social support—basic physical needs. How were they met (or if unmet show that too)? I would anticipate much discussion here and some surprises as you talk out met and unmet needs over past sub-phases.
7. Seek to identify the main processing God has used to shape your thinking along social base issues up to the present.
8. Anticipate what processing God will need to use to move you from where you are to the ideal finishing social base situation you have in mind.
9. Get a mentor's perspective on your evaluation and planning.²⁶
10. Trust God to bring about His purposes for you along social base lines.

²⁶Preferably you should get a mentor counselor, mentor spiritual guide, mentor teacher, mentor sponsor or even a mentor contemporary model. In any case, the mentor should particularly be aware of marrieds, their special needs and developmental patterns.

The process of evaluating and thinking toward the future will prove valuable even with all the uncertainties that may be entailed.

Life Scheduling hinges on a proactive stance. Being proactive means to take the lead in making decisions that affect your future, rather than simply being reactive to situations and being controlled by them. The major thrust of this paper is to give information which will allow you to become proactive with regards to your social base issues.

VIII. SUMMARY INSIGHTS

Up to this point in this paper I have sought to be descriptive (pointing out what I have observed) rather than valuative (that is, judging the good or bad of these concepts) in identifying profiles and patterns over time, both for singles and marrieds. Now I would like to give some recommendations and conclusions which slightly move more in the valuative direction. I am interested in seeing leaders, both men and women, finish well. I believe these suggestions can help us become more mature in our decision making. I will list these basic observations/ recommendations/ findings in Table 5. Then I will comment on each of them separately.

Table 5. 9 OBSERVATIONS—SOCIAL BASE/ LIFE SCHEDULING INSIGHTS

Two Observations on Values of Patterns/Profiles

1. There are **no value judgments** intended in this paper concerning **which** profiles and patterns are better or not or more biblically ideal²⁷—I am suggesting that for a given person there are unique profiles and patterns which flow out of personality and character foundations, beingness, giftedness, ultimate contribution impetus and destiny processing.
2. We in leadership need **to affirm the various diverse profiles** and patterns in both singles and marrieds and support them rather than projecting a one ideal pattern or profile.

²⁷I am aware that some do suggest that the internal/external (release) pattern is a biblical ideal (drawing from Titus—a special cultural situation in my opinion) for married. They might also state that the single/team is an ideal pattern for limited times or tasks, providing the single can bear up under it (using Paul as the model). Using the starting-point-plus-process ethnotheological model as a philosophical framework I see all patterns as allowable biblically, though some may be more advantageous than others for limited situations. For ethnotheological models, see pages 135-142, **Leadership Perspectives**, published by Barnabas Publishers, 2175 N. Holliston Ave, Altadena: CA, 91001.

Table 5. 9 OBSERVATIONS—SOCIAL BASE/ LIFE SCHEDULING INSIGHTS contTwo Observations on Life Scheduling/ Temporal Considerations

3. Over a lifetime it is **normal** for social base profiles and patterns to **change**. We need to anticipate these changes.
4. We need to be **proactive** (read anticipate and make decisions ahead of time toward ideals for us) about these changes rather than just reactive.

Two Observation Implying Need for Transparency And Responsibility

5. Personally each of us need to analyze how the various **social needs are met** in our situation and to what degree they are met well. We need to find alternative ways to meet these needs if not being met or we court disaster.
6. As organizations, we need to be aware that social needs not being met are the seed plot of a dysfunctional pattern that can torpedo Christian workers, their ministry, and bring loss of credibility to the organization. Therefore we should proactively seek to help **develop social base awareness** and perhaps even intervention for our people, because of our sense of responsibility and not because we are meddlers.

Two Observations—Research Needed

7. We as leaders or organizations and churches need to identify within or elsewhere, **models** of the various profiles and patterns which are going reasonably well in order to encourage ourselves about these models.
8. We need to study **failures** in leadership, generally and in particular, **due to social base issues** in order to learn and be warned of them.

One Observation—Encouragement for the Internal/ External (Release) Pattern

9. In the release pattern, the release/family development time, should increasingly be used to **develop** the internal focused spouse so that there will be a smooth transition into entry, reentry or focused release.

Most of the above observations are clear enough but I want to call attention to several of them simply to reinforce how important I think they are.

Observations 3 and 4 point out that it is **normal** for social base profiles to change. Because this is so we can not only **expect it** but even **proactively choose** the ones most fulfilling to us and our purposes under God.

I am concerned with leadership. Observations 5, 6, 7, and 8 point out that organizations (read leaders) must be concerned about social base processing. Concerned enough to evaluate its leaders for satisfaction with regards to social base needs. Concerned enough to help our developing leaders be proactive about social base processing.

One organization that I have worked with has taken on the challenges implied in Observations 5, 6, 7, and 8. And they have written a declaration of intent with regards to helping their leaders grow and process social base issues. I have included their Covenant as Appendix B and would hope that you read this declaration. And even imitate their actions and come up with your own declaration—if you are a leader that is responsible for other leaders.

Closure—Some Positive Case Studies

I opened with some bumper case studies. These were necessary in order to focus our attention to the seriousness and importance of social base processing. Now I would like to close with some upbeat case studies. Like the earlier studies they are based on my observations of real life people though none of them represent any one specific person or persons.

***Introduction:** Suppose Johnny and Mary had been taught the concepts of this paper in the midst of their crisis situation by an older wiser person, see Pastor François below, who could see what was happening. Could it have made a difference? I think so.*

Scenario A. Johnny “Go-Go” Missionary—Revisited

In the early stages of ministry Johnny had ignored her. He was a workaholic. Ministry came first. It was the challenge of doing it and seeing things happen that was so addictive to Johnny. Mary struggled with the language having missed out on language school in order to take care of the kids. She couldn't communicate very well with the indigenous people. She felt out of place on the field. She felt not only out of place but so lonely on the field. He got such enjoyment from his work. He traveled on his motorcycle to various places on the island. Even getting there was a challenge and fun. There were a number of rivers to cross. And the trail was a challenge that any dirt biker would love. He was doing what he wanted to do. She took care of the kids. Because she didn't speak the language well she had no indigenous friends. The nearest missionary couple was 20 miles away over the Piton Mountain Range in the St. Anne valley. To her there didn't seem to be any joy in the Christian life. Six years of the same weather, no seasons.

Johnny was away on a trip 75 miles to the northernmost part of the island. It was a three week stay. He would visit each of the 42 churches in the region. Every third day at 1700 hours he promptly communicated by radio. Mary had a receiver but no transmitter. She could hear Johnny's message but couldn't communicate back. Finally,

after several emergencies at home (appliances broke down, kids had minor injuries requiring a trip to the rural clinic 2.5 miles away) Mary just broke down and wept. She cried for three days. And then she decided—I've had it. She cast herself upon God in desperation. God, if you don't do something and deliver me then I'm out of here. This was two days before he was due to get back.

At that same time, his motorcycle broke down. And he was forced to accept the overnight hospitality of an aging indigenous pastor. The pastor, a wise old leader who had been one of the earlier converts when Christianity first came to the island, had observed Johnny Go-Go for several years. He knew of Mary's basic situation. God laid on his heart at that time a burden to share with Johnny. His opening words shocked Johnny. "Pasté Johnny, you have less than 6 months of ministry left, unless you make some drastic changes," he said. He certainly got Johnny's attention. The wise old pastor kindly pointed out, using several proverbs indigenous to the culture, truths about social base processing. In essence, they had to do with fulfillment and satisfaction in life for both spouses in a marriage. In our terms, he was pointing out the emotional and strategic needs of the social base. He showed how Johnny was basically very selfish. His workaholic attitude, especially his extended absences put too heavy a burden on Mary in handling social needs of the family. Her inability in the language did not allow for her to make lateral mentoring relationships with other indigenous females in the culture. In short, he suggested a modified form of the alternate profile for the time being. He suggested that Johnny, isolate himself from ministry for 6 months and take care of the social needs of the family and free up Mary to do language work. He also pointed out her need for breaks from the culture—recreational and social as well. He suggested that she be allowed to get off the island back to Miami once every 6 months for shopping and just plain relief from the tough sledding in the isolated situation.

Johnny was a changed man when he went back home. Mary knew her prayer had been answered the minute Johnny walked in the room. He asked forgiveness for his insensitivity to her needs. He went on to tell what Pastor François had said and how he said it. And he vowed to make changes. And he did.

To make a long scenario short, they followed the wise old Pastor's advice. They essentially operated in a modified alternate pattern for about eight years and then moved into a co-ministry configuration. It was during her language learning experience that she began to make friends with a number of women in the culture. After Mary got the language she established a network of friends from the women which eventually led to a mentoring ministry (discipling/ spiritual guide/ counseling/ contemporary modeling). Gradually as the children grew older Mary was able to give herself to that ministry in a more concentrated manner. When the kids went off to college she was not only prepared she already had an on-going ministry. At that point they were operating in a modified co-ministry pattern. They both were operating with the national church but they had very different functions.

Mary thought back to her personal crisis moment, her prayer of desperation to God and His answers in the form of the broken down motorcycle, the forced hospitality

situation, and the wise counsel of Pastor François . She was happy and fulfilled. But she knew it was a close thing. It could have been very different.

***Special Comments:** A thoughtful reading of this new scenario finds that Pastor François focused on the emotional needs, and the social needs of this young couple. His counsel helped Johnny stop overextending himself in ministry and take a hand in rearing the family. The willingness of Johnny to drop out of ministry for an extended time for Mary to learn the language showed how serious he was about salvaging the situation. Mary's language learning experience was divinely orchestrated by God. The people she met along her practice circuit actually became the start of a very natural mentoring ministry which could be carried out informally as the kids were growing up. It was extended in a more deliberate manner as mobility increased for Mary. The nine months was a modified form of alternate configuration. The rest of the scenario followed the normal internal/ external configuration followed by entry into a co-ministry pattern.*

***Introduction:** Lets revisit the Martha and Paul Scenario. Lets suppose that Paul became aware early in their courtship that Mary had strong needs to develop her leadership potential. What might that scenario have looked like?*

Scenario B. (Revisited) Martha and Paul—Reciprocal Approach to Development

Paul thought back over their life together. He was satisfied. He knew Martha was too. They had both lived a full life together. They had managed to raise two girls, get them through college and married to good Christian boys. He thoroughly enjoyed his pastoral staff work. He loved designing training that helped adults develop their potential and use it for the Kingdom. And he knew Martha was fulfilled. Her counseling ministry was satisfying. She knew she had helped many women find themselves and become productive in God's Kingdom.

Paul remembered the key turning point. Early in their courtship while they were both seniors in college they had talked about their dreams and what they hoped to accomplish in life. Martha was already involved in informal counseling with her sorority sisters and others she made contact with in her classes. What she learned in her psychology classes on counseling she immediately tried out in informal ways. She was learning as she went. She knew even then that she wanted to help people gain perspective on their lives and to become productive people. She shared her longings, her experience, and her desire to train toward that end. Paul agreed that it made sense.

He then told her about his dreams to develop people into Christian maturity. His own Navigator training had given him a desire to train people. He already had disciplined two fellows who had reproduced themselves and were now disciplining others. He had a small group Bible study going on in the fraternity and was already a steadying moral influence among his fraternity brothers.

They talked about children. Both wanted them. But both agreed that children should be cared for jointly as both wanted to also have full time ministry commitments.

After marriage Martha got a job to put Paul through seminary. They had their first child in the first year of his pastoral ministry on a large church staff. After three years of that experience, Paul resigned his position at the church, got a part time job, and helped put Martha through a Masters program in counseling. She worked part time also. They alternated keeping the three year old girl, Susie. After graduation she set up a practice. For a year while she was getting established Paul continued his part time job. Then Paul got a 3/4 job involving training in a small church. Between the two of them, they were able to work out schedules so that one of them was at home during the day. The second girl, Alicia, came along a year later. Martha's practice was financially strong. She was able to cut back to 3/4 time. Both Paul and Martha were enjoying good ministries and parenting. Eventually, Paul was called back to the original church as head of all training of adults. It was a full time ministry. Martha cut back to 1/2 time. She had plenty of ministry. Eventually when the girls were off to college both Paul and Martha worked full time.

***Special Comments:** Even a hasty reading will identify an alternate configuration, modified independent configuration, and full independent configuration as the major profiles. The key was realizing early on that both spouses to be had strong but differing strategic needs. And their was a given-and-take approach agreement which permitted both to develop and both to parent and both to have solid ministries.*

***Introduction:** Lets revisit the Rebecca scenario. And lets suppose that Jonathan and Rebecca did some early strategic thinking which recognized both their giftedness and desires for the future. Suppose they recognized that Jonathan had strong word gifts and a sense of calling to plant churches. And suppose they recognized Rebecca's strong maternal instinct coupled with spiritual gifts along the lines of mercy and helps. What might that scenario look like?*

Scenario C. Rebecca Maximizes Jonathan's Ministry—Focused Release

They had had a good marriage. Jonathan and Rebecca loved each other. They had had a good family life for 23 years. They had 3 well adjusted kids. Two of the three were out of college and the other one was beginning this fall. During the growing up years, Linda devoted herself to the children. She saw them as a major ministry to which she could give herself.

They had started out ministering together—she a *young* 19 year old and he a *mature* 21. They had planted a rural church, turned it over to an ongoing pastor, and moved on to start another one. At first she had been involved in visitation evangelism and helping run the children's programs at the church. But as the kids came along she dropped out of significant church work. But she always kept up with what was going on in the ministry--Jonathan and she talked frequently about the ministry. He shared with her the various situations. She prayed regularly for him and in fact met regularly with

another woman prayer partner to uphold Jonathan in the ministry. And from time to time she counseled younger mothers concerning nurturing their children in the things of the Lord.

Eventually he had been invited to be a member of a parachurch group working in renewing rural churches and planting new ones. His early church planting experience helped him move rapidly upward in leadership responsibility. He now had a 10 state region to oversee. He was good. Along the way he had managed to work in a masters in missiology and eventually a doctorate of ministry. During the schooling times, Rebecca was able to audit several of the more important courses. And she frequently helped type and edit Jonathan's papers. She felt she had a good handle on much of what he was learning. He had grown and become a proficient parachurch worker. He held seminars and workshops in all ten states.

He was gone about 35% of his time. Martha would accompany him on these trips from time to time but not very often. She would organize and handle the book tables. She also scheduled all his flights and did his reservations in hotels and motels. His ministry was becoming strategic. Jonathan felt he had a co-partner in the ministry. He knew Rebecca was interested in his work and understood his growing responsibilities.

They were together in terms of ministry and the common things--like the kids. He could hardly wait till the kids were gone next year. Then Martha could devote full time to organizing his life. He knew many things dropped through the cracks. He knew he could be more effective. He knew they should market some of the materials he had developed. He knew they should schedule more workshops and seminars and start up a major training program for training others to do these workshops. But he was swamped with what he already had to do. Rebecca had ideas about these things. When she was free, together they would expand the ministry. It was a pleasant thought, knowing that things would be organized, and expanded to help many others into church planting.

***Special Comments:** It is clear that the above scenario describes configuration 4 of Figure 3. All during the family/ release time Rebecca was keeping her hand in Jonathan's ministry. She was further preparing herself for the focused release time.*

***Introduction:** Now lets look again at the Rebecca scenario with different assumptions. Lets suppose that Jonathan and Rebecca did some early strategic thinking which recognized both their giftedness and desires for the future. Suppose they recognized that Jonathan had strong word gifts and a sense of calling to plant churches. And suppose they recognized that Rebecca had strong maternal instincts coupled with spiritual gifts of exhortation and pastoring. What might that scenario look like?*

Scenario C (Alternate) Rebecca Enters Ministry Again

They had had a good marriage. Jonathan and Rebecca loved each other. They had had a good family life for 23 years. They had 3 well adjusted kids. Two of the three

were out of college and the other one was beginning this fall. During the growing up years, Linda devoted herself to the children. She saw them as a major ministry to which she could give herself. But she also knew that soon the last one would be gone. And she was ready to enter ministry. During the last several years with the kids older she had much more free time and she had used it to develop herself.

They had started out ministering together—she a *young* 19 year old and he a *mature* 21. They had planted a rural church, turned it over to an ongoing pastor, and moved on to start another one. At first she had been involved in visitation evangelism and helping run the children's programs at the church. But as the kids came along she dropped out of significant church work. At least until the children were a little older. Of course she took an active part in the small group work of the church--all along. She enjoyed the intimate fellowship of the small group. She was a caring person and involved herself in the needs of the members of the small group. During sharing times she frequently encouraged others or challenged others. She was an active participant.

They moved several times during the growing up years of the children. Jonathan was actively involved in a church planting movement at first. After planting several churches he joined a parachurch group working in renewing rural churches and planting new ones. His early church planting experience helped him move rapidly upward in leadership responsibility. He now had a 10 state region to oversee. He was good. Along the way he had managed to work in a masters in missiology. Rebecca also took courses and managed to get 2/3s of the way through a masters in Christian Formation and Discipleship. She took a lot of courses in small group work, some in basic counseling, and a few on the nature of the church. She also studied courses that touched on the Wisdom literature. All in all she felt she was a growing person. She loved the interaction between the older experienced mid-career students. She made many contacts and felt a broadened identification with the wider body of Christ.

Jonathan was on the road about 35% of the time. Rebecca and he chatted about it and decided to move to the town in which the seminary was located just as soon as Marty graduated. He agreed that Rebecca should finish her masters and perhaps work toward a Doctorate. He was part way through a D.Min. with that same seminary. He and Rebecca also felt the need to be a part of a larger church. There was a church there, Oakpark Community Church, that Jonathan had helped start ten years earlier. It was now over 2500 in membership. They had a full blown cell group strategy. Rebecca was anxious to dive in and help provide leadership for it.

This they did. And after Marty left for college and Rebecca finished her Masters she was invited to be on staff with the church. She was given responsibility over all the small group work in the church. She became a responsible leader who exercised pastoral concern for adults. She eventually started a number of recovery groups to help meet the needs of a number of wounded people.

Special Comments: This scenario follows the basic internal/ external (release) pattern in which the spouse ministering to the children carefully prepared herself more

and more as mobility increased so that her entry into an independent ministry configuration was a natural one.

Introduction: *Lets examine the Jeanette and Loneliness scenario again and look at a surprise ending which met her needs and also kept her ministering effectively. You can read rapidly through the first several paragraphs since they are the same as the original scenario but start reading carefully when you see the new surprise twist in the scenario.*

Scenario D. Jeanette—A Dream Comes True In A Surprising Way

Jeanette was 35 years old. She was an attractive winsome person. She had eight years overseas experience with a mission group working among Islamic women. Before that, she had lived in an inner city community. She had done many different ministry assignments. She was a gifted person. She had had a fruitful ministry everywhere she had gone. She was a relational person and made friends easy. She needed people around her.

When she was 22 she had gone to a missions conference and been challenged to give her life to full time Christian service as a missionary. She had agonized over the decision because she had a relationship with a boy at the time who was not interested in missions. She knew that if she gave her heart to Christ concerning missions she would have to break off the relationship. It may mean singleness as a way of life. As she wrestled with the issue it just so happened that her devotional reading took her through Psalms 71 through 75. She was doing the 5 Psalms and 1 Chapter of Proverbs routine for that month. She was about half way through her devotional reading when it happened. She read the 73 Psalm and noticed how the Psalmist in verses 16 and 17 went through a paradigm shift as he experienced the presence of God. And suddenly as she read Psalm 73:21-28 she could sense God speaking to her. Was His presence enough?

When my heart was grieved
and my spirit embittered.
I was senseless and ignorant
I was a brute beast before you.

Yet I am always with you
you hold me by my right hand.
You guide me with your counsel,
and afterward you will take me into glory.

**Whom have I in heaven but you?
And earth has nothing I desire besides you.**

My flesh and my heart may fail
but God is the strength of my heart
and my portion forever.

Those who are far from you will perish;
you destroy all who are unfaithful to you.
But as for me, it is good to be near God.
I have made the Sovereign Lord my refuge;
I will tell of all your deeds.

The boldfaced words in verse 25 leapt out at her. Her heart speeded up. She knew she was in the presence of God. And so with tears streaming down her face she said yes to God. She was willing for whatever He wanted. It was the mission field and she did break up with her fellow. But God prepared her for the field with a four year term living in community in an inner city situation. During that supportive environment she worked through the grieving process and came out on top. God graciously went before her in the issue. She was happy. Ministry was fruitful. There was a lots of interaction with the community—emotional support and affirmation in what she was doing.

And so she thought she had settled the issue. She went on the mission field. During her first term on the field there had been one single missionary male worker in language school in whom she was interested. For a time the interest was mutual. After language school they were separated as they worked for different missions located geographically distant from each other. Eventually the relationship cooled. And eventually both knew that they were not meant for each other, in terms of marriage. They did become best friends though not without some painful moments.

But from time to time the notion would arise that she needed to be married. She felt life passing her by. Her biological clock was ticking. She often thought about a family and children. She frequently prayed to God over the issue. In her second term on the field she had been quasi-adopted by one of the married couples. She spent much time in their home and felt appreciated. She was an aunt to their two younger children. Her ministry went well. But midway through her term the family left. She deeply missed them and the times of retreat she had spent in their home. Though she was loosely part of a team and had many activities in ministry with people deep within she felt lonely. She was 35 now. Could God meet her needs? Frequently she would return to Psalm 73 and God would meet her. But she did want intimate human companionship.

The country Jeanette was working in went through a time of massive destruction as open warfare broke out between Islamic rebels and nominal Christians. Jeanette was forced to flee and return to the states. There she began a personal mentoring ministry to Islamic women. She found that there were many Islamic women in the United States who were lonely. Their husbands were there for various reasons including business and advanced schooling. She also found a large number of western women who had married into Islamic situations who had become disillusioned after at first thinking this was an ideal solution for their lives.

For seven years Jeanette continued her ministry to Islamic women in the states. She moved to a large city which had a fairly large population of Islamic people from several mid-eastern countries. When she was forty one Jeanette was introduced to a program whereby she could adopt an Islamic girl from the country she had originally served in. This program recognized the legitimacy of single parenting—especially where the parent was a responsible leader and one who was culturally sensitive. Jeanette finalized the adoption papers when she was 42. She became a mom to a needy three year old. She praised God as she thought back to the promises He had given her over her 20

years in ministry. Her present ministry was excellent. And God had given her a child to rear, to nurture, and to introduce to God.

***Special Comments:** Portions of this story are actually true. The real Jeanette is doing an excellent job in rearing her young daughter. In addition she has also taken care of her mother who is aging and in need of help. And at the same time she is carrying on a very good mentoring ministry—one which has many individual contacts (discipling, spiritual guide, counseling) with Islamic women who really need help. Some are coming to Christ and growing. Others are seeing the love of God in a winsome way for the first time and are on the way to knowing Jesus.*

***Introduction:** Lets look at the Jeanette scenario again. But lets pick it up at the final paragraph of the original scenario. And this time I have a different real live Jeanette in mind and another solution. I changed the facts slightly but they are realistic.*

Scenario D. Jeanette—

But from time to time the notion would arise that Jeanette needed to be married. She felt life passing her by. Her biological clock was ticking. She often thought about a family and children. She frequently prayed to God over the issue. In her second term on the field she had been quasi-adopted by one of the married couples. She spent much time in their home and felt appreciated. She was an aunt to their two younger children. Her ministry went well. But midway through her term the family left. She deeply missed them and the times of retreat she had spent in their home. Though she was loosely part of a team and had many activities in ministry with people deep within she felt lonely. She was 35 now. Could God meet her needs? Frequently she would return to Psalm 73 and God would meet her. But she did want intimate human companionship.

Jeanette came home on furlough. Her mission agency decided to transfer her down under to a large city which had the largest concentration of people from her ministry country outside of the actual country. The visa process became entangled. There were a number of delays so that a year of furlough actually stretched out to three. During the interim Jeanette went back to seminary to upgrade some missiological skills. There she met a man from down under from the exact city she was going to. He was on staff in a large evangelical church (in an otherwise nominal denomination) from the very city to which she had been assigned. He too was studying missiology. Together they studied and strategized on how to reach this otherwise unreached people in the midst of the city. After two years of study together and a budding romantic relationship the two were married. Her visa came through now. They moved down under. Since she already had the language of the unreached people group and was fully supported she was immediately invited by the church to begin the outreach ministry to the group.

The unreached people group was penetrated. Several churches were planted and a number of outreach points begun. Eventually Jeanette and Boyd adopted a child. Jeanette and Boyd opted for the Co-ministry pattern with children as their social base profile. The co-ministered together and co-parented.

***Special Comments:** Portions of this story are actually true. It is a composite of several single situations I have seen in which the single women married and continued in ministry.*

Conclusion

Social base processing is important!!! People's lives and ministries can be ruined for lack of meeting various social base needs. This paper suggests, that with a perspective on social base needs and options for meeting them, that singles and marrieds can proactively make wise choices that enhance a better finish for many leaders. I have not in this paper described how God uses many of the process items to guide the developing leaders. Instead I have chosen to focus on the various response patterns and options open to both singles and marrieds. My desire is that readers will take a life scheduling approach to the social base issue.

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Appendix A. Table of Process Items

Below is given a list of process items along with their central thrust or meaning. See **Leadership Emergence Theory** for an expanded definition of each of these with explanations, implications, and applications.

<u>Name</u>	<u>Basic Idea</u>
Authority Insights	The learning of important lessons about authority both being under it and using it
Basic Skills	Those skills and attitudes that are learned in the foundational phase which shape the early abilities of a leader
Conflict	Negative processing that may affect character, skills or values
Contextual	The impact of the local, regional, national, or international situation in the shaping process of a leader
Crises	Severe threats concerning ministry or life
Destiny	Intimations of God's ultimate purposes for a leader which can be preparatory, clarifying, and leading to fulfillment
Divine Affirmation	The sensing of God's approval through a variety of means for one's person
Divine Contact	The unusual arrival of a person into a situation in a timely and appropriate way so as to give importance guidance to a person
Double Confirmation	A sovereignly confirmed instance of guidance where the confirmation comes externally from an unexpected source
Entry Context	Usually a retrospective discovery of uniqueness by seeing how God has used and/or will use the setting into which the leader is born to not shape the leader but give future intimations of fit into ministry
Faith Check	An early challenge by God to trust God on some issue; focuses on learning to trust God
Faith Challenge	Later challenges by God to trust Him for ministry; focuses on guidance and stretching in ministry

Family Influence

A very high level concept which describes the various shaping factors that a family has on the foundational shaping of a leader

Flesh Act

Instances in guidance where the leader moves ahead of God either in what, when or how to do something and learns later through the process

Appendix A. Table of Process Items continued

<u>Name</u>	<u>Basic Idea</u>
Giftedness Discovery	Finding out one's natural abilities, acquired skills, and spiritual gifts and how these relate to ministry.
Gifted Power	The use of natural abilities, acquired skills, and spiritual gifts so as to see God's unusual enabling for ministry
Ideal Role	The discovery of adaptations that can be made to a role in order to make it more compatible with one's giftedness, calling, and experience
Influence Challenge	A move by God to stretch the leader to new capabilities in terms of people being influenced either in extent, intensiveness, or comprehensiveness of the ministry to those people
Integrity Check	Early test of character
Isolation	A process of being set aside for deepening
Leadership Backlash	A recognition that followers may rebel against some intended action after its success even when they initially approved it
Leadership Committal	a destiny item which culminates in a leader's willingness to be used by God in a ministry of God's choosing
Life Crisis	A special instance of crisis processing in which the threat extends even to loss of life
Literary	the use of writings or oral stories or the like to teach vicarious lessons from others experiences and knowledge
Mentoring	The use of individuals to empower and shape a leader via relationships
Ministry Affirmation	The sensing of God's approval through a variety of means for one's ministry efforts
Ministry Assignment	A retrospective discovery of ministry insights via a major ministry role

Ministry Challenge	A move by God to sovereignly place a leader in a new role or situation or type of ministry which will force development of the leader
Ministry Conflict	the special aspect of conflict processing which centers on ministry as opposed to personal conflict
Ministry Insights	A discovery of lessons on how to effectively impact in one's ministry

Appendix A. Table of Process Items continued

<u>Name</u>	<u>Basic Idea</u>
Ministry Skills	the definite acquisition of one or more identifiable skills which aids a leader in applying his/her leadership
Ministry Task	A short assignment from God which primarily tests a person's faithfulness and obedience but often allows use of ministry gifts in the context of a task which has closure, accountability, and evaluation
Negative Preparation	A guidance process item in which God uses negative situations not only to shape character but to move a leader on willingly to a new situation
Networking Power	The recognition of and use of God's sovereign arrangement of connections to people in order to further one's leadership and God's work
Obedience Check	Early test of volition and response to God
Paradigm Shift	A breakthrough of a new perspective which radically changes how one perceives something
Power	A learning experience of God's breakthrough of supernatural power in a situation
Power Encounter	A public confrontation of God with spirit powers in a situation so as to demonstrate God's superiority
Prayer Challenge	An intense time in which God seeks to drive a leader to meet a ministry situation by prayer; focuses on helpless dependence upon God
Prayer Power	The use of prayer in a specific situation which demonstrates that God breaks through to answer prayer in unmistakable ways
Relationship Insights	lessons about how to and the importance of relating to people so as to enhance ministry effectiveness
Social Base	Those insights about how God will meet our social needs: emotional, economic, strategic, physical--sexual, desire for family, a home base out of which to operate--this high level

generic concept actually may have many other process items involved in the shaping

Sovereign Guidance

The general category of guidance which refers to special instances of direction that unmistakable have the marks of God's handiwork

Spiritual Authority

the discovery of insights about spiritual authority

Appendix A. Table of Process Items continued

<u>Name</u>	<u>Basic Idea</u>
Spiritual Warfare	A process of learning to discern supernatural issues in ministry and to combat them with spiritual power
Training Progress	A significant experience in some training which takes the leader to a new level of ministry effectiveness
Word Check	Early test of sensitivity to God's speaking
Word Processing	The continued activity of God to speak to a leader so as to shape the leader personally, give input for ministry, give guidance, and to give leadership ideas

APPENDIX B. CALEB PROJECT DECLARATION

How important Is Social Base Processing to an organization?

One organization thought it very important. After an intensive week in studying lifelong development concepts, its 22 top leaders, agreed by consensus on a covenant which solidly placed the organization, as an organization, on a developmental trajectory. They have committed themselves to developing their leaders and other staff. Note especially the importance of Social Base concepts reflected in the covenant. I think this kind of committal is what all Christian organizations ought to have for its people and itself. The wording reflects technical terminology from leadership emergence theory but I think you can grasp its gist even if you aren't totally familiar with it.

The 1993 Declaration

We the participants of the March 1993 Leadership Conference, trusting the sovereignty of God, and looking forward with God-given hope, believe He has spoken to us in the following three areas:

1. STAFF DEVELOPMENT:

It is essential to discover, develop and utilize the unique giftings of staff members, integrating their gift-mix, sense of destiny, and sense of ultimate contribution. We are committed to helping each staff member minister out of gifted and life power.

2. SOCIAL BASE:

As an organization we commit ourselves to maximizing the strengths and protecting the weaknesses of the various social bases that comprise our organization. We are committed to proactively helping our staff make the most of their present social base.

3. CORPORATE DEVELOPMENTAL ATTITUDE:

We believe God desires for Caleb Project to develop from the beginnings He established to the ultimate purposes He has in mind. We recognize that a growing awareness of our corporate sense of destiny is essential to this. We also need to recognize and benefit from boundaries God takes us through and regularly assess and evaluate, with a willingness to change, the paradigms out of which we operate.

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APPENDIX C. TWO PATTERNS ASSOCIATED WITH CHILDREN OF FULL TIME CHRISTIAN WORKERS

Pattern 1. ACCELERATED FOUNDATIONAL PATTERN symbol: F.3

introduction	Leaders usually emerge out of one of four foundational patterns or a modified version of them. Each of the foundational patterns carries with it some inherent advantages and disadvantages. However, each leader is unique and will reflect more or less of the advantages or disadvantages accordingly. Recognition of a pattern helps in future decision making. One can choose training and experience which will build on the advantages and minimize disadvantages. The accelerated foundational pattern is a special case of the heritage pattern in which the heritage leads to early ministry involvement and rapid early development of ministry skills and basic character.
description	The <u>accelerated foundational pattern</u> describes the F.3 early rapid developmental pattern of generational Christian leaders, that is, emerging leaders who have a family heritage of Christian leadership and respond positively very early in life to doing ministry (often co-ministering with parents).
examples	Hollis (1985), Metcalf (1987), I. Grant (1985), G. Campbell Morgan
comment	Hollis comes from a line of preachers. Expectancy was high that he too would be in the ministry. He began preaching and teaching at a very early age. Grant was a missionary kid who went with his dad on evangelistic treks and pastoral visits from the time that he was a little lad. Metcalf was part of a very active high school Christian movement in which he learned evangelistic skills and early organizational skills. His on-the-job training continued right on through his secular college experience.
comment	The pattern is often seen also in some who do not come from a Christian heritage but are converted very early as in a child Evangelism ministry, junior high, or high school club and in which a pseudo-parent (mentor) helps encourage on-the-job training which launches one into ministry with a running start.
comment	The transitional testing patterns occur very early. Inner-life processing and ministry entry processing are compressed into the foundational phase so that the emerging leader is advanced even when beginning the ministry phase as compared to other emerging leaders moving along the generalized time-line. This rapid advancement means that by the time these accelerated leaders reach their thirties they are well into their ministry maturity phase.

ACCELERATED FOUNDATIONAL PATTERN continued

Advantages	<p>This pattern includes all the normal advantages of the heritage pattern. But beyond that there is:</p> <ol style="list-style-type: none">1. a committal that has been tested by experience,2. giftedness development occurs early,3. a basic ministry philosophy formulates early,4. The leader emerging from this pattern will move into unique ministry from five to ten years ahead of persons emerging via other patterns.
Dis- advantage	<p>Disadvantages are few in this pattern with one being the possibility that there may be an over concern with ministry activity which may preclude mid-career formal training. Such training gives breadth and perspective that will later be needed as the leader moves into convergence. Without this perspective convergence may not be reached.</p>
training	<p>The in-service and modified in-service transitional training patterns usually correlate with the accelerated foundational pattern.</p>
comment	<p>Mentors should recognize the need for balance between cognitive and experiential learning. Over emphasis of ministry activity should be countered by suggesting appropriate training which will keep ministry momentum going yet balance it with needed perspectives that will improve it.</p>

APPENDIX C. TWO PATTERNS ASSOCIATED WITH CHILDREN OF FULL TIME CHRISTIAN WORKERS continued

Pattern 2. **DELAYED FOUNDATIONAL PATTERN** symbol: F.4

introduction Leaders usually emerge out of one of four foundational patterns or a modified version of them. The delayed foundational pattern is a special case of the heritage pattern in which the heritage leads to an early rejection by the potential leader of that heritage later followed by a radical commitment (usually in late twenties) and then rapid development of ministry skills and basic character.

description The delayed foundational pattern describes the F.4 developmental pattern of generational Christian leaders (emerging leaders who have a family heritage of Christian leadership) who initially rebel against ministry very early in life but who eventually experience a deep leadership committal process item and enter the ministry phase late followed by rapid acceleration.

example Dutton (1986)

comment Numerous missionary kids and preachers kids have a tendency to rebel against the ministry because of perceived negative experiences during the foundational phase. This rebellion is turned around later (usually in the late twenties and early thirties) with a deep leadership committal experience. This late start, however, delays ministry entry. Rapid acceleration due to early foundational background often follows.

Advantages are few and include:

1. the person will usually have experienced some of the negative side of secular life. When recommittal comes they will experience a deliverance which allows them to identify with non-Christians in their needs and know the power of God.
2. such a person who opts for formal training will usually learn more rapidly because of life experience upon which to relate input.
3. normal advantages of heritage belong to a person in this pattern but are not utilized until late.

Disadvantages often include

1. the overcoming of guilt attitudes for having wasted so much of life and for missing early vital ministry experience.
2. less options for formal training. The person is usually too old for Bible School and may not meet requirements for entrance into seminary.

training Usually a modified in-service transitional educational pattern is followed.

