

SINGLENES AND COMMUNITY



SCRIPTURE FOCUS

“And my God will supply every need of yours according to his riches in glory in Christ Jesus.”
Philippians 4:19

“You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you.” John 15:14-16

“Jesus said, “Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life.” Mark 10:29-30

“Seek and read from the book of the Lord: Not one of these shall be missing; none shall be without her mate. For the mouth of the Lord has commanded, and his Spirit has gathered them.” Isaiah 34:16

“But now thus says the Lord, he who created you, O Jacob, he who formed you, O Israel: ‘Fear not, for I have redeemed you; I have called you by name, you are mine. When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you.’” Isaiah 43:1-2

QUOTES

“The will of God is for you and me to give our lives urgently and recklessly to making the gospel and the glory of God known among all peoples, particularly those who have never even heard of Jesus. The question, therefore, is not ‘Can we find God’s will?’ The question is ‘Will we obey God’s will?’” David Platt, *There Is No Plan B*

SINGLENESS AND COMMUNITY

“Loneliness takes the heaviest toll. At creation, God knew that man needed companionship. The single missionary forfeits that legitimate need and is forced to embrace the loneliness.”
Trevor Douglas

“The man who has God for His treasure has all things in One.” A.W. Tozer

LEARNING OBJECTIVES

As a result of the readings, discussion, and activities in this session, the cross-cultural witness candidate should:

- Understand the dynamics of life on the field for singles.
 - Understand the importance of community.
 - Have a biblical perspective of singleness and know the importance of spiritual development.
 - Gain an awareness of the joys, challenges, risks, and advantages of living cross-culturally as a single missionary.
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INTRODUCTION

When a single person steps out into the world to impact the peoples of the world, their experience is vastly different from that of a married couple or a family. While learning new languages and cultures and experiencing new challenges, singles lack the support of family on the field with them.

Many singles struggle on the field for reasons of loneliness and isolation, as they seemingly lack a necessary support group. Singles must learn to find companionship both in their relationship with God and with their co-workers whom they serve alongside. There are, in fact, many advantages to being single on the field: singles can be more flexible with time, travel to remote locations without worry of family or spouses left behind, devote more energy to ministry, and have an undivided interest in the peoples to whom God has called them. These things, however, can only take place if singles know how to live a life fully satisfied by God, have a deep bond with their co-workers and team, and maintain a ministry centered on the glory of God.

The aim of this lesson is to provide single people, and those who might work alongside them, insight into how singles can best live cross-culturally. It will also offer wisdom on how important community is to singles. While this lesson is specifically directed toward singles, it should also be studied by those working alongside singles, as we all belong to and serve as the body of Christ.

CASE STUDY

“And he called the twelve and began to send them out two by two, and gave them authority over the unclean spirits.” (Mark 6:7)

PANORAMA

Elizabeth worked at a Christian university for six years after graduating and was part of an amazing community there with a variety of people that did life together. Some were married and some single, but they all connected on the same level. It was out of this environment that God called Elizabeth to move to Southeast Asia to start a new life on a little island by herself.

She arrived with the support of her home church and small sending agency, but with no teammates nearby or even in the surrounding region. There was a community of cross-cultural workers on the island from a variety of organizations, and as Elizabeth took language classes from one of them, she began to know and love them as her new community. Elizabeth understood the importance of community on the field, so she was proactive and intentional about building relationships. Initially, she sought out relationships with other singles, both expats like her and nationals.

*THERE ARE, IN FACT, MANY
ADVANTAGES TO BEING SINGLE ON
THE FIELD..*

Elizabeth settled into her new life by getting a place to live, buying furniture, and putting away her suitcases; in other words, she was “all in.” She joined a local fellowship and made a significant effort to meet people, even if it meant getting out of her comfort zone. Several parents in the families of the island community were about Elizabeth’s age, but she assumed the women were too busy taking care of the family and home-schooling the kids to spend time with her. She was later convicted about her assumptions and decided to be open to building relationships with those moms and wives. Some of her deepest friendships came from that group, and her community was ever expanding. The team lived in such a way as to comfort the afflicted and to afflict the comfortable. They learned to be content and to challenge and confront each other in a loving manner. They asked the hard questions and tried not to make assumptions based on marital or family status.

Eventually, Elizabeth decided that living alone was not only lonely but also culturally inappropriate for a single woman in the country in which she lived. She invited one of her national friends to move in and share the apartment with her. This not only opened more doors for relationships in the community but also, as she lived life according to their norms, she was able to grasp a deeper understanding of the culture through her roommate.

Community is a practical example of the biblical concept of iron sharpening iron. It is not easy; it takes work and requires a spirit of contentment. It also takes intentionality to build community and to be a part of a team if at all possible. Even Jesus sent out his workers in teams, as we learn in the scripture above.

REFLECT #1

1. What seemed to be Elizabeth’s attitude when she left for the field? What do you think her expectations would have been in the new place?
2. Identify some of her toughest struggles. What were the sources of these struggles?
3. How did understanding cultural expectations and letting go of assumptions help her in the end?
4. Identify the role team members played in her life. What role should a team or community play in our lives, no matter where we live?

SINGLENESS AND COMMUNITY

THE BIBLICAL PERSPECTIVE OF SINGLENESS

First, singles need to be aware that the majority of the Bible is written to give instructions for living no matter its reader's marital status. At times, however, it does address some differences between singles and married couples. What are the advantages of singleness? What are the disadvantages? How does being single affect the way one lives as a part of the body of Christ?

Paul, who remained single, says: *"I wish that all were as I myself am. But each has his own gift from God, one of one kind and one of another. To the unmarried and the widows I say that it is good for them to remain single, as I am."* (1 Corinthians 7:7-8). What advantage does being single, like Paul, have over being married? He answers this himself: *"I want you to be free from anxieties. The unmarried man is anxious about the things of the Lord, how to please the Lord. But the married man is anxious about worldly things, how to please his wife, and his interests are divided...I say this for your own benefit, not to lay any restraint upon you, but to promote good order and to secure your undivided devotion to the Lord."* (1 Corinthians 7:32-34a, 35).

Paul also states that he had learned to be content whatever the circumstances. Note that this was something he learned, not something that came naturally, and that this learned ability applied to whatever happened. He writes: *"Not that I am speaking of being in need, for I have learned in whatever situation I am to be content. I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need."* (Philippians 4:11-12).

Everyone feels lonely at times, and cross-cultural workers are no exception. In fact, living in a strange culture away from family and friends would make most people feel lonely. Near the end of his second letter to Timothy, Paul indicates his own sense of loneliness:

- *"For Demas, in love with this present world, has deserted me."* (2 Timothy 4:10)
- *"Crescens has gone to Galatia."* (2 Timothy 4:10)
- *"Titus (has gone) to Dalmatia."* (2 Timothy 4:10)
- *"At my first defense no one came to stand by me, but all deserted me."* (2 Timothy 4:16)
- *"Do your best to come before winter."* (2 Timothy 4:21)
- *"Get Mark and bring him with you, for he is very useful to me for ministry."* (2 Timothy 4:11)

REFLECT #2

1. Consider Paul's life and ministry among the many peoples around the Mediterranean Sea. (See Acts 13-28.) How might this have looked differently had Paul been married? What role did his co-workers play in his ministry?
2. Consider what Paul means when he says, "For though I am free from all men, I have made myself a slave to all, that I might win the more" (1 Corinthians 9:19). How might this be portrayed through a single's service cross-culturally?
3. In the case study, did Elizabeth learn to "be content whatever the circumstances"? In what ways is this like what Paul is talking about in Philippians 4:11-12?
4. As a single, how do you need to realign your thinking in order to live out the biblical definition of singleness?

KNOWING APPROPRIATE BEHAVIOR FOR SINGLES

How will you relate to members of the opposite sex in your new culture? When does a relationship need to end? In Southeast Asia, for example, people generally are not single as

adults. The majority of people marry young, and those who do not marry will live at home under their parents' authority working to contribute to the family expenses or taking care of elders until they do marry. Some cultures also encourage a high distance between women and men. It is normally not culturally appropriate to befriend members of the opposite sex. You may be constantly asked, "Are you married? Why not?" In a culture that places a high value on men first and those who are married (and thus "adults") second, it makes one wonder why God would call a single to work there. To be sure, God works in mysterious ways. By submitting to his will, you will see doors open and conversations happen that you would never have predicted.

Appropriate behavior also includes knowing when to say "no." Having a more flexible schedule and not having family issues consuming one's time and energy can certainly be beneficial; yet, this does not necessarily mean "extra" time. Singles do not have anyone to take the car in for repairs, to do the grocery shopping, to clean the apartment, to take care of maintenance needs, or to pay the bills. Married people need to be cautious of assuming that single people have it easy and enjoy great quantities of spare time. As a single, you must be self-aware in order to know how to balance taking care of yourself well with taking on extra tasks and projects.

One benefit of serving on a team that includes families is the opportunity to interact with their children. Because the families are away from extended family, such as aunts and uncles, it is a blessing to be able to step into that role and love on the children. It is also a blessing to be able to watch the kids while the parents are out, as long as this service is not abused. While singles are often asked and assumed to babysit, there are often couples without children that would also love to babysit and would do a great job together. Parents must be careful of always thinking the single woman will be available. Also, many times when the married couples plan a night away from the kids, singles are not included. Often it is just a couples' night out, but singles love adult time away from the kids, as well.

Sometimes a family on the team will offer to include a single in holiday traditions and to allow him or her to participate as a member of their family. This requires the family to give up some privacy to include an outsider in family events, and the single to give up the pride issue of being invited out of pity. After both are given to the Father, a close and mutually beneficial relationship will be able to grow and flourish and ultimately benefit the entire team as they will be encouraged to grow together and build their own family setting in this place far from where most of them call "home."

REFLECT #3

1. How will you respond when someone from the host culture asks why you are not married? How can you point them to Christ with your answer?
2. Consider some situations you have been in with singles from your own culture, believers and unbelievers, and how you perceive the environment. Where have you drawn lines in relating to the opposite sex? How has the Holy Spirit led you in these relationships?
3. Imagine you are living in a culture where men and women do not talk, except for husbands and wives. How would you accept this as part of your daily life as a single cross-cultural witness?
4. How does your family relate? How do you see that impacting your relationship with team members on the field?
5. What is one way you could include yourself or be included with other families when far from home? How can you avoid stereotypes and treat all team members as equal?

SINGLENESS AND COMMUNITY

GOD: OUR CONSTANT COMPANION

There are many biblical truths that are extremely comforting, especially for singles. One of these truths, for example, comes from Psalm 46:1,10, in which the psalmist writes, “God is our refuge and strength, an ever-present help in trouble...Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth.”

Just as with couples and families who serve cross-culturally, your relationship and fellowship with God cannot be neglected, but rather should be constantly protected and deepened. In the midst of lacking fellowship, missing family, and dealing with uncertainty, he is your refuge and best friend.

As a single, you must pay special attention to your heart and remember that God is waiting for you to come to him and bear your soul before him. Paul writes, “*Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. And everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we are imperishable. Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; but I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified*” (1 Corinthians 9:24-27). Paul compares our relationship with the Father to strict training with self-control in all things. It is easy to feel isolated and alone when crossing cultures. The one way to combat the struggles and assumptions it brings into your mind is to have a secure and strong trust in God and in his promises.

REFLECT #4

1. How can you foster a relationship with the Father in which he becomes your best friend?
2. Do you trust God to meet all of your physical, spiritual, and emotional needs? If not, what in your walk with him needs to change?

CRAVING COMMUNITY

As we saw in the case study with Elizabeth, community is crucial for everyone serving cross-culturally. For singles, there is a delicate balance between taking on something alone and working together with your team or co-workers to achieve goals within the context of community. We are created for community; we are not meant to do life and ministry alone. In Paul’s ministry, he was set apart and sent out with Barnabas, and throughout his journeys, he had numerous co-workers, both singles, and couples. The make-up of your team or group may take on a variety of shapes and sizes.

To be sure, however, all of your team members will be individuals who at different times during their journeys will need encouragement, support, a shoulder to cry on, time alone, and time spent connecting with you. It is our responsibility to seek out that fellowship with our brothers and sisters, who will in turn gladly walk alongside us in our experiences. In Galatians 6:2, Paul writes, “*Bear one another’s burdens, and thus fulfill the law of Christ.*” It is easy to tuck away your worries and anxieties, but we are called to be a part of the body of Christ. You must be willing both to share your burdens with the team and to help carry their burdens. Again, Paul writes, “*If one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it,*” (1 Corinthians 12:26).

PANORAMA

Mobility in the missionary community is another factor working against community. The lifestyle of a cross-cultural worker tends to be a constantly mobile one, full of many moves, transitions, hellos, and good-byes. This degree of mobility makes it difficult to develop ongoing, consistent, and deepening relationships. One woman has commented, "I find it hard to establish relationships that are long-term and stable because of people coming and going all the time. Somehow I seem to live with a constant sense of being uprooted." Another woman notes, "The friend you make today will be gone a year from now, or else you will have moved on. This kind of living makes it easy to shut down rather than risk the hurt of continual change."

It is a challenge to continue building community time and time again. The single going into this world must go into it prepared for an environment of constant change. Avoiding relationships with team members will not solve the problem and will cause you to miss out on wonderful opportunities for community. As one worker eloquently put it, "I might not get to run the race with you, but I cherish the lap I got to run with you." Invest in people as Christ did, and release them when it is time for them to leave.

Community takes place in different places and for different reasons. We should not be led to believe that we are alone in our struggles, but rather we must learn how to lean on one another for the support we need.

REFLECT #5

1. How will you strive for accountability with God and co-workers while serving cross-culturally?
2. How has God used you in the life of the body of Christ to support and lift up brothers and sisters? How open have you been to sharing your struggles and disappointments with them?
3. Spend some time finding and studying biblical texts about living as the body of Christ. What do these passages teach you about community, both singles and families included?

EXAMPLES TO FOLLOW

There are many examples in recent history of singles living cross-culturally. Some such examples are mentioned below.

James O. Fraser

James Fraser lived a life of full surrender unto his God. He was born in London in 1886. As a young boy, Fraser was not afraid of adventures and challenges, a spirit God greatly used later on in his life. He also became a wonderful pianist in his early years. During his college days, Fraser was given a pamphlet from a friend that stirred his heart toward the millions who were not evangelized around the world, and it challenged him to consider how he might give an excuse for why they remained unreached. Also during his college years, he attended a message given by Hudson Taylor and learned of his journey into China. Immediately after graduation, he applied to the China Inland Mission, and a year later, at age twenty-two, he was trekking his way through the mountains of China's Yunnan province to meet the Lisu people.



He admits to being drawn to the Lisu people at first sight, and because of this, he began seeking ways to get an invitation into one of their villages. The Lisu people lived in small

villages on the tops of mountains in the rugged southwestern portion of the Yunnan province. Many of Fraser's treks into the land of the Lisu people were days of steep mountains, frequent rains, and little food, often only rice and eggs or vegetables. He often slept on the side of the rocky path and carried minimal supplies. He came up against many obstacles concerning the tribe's people and their way of life, which ran contrary to God's Word. It seemed that once an individual or family believed, spiritual opposition immediately came on them. James himself describes one such incident involving a family of new believers:

While I was away, their eldest grandson was taken ill with fever. A little quinine would probably have put him right, but instead of coming to us for medicine, as I had arranged in case of need, they listened to their neighbors and called in a wizard. It was the spirit, he told them, outraged by the pulling down of that bunch of leaves, who had come to take his revenge. The Tsai family put up a big bunch of leaves again and promised to sacrifice a pig to the spirits as soon as they could afford it. The hymns and colored tracts came down; the Christian books were put away. They stopped singing and praying.

Despite such opposition, Fraser, a man of discipline, continued visiting and sharing with them as the Lord gave opportunity. He had a fair share of co-workers over the years, ranging from a young couple to a young American man, but their time alongside Fraser was short-lived. Fraser began to see that the only possible way to win the Lisu for Christ was by prayer – prayer not only for individuals but also prayer for entire families and villages to begin following Christ. During this intense time of prayer on behalf of the Lisu, Fraser felt led to pray specifically for several hundred Lisu families to turn to the Lord.

Slowly, Fraser began to see villages of Lisu opening up to the gospel. In 1917, the first ever Christian festival was held for the tribe's people, and more than eighty Lisu Christians attended. Shortly after, much work was done to disciple all these new believers. Fraser again tackled mountains and streams, living on very little and traveling to villages in order to disciple and lead Lisu. During this time, Fraser also traveled to Burma, where, with the help of some American missionaries and a local brother, he developed a writing system for the Lisu language and produced the first manuscript of the Gospel of Mark in Lisu. A fire began to spread over the mountains with so many villages turning to Christ that Fraser could not keep up with them all. He had actually never even been to many of the places!

After a time with typhoid fever and malaria, Fraser thought it was time for furlough after fourteen years of being in the Yunnan province. While on furlough, the Lisu people never left his mind, and he soon returned to them. In October 1929, he was married to Roxie Dymond at the age of forty-two in the mountains of China. They continued to live among the Lisu people, and he later became overseer of all work done by CIM in the Yunnan province. On September 25, 1938, at the age of fifty-two, Fraser died an unexpected death from cerebral malaria. He had this to say of his Lisu family: "The people are perhaps shivering through their rags. They are poor, dirty, ignorant, and superstitious, but they are God's gift to us. You ask God for spiritual children, and He chooses them out for you."

Lilias Trotter

Lilias Trotter became a pioneer for many people groups in Algeria. She was born in 1853 to an affluent family in London. In her early twenties, she showed that she could have a promising career as an artist. Her work was admired by John Ruskin, a scholar who believed Lilias had the potential to become one of the greater artists of her time. When God called Lilias out of art, however, she obeyed.



Lilias attended gatherings with her sister in which Dwight Moody, a famous American evangelist at the time, spoke in such a way that pointed Lilias' heart toward reaching those who had never heard. She continued painting, but she also helped open a shelter for lost women from the streets of London. At this time, she clearly realized, "I cannot dedicate myself to painting in the way he [Ruskin] means and continue to seek first the kingdom of God and his righteousness." Not long after, Lilias began to have "a strange, yearning love for those who were in the land of the shadow of death." She attended a three-day missionary conference in which Mr. Glenny spoke of the formation of the North African Mission. It was at this conference that Lilias stood and confessed that God was calling her. She was rejected by the North African Mission but remained convinced of her calling, and in 1888, she set out independently to Algeria with two other single women, Blanche Haworth and Katie Stuart.

Life among the people of Algeria was not without its surprises. The three women were on their own when they arrived, with no contacts or influence from an outside agency. They got right to work among the Arab people, hoping to be welcomed. They were received by children and women, and soon Lilias and the others were moving into a house in the Arab quarter of town to live among the people they hoped to reach. They were busy with work among children and others who would daily visit them, but not many made decisions to follow Christ. Soon the small group began to realize the hurdles which many of the Arab believers had to overcome along the way. Several of the believers perished because they admitted to believing in Jesus. Even still, the group steadily grew with many young boys growing up in the group.

In 1893, Blanche and Lilias made their first trip south into the desert. They were welcomed with open arms and spent their days in villages with people gathering around to hear their story. They continued making trips for the next several years and soon realized the great need among the villages for more copies of the Bible. In 1897, Lilias and Blanche, with two other women, felt impressed to take a holiday in Switzerland. During their stay, the Holy Spirit moved in each of their hearts in a direct way, and once they returned to Algeria, they found the Arab believers had changed and had begun to hunger and thirst for God in new ways.

Until 1905, the group experienced much persecution and demonic forces around their little group. Several Arab believers had been leading double-lives, some were drug away by sorcery and for others, the pressure from family was too much to bear. The women, however, continued on in their work, and around this time, a translation of the New Testament in colloquial Arabic was published. Lilias and the group of seven workers began to see the need for expansion and began to pray for more workers. Blanche also suffered greatly from the hot air of the city, and God responded by giving them a large house on a hill outside of town. They

SINGLENESS AND COMMUNITY

used this house for decades and named it the House of Grace. Their ministries at the time focused on the city with the children, the persecuted, the shut-ins, the women, and the dying.

Not long after, in 1907, Liliias and Blanche attended a conference in Rome held by a group of Americans wanting to study missions. From that conference, God opened all sorts of doors for them by way of fundraising and support. For the next seven years, the group of missionaries grew in number, as did the work among the people. Doors were opened at different places in the desert and couples were sent out to work these stations. Also at this time, the Algiers Mission Band, what the group named themselves, had become well recognized in other parts of the world; thus, people from all around the world were upholding their work through prayer.

Blanche, who had long been Liliias' companion, passed away in 1918. As Liliias was becoming frailer, she continued to see God's favor, and in 1923, the group was granted another house out in Tolga, a village Liliias and Blanche had been forced out of years ago. Liliias had long been burdened for the Sufis, a group of mystics who lived in that area. In 1925, her body began to tire itself out, and she remained bed-ridden for the next three years until her death in 1928. During the final years of her life, much of her time was spent writing, painting, and praying for the work. At the end of her life, she wrote, "When we stand before the Judgment Seat, God will read out what might have been. And how one's heart breaks over the might-have-beens. Oh, that we may use, at long last, the chances that remain. It is the last lap that counts."

SO WHAT?

The following are some suggestions of how to implement the topics covered in this lesson as you prepare to serve cross-culturally.

Imagine

What will it be like to be away from family, friends, and the familiar atmosphere of your home? How might your lifestyle be different? The idea is not to recreate the same atmosphere in the new culture but to find a balance, to learn a new, distinct lifestyle that God desires for you.

Lifestyle

Give consideration to what your lifestyle would be like if you were the only person from your own culture surrounded by people from the new culture you are entering. Seek out those you can spend time with to learn about their culture. Consider going to eat with them, going to a movie, and spending time together as the only person from your own culture. Consider what it will be like to live constantly in an environment such as this.

Formation

Aside from regular daily times with God, take one night a week for your "getaway" with God. Turn off the cell phone, TV, and computer, and let friends and family know you will not be available. Share your heart, struggles, fears, and hopes with God. Do not make it about a routine, but rather allow yourself to enjoy his presence spontaneously; worship him and grow closer to the Father.

Life-on-Life

If community is to play a key role in your time cross-culturally, it should be practiced now.

PANORAMA

Consider being accountability partners with a single with the hopes of becoming a part of his or her life. Seek out ways to bless, encourage, and uplift singles, and find ways to challenge them in their walk with the Father.

SELF-AWARENESS, SURVIVAL, SOLUTIONS

- Be content in all situations.
- Keep Christ at the center.
- Be culturally sensitive in how you live and are expected to act as a single.
- Get out of your comfort zone to seek and build community; do not wait for it to come to you.
- Avoid assumptions of others based on marital status.
- Let God work through ALL your relationships.

John Piper sums it up well by saying, “God’s ultimate purpose for the universe and for all of history is to display the glory of Christ in its highest expression in his dying to make a rebellious people his bride. Everything exists so this can happen and to make much of it.” Why? Ephesians 1:5-6 says that all was done to the praise of God through the death of Christ. Whether single or married, this is the goal of the cross-cultural worker.

ADDITIONAL RESOURCES FOR *SINGLENES AND COMMUNITY*

Crossman, Eileen. *Mountain Rain*. New York: Harold Shaw Pub., 1994.

This is the biography of James O. Fraser, missionary to the Lisu people of SW China. Fraser’s poured out life in service to God truly shows how a single life can make an impact on any people.

St. John, Patricia. *Until the Day Breaks: The Life and Work of Lilius Trotter Pioneer missionary to Muslim North Africa*. Bromley, Kent: OM Publishing, 1990.

This short read provides great examples of Trotter working together with other single women and families on the field to reach the people of Algeria.

Rockness, Miriam Huffman. *A Passion for the Impossible: The Life of Lilius Trotter*. Grand Rapids: Discovery House Publishers, 2003.

This is another great biography of Lilius Trotter.

Griffiths, Valerie. *Not Less Than Everything*. Oxford: Monarch Books, 2004.

This is a chronological look at single women and others who first carried the gospel to China.

Elliot, Elisabeth. *A Chance to Die: The Life and Legacy of Amy Carmichael*. Ada: Revell, 2005.

This is a great example of becoming all things to all people.

SINGLENES AND COMMUNITY

Eldredge, John. *Wild at Heart*. Nashville: Thomas Nelson, 2011.

This is a great resource for helping men understand how God has made them as great adventurers.

Eldredge, Stasi. *Captivating*. Nashville: Thomas Nelson, 2011.

This is the women's version of *Wild at Heart*. It goes straight to the heart of how God has made us to be loved and cherished by our Creator.

Bonhoeffer, Dietrich. *Life Together*. San Francisco: Harper, 1993.

This is a great book about the dynamics of life between singles and families and how to grow together.

“Single in Christ: A Name Better than Sons and Daughters” (<http://www.desiringgod.org/messages/single-in-christ-a-name-better-than-sons-and-daughters>)

“Marriage, Singleness and the Christian Virtue of Hospitality” (<http://www.desiringgod.org/messages/marriage-singleness-and-the-christian-virtue-of-hospitality>)

AUTHOR

Emily Noyce grew up as an MK in West Africa. After graduating from Dallas Baptist University, she spent 18 months as a single cross-cultural worker. She worked for an organization that did BAM (Business as Missions) and was part of a team that encompassed people from six different organizations. She was also certified as a cross-cultural adjustment coach during her time on the field.

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