

**Preparing Your  
International  
Friend  
for Life  
Back Home**

A TRAINING PUBLICATION OF INTERNATIONAL STUDENTS, INC.

# PREPARING YOUR INTERNATIONAL FRIEND FOR LIFE BACK HOME

by **John Eaves**



*Preparing Your International Friend for Life Back Home*

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# Introduction

## *Why Help Prepare Your International Friend to Return Home?*

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According to visa information from the State Department, over 200,000 international students pour into the United States each year. And each year—particularly at the end of the academic term—tens of thousands graduate and leave America to return to their home countries. In fact, the vast majority of all international students do return to their homelands. Surprisingly, going back often requires a greater adjustment than coming here in the first place.

*Preparing Your International Friend for Life Back Home* emphasizes that helping equip these students to return home is an important—if not essential—service on our part as Christian friends. You can provide valuable assistance in making your friend’s transition back into his or her own culture an easier one.

In regards to Christianity, some internationals will return home as seekers, others as new believers, and others as committed, equipped disciples of Christ. In the same way we serve these internationals in the United States— regardless of their response to our religious convictions, with no strings attached—our aim must be to continue the relationship through the miles.

What will happen to these students after they return home? Indeed, for new international Christians, without any preparation for returning and without the support of caring Christian friends, sadly, many will lose touch with their faith.

It is critical, therefore, that we befriend these students while they are here and continue that friendship—and Christian example—when they return home.

This booklet explores both practical and spiritual issues facing returnees. It provides valuable insights into how you can assist your friend, no matter where he or she may be in terms of faith.

As you prayerfully apply the ideas and suggestions in this booklet, remember to seek service and obedience to God over success. God will honor your efforts if you follow His lead under the guidance of the Holy Spirit.

If you would like more information about international student ministry, please complete the response section at the end of this booklet. We’re here to serve you as you minister to international students in Jesus’ name.

International Students, Inc.

# Beyond Graduation

## *Re-entry: Who Needs to Think about It?*

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*“What is it like to return to India after three years of study in the United States? It is like putting on my shoes in the morning. Who needs to think about something like that?”*

Shiva’s words mirror the attitudes of most international students and visiting scholars currently studying overseas, regardless of their country of origin or field of study. It is only natural to think of returning home as the easiest part of their educational pilgrimage. They return to what they perceive as the most familiar part of their lives. But is this really true? Margaret Pusch, editor of *Intercultural Press*, and Nessa Loewenthal state:

“Only recently has re-entry or reverse culture shock been recognized as possibly more distressing than the shock of moving to a new culture. Returnees frequently report that they found going home much harder than going abroad and wondered if they would ever fit back into their own culture. Since most people, experts and sojourners alike, thought that returning home should be an easy process, returnees had to deal with their re-entry stress alone. Isolated, many returnees struggled quietly, though not necessarily successfully, to find their personal and professional niches back home.”

*(Helping Them Home: A Guide for Leaders of Professional Integration and Re-entry Workshops, NAFSA, Washington D.C., 1988, p. iv.)*

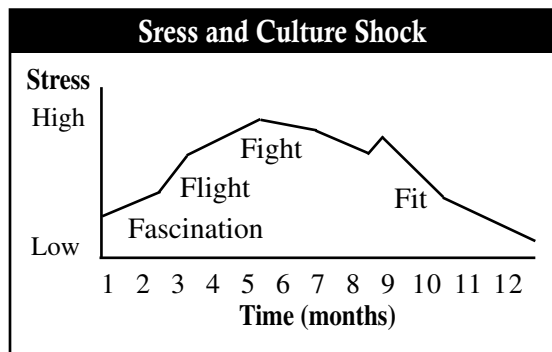
To live abroad in a different culture is to leave behind familiar cultural cues and support systems used since childhood. Even though we anticipate that people in our new cultural setting may behave and speak differently, there resides within us an unconscious assumption that those familiar cultural cues used back home will work here, too. Experience quickly proves otherwise, and we undergo what is commonly referred to as “culture shock” (see figure 1, “The Process of Cultural Adjustment”). Culture shock is a response to the loss of familiar cues and a subsequent process of adjustment to a new culture. Some adjust more quickly than others, because they sustain an attitude of openness and perseverance. The same is true for returning home and reverse culture shock. So who needs to think about re-entry? All returnees do!

“Exhilarating but apprehensive”—that is the way many international students describe the way it feels when first coming to our community from overseas. Those who enter a new culture must learn how to function with a new set of values, language, behaviors, and physical conditions. This period of adjustment is known as “culture shock” because of the relative emotional and relational discomfort one experiences during this time of cultural transition. This

period, lasting anywhere from six months to a year, is characterized by varying degrees of stress and emotional discomfort. For the sake of understanding this process, we will break it down into four major periods of time.

U.S. friends need to be aware of this adjustment process, and be prepared to assist their international friends as they learn how to fit into our communities.

### The Process of Cultural Adjustment (Figure 1)



(By Lisa Espineli-Chinn and adapted by John Eaves, revised 1995.)

**Fascination Stage**—We might call this the “honeymoon.” Students become infatuated with their new environment, and find the differences intriguing rather than threatening. This may last anywhere from a few days to a few weeks.

**Flight Stage**—The newness wears off, and students begin to experience various cultural differences which remind them that they are not from this culture. Daily demands of living and working in this new environment create frustration. They may begin to withdraw from situations which

involve interpersonal conflict, differences of opinion, or misunderstanding. They may find themselves sleeping more than usual, and feeling overwhelmed emotionally without knowing exactly why. They may even question why they came to the U.S. to study.

**Fight Stage**—Frustration and anger can begin to get the best of students as they focus on the negative aspects of this new culture rather than the positive ones. They tend to be critical and distant in their relationships, and opt for associating with people from their own culture and language group as a form of coping.

**Fit Stage**—Most people will reach a point where they are able to resolve many of the initial frustrations with their new culture, and begin to balance out the positive and negative aspects. They begin to feel more productive, and believe this can be a time for making a positive contribution to their own well-being and that of others.

**Summary:**

**Fascination Stage**

- Open to new experiences, meeting new people.
- Intrigued with new culture.
- Willingness to explore new environment.
- Greater risk taking.
- Motivated to “learn the ropes”—get oriented.

**Flight Stage**

- Taking unusual amounts of time for sleeping, eating, grooming, organizing living space.
- Feeling inadequate, unworthy, lonely, isolated.
- Unexpected and excessive mood swings.

**Fight Stage**

- Avoidance of local people, seeking fellow expatriates.
- Minor health problems.
- Constant comparison of things here and home.

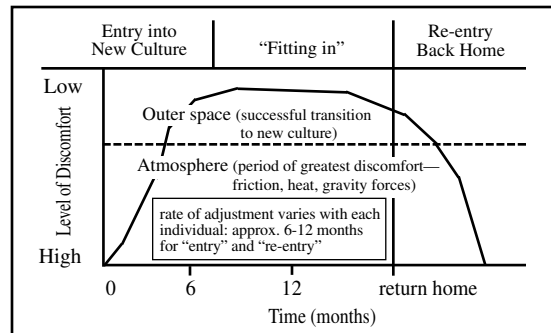
**Fit Stage**

- Feeling more productive in academic and social life.
- Less annoyance with host culture.
- Ability to appreciate both the plusses and minuses of new culture.
- Greater sensitivity to new culture— acquisition of new cultural skills.

**Practical Issues for Returning Home**

When a manned rocket is launched into orbit, the ascent through the earth’s atmosphere and re-entry into it are the greatest periods of discomfort for the passengers (see figure 2, “Cultural Re-entry: A Space Flight Analogy”). People who launch into a new culture expect varying degrees of adjustment and change.

**Cultural Re-entry: A Space Flight Analogy (Figure 2)**



(By John Eaves)

Many U.S.-bound international students will participate in some kind of “entry orientation” to prepare them for life in this culture. Yet these same people inevitably forget about the re-entry phase of their journey. Two or three years away from home may engender significant life changes for a returnee. A student from the Philippines vividly remembers her feelings after returning home:

“I was gone for three years, and I thought it would be easy going home. But I realized that in three years, I had changed, and so did my family and friends. That’s three years of change for me and three years for them. My time away was really six years, not three!”

Others return home to find that their success in adapting to life in the United States makes it more difficult to readjust to former living patterns and attitudes. A former international student from mainland China wrote this about her initial adjustment to life back home:

“My family greeted me warmly when I arrived. But after a few days I began to feel something was wrong. So I talked to my mother. She asked me, ‘Have you forgotten your Chinese customs? You talk when you should remain silent. You speak about

matters that are only of concern to men. You speak openly of your feelings and desires. This is not the way of a Chinese woman. We keep our thoughts to ourselves.’ As she spoke, I realized what had happened to me. Americans are much freer in expressing their thoughts. I had gradually adopted some of their ways.”  
(Excerpt from a case study conducted by Jeanette Antoniuk, an ISI staff member.)

Going home seems like a simple enough process, but if you have been away from your home culture for more than a year, you will most likely experience a time of transition. This period of adjustment is known as “reverse culture shock” because of the emotional and relational discomfort one experiences during this time of getting “reacquainted” with life back home. This period, lasting anywhere from six months to a year, is very normal for returnees to experience, and is characterized by varying degrees of stress and emotional discomfort.

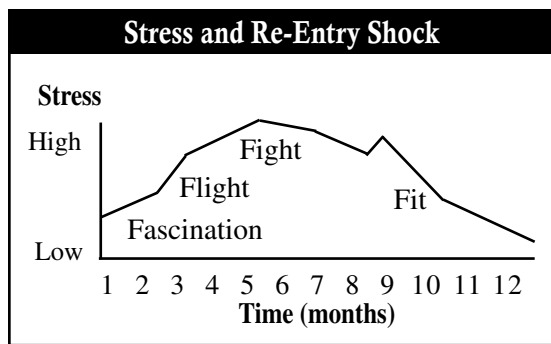
The process of readjusting to life back home affects people in different ways. Factors such as the length of time one has been away, the relative difference between the new culture and home culture, and the extent of personal change that has taken place since leaving home affect one’s re-entry attitude and behavior.

International students must deal with any changes at home while they were away. Such recent events as the civil wars in Africa, wild fluctuations in the stock markets overseas, and ongoing tensions in the Middle East may be just news stories to Americans. But to students from those areas who were studying here, these events changed their world and their future.

The amount of time it takes for one to adjust to a new culture will roughly correlate with the amount of time it takes to readjust upon returning home (see figure 3, “The Process of Cultural Re-entry”). Cultural adjustment during this period is like learning how to live all over again. Feelings and moods may swing from excitement to exhaustion, enjoyment to frustration. This emotional turbulence and tension is a very normal part of the transition process. Unfortunately, it is an unexpected process for many returnees.

For the sake of understanding this process, it is broken down into four major periods of time.

### The Process of Cultural Re-Entry (Figure 3)



(Adapted by John Eaves from *Think Home* by Lisa Espineli-Chinn, 1987, *International Students, Inc.*, Colorado Springs, p. 51.)

**Fascination Stage**—This is an exciting time to be reunited with family and friends. Now the students can eat their favorite foods once again, and savor the relationships, the smells, and the sights that signal they are back home. Their “mission” is accomplished; they’re welcomed by family and friends as “celebrities.” This may last anywhere from a few days to a few weeks.

**Flight Stage**—The newness and their “celebrity” status wears off. Daily demands of living and working begin to create frustration. They may experience uncertainty about the future or their job

search, and anxiety begins to set in. Things that did not bother them as much before, like traffic, pollution, or certain people now are major annoyances. People don’t seem interested in hearing about their stories about America like they first did. They may begin to withdraw from situations which involve interpersonal conflict, differences of opinion, or misunderstanding. They may find themselves sleeping more than usual, and feeling overwhelmed emotionally without knowing exactly why.

**Fight Stage**—Frustration and anger can begin to get the best of the students as they focus on the negative aspects of life back home rather than the positive ones. They tend to be critical and distant in their relationships. Sometimes, they want to be around other returnees like themselves because of their shared overseas experience. They feel like they have more in common with them than with others. They may entertain thoughts of going back overseas or attempt to recreate their U.S. lifestyle back home.

**Fit Stage**—Most people will reach a point where they are able to resolve many of the initial frustrations with returning home and begin to balance out the positive and negative aspects. They begin to feel more productive, and learn how to successfully integrate what they have learned and experienced overseas within a home context.

### Summary:

#### **Fascination Stage**

- Open to sharing overseas experience.
- Enjoy attention from family and friends.
- Willingness to discuss new ideas.
- Experiment with new behaviors and attitudes.
- Motivated to teach colleagues their new skills.

#### **Flight Stage**

- Family and colleagues may show signs of impatience or lack of interest in their “new ideas.”
- Feeling inadequate, unworthy, lonely, isolated.
- Unexpected and excessive mood swings.

#### **Fight Stage**

- Avoidance of conflict or tension with others. They may prefer to be with other returnees.
- Minor health problems.
- Comparison of things here and home.

#### **Fit Stage**

- More productive in academic and social life.
- Less annoyance with life back home.
- Ability to appreciate both pluses and minuses of what they learned and experienced overseas.
- Discovery of a greater sensitivity to their own culture, resulting in greater awareness.

### *Types of Adjustments*

The following are some of the types of problems or adjustments a returnee may encounter after living abroad:

#### **Cultural and Social Adjustments**

- Identity confusion—They might ask, “Who am I? What is my true culture?”
- Unrealistic expectations for life back home
- Changes in lifestyle or fashion
- Friends or relatives too provincial in attitudes
- Different pace of life
- Family or community pressure to conform
- Loneliness—feeling out of place
- Lack of modern conveniences
- Indifference from others about their overseas experience
- Adjustment to noise, pollution, city congestion
- Speech mannerisms misinterpreted
- Unfamiliar with new slang and jargon
- Role or status changes
- Envy or distrust in relationships

#### **National or Educational Problems**

- Changes in country’s conditions, national priorities, policies, views
- Political climate not helpful to their professional activity or advancement
- Economic uncertainties
- Bureaucracy—how effective or efficient?
- Observed lack of national goals
- Dissatisfaction with political situation
- Relevance of U.S. education
- Lack of resources for research
- Absence of professional educational programs to keep up with field
- Little opportunity to improve skills
- Incomplete fulfillment of educational goals in U.S., and implications back home

#### **Professional Adjustment**

- Inability to work in chosen specialty
- Facing an oversupply in the job market—no openings

- Absence of inadequate translation of foreign scientific terminology
- Feeling of superiority due to U.S. training
- Isolation from academic and scientific developments in career field
- Non-recognition or appreciation for foreign degree
- Jealousy of colleagues
- Low compensation—few benefits
- Over-concern for quick material success
- Impatience with rate of promotion
- Perceived lack of commitment by co-workers
- Absence of colleagues who “speak the same language”

### **Spiritual Adjustment**

- Finding a home church
- Being accepted in the local church, or accepting the local church
- Difficulties finding Christian fellowship
- Their Christianity may be culturally American, and not necessarily relevant to their home culture
- Miss the support of close Christian friends
- Opposition to their Christianity from family, friends and the workplace

Adapted from *Think Home*, Lisa Espineli-Chinn, 1987, pp. 33, 34.

### ***Action Steps***

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- Ask your friend, “What do you think it will be like to return to your home country after studying in the United States?”
- Your friend is most likely aware of changes that are taking place back home in political or family matters. However, bad news is usually not discussed from a distance, like conflicts between family members or fellow employees in the workplace. Use the adjustment checklists from this chapter to explore some of the unexpected changes your friend will inevitably face back home.

# The Road to Becoming Bicultural

## *A Product of Two Cultures*

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Living in a new culture provides a unique opportunity to see life from another point of view. We become familiar with new habits, values, beliefs, and behaviors. Consciously or unconsciously, we change in ways that were not possible had we not left our home culture. E. T. Hall notes:

“One of the functions of culture is to provide a highly selective screen between man and the outside world. In its many forms, culture therefore designates what we pay attention to and what we ignore.” (*Beyond Culture*, Garden City, NJ, Anchor Press, 1977, p. 5.)

Here Hall says that our values and behavior are influenced by the culture in which we live serving as a filter for perceiving and organizing the world around us. This is why life may not be exactly the same for international students when they return home. They are no longer purely a product of their home culture and have not become clones of their new culture. To varying degrees, then, they are bicultural in the sense that both cultures have influenced their perceptual grid.

Bicultural people have the advantage of seeing life from more than just one cultural point of view. The problem, however, is that when they return home they may find people less than willing to allow them to use their newly-acquired perceptions. The result is that the international either learns to adapt in an appropriate manner or becomes frustrated and alienated from the home culture and seeks an escape by leaving or associating with others who share the same sense of frustration at not “fitting in.”

## *Not All Students Become Bicultural*

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On the other hand, there are international students who never become truly bicultural. They do not wish to significantly adapt to life here. They prefer to associate with people from their home culture, speak their mother tongue whenever possible, and learn only enough to get by on a day-to-day basis.

The result of such behavior is self-defeating in two respects. First, such students never receive an opportunity to appreciate the good things in their new culture. They become stuck in the “fight or “flight” stage of the adjustment cycle (see figure 3, “The Process of Cultural Re-entry”) and never drink deeply from the depths of their host culture.

Second, their inability or resistance to adapt to a new culture frequently follows them home in

the form of rigidity to change and diminished confidence. A bright Japanese student who had difficulty adjusting to life here once remarked to an American visitor in Japan, “Someday I must return to America. It was there that I lost my self-confidence, and I have not been able to get it back since I returned. I must go back again and prove myself.”

### *Action Steps*

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- Ask your friend what ideas and behaviors learned here will be taken home. Discuss how each will impact daily life and social relations.
  
- Ask if the student considers himself or herself to be monocultural, bicultural, or multicultural.

# Preparation: The Best Remedy for Reverse Culture Shock

## *Planting the Seed from Day One*

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Just as there are ways to lessen the effects of jet lag on the weary international traveler, so there are ways for the returnee to diminish transition effects into his or her home culture. Perhaps the best therapy of all for international students is to begin preparing for home the day they arrive.

## *Practical Pitfalls of Re-entry*

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One of the unique academic hurdles an international student faces is how to apply back home what he or she has learned here. This fact is often not entirely evident to the new student who is initially focused on the short-term goal of getting a degree. But it is a big issue to the student who gets involved in a very specialized research area that is virtually unusable in his or her home country. Issues of this nature are best faced before classes even begin. Consideration should be given to the relevance, application, and adaptation of foreign training to the home context.

Another strange reality about re-entry preparation is that, for once, worry can be a good thing! Dr. Gary Weaver states:

“When we anticipate a stressful event, we cope with it much better. We rehearse our reactions, think through the course of adjustment, and consider alternative ways to deal with the stressful event...The most effective way to minimize the severity and duration of reverse culture shock is to anticipate its occurrence” (*The Advising Quarterly*, Fall, 1987, pp. 3, 5).

Anticipating the process of readjustment is no guarantee that the student will bypass some uncomfortable moments on his or her return. For example, some returnees end up trying to recreate their lifestyle in the United States. Others attempt to suppress or deny the influences of their U.S. educational experience and seek to return to their former life patterns. Some seek to change their home environment, get frustrated, and either leave or associate with other people who have gone abroad and feel the same way they do. This “flight” behavior during readjustment is often accompanied by a sense of disorientation in not being able to “connect” with peers. One may dream about returning to America for additional studies, or feel trapped in what is perceived as a hopeless situation.

The struggle to find a fit back home is particularly acute for students who delay returning for years. These students often become totally absorbed with life here. They may only occasionally write to family and friends back home. Research indicates that these students will probably experience greater re-entry-related problems on their return, because the changes in themselves

and at home will catch them by surprise. This is why there is no better money spent than to return home at least every one to two years if one is expecting an extended period away.

These are just a few of the practical pitfalls of re-entry. One cannot fully eliminate the low periods of emotional adjustment when entering a new culture or returning home. Returnees should expect varying degrees of stress and ineffectiveness during these times. But proper preparation can actually reduce the adjustment period. There is no better prescription than preparation. Knowing pitfalls exist will help one to avoid stepping into the holes.

### ***Getting a Head Start***

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Simple steps like maintaining regular contact with friends and family by phone and letters can go a long way in keeping the student informed about changes back home. Establishing daily routines of work, diet, and exercise helps to foster a sense of regularity wherever one may be. International students can also take greater control over their studies and research, making sure that they get maximum benefit of what they learn for use back home.

*Think Home* by Lisa Espineli-Chinn is a companion piece to this booklet. An inventory for re-entry, *Think Home* addresses the practical implications of returning home, particularly for Christian international students. By getting a head start on anticipating changes in themselves and back home, returnees actually improve the odds of a successful re-entry. One effective method is to identify these changes with a personal inventory like the one below. Your student can ask himself or herself the following questions:

### ***Who Is Going Home? A Personal Inventory of Perceived Life Change***

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#### **Physical**

1. Have you gained or lost weight?
2. Have you changed your diet?
3. Have there been any changes in the clothing you wear?
4. Have there been other changes in your physical appearance?

#### **Social**

1. How do you relate to people? Are you more (or less) outgoing or shy?
2. Have your attitudes toward the opposite sex changed?
3. Do you relate differently to older people than when at home?
4. Are you now more or less concerned with class and status issues?
5. Do you now prefer living by yourself?
6. What changes at home have affected you while you were away?

**Academic**

1. Do you now feel more or less academically competent?
2. What study habits have you changed?
3. Do you relate differently with your professors and supervisors than at home?
4. Are you more (or less) interested in helping your people with the training you have received in the United States?
5. Have your purpose and life goals changed since coming to America?

**Emotional**

1. Are you better able to express personal feelings to others?
2. Are you now handling your emotions differently than when you were back home?
3. Do you have more (or less) compassion for people from cultures different than your own?

**Political**

1. Have you changed your views concerning the political situation back home?
2. Have your views concerning U.S. foreign policy changed?
3. Have you closely followed the political situation back home?

**Financial**

1. Are you more (or less) generous with your money and possessions?
2. Have you altered your buying habits?

**Spiritual**

1. Have you changed your attitude regarding the religious beliefs and practices of your family and friends back home?
2. Are you more (or less) open to differing views on religious issues?

(Adapted from *Think Home*, by Lisa Espineli-Chinn.)

By thinking about change before actually leaving for home, the student stands a much better chance of making a successful re-entry. The American friends' task is to help their international friends prepare for the inevitable changes and challenges they will encounter.

Another helpful tool in this regard is the "Predeparture Checklist" (see below). Sharing this innovative inventory with your student helps him or her monitor the preparation process for returning home. The list covers many practical issues that are often overlooked.

## *Predeparture Checklist*

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### **Academic Luggage**

- Thesis/Dissertation
- Books/articles copied—send some by surface mail two to three months ahead
- Diploma
- Class notes
- Journals (subscribe to publications while still in the U.S.)
- Addresses of professors/colleagues
- Information on professional networks/associations (Join now!)
- Addresses of other returnees in your area
- Information on upcoming international conferences in your field
- Goodbyes and thank yous to friends and colleagues

### **Physical Luggage**

- Identification tags, locks
- Clothes
- Passport (updated?)
- Address book
- Gifts for family and friends (make a list of who they are and the gift you purchased)
- Souvenirs
- Camera, pictures, brochures, school course catalog

### **Business Luggage**

- Fill out forwarding address forms and “change of address” cards at post office.
- Phone company—disconnect service (return phone if leased, or sell it if you own it).
- Apartment—give adequate notice to owner and to utilities, and make sure payments are settled.
- Give forwarding address for deposits.
- Medical insurance—file any claims, and pay any outstanding balances.
- Car—sell it. If not possible by departure, sign a “power of attorney” form and leave it with the person selling your car. Remove license plates when you sell.
- University—clear all accounts, and make arrangements to mail your diploma if necessary. Order transcripts. Give correct forwarding address to the international student and alumni offices.
- Arrange air ticket. Check on baggage allowances and size and weight restrictions.

- Check with your embassy or consulate on customs regulations on gifts, computers, or other “high-tech” equipment you may be bringing.
- Notify family of arrival date and time, airline, and flight number.

### **Attitude Luggage**

- Review changes in U.S.
- Review expectations for returning home.
- Recognize and accept the transition phase.
- Have a good sense of humor.

### **Unacceptable Luggage**

- Borrowed items that should be returned.
- Unpaid bills and debts that should be paid before departure.
- North American cultural attitudes and articles/things that may cause alienation back home.

(By John Eaves and Lisa Espineli-Chinn)

### ***Action Steps***

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- Discuss with your friend how he or she hopes to apply the learning here in practical ways upon returning home.
- Encourage your friend to maintain contact with family and friends back home.
- Ask your friend to complete the “Who Is Going Home?” inventory and “Predeparture Checklists.”
- Go through *Think Home* with your friend.

# Spiritual Issues for the Returnee

## *Internationals and Christianity*

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International students and visiting scholars arrive in this country with a wide range of perceptions about Christianity. Though it may be hard for us to believe, some arrive thinking this is a “Christian” culture. For others, Christianity is a religion of the West and for the West; it is perceived as being incompatible with their cultural roots. A smaller percentage arrive embracing Christianity, and are eager to find fellowship with other believers.

Yet in spite of these differing perceptions, most international students exhibit a degree of “cultural curiosity” regarding religion in America. This interest is usually tempered by a general state of confusion regarding different denominations and theological distinctions. You may find that it is easy to talk about religion as a conversational topic with your international friend. But be forewarned that an international’s cultural curiosity and polite disposition may be just that, and not necessarily an expression of genuine interest.

In such situations, it is not easy to decipher motives, particularly in an ongoing cross-cultural friendship of this sort. It may take some time to learn the real intent and interest of our international friends’ queries about religion. In the meantime, we should feel comfortable in inviting them to church functions as long as they know ahead of time exactly what to expect and are given the option to attend. At no time should we coerce or pressure them. For further reading on this issue, see ISI’s publication, *Becoming a Friend with an International Student*.

## *The Returning Nonbeliever: Continuing to Prepare the Soil*

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Amid our culture’s maze of religious activity, the international student seeks to make sense out of what Americans do with their religion. Some will return home more confused than ever, because there was no one to help them understand. Or they may find that living here provided an occasion for actually strengthening their existing religious beliefs as a form of cultural identification.

Others may come to a deeper understanding of the Gospel through Christians who reach out in unconditional friendship. Some years ago, one of the first visiting scholars from China to the United States bluntly remarked, “Christianity is worthless. It has nothing to offer.”

Twelve months later, after being paired with a Christian Friendship Partner, attending an ISI Christmas conference, and studying the Bible with an ISI staff member, this same man said at the airport before returning to China, “I think Christians are the most impressive people in

America. I want to meet some Christians in China to see if they are the same as the Christians I have met here.”

Returnees like this man may receive the seeds of the Gospel, yet show little interest in coming to Christ. It may be years before we see the fruit of faith spring forth in their hearts. This is true not only for internationals returning home, but also for those who come here. One businessman from Iran received Christ while visiting a relative in this country 38 years after he had heard the Gospel at age 10 from an American missionary in his village.

International students who return home as nonbelievers should know that your friendship will continue. Make an effort to correspond with them, or on occasion call or even visit them if you are planning an overseas trip. They need to see that your love for them is genuine and lasting. Your witness to them back home could be more profound than when they were with you.

### *The Returning Seeker: Continuing to Water*

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It is often the case that our pilgrimage to faith in Christ is accompanied by the witness and encouragement of several Christians along the way. God is not limited to just using us in the lives of our international friends. We may continue to water the seeds of the Gospel that were planted here by writing or sending interesting books or articles, as appropriate. But we should also pray that God would bring other Christians into the lives of our friends.

ISI has developed an extensive contact base of Christians overseas who are willing to follow up with returnees. Such relationships may be particularly valuable in situations where an international shows a keen interest in Christ but returns home before making a profession of faith. Many students do come to faith after they return home.

### *The Returning Believer: Preserving the Harvest*

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Kazuhiro arrived in this country with high expectations for learning. A Japanese college student enrolled in a six-month intensive English program, Kazuhiro dreamed of making new friends and mastering this difficult second language. One friend he didn't count on meeting, though, was Jesus Christ.

Through the friendship and witness of another student, Kazuhiro committed his life to Christ two months before returning to Japan. He was warmly received by his American friend's church. In his final two months, Kazuhiro attended Sunday morning worship services and participated in the college Sunday school class. Classmates even gave Kazuhiro an English language study Bible.

Kazuhiro appreciated this gift, and found the Bible to be a key influence in his life. Yet once home, he found it increasingly difficult to study his Bible in a non-English-speaking environment like Japan. Over time, without contact from his friends in the United States, Kazuhiro began to question his faith. He wondered, “Is God still with me in Japan, or is He only residing in the West? If I must read my Bible and pray in English, as I have learned, is God a foreigner in my culture?”

International students and visiting scholars who come to Christ during their stay in this country face some unique challenges upon their return. They may express anxiety over the reaction of their parents, family, or colleagues to their new faith. Careers may be perceived as hanging in the balance. Spiritual support and Christian fellowship may be difficult, if not impossible, to find. The stakes may be quite high, particularly for those returning to countries that openly restrict or forbid Christianity. Kazuhiro’s experience back home is not uncommon. Students and scholars face the unique task of first learning to walk with Christ while they are with us, then do it all over again in a culturally appropriate context once they return.

### *Action Steps*

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- Discuss with your friend his or her spiritual beliefs upon arriving in the United States, and how those beliefs may have changed during his or her time in this country.
- Pray that God will provide Christian contacts for your friend when he or she returns home.
- If your friend is a believer or a seeker, contact ISI about other Christians in the area to which your friend will return. ISI’s Global Follow-up Network has Christian partners in many countries who will befriend returnees, helping them to find fellowship and a place of Christian service back home.

# God's Resources for the Returning Believer

## *The Vision*

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Do you remember the time when you had to say goodbye to your spiritual “mother” or “father,” that significant someone who modeled and taught you the Christian walk? Imagine the feeling of seeing your international friend who had become a Christian here board the plane for home. Have you ever thought about what carry-on spiritual “baggage” you would like him or her to take along?

Once, during an ISI discipleship conference for international believers, an international speaker challenged those in the audience to reach their own people with the Gospel of Christ. It seemed like a rather well-worn message to an American's ears. Yet after this simple talk, a student from Iran came up to the speaker in tears saying, “This is the first time God has given me a clear picture of what He wants for my people.”

Not every international believer will return as a missionary, pastor, or spiritual leader, and we should be careful of our expectations in this regard. At the same time, each international believer should be exposed to God's plan for the nations. In fact, there are instances where internationals have chosen to relocate for employment in countries that are closed to “Westerners” because of their desire to share the Gospel in a cross-cultural context.

## *The Word*

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Even though we say it again and again, one cannot underestimate the significance of being exposed to the Word of God. It is important to teach skills for personal Bible study so that the returnee can nurture himself or herself and help feed others spiritually. Many Christians in America have lost the priority to memorize Scripture. We have become visual learners, and our memory skills have suffered for it. Fortunately, many educational systems around the world still place a priority on memorization. Because books and manuals that flood our discipleship programs in this country are cost prohibitive or unavailable overseas, our best investment is the study and memorization of God's Word with our international friends.

See also, “Guidelines for Using Cross-Cultural Discipleship Materials,” page 28.

## *The Heart*

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One of the greatest gifts we can give to those we disciple is the cultivation of a servant's heart. 1 Peter 5:5, 6 says, “...*clothe yourselves with humility toward one another, because, ‘God opposes*

*the proud but gives grace to the humble.’ Humble yourselves, therefore, under God’s mighty hand, that he may lift you up in due time.”*

A degree from an American university or college can be quite a status symbol for the student who returns home. It would be easy for the student to think he or she is returning as a hero. Lisa Espineli-Chinn, author of *Think Home*, states that being a servant is a lifetime venture, noting that there are ways one can begin to serve even while living in this country:

“Being a servant does not happen suddenly as you board your plane at the airport. It is a very strong temptation to always be on the receiving end as internationals in this country. But the servant God is calling us to be:

- is willing to wait and be last;
- is willing to be unrecognized for his effort and contribution;
- does not impose his ways;
- listens and observes;
- is willing to identify with his people;
- offers his service sensitively and tactfully
- gives, gives, gives.”

(Lecture at “Urbana Conference” on re-entry for international Christians, Urbana, Illinois, 1986.)

### *The Language*

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Using the English language as the exclusive medium of communication in Bible study, worship, and prayer may be a practical answer to cross-cultural discipling, but in the long term it may not serve the interests of students from non-English-speaking nations. With Kazuhiro from the previous chapter, for example, the language he used to communicate with God in America was not the same language he used in Japan. How much better it would have been for him to supplement his American Christian experience with our encouraging him to read a Japanese translation of the Bible, pray in his mother tongue, or even translate some of the Scripture choruses he learned into Japanese.

Perhaps we could have helped him locate a Japanese Christian fellowship. Some churches with larger numbers of international students, such as Park Street Church in Boston, have organized fellowship groups by country or language to facilitate spiritual nurture. Others have encouraged internationals to link up with existing ethnic churches in the community where language and culture are readily integrated with their faith in Christ. To know that God understands you, your language, and your culture is a powerful truth.

## *The Body of Christ*

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God intends to use the whole body of Christ to provide spiritual encouragement and nurture to each individual part (1 Corinthians 12). International believers need to identify themselves as part of God's spiritual family and to experience the practical reality of that biblical truth. We must provide these kinds of corporate nurturing experiences in addition to any personal discipling that may occur.

From the viewpoint of the Christian returnee, the question of what to do about Christian fellowship back home looms large. It is a far greater problem than we might expect. There are occasions where the national church is suspicious of the new convert or even a returning church member, or vice versa. One returnee from Venezuela wrote to an American friend:

“I went to church my first Sunday home. There were only about 30 people there, and they were all poor and uneducated. I felt uncomfortable with them, and also with the pastor's sermon. When he saw a newcomer in the church, he decided to preach an extra long sermon. It was not very well organized and very dull. Later, when I told him I was a Christian, he actually seemed disappointed ... I tried a couple of other churches, but it was the same story. People here in Venezuela are very class conscious, and I do not fit in.” (Excerpt from a case study conducted by Jeanette Antoniuk, a staff member of ISI.)

Participation in a small cell group can be one of the best ways to experience intimate Christian community and develop spiritual gifts and leadership skills. Cell groups offer a very positive opportunity for accountability and growing together, which will be crucial to the international student's growth when he or she goes home.

Our job in discipling international students does not end when they board the plane for home. We must utilize existing resources to help locate national believers who are willing to encourage them in their faith. We should mention again ISI's Global Follow-up Network, which helps to link returnees to Christians or ministries in their own countries, as well as other foreign mission organizations that may have personnel upon whom we could call for assistance.

## *The Bonding*

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Contact with international students from our congregations should continue with letters of encouragement after they return home. We can pray regularly for their adjustment, or even visit them. At the same time, we must encourage a weaning process designed to help them become fully integrated into their home cultures. We must exercise great discernment in attaching financial or emotional strings to any returnee. There is overwhelming evidence that external

ties of this nature create tremendous adjustment problems for the returnee, and long-term complications for the church in his or her home country.

### *The Needs At Home*

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One of the great life transformations through our new birth in Christ is moving beyond personal desires to the needs of others. Career aspirations have been amended by the cross of Christ. A physician from Latin America returned home to a prosperous medical practice, but decided to provide a free medical clinic one day each week. A former student from Uganda returned after 17 years in the United States to start a medical clinic and an orphanage for children who had lost their families to AIDS.

Another returnee established cottage industry projects for Christian families from poor congregations in the Philippines. On the other hand, many times returnees come back with new awareness of needs back home. A prominent physician from Rio de Janeiro first heard of the plight of street children being murdered for bounty in that city while studying in the United States. He had lived in Brazil all his life but was unaware of the problem.

While we cannot dictate to our international friends what must be done about the needs of their own people, we can provide useful information about what other individuals and organizations are doing. We can help shape their vision by sharing with returnees the stories of other students who returned before them and developed ministry at home. Being “salt and light” is a mandate to minister to the whole person. It reminds us, too, of our need to do the same. One way to model such compassion is to include our international friends in projects for the needy in our communities.

### *The Leadership*

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Not every returning international is destined to become a spiritual leader, but some are indeed called and gifted for this task. How unfortunate it would be if we did not provide practical opportunities for their spiritual development in this area. A few years ago, a man from Cameroon who pastored an 800-member congregation and taught at his denominational seminary came to this country to study theology and counseling. He and his family were actively involved in a local church close to the university he attended. Yet in spite of his prior experience and commitment to the local church, he was never once asked to preach or teach during the four years he was part of that congregation! To be sure, we miss out on what God is doing in His world when we limit the input we receive from the world that has come to us.

We should consider our willingness to risk our pulpits, Bible studies, and programs to provide international believers with opportunities to discover and develop their spiritual gifts and talents.

How can we expect them to be spiritual leaders back home if we don't provide spiritual on-the-job training and opportunities here? A cell-group program for international students also provides fertile ground for helping students develop their leadership gifts while still in the U.S.

### *Spiritual Warfare*

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The apostle Paul was emphatic about the Christian properly preparing for demonic confrontation (Ephesians 6:10-18). This is particularly true for people from cultures where the demonic spirit world is openly operational. It may also be the case that an international who comes to Christ in this country may not be fully aware of the "devil's schemes" in his or her home culture.

One Japanese woman who became a Christian while studying in the United States was completely unprepared for dealing with her parents' insistence that she participate in ancestor worship at the family shrine in her home. Another Filipino returnee was involved in exorcising an evil spirit from a village woman involved in divination.

International believers need to know the spiritual battles they will face, and how to respond from a biblical point of view. We may not be able to completely anticipate every spiritual confrontation, but we can help prepare international believers by providing a solid foundation in the Word of God.

For excellent written, audio, and video resources on the subject of spiritual warfare, contact Freedom in Christ Ministries, 9051 Executive Park Dr., Suite 503, Knoxville, TN 37923, [www.ficm.org](http://www.ficm.org), for a catalog. This is a publication/seminar ministry of Dr. Neil T. Anderson.

### *Conclusion: The Coming Generation*

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We in North America should be encouraged to see an increasing number of evangelical congregations actively engaged in ministering to international students and visiting scholars in their communities. These congregations are recognizing that God has something much bigger in mind for them when the nations start coming into their church building. He is calling them to become "a house of prayer for all nations" in the spirit of Isaiah 56:6, 7. These developing multicultural congregations are reporting remarkable changes in their ministry perspective in at least five areas:

#### **Wordless Witness**

God brings the greatest glory to Himself and provides the greatest witness to the world by uniting people in worship who would not otherwise associate with one another. In a world that is tribal by nature, this living witness becomes an obvious sign that God is creating a community

of faith united by the Lordship of Christ (Galatians 3:28; Romans 10:12, 13; Ephesians 2). If we only worship with people who are just like us, we merely mirror the rest of society. Our wordless witness begins when people enter our church sanctuary and see God's reconciling power first-hand as the nations gather for worship.

### **Getting in Shape for Eternity**

The Scriptures give us insight into eternity, declaring that one day believers from every tribe, language, people, and nation will worship God together (Revelation 5:9, 10; 7:9, 10). Why should God desire this ultimate expression of worship in heaven and not on earth? Shouldn't we start to practice now what will be for all time? And if we cannot, why not?

### **You Are What You Eat (Enriching Your Spiritual Diet)**

No one culture has a monopoly on God. Because culture influences our values and perceptions, learning about God from only one cultural point of view deprives us of all we could know about God and His work among us. Every true Christian on earth looks to the same Lord and Savior, but our respective cultures place us at different vantage points. We see the same thing, but in a different way. When people begin to share what the Holy Spirit is teaching them across cultural, ethnic, and racial lines, we discover that God is much greater and wondrous than we first imagined.

### **One Race/One Culture = One Unhealthy Congregation**

Homogeneous groups are great for evangelism because of the relative ease of communication and common interests. However, over time, our uniformity creates a weak vessel for ministry and spiritual growth. Why? Because homogeneous groups will never be able to prove to the world they love people who are different from themselves. It is one thing to believe that you accept people different than you. It is another thing to live out this truth in the place where it counts the most (Ephesians 2:11-22; 1 Corinthians 1:18-29; Luke 4:18, 19).

### **Its Dirty...Its Messy...But It Has God Written All Over It**

If you ever study the Book of Acts from the point of view of people learning to accept other races and cultures, you come closer to understanding the heartbeat of God. Having an all Jewish Church was not what God had in mind for His Kingdom. Rather, it was a mission that not only reconciled the nations to God, but also to one another. This was God's intention from the beginning, and will be His intention for all eternity.

The coming generation of cross-cultural disciplinarians must be people with a servant's heart. They must be visionaries who embrace the task of helping prepare international believers for spiritual survival, growth, and service back home, and not succumb to the temptation of thinking only about the here and now. They must not give up on friends who have returned home without making a commitment to Christ, but continue to faithfully water the precious seed of the Gospel.

God has brought the world to us to bring greater maturity to our faith, and to impact the nations with the Gospel through returnees. It is a vision that is on the cutting edge of His Kingdom purposes, and one that will radically change our way of thinking about the Church and its role in world evangelization.

### *Action Steps*

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- If your international friend is a believer, challenge him or her to reach his or her people with the Gospel.
- Share stories of other returnees. Challenge your friend to share his or her stories with others, both in the U.S. and back home. He or she can share honest struggles as well as victories.
- Study and memorize God's Word with your friend.
- To what programs in your church can you consider inviting your friend? Make sure he or she knows ahead of time what to expect.
- How can I utilize my international friend in terms of missions conferences in a manner that will honor his or her people and culture?
- Make sure your friend has a Bible in his or her primary language.
- If your friend became a Christian while here, encourage him or her to pray in his or her mother tongue.
- Locate a fellowship of believers of the same ethnic group or who speak the same language as your friend.
- Send letters of encouragement once your friend returns home.
- Provide practical opportunities for your friend to practice Christian leadership while he or she is still in the United States.
- Write for resources on spiritual warfare.

## “Hands-On” Advice from Returnees

(Share these helpful suggestions from other returnees with your international friend.)

“Having already returned from studying in the United States, we returnees suggest that you...”

1. Plan now for your return (the best time to start is the day you arrive).
2. Keep in regular contact with friends, colleagues, and family. Discipline yourself to write or call, even if you don't feel like it.
3. Take more control over your educational program. You are the best judge as to what can be useful to you back home.
4. Take the time to develop a strong network among colleagues (get addresses, subscribe to journals while in the United States, keep track of international conferences).
5. Do not leave the United States without saying goodbye to friends and colleagues. It is important for *both* of you.
6. Once you return home, try to find another returnee with whom you can share your experiences and adjustment questions.
7. Anticipate adjustments on your return. You cannot avoid it, but you can shorten the adjustment period by thinking about it *before* you return.

## **Special Considerations for Cross-Cultural Discipleship in the American Church**

- Make discipleship a lifestyle experience more than a classroom experience. Promote opportunities for younger believers to mix with mature believers in informal settings. Some encourage international believers to be roommates. Mature Christian families have invited an international to live with them. Parents whose children have left home and have a room available, or families who are not threatened by having someone live with them are also likely prospects. The key for cross-cultural discipleship is daily access and observation in everyday situations.
- Group discussion may prove to be a frightening format for international believers at first. Be patient as they adjust to this new learning style.
- Case studies involving “critical incidents” in the Christian’s life have proven to be an effective tool for discipling from a “life situation” approach. It is often easier to talk about someone else than yourself in group situations. Also, internationals can make up their own case studies from their own cultural context.
- Give priority to discipleship that is informal and relationship-based. Sunday School or Sunday worship services will not be enough, and will be much too impersonal to have any lasting effect.
- If you choose to expose the international to believers from his or her culture, make sure he or she is in agreement and willing to do so. This is particularly true for those students from countries that restrict or prohibit Christianity.

## **Guidelines for Using Cross-Cultural Discipleship Materials**

- Exercise caution in using a study series format that jumps to a new topic each week. Do not be afraid to linger on a topic until it is understood. One is seeking quality more than quantity. It is better to master smaller portions of biblical truth and use it with confidence than to know many facts but do nothing with it.
- Self-taught, fill-in-the-blank studies require considerable mastery of the English language, Bible history, and passage location skills. More importantly, internationals frequently mention the anxiety they feel in attempting to come up with the “right” answer. Use fill-in-the-blank studies sparingly.
- Consider reading and discussing a Christian biography—Jim Elliot, Corrie Ten Boom, etc. Stories are powerful tools for discipleship.
- Bible memorization is more suited to many internationals’ learning styles, and should be encouraged (especially in their mother tongues). Encourage using the Bible as the internationals’ primary written discipleship resource.
- The multitude of Christian books and study materials currently available may provide needed discipleship resources for international believers. Yet a dependency on these materials often proves to be counterproductive for the returnee who cannot locate or afford such materials back home. Also, American study materials may be culturally inappropriate. Even though we follow the same Lord, spiritual priorities and lifestyle issues for Christians do vary from culture to culture. One Indian believer once commented, “Why are you American Christians so obsessed with dating and marriage? In my village, most Christian marriages are still arranged, and we have far fewer divorces than you do.”

Our best bet is to expose an international to the Scriptures, helping each one to grasp the historical and cultural context of God’s revelation in history. It will then become the task of the returnee to contextualize biblical truth back home.

## For Further Information

### *Additional Re-entry Materials*

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#### *Available from NAFSA: Association of International Educators:*

Chinn, Leiton (editor). *International Student Re-entry: A Select, Annotated Bibliography*.

NAFSA Working Paper No. 2P Re-entry/Professional Integration: NAFSA/A.I.D. Project Grants Summary Report 1974-1991.

*Professional Integration for a Smooth Passage Home* (video).

#### *Other Re-entry Materials:*

Austin, Clyde N. (editor). *Cross-Cultural Re-entry: A Book of Readings*. Abilene, Tex. Abilene Christian University Press, 1986.

Jordan, Peter. *Re-entry: Making Transitions from Mission to Life at Home*. YWAM Publishing, 1992.

Nate Mirza. *Home Again*. Available by calling (719) 594-2372, or writing Nate Mirza at PO Box 6000, Colorado Springs, CO 80934.

Storti, Craig. *The Art of Coming Home*. Intercultural Press, 1996.

### *Materials Available from ISI*

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#### *Booklets:*

##### **Friendship**

*Becoming a Friend with an International Student*

##### **Evangelism**

*Knowing God Personally tract*

*How to Share the Good News with Your International Friend*

*How to Share the Good News with Your Muslim Friend*

*Reaching Students from the People's Republic of China*

*How to Share the Good News with Your African Friend*

*How to Share the Good News with Your Japanese Friend*

## **Discipleship**

*How to Study the Bible with Your International Friend*

## **Re-entry/Follow-up**

*Preparing Your International Friend for Life Back Home*  
*Think Home*

## **Handbooks:**

*An American Friend Handbook*  
*How to Survive in the U.S.: A Handbook for Internationals*

## **Books:**

*Healing the Broken Family of Abraham*  
*The World At Your Door*  
*The Compact Guide to World Religions*

## **Bible Studies:**

*I AM*  
*Jesus the Liberator*  
*Discovering God*  
*Walking with God*  
*Putting God First*  
*Sharing God with Others*  
*Meeting God*  
*Growing Strong to Serve*  
(Available in English, Contemporary Chinese and Traditional Chinese)

## **Country Profiles:**

*People's Republic of China*  
*Japan*  
*Taiwan*  
*India*  
*South Korea*  
*Malaysia*  
*Hong Kong*  
*Pakistan*  
*Thailand*  
*Indonesia*

## **Religion Profiles:**

*Buddhism*  
*Animism*  
*Islam*  
*Hinduism*  
*Marxism*  
*Shinto*  
*Judaism and the Jewish People*  
*Secularism*  
*World Religions Overview*  
*How Can I Know the Bible Is the Word of God?*  
*Is Jesus the Only Way to God?*

### ***Videos:***

*Getting Started with ISI* (15 minutes) tells you how to begin your own ministry to international students.

*New Beginnings*, (15 minutes per program), a series of seven lessons designed for small-group study with new Christians. Discussion guide also available.

*Sharing Your Faith through ISI* (44 minutes) provides awareness of and practical help for addressing the variety of issues that arise when sharing your faith with international students.

*The Church and ISI* (4 minute or 7.5 minute format) is designed for use in churches to share the vision and recruit volunteers for your ministry. It also includes a segment with leaders from ISI and partnering organizations challenging viewers to become personally involved in the task.

*Welcome Home* (18 minutes) shares the stories of several returnees and the difficulties they experienced when going back home. Practical awareness and advice for returnees.

*You Have a Friend in ISI* (6.5 minutes) is designed for a student audience, sharing how ISI can help students when they first come to the U.S.

*Friendship Partner Training* is for the person who wants to train a group to be Friendship Partners. This package Includes a 55 minute video, a complete trainer's manual, and a power-point presentation.

*Friendship Partner Individual Training DVD* is for the person who can't attend a Friendship Partner Training in a live format. You will receive the training needed to be an effective friend to an international student in your area.

### ***About the Author***

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John Eaves' outreach to international students began in 1980 with a campus ministry to graduate students and visiting scholars at Harvard and MIT in Boston. After eight years of international student ministry in Boston, John and his family spent a year in the Philippines helping a Filipino sister ministry with their international student outreach and community development programs. In 1990, John and his family returned from the Philippines to initiate a city-wide church and campus-based international ministry effort in Nashville, Tennessee.

John served as Executive Director for InterFACE Ministries from 1998 until his death in 2004. He published numerous Bible studies and training materials for international student ministry and wrote articles on international ministry for denominational publications. He received BA and MA degrees from Western Kentucky University in Speech Communication and Cross-Cultural Studies, and special studies at Gordon-Conwell Theological Seminary.

### *About International Students, Inc.*

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Founded in 1953, International Students, Inc. (ISI), is a nondenominational, nonprofit Christian ministry that exists to serve international students studying here in the United States.

Working in cooperation with local churches and others, ISI seeks to enlist, educate, and coordinate the ministry efforts of evangelical Christians to befriend international students and, through friendship evangelism, share with them the Gospel of Jesus Christ.

In addition, ISI promotes Bible study and other discipleship programs for international students, helping to equip them to become effective Christian servants when they return home.

Headquartered in Colorado Springs, ISI coordinates more than 150 field staff members strategically working in more than 285 campus-based and church-based ministry locations in the United States. Affiliated ministries are located in Canada, Europe, and Asia.

If you would like more information or assistance, please contact:

International Students, Inc.

P.O. Box C, Colorado Springs, CO 80901

*Toll Free:* 1-800-ISI-TEAM, *Phone:* (719) 576-2700; *Fax:* (719) 576-5363

*Email:* team@isionline.org; *Website:* www.isionline.org

*For students:* www.internationalstudents.org

### *ISI's Mission*

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ISI exists to share Christ's love with international students and to equip them for effective service in cooperation with the local church and others.

## Your Response

**YES!** I'd like more information on international student ministry!

- Please send information on how I can become involved in the ministry of ISI.
- I'd like my church or group to view the ISI video, *Building Bridges with ISI*.
- I'd like to explore the possibility of inviting a special speaker from ISI to challenge my church.
- Please send me a complete list of ministry materials available from ISI.
- Other \_\_\_\_\_

Name (Rev., Dr., Mr., Mrs., Ms., Miss): \_\_\_\_\_

Address: \_\_\_\_\_ City: \_\_\_\_\_

State: \_\_\_\_\_ Zip: \_\_\_\_\_ Phone (work): (\_\_\_\_) \_\_\_\_\_ (home): (\_\_\_\_) \_\_\_\_\_

Best time to call: \_\_\_\_\_ Fax (if applicable): \_\_\_\_\_

Email address (if applicable): \_\_\_\_\_

Please cut and mail to: International Students, Inc., P.O. Box C, Colorado Springs, CO 80901