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The PEACHER'S Magazine



"Not my will, but Thine..."



"I do not know the man..."



"There they crucified him..."



"He is not here for he is risen..."

March, April, May, 1979

Give Me a Faithful Heart

Our Heavenly Father: We need Thee every day and every hour in this delicate business of caring for the souls of men and women. From the deepest longings of our heart we pray for Thy Divine Presence as we follow the mission of redemption today.

In all the situations that we encounter, give us the tranquility of faith and the humility of obedience. Show us enough light to afford us direction and grant us the shine of Thy truth to give us the needed perspective. Enable us to be patient with those enamored with passing pleasures and material successes. Thy Word has taught us that Thy law is perfect, but give us that rejoicing within until men shall feel that Thy way is satisfying. May the contagion of faith afford us the radiance of Thy love all the day long.

Make us an instrument of Thy peace. We may encounter some needy ones who have lost their way. By the help of Thy Spirit enable us to point them back to the straight way, to the true life, with no abiding sorrows. We thank Thee that Thou hast made us limited partners in this holy business. Freely we acknowledge in this quiet time that "Thy yoke is easy and Thy burden is light." But we dare not travel this road alone.

Don't let the baubles of the world's empty glory beguile us or ensnare us; their cost is too dear. Keep us true to "the old, old story." Let Calvary's light enrapture us again.

Some who need us today are old and sick and a few will soon cross over to the other side. Give us a faithful heart in ministering to them so that the tunnels ahead will light up with Thy presence and reassurance. Enable us to show them today that Thou dost care and that the church has not forgotten them.

Even now, we praise Thee for Thy unfailing hand through our days of service. We thank Thee most of all for the revelation of thyself in Jesus Christ, our Lord. We feel confident that "Thy love is broader than the measure of man's mind." Help us today to show some wanderer that Thou art yet "most wonderfully kind"—even to those who cannot forgive themselves. By Thy help, make our personal commitment practical by serving those entrusted to our care. Let this be a day when we, too, may here below rejoice with the angels over one sinner that repents.

All this we pray in the Master's name. Read our hearts and edit our petition. Let His name be more than a password to Thy throne, but a cleansing Presence to all our desires, "For Thine is the kingdom, and the power and the glory, both now and for evermore."

Amen

—Samuel Young

EXCELLENCE—OUR LIFELONG PURSUIT

by Neil B. Wiseman

"God loathes mediocrity. He says, 'If you are going to keep company with Me, please don't embarrass Me.'"—That is the motto Ted W. Engstrom discovered in a Christian athlete's home in Johannesburg.

That pointed message sent me back to spend five rewarding hours with John Gardner's book *Excellence*. "Our purpose," he says, "is to achieve some measure of excellence in this society with all of its beloved and exasperating clutter, with all of its exciting and debilitating confusion of standards, with all the stubborn problems that won't be solved and the equally stubborn ones that might be solved."¹ We muddle through a maze of teachers who will not teach, postmen who will not deliver mail, assembly line workers who will not assemble, and editors who will not edit.

All this set me to thinking about our ministry in this kind of world. Often clergymen are portrayed in popular literature and television programs as insipid do-gooders who can't do anything right except by miraculous accident.

Over against this false caricature I see many of my clergy colleagues who are dedicated to excellence. They see excellence as a fundamental form of witness—a basic Christian duty. They realize the truth in John Gardner's suggestion that a church which scorns excellence in plumbing because plumbing is a humble activity, and tolerates shoddiness in preaching because it is an exalted activity will have neither good plumbing nor good preaching. Neither its pipes nor its pulpits will hold water.

But when I laud excellence in ministry, what am I praising? Obviously we are all different—some are plodders, others achievers; some are ahead of their time, others behind; some are detail people, others great dreamers. By excellence I mean being as useful as possible to God, investing myself to my fullest capacity in the Kingdom. Where I lack training, I develop myself. Where I lack vision, I ask God to expand my insight. Where my faith is weak, I open myself to faith-building forces made available by God. Excellence is not just for geniuses.

Excellence in ministry requires that we be true to the discovery of and cultivation of the abilities which God has created in us. There is an exhilarating fulfillment in the pursuit to be all we can be for God.

Squander Yourself for a Purpose

One current perception of ministry is that the church owes me something. Another is: If I wait long enough, a magnificent assignment will come my way. How could the church owe us anything? What is gained by waiting? Did not Jesus teach us that the more one gives the more fulfillment he receives? Wasn't Mason Brown right when he wrote: "The only true happiness comes from squandering ourselves for a purpose?"² So let us forsake any temptation to seek ease or position, and happily squander our energies for Christ and the people He died for. Let us refuse to be mesmerized by the temporal in order to be instructed and consumed by the ultimate.

Such a pursuit of excellence

may often make us tense or tired. Unlike the storybook notion of a fantasized ministry, the call to excellence so captivates us that we are driven by the difference between what is and what ought to be. Like Captain Cook, the explorer, the minister must be captured by an "ambition not only to go farther than any man has ever been before, but as far as it is possible for man to go."³ Then, the church and her ministry is made effective not only by those who achieve excellence, but by those who are trying to achieve it. Both the accomplishment and the pursuit make preacher and church better.

Excellence—what a powerful word. Each individual reads his own aspirations and expectations into it. There is no ecclesiastical leader or external guideline to tell us what to do to achieve it. But the never-ending pursuit of excellence is strengthened by a habitual vision of what God by His grace has called us to be. That vision prods, disturbs, confuses, and challenges us.

As you read your own noble meanings into the word, breathe a prayer for your ministry and mine. There is nothing anti-spiritual in trying to do your Christian task better. Most of the preachers I know want to hear the Most Excellent Servant say, "Well done, thou good and faithful servant," so much more than they want to hear the soft squish of plush carpet under their Florsheims.

1. John W. Gardner, *Excellence* (New York: Harper & Row, 1961), p. 13.

2. Clifton Fadiman & Charles Van Doren, editors, *The American Treasury* (New York: Harper & Brothers, 1955), p. 903.

3. Christopher Lloyd, *The Voyages of Captain Cook* (London: Cressent Press, 1959), p. 36.

Easter, Ever New

by J. Grant Swank, Jr.*

Martin Luther wrote: "Our Lord has written the promise of the resurrection, not in books alone, but in every leaf in springtime."¹ That is the persistent nature of the Divine, forever wanting to make His message clear: repetition for emphasis' sake.

Finally the repetition finds home base when it lodges in the soul. David J. Netz stated that "the miracle of Christ's resurrection is out of the grave into my heart."²

Back in the sixth century, Vernantius Honorius Fortunatus penned:

*"Welcome, happy morning!" age to age shall say:
Hell today is vanquished, heaven is won today!
Lo! the dead is living, God for evermore!
Him, their true Creator, all His works adore!
"Welcome, happy morning!" age to age shall say.³*

Age to age has repeated the old story and so Easter is ever new—on the pages of history and to the pages of the heart.

"How blest are they who have not seen, / And yet whose faith has constant been, / For they eternal life shall win. / Alleluia!" wrote Jean Tisserand in the 15th century.⁴

In the 17th century there was sung: *"Lord! by the stripes which wounded Thee, From death's dread sting Thy servants free, That we may live and sing to Thee. Alleluia! Amen."*⁵ Again, the refrain echoes.

Cecil Frances Alexander in the 19th century sang:

*He is risen, He is risen!
He hath opened heaven's gate:
We are free from sin's dark prison,
Risen to a holier state;
And a brighter Easter beam
On our longing eyes shall stream.⁶*

Easter, ever new.

The contemporary poet Theodosia Garrison wrote of the Resurrection with these lines:

*But now I give you certain news
To spread by land and sea,
Ye may scourge Truth naked,
Ye may nail Him to the tree,
Ye may roll the stone above Him,
And seal it priestly-wise,
But against the morn, unmaimed, newborn,
The Living Truth shall rise!⁷*

It is a height of a lifetime to be able to walk into the empty room, to look at the partial shelf where His body was laid, to wonder at what the complete picture would have looked like in fact 2,000 years ago. Just to cautiously bend the head in order to enter the place, then to whisper to a friend a comment about the situation, only finally to turn and make exit, realizing that one stood where One stood on the first day of the week.

It was in May, 1966, that we were there. The city of Jerusalem was still divided, for the Six Day War did not hit till June, 1967. Yet the division wall seemed continents away when closed in in the Garden Tomb, surrounded by shrubs and disciples and camera-carrying tourists. Then to wall out everyone else but oneself and God while standing in the empty tomb of Joseph of Arimathea, to ponder that Easter is ever new, finally of the heart, the spirit. That Easter past could touch in power Easter present within one's own breast.

Horatio Parker wrote:

*All praise be thine, O risen Lord,
From death to endless life restored;
All praise to God the Father be,
And Holy Ghost eternally. Alleluia, Amen.⁸*

The song goes on and on, from children's Easter programs to nursing home Communion services to worship by the men in service for the country. There are the sunrise celebrations, the all-night vigils, the choir anthems, the oratory that never quite makes it due to the divine explosion of that morn that is never wholly grasped. Yet the clergy never tire of preparing for the season. The worn story comes alive once more, revived and ready for delivering to the people, the waiting people.

"Christ, the Lord, is risen today. Sons of men and angels say. Raise your joys and triumphs high, Sing, ye heavens, and earth, reply: Alleluia!"⁹

1. Martin Luther, "Communicating," *Decision*, April 1971, p. 13.

2. David J. Netz, "Communicating," *Decision*, March 1971, p. 13.

3. *The Hymnary of the United Church of Canada* (Toronto: The United Church Publishing House, 1930), hymn 107.

4. *Ibid.*, hymn 106.

5. *Ibid.*, hymn 109.

6. *The Book of Common Prayer* (Greenwich, Conn.: The Seabury Press, MDCCCLIII), hymn 90.

7. From a sermon entitled "The Holy Spirit—Counselor and Advocate," delivered by Rev. G. H. Shattuck on May 14, 1972, at Trinity Church, Boston.

8. "Light's Glittering Morn Bedecks the Sky."

9. Charles Wesley, "Christ, the Lord, Is Risen Today," *Praise and Worship* (Kansas City: Lillenas Publishing Company), hymn 459.

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About the Cover

The upper left photograph is of an ancient olive tree in Gethsemane which may have been alive when Jesus himself prayed nearby.

The Church of the Cock Crowing (upper right) is built on the foundation of Caiaphas' palace where Jesus was outrageously tried and convicted and where Peter denied Jesus. Golgotha, the place of the skull, is pictured at the lower left.

The Garden Tomb (lower right) gives its silent testimony to a risen Lord.

—Cover photos by
Wesley Tracy

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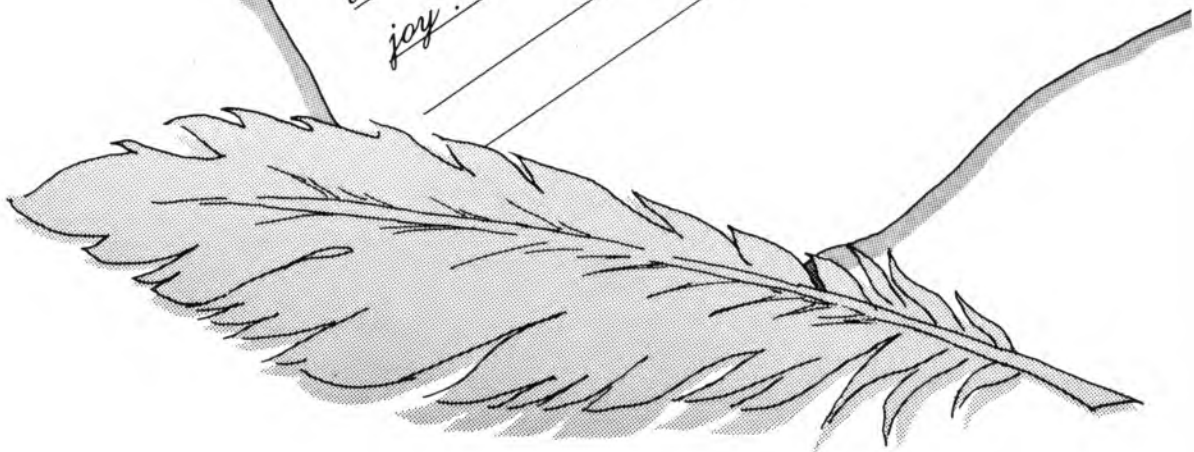
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A WESLEY LETTER TO HIS Brother Charles

Congleton, March 25, 1772

Dear Brother, . . . Oh what a thing it is to have
curam animarum! (the care of souls). You and I
are called to this; to save souls from death, to watch
over them as those that must give account! If our
office implied no more than preaching a few times
in a week, I could play with it; so might you. But
how small a part of our duty (yours as well as mine)
this is! God says to you as well as me, 'Do all thou
canst, be it more or less to save the souls for whom
My Son has died.' Let this voice be ever sounding
in our ears; then shall we give up our account with
joy . . . The good Lord help us both! Adieu! . . .

John.



THE UNIQUE HEALING OF PASTORAL CARE

by Neil B. Wiseman

Pastoral care is individualized ministry to people in crisis. It is the minister's shared compassion for persons under stress. The older books properly called it "cure for souls."

Russell L. Dicks traces the term "pastoral care" to Gregory in the ninth century who translated an earlier book on the subject probably written about A.D. 590. He suggests pastoral care describes the minister's one-to-one ministry to individuals. For discussion it can be subdivided into pastoral counseling and pastoral calling. The phrase was first widely used about 1925.¹ But the concept is really as old as Christianity. It simply means one Christian helping another through life's valley experiences.

In what ways is pastoral care different from other kinds of help available to needy people?

- **Unique Availability.** Unlike the doctor, lawyer, or social worker, the minister need not wait for an invitation to contact hurting people. Rather, the pastor has the privilege, and sometimes is expected to step forward out of a world of anonymous people, to say, "I am here to help you in the name of Christ." And since the pastor's schedule is always made and adjusted in light of human need, he can quickly offer ministry to hurting people. Because fees-for-service are not charged, the pastor can see the parishioners without arousing monetary suspicions. Birth, death, marriage, divorce, old age, and illness are crisis times when the minister is usually welcome to speak to ultimate concerns. He also has professional access to prisons, hospitals, and the halls of justice.

- **Unique Resources.** The physician has medicine, surgery, and the antiseptic hospital as his healing tools. The psychiatrist adds psychotherapy.¹ The social worker has governmental finances and

community agencies. The lawyer has legal precedences, judges, the courts, and the law. And at the time of death, the mortician has his kind words, chapel facilities, funeral coaches, and experience with the death event.

But the pastor has truly unique tools for the benefit of hurting people. He has the most powerful resources in the universe. He can help persons find what they need most, including forgiveness of sins, freedom from guilt, continual presence of the Holy Spirit, meaningful prayer, scriptural guidance, and the love of a caring community of believers.

- **Unique Relationships.** Maybe helpers from some fields can be aloof. Perhaps a physician can refrain from becoming involved in a patient's problems. Maybe a lawyer must keep a safe distance from his client. And while hurting people are not anxious to have their emptiness filled with words, explanations, arguments, or exhortations, they do need someone to share their pain. They need the care of a faithful pastor who by his very presence reminds them of the living Lord.

At the hour of soul travail, the pastor's purpose is to reinforce faith. We cannot allow ourselves to be guilty of Henri J. M. Nouwen's charge,

"... the tragedy of Christian ministry is that many who are in great need, many who seek an attentive ear, a word of support, a forgiving embrace, a firm hand, a tender smile, or even a stuttering confession of inability to do more, often find their ministers distant men who do not want to burn their fingers. They are unable or unwilling to express their own feelings of affection, anger, hostility, or sympathy."²

Counseling literature has convincingly taught us that we must keep our attitudes and personal feel-

ings from shaping pastoral care. Yet there is another basic principle—no pastor helps a parishioner without getting involved, feeling pain or dying a little. As modeled in the incarnation of Jesus, the beginning and end of Christian ministry is to give one's life for others. This pastoral care done in His name frequently means sleep loss, despair caused by human sinfulness, and an urgency touched by another's agony. But this pastoral pain brings authenticity to our preaching and lifelong personal satisfaction.

• **Unique Discoveries.** Pastoral care is an arena where the insightful servant of God sees faith confirmed in life. The caring minister often discovers a flower breaking through the crevice of pain, he sees hope arise phoenix-like from despair, and he observes God at work redeeming human misery. In these supportive relationships his own self-confidence is frequently splintered by his inability to answer the ultimate questions, but his dependence on the Almighty is strengthened.

He feels the hurt of sin; his appreciation for the forgiveness of God expands. He identifies with the awful pain of disease, and an awareness of the Father's healing of body, mind, and spirit is magnified.

• **Unique Focus.** The ministry is the only helping profession which deals with the ultimate question of why people are born, slowly learn to be self-sufficient, connect themselves to other human beings, give life to children, and ask with Yogavasistha, "What happiness can there be in a world where everyone is born to die?"³ Pastoral care gets help from the social sciences, but the grace of God is its unique dimension. The pastor is needed more than he realizes; faith illuminates the meaning of life.

In some situations pastor and parishioner meet on a regular, continuing basis—a kind of religious approach to psychological counseling. But in most churches this kind of relationship is relatively rare when compared to the many short contacts and casual conversations where pastoral care goes on. Maybe the most effective pastoral care is to relate to many persons in a wide variety of ways even as Jesus did with folks like the woman at the well, the Emmaus Road travelers, Nicodemus, and Zachaeus.

The encounter of a hurting human being and a caring pastor is not a superficial professional event. It is an experience which invites both persons to test faith in real life. This ministry of shared crisis makes faith a reality for the parishioner and sends the pastor from the hospital ward and jail cell to his pulpit to proclaim with his whole being, "God was in Christ, reconciling the world unto himself" (2 Corinthians 5:19).

And He is.

1. Russell L. Dicks, *Principles and Practices of Pastoral Care* (Englewood Cliffs, N.J.: Prentiss-Hall, 1963), pp. 17-18.

2. Henri J. M. Nouwen, *The Wounded Healer* (Garden City, N.Y.: Doubleday & Co., Inc., 1973), pp. 71-72.

3. W. Allport, *The Individual and His Religion* (New York: Macmillan, 1960), p. 23.

PERSPECTIVES ON PASTORAL CARE

The renewal of pastoral care requires an enlarged perspective on its meaning and purpose. All too often pastoral care is primarily associated with general calling or crisis visitation. While these are important expressions of pastoral care, they do not fulfill either its breadth or its depth.

One of the reasons we have drifted into a limited sense of its purpose and value is that the biblical-historical expressions have been lost. As the church lost its identification with the biblical principles of healing love and care, it began to pursue new healing ministries based on scientific methodology and validated by major breakthroughs in healing. The ministry was intimidated, and either lost its faith or sought out some realm where it could claim supremacy and purpose.

As we abdicated our role in the treatment of the physically and mentally ill, we withdraw from new possibilities for deeply meaningful ministries. As we abdicated our role in the arena of social evil we lost our authority and respect in the world. In the face of our own sense of inferiority and the lost sense of our role in healing ministries, we developed patterns of withdrawal from the pastoral care. The other functions of the role of pastor took on greater significance and we began to give the organizational and program methods more of our time and energy.

As we explore new frontiers for ministry we need to be sure not to overlook our own heritage. We need to remember that the "secular healers" were functioning in rejection of or indifference toward the role of the ministry.

The secular caring professions also borrowed much of the fundamental principles of care which were clearly demonstrated by Jesus and the ministry of the Early Church. Those principles of love and forgiveness in the presence of estrangement and guilt are evidently present in many of the counseling methods used today. The awareness that sin and sickness have their relationship was evident in Jesus' ministry. And so today, medical and psychiatric professionals are increasingly

aware of how powerful these forces are in disease process.

Instead of weakly assuming a reduced perspective on ministry, we are in fact called to an ever-enlarging role in care ministries. Instead of assuming a position of mistrust and critique of others who minister, we are challenged to find our important place within the larger community of care. Our separation from it has generally separated us from a larger sense of our unique and necessary role in ministry.

Often we have lost opportunities to minister to the complex nature of man's sin and sickness.

by Cecil R. Paul*

We also fail to confidently believe that our role and function in all the ministries of healing touches that which is more primary. The need of man is wholeness and reconciliation. The ultimate answer to that is the response of God who is the Source of all healing and the Resource to all who seek to respond to man's predicament.

There are four great traditions of Christian care which are based on Jesus' ministry and its development in the ministries of His apostles. These expressions have been identified by Seward Hiltner in *Preface to Pastoral Theology* and further developed by Clebsch and Jaekle in *Pastoral Care in Historical Perspective*. The renewal of our own sense of high level purpose in pastoral care is dependent upon a realization of healing, sustaining, guiding, and reconciling perspectives and functions.

1. The Healing Perspective

The healing perspective is still claimed in ministry today. In some instances it is expressed by those who see it in miraculous physical healings. When the focus of our sense of healing is upon the physical, there are some inherent dangers. It may reflect a primary commitment to physical well-being and the extension of our life span. While this is important to most of us, it is not at the heart of the healing perspective. Healing ministries involve those expressions of care which move man toward greater healthfulness, wholeness, and holiness. It may be expressed in rich diversity touching the physical, psychological, and social needs of man.

As Jesus touched the lives of those struggling with physical ailments, the pastor too has an important role in their lives. Inasmuch as stress and crisis play important roles in disease process, those ministries which help man to manage stress and to cope with life play out preventive roles. The secular helpers are giving increasing attention to relaxation and meditation in treating the physical and psychological complaints of modern man.

*Cecil Paul is professor of psychology at Eastern Nazarene College.

Our biblical and historic emphasis upon prayer and meditation as ways to peace and wholeness need to be given a renewed place in our preaching, teaching, and caring functions. Man needs help both in coping with stress and, perhaps more importantly in developing a life-style and value system which avoids stress. As care agents, we can get in touch with this as we look at what stress and pressure have done to our own health and wholeness. The challenge to us may first be, "Physician, heal thyself." Our own health and wholeness are often renewed as we get things in perspective, sort out our priorities, and make clear our commitments.

The pastoral care of the "mentally ill" has been a much neglected function of the healing ministry. In an area of care that demands great compassion, empathy, and strength, it is paradoxical that so few have moved into those dimensions of healing ministry. This ministry was modelled for us by Jesus as He touched the life of the man of the Gadarenes.

The role of the pastor in the mental health movement has been of increasing importance in recent years. As state hospitals empty and community mental health centers and after-care centers spring up around the country, where will we be? This has been and will become an increasing challenge to the pastor for cooperative endeavor in the care ministries that bring hope of healing and wholeness. Some churches are responding with their facilities, their money, and with volunteer workers. Where are we in this process of healing care?

We are encountering currents of social change that separate marriages, divide families, and uproot our sense of community. It is not enough for us to stand back in pious contempt and rub our hands in disbelief. These are challenges to us to prove that we are followers of the One who dared to touch the lives of social rejects and outcasts. His confrontation was not only with the estranging power of sin in the lives of people, but with those who either ignored them or accused them.

All too often we function as though the sins and separations of people place them beyond the range of our resources. Who will bring words of healing and reconciliation to the increasing percentage of our society who are the victims of divorce? We cannot shrink back from the ever-increasing complexities of our changing cultures. It is our faith that Jesus Christ continues to be the ultimate Source of healing and hope of reconciliation.

2. The Sustaining Perspective

As one reflects on much of the above focus on healing, it becomes apparent that not all conditions of brokenness are going to be healed. What is our function in Christian care when the hope of healing is nearly lost? At those points in ministry wherein

healing does not appear to be the option for care, an even greater function of pastoral care surfaces. Hiltner in referring to this states that "it is the ministry of support and encouragement through standing by when what had been whole has been broken down or impaired and is incapable of total situational restoration, or at least not now" (*Preface to Pastoral Theology*, p. 100).

This standing-by ministry has more to do with how we quietly support, sustain, and encourage

All too often we function as though the sins and separations of people place them beyond the range of our resources.

than it has to do with what we say. Listening love is one of its core characteristics. One of the most demanding, yet rewarding functions in pastoral care may be intangible in its nature.

This may not be valued as it ought to be since we tend to value and measure ministry in quantified and tangible ways. Since it is not given priority emphasis by others, the absence of reinforcement for such ministry could shape us away from such behavior. Yet if we will really listen to our people we will find that here is where the priorities really are for them.

Stop and reflect for a moment on those times when you participated in sustaining ministry. Remember those times when the power of terminal illness or bereavement experience was so great that your most important ministry became the presence of people who knew how to stand by as supporters and sustainers. Remember when the two of you stood in the presence of a God who understood the pains of anger, guilt, and despair in the struggle of the grief-stricken. Remember how an individual went through a major job loss and found his community of faith supporting him through the pain.

I think of the individual who suffered major handicapping surgery who found a different kind of healing. It was the healing of the spirit that led him to courage in the face of great loss. That power came to him through participation in a community filled with strong love.

Never limit healing to the physical domain. Perhaps there is a higher form of healing that touches the central issues and values of life. How desperately the elderly need the sustaining ministry of the community of faith. This is the community that does not allow old age, declining abilities,

and circumstantial separation to cancel out our ministry to them. It becomes clear as we explore these functions of pastoral care that the role of laity becomes critically important.

No other professional is more effectively trained, equipped, experienced, or called to fulfill man's need for sustaining love. It is often at this very point that other helping professions feel less equipped. No other institution is by identity, purpose, and structure better suited to this ministry than the church.

3. The Guiding Perspective

The guiding perspective on ministry is often assumed to be connected with advice-giving and the assumption of the authority to direct the lives of others. This is not what is intended here. While we are called upon to give advice, our greater effectiveness comes when we help people get in touch with their own needs and discover new directions for their lives.

The preaching ministry complements and prepares the way for this ministry of pastoral care. The authority of God's Word focuses issues and confronts us with our need and God's readiness to respond with love and grace. The guiding ministry is realized through the rapport and confidence we build with our people. It is a relational ministry in which the pastor or other Christians become mentors or models to those who need to sort out their lives and future directions for becoming mature in the faith.

Guiding ministry involves all those functions of care which enable people to see the truth more clearly, to order their lives more effectively, and to identify ultimate values for their lives.

4. The Reconciling Perspective

As we review these complementary perspectives on the ministry of pastoral care, we see how they come together in serving man's need for reconciliation. The brokenness, the losses, and the confusion of man are central to the ministries of healing, sustaining, and guiding.

The ultimate answer to those questions man struggles with is God's reconciling love and grace. Our reconciling ministries involve the communication of acceptance and the announcement that in spite of that which separates there is a power of reconciliation at work. That hope is grounded in Jesus Christ who brings forgiveness and love into those need systems which dominate our lives. That is the power which reunites us with our neighbor.

The medical and psychiatric professions are aware of the power of guilt and anxiety in human life. Human answers come up short. He is the Healer, Sustainer, Guide, and Reconciler. We are His helpers, and in Him we find the ultimate Resource to meet our own needs and the Power that infills and renews our pastoral care.

“I was sick and ye visited me.”—Matthew 25:36

THE MINISTER’S RESOURCES IN THE SICKROOM

by Bud Garber*

More than a double handful of ministers quickly confess that their best work is not done in the sickroom. Role confusion, a sense of helplessness, questions of what they should do next are some of the hounds that dog the man of God when he tries to minister to the sick. Too many times he quickly reads a psalm, says a prayer, and hastily moves on to other duties at which he feels more competent.

Here are some ideas to aid the minister as he aids the ailing.

His Presence

The words of Jesus, “I was sick, and ye visited me,” remind the minister that he is Christ’s messenger to those oppressed by sickness. The minister discloses the presence of that great “Shepherd,” Christ, whom he represents in the sickroom. He seeks to be the hand of Christ reaching out through His church. He is more than a man skilled in the use of psychological technique. He is a symbolic figure whose mere presence represents the divine.

His Priority

The person-oriented minister will give a high priority to his ministry to the sick. The people he serves will be more important than the books he reads and the committees he chairs. When a pastor is interrupted by a request to visit a sick person in crisis, he should go as soon as possible. Visitation of the sick should not be “sandwiched in” between more pressing tasks, or “tacked on” to the end of the day. It should never be a question of routine.

An ill parishioner will often say to the minister,

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“You are so busy. You should not give so much of your time to me.” The shepherd-pastor can sincerely reply: “There is nothing more important in my day’s work than my ministry to you.” The pastor’s readiness and willingness to visit the sick will make the congregation feel that he is happy his services are desired. The minister must avoid communicating the feeling that it is an imposition to ask the pastor to visit the sick.

His Powers

The minister communicates God’s healing power by his quiet trust, steadfast love, and constant hope. His divine resources to meet the multiple needs of the sick are the Word of God, prayer, and the power of the Holy Spirit. There is no substitute for God’s Word, and nothing can offer greater comfort and hope to the sick than prayer. The prayer should be brief, positive, breathe confidence, inspire faith and reliance upon God. At every opportunity the minister will lead the ill into the presence of God. The wise minister will be alert for any slight suggestion on the part of the sick one that prayer would be in order. Pain and suffering often make it more difficult for the sick to pray. The minister attempts to take the patient’s shaking, fearful hand and place it in the loving hand of God.

The minister will be conscious of the patient’s needs in his prayer and selection of scripture. His true aim is to bring the soul into harmony with God and to tap the limitless resources of God. In the last analysis the source of all healing power is in God. Just as badly as the patient needs medical care, he needs the assurance that God really cares and that life has meaning and purpose.

Listening

The art of listening is one of the minister's sources of healing. He will do as little talking as possible, and he will encourage the patient to talk. He listens to those things the sick want to share with him. By listening, he may enter the sick person's private world of real needs. Listening is something like sailing round an island and making the best landing when you have sailed all around it. In other words, a minister must enter unknown territory and feel his way into the parishioner's life in a real pastoral relationship.

The minister must not only listen to "what" is said, but the "way" it is said. He will listen for the emotionally loaded word, and that which is unduly stressed. He will listen to what is being said through nervous gestures of the hand, the anxious glance of the eye, the worried expression of the face, and the restless moving of the body.

Often the parishioner will need to talk about his feelings of fear, anxiety, and guilt. The minister should proceed with caution, because organic illness tends to intensify guilt feelings. The sick person needs to get these feelings "out in the open" so he can look at them. When the person opens up and tells his troubles, some healing may occur. When guilt and fear are dislodged from their hiding places, they tend to lose the power to tyrannize. The minister must not be shocked, censorious, or condemnatory toward what the person shares. He must maintain the rapport he has established. The loss of rapport could ruin future visits.

Where moral laws have been deliberately broken, the minister should help the sick one find God's forgiveness. Illness humbles individuals and prompts teachable moments in life. When the minister has "listened" with utmost care, he may attempt to ascertain the person's spiritual condition and assist him spiritually by means of the Word of God and prayer.

Ministers often meet the question, "What have I done to deserve this?" Often the sick person experiences his frustration as unfair, as an injustice, or as a kind of unreasonable punishment. Others feel that somehow they have deserved such punishment. The minister will need to "listen" carefully to distinguish whether the patient is uttering a protest or asking for help with guilt feelings. Patients are often awakened to their need of Christ as a result of their illness; on the other hand, sickness can undermine faith. The shepherd of souls must exercise great care to lead the person to faith or to strengthen flagging faith.

The Terminally Ill

Fear of death is a universal human condition. Karl Barth in his *Church Dogmatics* describes the fear of the terminally ill when he speaks of illness as, "the forerunner and messenger of death." Unless the family requests the minister, it is the proper task

of the doctor to acquaint the patient with the seriousness of his illness rather than the minister. The minister's proper role is that of the sick man's companion and the doctor's fellow worker. The minister as "the man of God" draws near to become a companion on the way. Edmond Babbitt, in his book *The Pastor's Manual for Sickroom*, says that if a patient puts a minister on the spot by asking openly if he is going to get well, the reply can be, "Your doctor is the one to answer that question."

It has been clinically established that dying patients have a desire to talk about their own death. American culture is a death-denying and age-denying culture. This denial prevents real communication from occurring between the patient and family. Our present culture frowns on emotional expression. Family members tend to hide their feelings. Communication decreases as the family struggles with death. The reluctance to talk about death contributes heavily to the patient's sense of loneliness and isolation. The one person who wants most to be talked to is the person who is or may be dying. The family's detached behavior with all their hidden, unexpressed emotions prevents the discussion of important things with the dying person. The patient may feel that no one cares enough to talk about what is happening. He needs to know that his family and the minister care.

When death draws tangibly near, the minister must face it positively with the dying person and his family. He assists the dying person to find dignity in death and helps him handle the death and dying process. He represents the love of God which is stronger than death. He can make God's love tangible through "staying close" to the dying, ready to listen to him, to share in his dying. He is like a "shepherd" who in the burden and heat of the day walks with him for a while and stays with him as a reflection of Christ's saying that He will be with us to the end of the world. The gospel message has little effect when it is "tossed to the sick" from a distance.

Normally the minister will be drawn into a close relationship with the family. With them, too, he is making a journey. He shares in their vigil with the dying one. Death is often violent or painful, and the minister is needed to help prepare the patient and family spiritually for this. Frequently the shepherd remains with a family all night when a life has been in the balance. His presence will be a great comfort. The minister pays a price for doing this, but he will ever live in the gratitude of his parishioners.

What counts above the minister's theological or psychological training is that he has learned to feel his way into the loneliness of the sick and the dying. The pastor is often the person's last guide on the pilgrim's trip to his heavenly home. By his closeness to God, the minister may lead the dying one to a spiritual awareness. This spiritual radiance of the minister is the resource he needs most to transfer to the patient.

MINISTERING

TO THE DYING

by W. S. Muir*

The patient lies in the hospital, impatiently awaiting the results of the tests. Just what will the tests show? His nervousness and impatience do nothing to improve his physical condition, indeed they aggravate it.

The illness is terminal, there is no cure, and life is ending. Unless some wonder drug is discovered, and this hope may be offered as encouragement, the patient has been informed that he will soon die. The physician leaves the room, sometimes hurriedly, and the patient is left with the staggering thought, I, yes, I, am going to die soon.

All of our lives we try to deny the fact of death. As we get older we try to look and act younger. We use hair dye, wear younger looking clothes, obtain cosmetic surgery. Even at death we cover the brown earth with green carpet and the family rarely sees the casket being lowered into the grave.

Even though we all know that death is natural, that all life eventually dies, yet at our subconscious, emotional level, there continues to be a rejection of the possibility of our own death. It is hard to imagine one's own death.

Dr. Elisabeth Kubler-Ross and others have recently investigated and reported their observations on the problems faced by the dying. From this research a pattern has been recognized which indicates the emotional steps most of us pass through when we learn that death is near.

The initial announcement of approaching death is usually followed by shock and **denial**. "You must be mistaken" or "Are you sure?" people will say. Some never pass beyond this stage, and continue to struggle until death finally overtakes them, still unconvinced that their illness is incurable.

Following the denial stage, comes **anger**. Well-laid plans have been shattered. Anger against the anticipated suffering, against the physician, even against the minister. All of these have somehow not prevented this catastrophe from happening. This is a normal reaction, and the family and minister must not take personal offense and reject the dying at his moment of greatest need.

Indeed the ultimate anger is directed, or may be directed, against God and the church. A person dedicated to God may have felt this should not come to pass. It may be difficult for some to understand that faithfulness to the Kingdom will not necessarily mean avoidance of this fate.

The third stage is seen when the patient begins to **bargain**: "If God will only let me live, I promise to lead a better life." At this stage the patient is vulnerable to quacks or faith healers who will promise anything. The patient may make long trips to see a prominent healer, or attend a healing service that he has heard about.

As the illness progresses, eventually denial becomes impossi-

ble, anger proves nothing, and bargaining seems futile. At this point the patient will probably go through a period of deep **depression**. This depression is the first step toward the eventual acceptance of death, and is a healthy response. It is at this stage that a loving and reassuring family and minister are of unimaginable help. Here is where one's religious faith is of the greatest comfort.

Finally, as the end nears, a time of **acceptance** is usual. Death is not necessarily welcomed, but it is no longer viewed as an enemy. As bodily functions fail, appetite lessens, and pain increases, many torments combine to literally make life not worth living. Death then can be viewed as a friend, as a means of escape to a state of peace. Jesus used the term *paradise*.

During this stage the patient shows a lessened interest in his surroundings, in food, talk, the life around him, even his loved ones. This is not rejection of them, though the family may be extremely upset over this fact.

In the final hours, drowsiness followed by coma are common. Dying people who have been revived often report pleasant conditions difficult to describe. The actual moment of death ordinarily comes quietly and effortlessly. It seems that God protects us especially at this moment.

Now all we have taught, preached, and sang about for all of our lives must be applied. Dr. Kubler-Ross, having researched death for many years, has come to the firm conclusion that there is indeed life beyond death. Her opinion is not based only on the examination of the dying process, but follows numerous interviews with persons who had "died," only to be revived by modern medical techniques.

(Continued on page 61)

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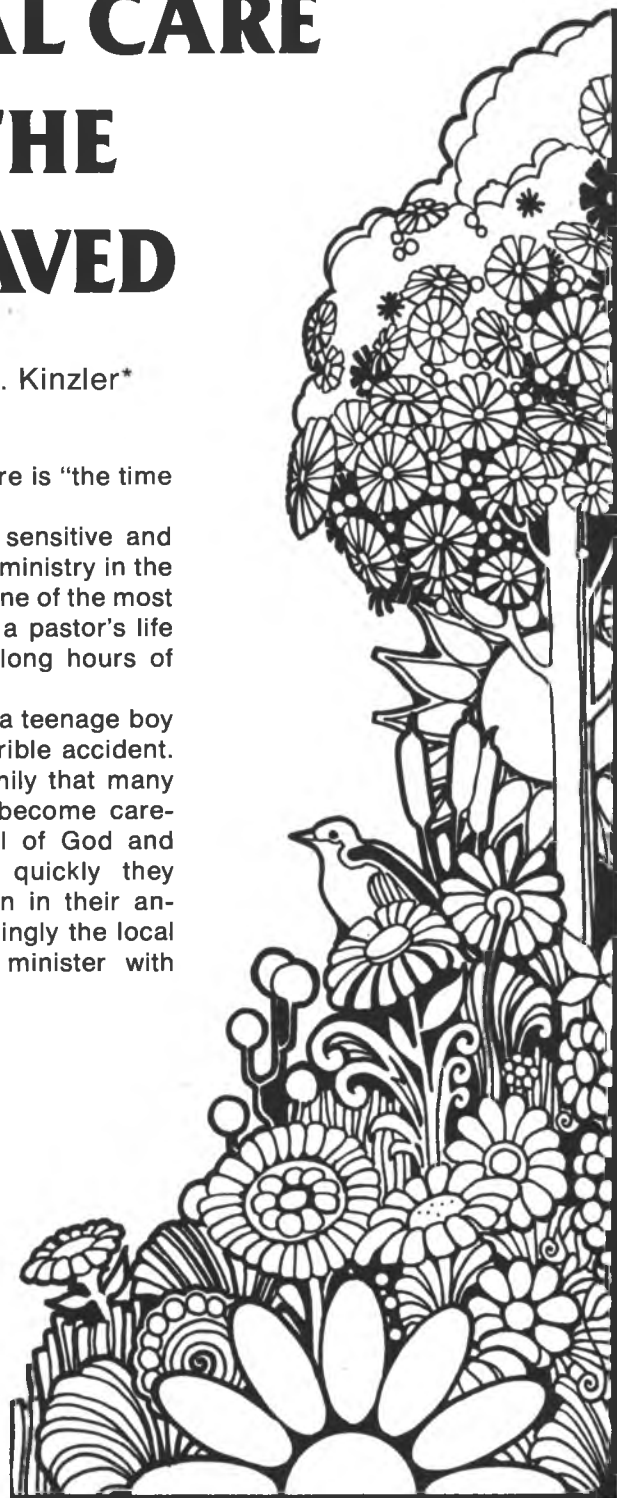
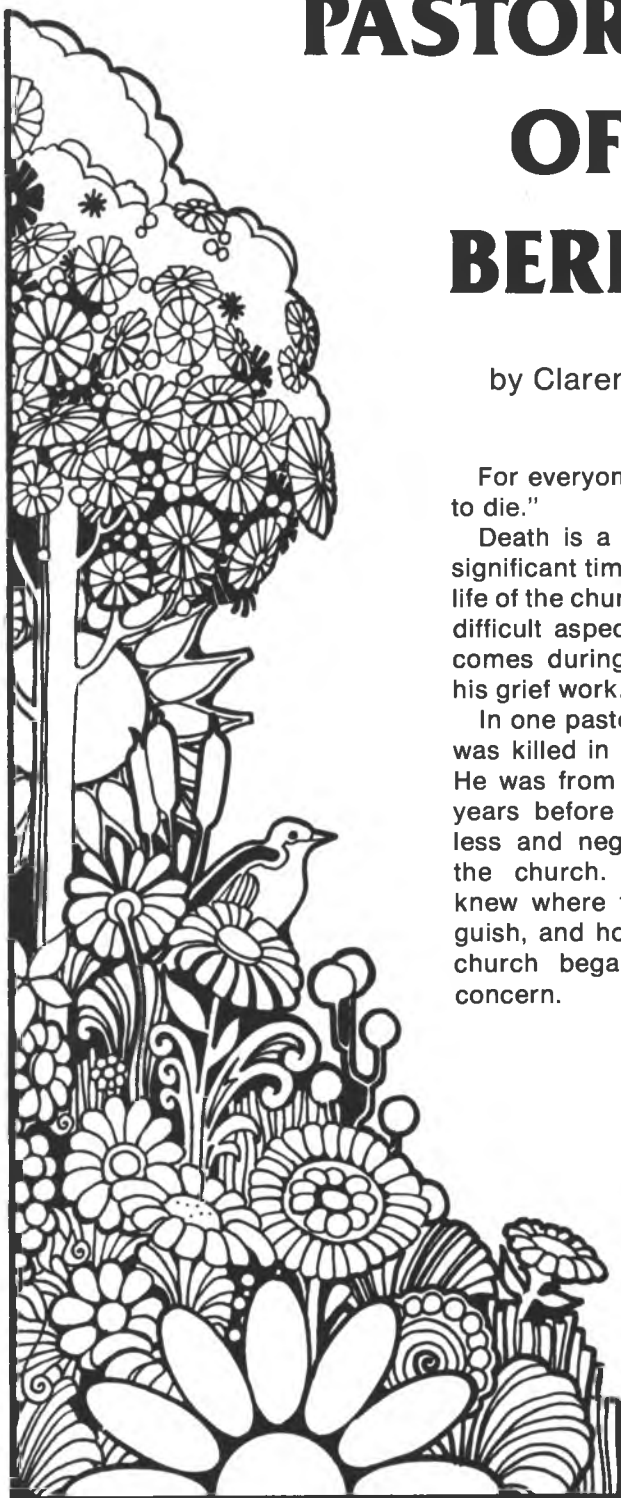
PASTORAL CARE OF THE BEREAVED

by Clarence J. Kinzler*

For everyone there is "the time to die."

Death is a most sensitive and significant time for ministry in the life of the church. One of the most difficult aspects of a pastor's life comes during the long hours of his grief work.

In one pastorate a teenage boy was killed in a horrible accident. He was from a family that many years before had become careless and neglectful of God and the church. How quickly they knew where to turn in their anguish, and how lovingly the local church began to minister with concern.



As might be expected, lives were renewed in their relationship with God and His people. It is impossible to express the importance of the fleeting, fragile moments we have in those hours to gently and lovingly point hurting people to the One who has hurt with us and wept with us—whose balm soothes and heals.

There are some very important steps for us to take in our personal ministry and the church's ministry to the bereaved.

Pre-Funeral Ministry

Our first contact with the individual or family will be extremely important. For the first 24 to 48 hours, they are experiencing an emotional "numbness" and need strong, supportive care. In these hours, what we say will not be nearly so important as listening and empathizing and carrying out some tasks for them that they may not see as important.

Various ones of the church, such as friends and Sunday school classes, can be organized to meet some basic needs—food, sleeping rooms for family, and transportation. During the first 24-hour period, the pastor can set a time with the family for the next step in the progression, the family interview.

The pastor tells the family that he simply wants them to tell him about their loved one—the beautiful things they remember, the special hobbies and interests, where family roots extend, and the background of the deceased.

It is also helpful for the minister to know particular character qualities that made the loved one what he was. A question that families can really become involved in is, "What is the statement of your loved one's life?" It is true that this question cannot always be asked, but in the majority of cases the family can come up with a very positive statement of their loved one's contribution to them and those with whom he came in contact.

There are many things that

happen to the family in the pastor's interview that are very healing and beneficial. Some care will have to be taken in explosive family situations, and there will be times when the interview will have to be narrowed to only the closest family members. But even those who die an infamous death will usually have someone who can give positive input about his contribution.

The pastor's family interview with Christians is especially meaningful. This is the time they are usually able to begin celebrating the fact that their loved one has reached life's greatest goal—face-to-face encounter with the Savior.

It is often during this time wayward family members begin to confess some of their own needs and very quietly make some deep spiritual commitments. There are times when some real guilt will emerge about misunderstandings that perhaps extend across years. A sensitive pastor can lead some guilt-ridden people into a forgiven and forgiving spirit.

The genuineness of our caring is shown in the little things we do.

When we lost our grandmother a number of years ago now, the family was up late one night talking about the beautiful things of her life when the doorbell rang. Who was standing on the doorstep but our pastor and wife.

"Just got loose from a meeting," he said, "and wanted to stop by and be with you awhile." What a lift it was to have our pastor and his wife love us, weep with us, laugh at numerous incidents in Grandmother's life, and then pray with us. When they left, we were healed, and the whole episode that followed became a victory celebration.

Another touchpoint with the family that can be very meaningful is the short visit and prayer before they leave their home for the church or funeral home. Any last-minute communication can be made; sometimes explanations to children are made at this time, but mainly it is another moment when the man of God is

being the "velvet-covered brick" that is dependable, steady, and in control.

All of these ways of loving and caring are so necessary before the funeral service, because the atmosphere of that service is very dependent upon what has been experienced by the family up to that point. We must remember that we are not ministering to the deceased but to the people who remain.

The Funeral Service

In the family interview we have set the tone for the funeral service. Favorite songs, special singers, congregational hymns, and special statements by close friends can all flow to make difficult moments positive and memorable.

We all have special moments to remember concerning funerals in which we have participated.

One unforgettable funeral was that of Dr. Lauriston J. DuBois, much-loved pastor, leader, and teacher in the Church of the Nazarene. His death and funeral were during the time the Board of Regents was meeting at Northwest Nazarene College.

Several of his college chums and close associates through the years were in town and made beautiful statements concerning their relationships with him. The pastor followed these with a brief message of what appeared to be the statement of Dr. DuBois's life. These moments exploded with the hope of God's promise.

The NNC Crusader Choir then sang "It Is Well with My Soul," and that great crowd moved right into heavenly places. So powerful was the song that the choir was requested to sing it a second time amid tears, laughter, and shouts of joy. What really mattered was that a widow and an only son had witnessed God's healing touch through the ministry of people. It was a sad day, but it was a good day and an unforgettable day.

One of the most tragic and difficult of funerals for us to handle in our ministry is death by suicide. The family is so numbed and dis-

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turbed—words are so difficult. Just recently, again in the family interview, we saw a family begin to gain insight and regain themselves in hope as they shared and were counseled in love. The funeral service itself averted negation and instead became positive and memorable. We are not “whistling in the dark” when we believe that hope can be found in any of life’s death situations, for to all who can comes the message of God’s eternal hope. That is always Good News.

The point for learning is that the pastor’s *attitude* toward any given death situation determines the possibilities for ministry in the funeral service.

Post-Funeral Ministry

After the brief graveside service, the family needs words of comfort, and expressions of love from friends. These moments of the intermingling can be very healing.

The traditional family dinner at the church or in the home of one of the family members usually follows the graveside service. This is one of the great ministries of the church for those grieving families both in and outside the church. These can be very significant times of outreach for the continuing ministry to those families to whom the Holy Spirit has spoken during these days.

Through the studies in recent years of people going through their grief work, we now know there must be a strong continuing ministry the loved ones of the deceased. Disorganization is something they have to deal with during the first year, particularly during the first six months, and they need the steady, guiding hand of pastor and close friends.

The bereaved usually begin to regain their organizational qualities starting at about the six-month period. Up to that time,

they need to be guarded and protected in major decisions, especially those dealing with new mates, finances, and relocation. The family can be spared untold difficulties if pastor and friends will pay close attention to the various points of stress that crop up during these months and give understanding and wise counsel.

Jesus was a marvelous model for us in dealing with people who have suffered the loss of a loved one.

He wept and He helped.

As we approach our people with the attitude that was in Jesus, we also will weep and do everything we can to help.

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KEEP IN TOUCH WITH PEOPLE

by Donald G. Lester

The most effective pastors I have known in the ministry have been those who have never lost touch with people. The most lonely pastors have been those who were caught up either with themselves, their studies, or issues unrelated to their pastoral ministry, and thus have removed themselves from people.

Study is important. Being concerned about the issues is important. I stress, however, that one must care for, seek to understand, and always be in close touch with *people*.

My word of advice is: Concentrate on a strong pastoral ministry. This does not mean to push a certain number of doorbells each day. The changing life-styles of members of our congregations almost preclude regular pastoral calling, except by appointment. However, keep in touch with people. Care for those who are hospitalized, and follow up in the home. Remember those who suffer bereavement. Use your telephone to call those who have not been in worship. Follow your college students. Visit

them on campus where possible. Talk to their parents. Keep a personal log of all the families of your church. Record the number of times you have had contact with them, formal and informal. If you're not touching the lives of some regularly, make sure you do. Open your home by personal invitation, not by a bulletin announcement, and have people feel they are welcome. Share with them some of your own hopes and dreams for your ministry. Let them share the same about their church. Be alert to the new faces at worship, new families in your community, and new children in church school.

Fulfillment in ministry comes from knowing that you have touched more and more lives. You don't need to play the numbers game for personal satisfaction, but you do need to know that it's important to reach numbers, because the number who are without Christ's healing ministry and hope is great, and we will never be able to reach them all.

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The pastor/counselor has the unique privilege of presenting to his counselee the God of the Bible revealed through the love of Jesus Christ.

PRACTICAL SKILLS FOR THE COUNSELING CLERGY

by Darrell E. Luther*

This article is written by a counseling pastor for pastors who are looking for an answer—not an argument. It is intentionally informal in style and not an all-inclusive document on recognizing and handling mental illness. It is necessarily brief and merely gives the core of an approach to this vital subject.

Every person is worth understanding. Most pastors are without extensive psychological training, yet they must deal regularly with troubled people. This includes a wide variety of individuals who come to the pastor confused, suffering, grieving, and emotionally hurting. The pastor is usually sought out before anyone else in the mental health team.

Pastors may not be able to treat deep and long-standing emotional difficulties. They may not be able to spend extended periods of time with many of those who seek their counsel, but they have a greater awareness with these individuals. My prayer is that this article will give new insight to the complexity of human emotions without demanding you become a mental health expert or the follower of some gimmicky psychological fad.

WHO GETS MENTALLY ILL?

Today, an estimated 1 of 10 Americans—that's 20 million people—suffer some form of mental or emotional disturbance for which psychiatric care is recommended. So claims the National Institute of

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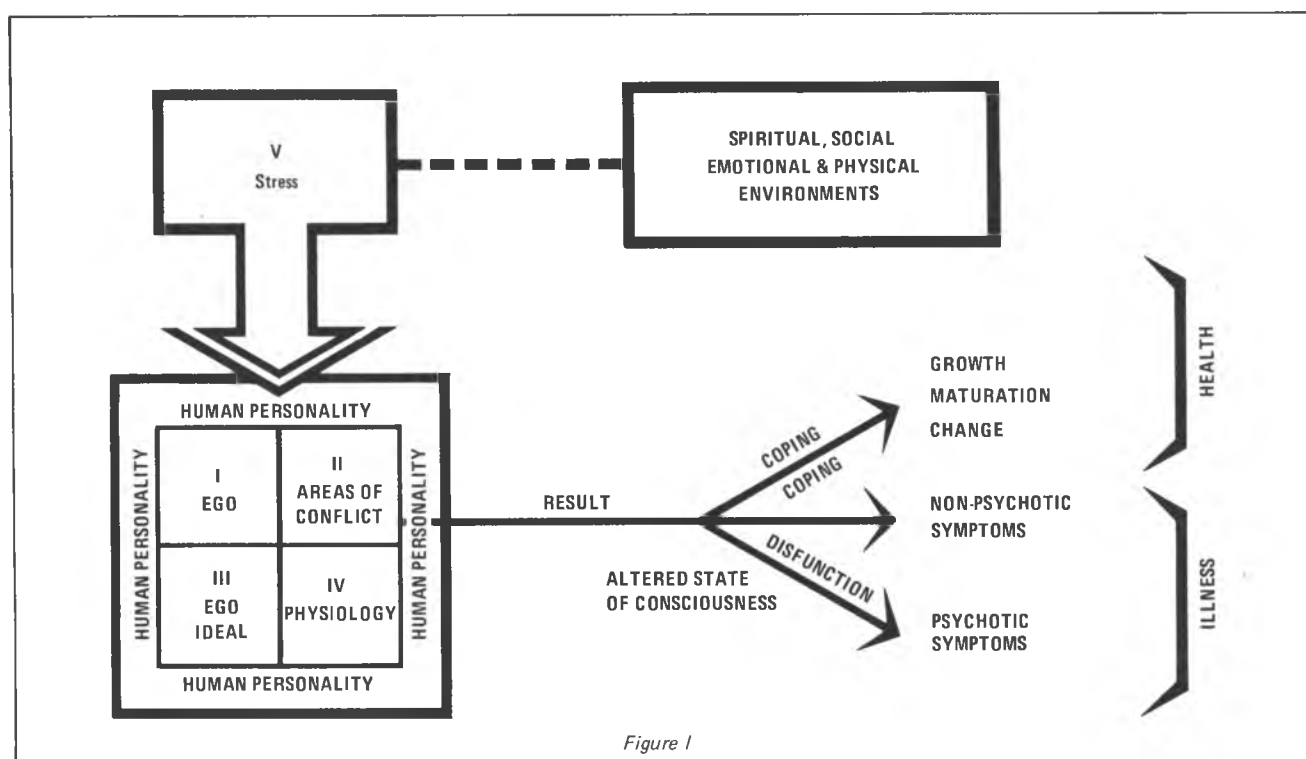
Mental Health. Among city dwellers the rate may be as high as 1 in 4. This refers to mental illness in all forms—minor and major—and includes psychosomatic illness (physical illnesses with at least a partial emotional cause). It also includes severe mental disorders such as schizophrenia and manic depression. It does not include mental retardation and brain damage. The prevalence of mental illness is illustrated by the number of people who are hospitalized each year for mental disorders. The annual figure for persons admitted to inpatient services, says the National Institute of Mental Health, is around 1,269,000. An estimated 3,031,000 others are treated annually on an outpatient basis.

AN ANALYSIS OF A MENTAL HEALTH MODEL

Stress

Stress occurs when there is an imbalance between the importance of a problem and the resources available to deal with the problem. Anything unpleasant or pleasant, physical or emotional, that speeds up the intensity of life will cause a temporary increase in stress. A passionate kiss or a painful blow can be equally stressful.

When thinking of stress we usually focus our interest on three general types—*frustration*, *conflict*, and *pressure*. Frustration occurs when the ability to achieve a desired goal is blocked. Conflict differs from frustration, in that there is more than one goal



and a choice must be made between the two. Pressure involves demands that force one to intensify his efforts. It should be noted however, that these life-changing forces are essential for growth.

Any great change produces stress. That is the implication of a study recently reported to the American Association for the Advancement of Science by Dr. Thomas Holmes. The study suggested that too many changes, coming too close together, often produce grave illness or depression. From the research Holmes devised a scale assigning point values to changes that affect human beings. When enough of these occur within one year, and add up to more than 200, trouble usually lies ahead:

RATING LIFE CHANGES

Life Event	Value
Death of spouse	100
Divorce	73
Marital separation	65
Jail term	63
Death of close family member	63
Personal injury or illness	53
Marriage	50
Fired at work	47
Marital reconciliation	45
Retirement	45
Change in health of family member	44
Pregnancy	39
Sex difficulties	39
Gain of new family member	39
Change in financial state	38

Death of a close friend	37
Change to different line of work	36
Change in number of arguments with spouse	35
Mortgage over \$10,000	31
Foreclosure of mortgage or loan	30
Change in responsibilities at work	29
Son or daughter leaving home	29
Trouble with in-laws	29
Outstanding personal achievement	28
Wife begins or stops work	26
Begin or end school	26
Change in living conditions	25
Revision of personal habits	24
Trouble with boss	23
Change in work hours or conditions	20
Change in residence	20
Change in recreation	19
Change in church activities	19
Change in social activities	18
Mortgage or loan less than \$10,000	17
Change in sleeping habits	16
Change in number of family get-togethers	15
Change in eating habits	15
Vacation	13
Christmas	12
Minor violations of the law	11

Basic Ego Functions

No one has been able to find the ego, but we can see its effects and to what extent it functions. There are about 11 basic functions of the ego (self). I want to deal only with the five most important ego com-

ponents and their functions. As a pastor/counselor, in conducting the initial interview, attempt to discover in the counselee the following basic psychological abilities or inabilities.

1. *Reality and Familiarity*

Determine if the counselee can distinguish between inner and outer stimuli. What is the accuracy of perception and interpretation of the external events of his life.

The counselor should also attempt to discover the counselee's perception and interpretation of internal events. Is the client in touch with reality?

2. *Objective Relations*

How does the counselee relate to other people? Is he close to others or does he maintain distance? The counselor should look for the degree of flexibility and choice that the counselee maintains as he relates to others. The counselor should try to determine the extent to which the person perceives and responds to others as independent entities rather than extensions of himself.

Another vital observation would be the extent to which present relationships are influenced by older ones.

3. *Impulse control*

How does the counselee control his basic drives? What is the counselee's impulsive behavior? How controlled by sex, aggression, food, etc., is he? Does his basic drives control him or is the counselee in charge?

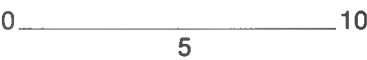
4. *Thought process—How does he think?*

The ability to conceptualize is a positive indicator of ego function. Also the ability to use concrete and abstract modes of thinking in appropriate situations expresses the strength of the ego. I also look for the ability to use language in an understandable manner. Is it coherent? Can the client reason from the past to future and solve his problems by logical processes?

5. *Observing himself*

Does your client have the ability symbolically to stand outside of himself (objectively) and note how he himself is performing?

In determining the ego weakness and strength of the counselee, the counselor should draw a spectrum from 0 to 10 for each of the five above functions. The 0-point of reference would be weakness, the 10-point reference would be ego strength. During the interview the counselor would check the position of his counselee on the spectrum for the future work needed with him.



Ego Ideal

In every personality one strives for an ideal. In a younger child we frequently hear this statement "When I grow up I want to be . . ."

To determine the extent to which these ideals are frustrated the counselor may ask "If I had a magic wand, and could grant you any one wish, what would be your desire?" By this simple question the counselor can often determine the goal to which the client is moving, or the frustration he is encountering while trying to arrive at his goal.

Areas of Conflict

Everyone comes out of childhood with unresolved conflicts. These are resurrected by related stress in adulthood. I am writing of emotional and material conflict. It is an emotional and material struggle that arises from the simultaneous operation of opposing impulses and drives from internal and external demands.

In the conflict of his life, the counselee expresses many *symptoms*. It is the requirement of the counselor to attempt to find the *causes*. An example of a symptom is the headache. The cause frequently comes from various tensions. The counselor must try and find what tension is causing the stress. However, the counselor must have *respect* for the symptom. The counselor need not be too quick to take away the symptom because the counselee has adopted this symptom as a way of coping. But don't reward the symptom. There is hopelessness if the symptom is not respected, but the cause can never be treated if the symptom is rewarded.

There are two general types of symptoms—the *ego-alien* and the *ego-syntonic*. In the former the person himself recognizes or sees his hurt as a symptom of a deeper cause. In the latter the person doesn't recognize the symptom as a crippling effect, and may even cause distress to others. The role of the counselor is to bring the syntonic problems into the *ego-alien* level before the person can change.

If the counselor tries to attack the problem too fast he will alienate the counselee. The problem is a part of the counselee and stands between the counselor and the counselee. The task of the counselor is to establish truth with the client so that together they can look at the problem, slowly driving a wedge between the problem and the person. Every time the

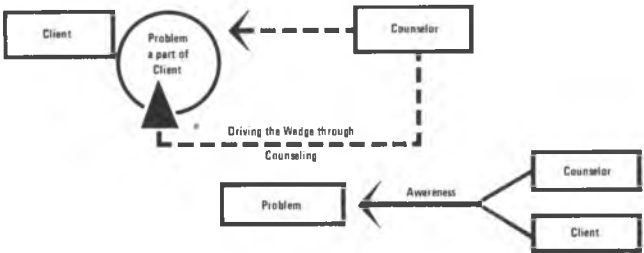


Figure 11

client says, "I see," or, "I didn't realize that before," the wedge between the counselee and his problem is widened.

The Physiology

At times the problem is not emotional or spiritual, but physical. The counselor may be looking at congenital deformities or a disfunction of the automatic nerve system. The assistance of a medical doctor for referral and/or consultation is important as you try to relate to this phase of the total person.

Results of Stress

Too much stress in any one of the previously discussed areas leads either to growth and positive change or to disfunction and psychotic symptoms. How the person interprets the events of his life leads to more or less conflict. If the change is leading to a positive growth the counselee will look at himself and say, "This doesn't serve a useful purpose and is causing distress either to myself or people around me." He, through your assistance and spiritual guidance, will be able to realize he no longer wants to be limited in functions or potential. This will lead to growth and health.

Coping: Toward Healthy Growth

How one copes with his stress determines the degree of growth and health for himself. The pastor/counselor has the unique privilege of presenting to his counselee the God of the Bible revealed through the love of Jesus Christ. Positive, redemptive, biblical statements should be shared as the first key to coping with life. Secondly, assist your client to be honest with himself, with others, and with God. (If a young woman's fiancé has left her, she should ask herself if she is suffering from a loss of love or a loss of pride. Could he have been a bad choice as a partner?) Thirdly, help the counselee face up to the problem. Get his deepest and darkest feelings out into the open. Fears flee when we face up to them.

The fact that as a pastor/counselor you frequently represent God, gives the counselee added strength during the crisis.

Disfunction

Be aware of the "red flags" which are signs of serious disturbances that should alert you! When these signs are noted you should refer your counselee to a competent psychologist or psychiatrist. These are the red flags:

1. *Altered state of consciousness.* An exaggeration in time sense. Time moves either too slowly or too rapidly.
2. *Changes in perceptions.* A person may feel connected with another. Sensory distortions, color may lose its boundary and seem to flow, this often happens with the use of drugs. Synesthesias, a mix-up in sensory perception

may occur. The individual may see a sound or taste what he sees.

3. *Flooding of feelings.* The emotional intensity of any experience becomes overpowering, allowing memories previously repressed to rush in.
4. *Loss of ability to think logically.* In the early state of psychosis there is some logic; however, it doesn't last long.
5. *Loss of boundaries around the self.* Unable to determine where his world ends and another person's begins.
6. *Hallucinations.* Sensory experience without an external stimulus. Seeing something that is not there, hearing that which is not audible. There are three ways a counselor may detect this. (1) Ask the counselee if he has ever had thoughts in his head so loud that they sounded like someone is talking. (2) Ask the client to describe the buzzing, ringing sound he alluded to. (3) Repeatedly the counselee may look quickly into space as though he is seeing something, or will cup his ear as though receiving a sound.
7. *Suicide thinking.* This is more prevalent among white males ages 10-55 and increases with age. More women attempt suicide, but more men succeed. It should be noted that 80 percent of the people who talk about suicide *do in fact commit* suicide.

As a counselor you must deal with yourself—overcome reluctance in talking about suicide. If a counselee commits suicide, don't accept the guilt for it.

Listen for such clues such as "It doesn't matter whether I am here or not." Watch for the writing of a new will or the giving away of possessions. Ask the client if he is contemplating suicide. Discuss it openly. Explore his fantasies. Discussing the need for suicide often decreases the possibility.

In the first interview with a suicidal, establish your plan of action. This will bring reality and support to the counselee. The plan should include at least three components:

1. Make sure the person knows where the nearest hospital is located.
2. Determine how he will get there. Will he drive or will someone else drive. Such a question will strengthen his ego-control.
3. Ask, "What would you want me to do in the event you attempt suicide?"

If the counselor is called in the middle of the night, don't get in a long discussion. Ask, "Do you think you can make it through the night? Do you have anyone to help you? Do you remember the plan we worked out together?" Implement the plan. If the counselee junks the plan and there is no other person with him, ask if you could have a chance to

come over and say good-bye, or would he come over so you could say good-bye. Reassure him you will not be trying to force him to change his mind, you just want to be with him. Thus you are buying time.

You may state: "What has happened between us?" "Why has therapy failed?" "You have a great deal of power, don't you, but I will help you if you want me to." "You must feel you are weak and helpless, but in effect you are very strong; you have power to take your life." Such statements are reality oriented and will often stop the suicide.

Depression

Many of your counselees will be depressed. The counselor should remember that one is depressed either from a *loss* of a person, place, or thing, or as a result of *guilt*, true or imagined. Depression is simply anger turned inward. To evaluate a person you think is depressed look for the following:

1. Blue, sad, unpleasant.
2. Rapid loss or gain of weight.
3. Falling asleep quickly, but then waking frequently through the night, or awakens early and cannot return to sleep.
4. Difficulty concentrating on anything.
5. Decreased sexual interest.
6. Decreased interest in activities.
7. Slowing of action and speech.
8. Worried, agitated (pacing the floor, wringing hands, etc.).
9. Suicidal ideas.
10. Delusional ideas about the body.
11. Guilt.
12. Variations in one's moods throughout the day—the morning is worst for most of the depression prone. They frequently improve throughout the day.

A combination of three or four of these symptoms suggest immediate referral and the need for medication. The pastor should also ask how long the person has been depressed, if this is the first time, is there a pattern? He should also inquire as to what seems to have started the depression.

THE HEALING MINISTRY OF COUNSELING

As a counselor, remember there are two levels of *communication*—*content* (word spoken) and *process* (voice inflection, body language). The content can be faked, *but learn to trust the process*. It is not easy to fake flushing, tearing, swallowing, red blotches on the neck, perspiration, gripping the chair, etc. Therefore, when asking the question, "Why are you coming to me?" Be sure and read the process as well as his words.

The secret of a good counselor is to spot early the person he can't help. When you can't help them, refer them. This evaluation must be in the context of the counselor's personality, his training, likes, and dislikes.

A counselor should become aware of discomfort he experiences during the interview. As pastor he is expected to be polite; therefore, as counselor he frequently overlooks his own negative feelings. You do not necessarily have to express your feelings, but you must be aware of them. The pastor should not be counseling when he has any severe personal stress in his own life. The stress will hinder his in-depth listening.

In planning for a counseling interview, you may want to ask:

1. What is the immediate problem which brings this person to seek counseling *now*? (Has it been going on for several months or years?) How serious is it? Does he need to be hospitalized or referred? Does it demand some immediate, direct intervention?
2. What are the underlying problems (ego defects, conflict areas, maladaptive personality traits)? What are the problems as *you* see them? What are the problems as the counselee sees them? Don't assume the answer will be the same. You will be able to go only as far as the counselee is willing to go in constructive healing.
3. What are this person's strengths and resources (personal, religious, social, family)?
4. What does this person want to change? Define a goal, have a goal in mind.
5. What will you and the client look for as indicators of change? That is, how will you and the client know that he is getting better?
6. How does this person react under stress? This information can be obtained from a personal history. I use a three-page questionnaire to obtain the personal history. What reactions are likely to occur if he comes under stress? During the course of counseling, you need to predict what problems may come up. Is he likely to become depressed, impulsive, violent, or suicidal?
7. Has the person had counseling before? Why was the previous counseling stopped? The pastor must not assume he will be successful if others have failed. Make a plan. Ask how you can overcome some of the previous mistakes that seem to have been made.
8. If at all possible, have a room that is physically comfortable. You should not be overly tired or overly worked. Don't get pressured in going over your head in a problem. Work in the area of competence and confidence. Keep your own personal relations with God vital. Have enough satisfaction in your life that you don't have to use the counselee for your needs. Put space between your sessions.

Remember, every person is worth understanding. As pastor/counselor you have the unique privilege of presenting the redemptive love of God through your humanness.

Can lay counselors be used by God to bring new dimensions to ministry and spiritual health? Or is this movement one that should be resisted?

WHAT ABOUT A LAY COUNSELING PROGRAM?

by Alan L. Rodda*

Over the last few years a revolution has been occurring in the church, which has tremendous implications for ministry. I'm referring to the emergence of the lay person as a fellow minister (1 Corinthians 3:9) with the professional clergyman.

With this fresh breeze of redirection has come a new awareness of the meaning and distribution of spiritual gifts within the Body of Christ. We are seeking how crucial ministry gifts lie within the resources of the layman, as well as the clergy. This has brought to our understanding a more profound meaning of the Body of Christ, in which the ministry is entrusted to the entire church, not to a designated professional within the church.

Clearly the layman has come into his own as a responsible Christian who cannot leave the work of the ministry to the pastor. He has a ministry because, like his pastor, he too is a Christian, called by Christ to accountability for proper stewardship of his gifts. Because of this, we are now seeing the pastor's role a bit differently. His primary focus is to call, equip, and deploy each lay person to become a collaborator in the work of the ministry.

If every member is gifted for the work of the ministry, then some have special abilities to make the church a center of healing, a place where persons in need can find help in some of the problematic areas of life which other ministries do not adequately touch.

Those of us who have counseled extensively know the limitations involved in a single pastoral helper. In this fragmented age, where people en masse are needing help, it is imperative to multiply the effectiveness of the lone pastor in the counseling ministry. The potential of turning a church into many lay ministers, working together, serving those in need, is an imaginative and biblically sound way to address this challenge. The results could be very exciting.

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What Others Are Doing

The rediscovery of the layman as a fellow counselor is resulting in some highly creative and effective ministries around the country.

Many are aware of the tremendous impact that small, highly disciplined groups, such as the Church of the Saviour (Washington, D.C.), have made upon their society. Small in number, but heavily committed to every-member ministry, churches like this have offered a tremendous amount of help to troubled people.

In other cities, hundreds of laymen have provided volunteer ministries to police and juvenile courts, hospitals, prisons, and rehabilitative homes of various types. Other groups have organized inner-city help to the disadvantaged and sponsored halfway houses to nurture individuals to spiritual health and personal responsibility.

Other widely used forms of lay counseling are telephone services focused around various needs. Many self-destructive acts have been averted, marital difficulties resolved, runaway children returned through means such as lay-operated telephone counseling systems. These ministries have provided a tremendous service to those in crisis, or needing guidance. The list of projects in which lay persons through the church have been into helping roles in their communities is exhaustive.

Counseling Within the Church

It is one thing to call and equip laymen to counsel out in the community. It's quite another to deploy them for counseling within the body of believers. Various attempts have been made to respond through lay counseling to the tremendous needs within the church. These, however, generally turn out to be something different than genuine counseling.

More often than not, peer help has emerged in the form of "shepherding" or "circles of concern" in

which prayer support and social relationships become the focus of outreach. While these are meaningful ministries, they do not answer the depths of personal need required to bring solutions to large psychological and emotional problems in peoples' lives.

Neither does discipleship qualify as lay counseling. While discipleship is of great importance to the strengthening of people, it is not the same as lay counseling. Discipleship implies an authoritative teaching process, whereas in lay counseling a different relational dynamic is often demanded. In a discipleship relationship, prejudgment is not necessarily a liability. In lay counseling programs, however, such a stance can be devastating. As important as discipling is to the church, it cannot function as a genuine lay counseling ministry.

Lay counseling is specifically concerned with helping people—preventatively, or after the fact—through emotional distress. To do this requires a unique approach, different from that of shepherding, discipling, teaching. It calls for helpers to develop a set of professional skills in working with troubled people toward the goal of emotional and psychological healing (or preventative insight to stop the problem from occurring or deepening).

Furthermore, it requires a level of professionalism and credibility not as demanded in some other ministries. Confidentiality must be assured as well. Because of these demands, some pastors are reluctant to share their own function in the church, and authentic lay counseling programs have been slow to develop.

Can Successful Lay Counseling Ministries Be Implemented Within the Church?

Yes, they can. They must if we are to take seriously the meaning of our people's spiritual gifts and abilities. Admittedly it is a difficult thing to go beyond the defenses often raised by a layman's peers. But it is not impossible. In fact, some churches are working the lay counseling concept very effectively.

Those programs which are working are commonly characterized by several things:

1. The credibility and therapeutic stance of the pastor. The pastor is seen as professional, trustworthy, and therapeutic in his own approach to people. While lay counselors may possess all of the gifts needed for counseling, if they are identified with a pastor whose approach to people is less than therapeutic, the effectiveness of a lay counseling program is jeopardized before it even begins.

2. The ability of the pastor to transfer authority to fellow counselors. In a successful lay counseling program, the pastor gives permission for others to counsel without having to be totally under his thumb. The whole concept of the lay counseling program breaks down quickly if the counselors are simply errand boys of the pastor, or if it becomes quickly known that all information will be shared with him. A pastor must both model and communi-

cate to his people that his co-workers in counseling are responsible, credible, and autonomous; that confidentiality is being guarded with zealousness.

3. A thorough preparation of a congregation for the program. In any successful lay counseling program the congregation is well prepared and the concept is given plenty of time to take root. Many lay counseling programs fail because they have been enacted with dispatch, without a proper preparation of the congregation. Usually resistance surrounds concepts as different as this one. That congregation hesitancy must be patiently worked and prayed through. People must be brought to the place where they recognize the need for and importance of such a ministry. Usually a minimum of two to three years must be expected as a preparation and congregational acceptance process.

As the very first step in preparation, a pastor should endeavor to the highest levels of sensitivity in his own relationships with people. Next, emphasis should be put on the general strengthening of interpersonal relationships among people, especially task-group leaders. Only then can the appropriate climate for an accepting response to a lay counseling ministry be made.

Models of Lay Counseling Ministry

One needs to think through the type of lay counseling ministry best suited for a particular church. For lay counseling within the church, one of three models has generally been employed:

1. The first involves groups designed to deal with a certain type of specialized problems. For example, groups of people are trained to deal with those experiencing grief. Or they are instructed in how to conduct therapy groups in areas such as marriage, family, and divorce adjustment. Others use the telephone and train people to accept calls from distressed people.

This model of counseling is strong, and highly focused—and in that lies its advantage. However, since a pastor's span of concentration and involvement can include just so many counseling projects, this model tends to limit the number of needs the church can actually address.

2. The second model focuses on the individual lay counselor, professionally trained and functioning on his own, with only a limited relationship with the pastor. In this approach, several gifted laymen are brought into an interim relationship with professionals, either inside or outside the church, and trained in both counseling techniques and how to meet certain specialized needs. When a need arises within the parish, the person trained in that particular area responds, under the supervision of the trained professional. An organization which has successfully pioneered this concept is the Link-Care Foundation of Fresno, Calif.

There are many strengths to this model, among them the ability to draw upon greater expertise for training and more professional supervision. One

potential weakness of the model is that it tends to diminish the pastoral flavor as laymen become more linked to other professionals instead of the minister.

3. A third model, and one which is currently generating great interest, is that of the "Pastoral Care Team." This consists of individuals who function *with* the pastor in meeting needs, rather than being individually put into relationship with a supervising professional. Professional training and supervision is often used, but in relationship with the pastor—thus lay helpers are teamed with the pastor in the congregation's eyes and become perceived clearly as an extension of the ministry of the church.

All three models have both strengths and weaknesses. Which one is selected depends on several factors, including the perspective of the pastor, existing training resources, and the needs within the church.

Implementing a Lay Counseling Ministry

Whatever approach taken, those elected to be lay counselors should evidence a common set of characteristics. 1 Corinthians 12:28 gives us some important cues in this area. Lay counselors should evidence an ability to help and guide others. They must be teachable, willing to submit to discipline and training, and not conclude that they have all the answers. They should be people with empathetic understanding, intact self-image, personal warmth, emotional and spiritual maturity, the ability to listen. They should exhibit a facilitative style of conversation, possessing a larger perspective which sees beyond the congregation.

In most congregations there can be found people who are "together"—stable in their faith and thinking. These are the individuals who more than likely would have gifts in the area of lay counseling.

Selection is very important. Great caution and discretion should be exercised in the people selected as lay counselors. Often the outwardly "therapeutic" person turns out to be simply an outgoing individual with heightened self-interest, unable to sensitively deal with other people's needs. Other gifted individuals simply cannot keep confidences. Wrong selections can jeopardize the whole program, even before it is officially launched.

Along with selection, training is very high in priority. To release the helping potential of lay people, a pastor must see that extensive and continuing training is available. Even people with natural therapeutic gifts need the continuing discipline of in-service training.

The training should encompass both theological and psychological content. Lay counselors must, above all, be aware of the Source of their perspective on people, and keep the vertical dimensions of the help offered in mind constantly.

This is important because many so called "emotional" problems are primarily spiritual in nature and must be dealt with by the resources of the faith.

That awareness must never be forsaken in a lay counseling program.

Along with good theological understanding, however, should be sound psychological training. Several approaches to training are possible. The most common, however, is a series of intensive training sessions before any lay counseling work is done. When counseling work actually begins, the participants continue in biweekly or monthly supervisory sessions with continuing education constantly offered.

Unless the pastor is highly trained in counseling skills, it is best to pull together credible professionals who can offer competent supervision. In most communities, willing trainers can be found for little or no cost. Even if it does cost something, it is well worth the investment to have such skills at work in educating your laymen.

Once selection is made and training in process, it is important to pace the deepening involvement of lay counselors. To begin with, the pastor should make the assignments and lay counseling should be kept at a preventative level. That is, lay counselors should deal in areas such as parent-effectiveness training, deepening of communication, marriage improvement techniques, vocational decisions, etc.

A guiding rule is to not let trainees initially get into situations that are beyond their level of expertise. Helpers need to develop a foundation of confidence in their abilities before getting to the deeper problems. Only then should a pastor allow lay counselors to move into more complex areas such as depression, alcoholism, divorce, and serious interpersonal conflicts. I cannot overstress the need for pacing and timing in allowing a lay counselor to become involved in the problems of people.

While the purpose of lay counseling is to better cover the ministry need of the church, there are some situations in which counseling is best referred to professionals outside the church. This applies when the problem is very complex, long-term in solution, or too explosive to be effectively handled by anyone within the Body. To refer to an outside source is not to admit to inadequacy or failure. Quite to the contrary, it is an indication of the professional growth of people when they can refer without anxiety.

What Are the Results?

In churches which carefully prepare and persevere, the results are significant. Lay counseling has extended this writer's ministry profoundly. Above all, lay counseling is imparting to the people of our Body the belief that they can help one another in deep ways. Here a spiritual gift is being invested with concrete reality. The lay counseling program has released a new wave of healing in our church and community.

It can in yours when it is understood correctly, prepared carefully, and implemented wisely under the guidance of the Holy Spirit.

NOTES ON THE HISTORY OF THE CURE OF SOULS

by Paul Merritt Bassett*

Almost every century of Christian history has its manual of pastoral care, a fact which speaks of the continuing concern of the body of Christ for its spiritual health. The greatest of these ministerial handbooks stand upon each others' observations and form a grand tradition of impassioned caring, astute commentary on human behavior, and yearning after faithful stewardship of the shepherd's office. Let me name the most enduring among them: first come the prototypes, the pastoral epistles to Timothy and Titus; three centuries later, we come to Bishop Chrysostom's "On the Priesthood"; yet another 200 years and we have perhaps the greatest of them all, save the Pauline letters, the *Pastoral Rule* of Pope Gregory I; then we leap into our own time with Phillips Brooks's famous *Lectures on Preaching*, which are every whit as much lectures on the character and work of the pastor as they are lectures on the narrower discipline of homiletics.

What has characterized the long history of pastoral care? What have been its motives and what have been its goals? These are the questions behind this article.

Worship, public and private, has preoccupied the Christian community from the beginning. But this preoccupation has always been set in the context of the church's knowledge that she is a community, a society, a whole larger than the sum of her parts, and this has implied a partnership in teaching and learning as well as worship. When the church has been her healthiest, right believing has always been seen as the source of right living, and both were believed to be united and animated in right worship. Believing, thinking, living, and worship were finally inseparable. Together, they were life itself.

Anything so important as this, whether the elements were considered analytically and apart or synthetically and united, could not be exercised haphazardly—especially not in the light of the fact that what strengthened one strengthened all and what weakened or threatened one weakened or threatened all. Furthermore, each individual and the community as a whole were to understand that accountability had to do with the past, as well as with the present and the future. After all, the faith was dependent upon some very specific events in Roman Judaea, and from that point, very dependent upon the words and deeds of the apostolic eyewitnesses.

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In such a context, the development of leadership, far from being considered a matter of surrendering to the inevitable or accepting the bad to keep from falling into worse, was a matter of joyfully and positively providing a setting for the twin tasks of mission and nurture. The variety of governance styles in the Primitive Church bespeaks both spontaneity and urgency. The tendency toward centralization, visible already in the early second century, was not meant to curtail spontaneity and urgency, but to canalize them into more efficient usefulness. Here, then, was the pastor's task: harnessing the ardor of the community to clearly Christian expression, both in life in the world and in worship, and keeping the tradition alive and authoritative.

Not in arrogance, but in the seriousness of trying to mirror the heavenly Kingdom in the earthly

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all to see in himself the
very ministry of Christ.**

Church, the pastor was to help all to see in himself the very ministry of Christ—Christ the Instructor, Proclaimer, Healer, Comforter, Giver of life for His sheep, Intercessor with the Father, and Focus of unity and harmony among the flock. So Ignatius of Antioch writes (ca. 110-117), "When you are obedient to the bishop, just as if he were Jesus Christ, it is my conviction that your way of life is truly His and is not merely human. . . ."

Throughout the literature of the Early Church, what at first appears to be an overanxiety about Church order and a fussiness about the role of the clergy is not at all selfish manipulation and propaganda perpetrated by a power-hungry clique. Rather, it is the expression of an earnest yearning after true servanthood by those chosen by the flock to be shepherds. To be sure, there did come days in which the same language was used with totally selfish ends and political purposes in mind. Or, where sin did not abound, mixed motives did. But throughout the history of the church, with the exemption of not a single century, the ideal remained clear, imperative, and attractive to many.

On the other hand, while the ideal for one already in ministry was attractive, the idea of ministry itself was, from time to time, a fearful one. Timothy was told that he who desired the office of bishop desired a noble task. But the custom in the Early Church was to run from election to it, and often from the lesser ranks of priesthood as well. The great Augustine, for example, was literally dragged to ordination, weeping in protest. Two decades earlier, Gregory of Nazianzen had actually run away from consecration as bishop. To be sure, such drastic responses were not the rule, but they were not at all rare. Sometimes they were indeed only so much histrionics, but usually they were sincere. Now, what evoked

Ordination to clerical office was seen as an invitation to perdition, or at least a long sojourn in purgatory.

authentic revulsion at the prospect of pastoral office?

For one thing, the ministry of the Early Church possessed a keen sense of the judgment of God upon all, and most especially upon the shepherds of Christ's flock. The model for service was to be none other than Christ himself. The clergyman understood himself to be Christ's vicar, and vicarious Christ. And for this, no man in his right mind pined.

The whole business of being a spiritual leader, especially after the cessation of government persecutions in the fourth century, meant almost daily contact, in many places, with certain civic responsibilities with their inevitable compromises—moral compromises. For example, Bishop Ambrose of Milan had been able to bring even an emperor to heel, morally, late in the fourth century.

But on into the fifth and sixth centuries, as the empire fell on chaotic days, the church was very often the only stable aspect of society, and good pastors sometimes had to choose between supporting and advising loyalty to governors whose profession of Christianity only barely covered their tyranny and wantonness, and an utter lack of order.

No ruler could long function without their support, and the Church felt it faced disruption without the benefit of at least a minimum of social quietness and the protection of the ruler. Pastor and people alike knew that morally the spiritual leader would be soiled, that ethical connivance would be absolutely necessary. And yet the ideal of purity remained, and remained with sufficient force to keep vivid the confidence that unrighteousness and unfaithfulness

would be divinely punished.

Ordination to clerical office was seen as an invitation to perdition, or at least to a long sojourn in purgatory. (This idea hangs on today in Roman Catholicism. The purple hats of the Spanish cardinals are suspended by long ropes from the ceiling of the cathedral in Toledo and hang over the tombs of their former wearers. The guides, joking, and yet with a point lost on very few, say that the legend is that when a cardinal is advanced from purgatory to heaven, his hat will fall to the floor—and as yet, no hats have fallen.)

Then, too, there was the crushing burden of work and the equally pressing demand for study and meditation. The work was threefold: proper administration of the sacraments, the teaching and preaching of the Word, and the distribution of alms. Under the rubric of administration of sacraments came the responsibility for buildings and furnishings and the keeping of personnel and fiscal records. Behind all three aspects of the minister's work was the concern for discipline.

Whatever differences from other Christians time and place might impose upon teaching and preaching, and upon the distribution of alms, the celebration of the sacraments linked the particular congregation to the original Church of Christ and the apostles and to its present expressions everywhere. So neglect of the sacraments in any way was unthinkable. Here were the Christ-ordained channels of blessing and spiritual life. Teaching could help the believer properly to understand the purposes and implications of that life. But it could not bring that life, nor alone nourish it. Preaching could quicken the yearning for that life and awaken the conscience of the believer to renewed appropriation of grace. But it could not bring spiritual life either. The giving of alms certainly could express the presence of that life, but it could not produce it.

The ministry of the sacraments, then, was the principle vehicle for the care of souls. Here the minister presided in the place of Christ himself, and here the participants were indeed the disciples. So the sacraments were not to be approached carelessly nor ignorantly. And the good shepherd prepared his flock with clear teaching, preaching, and discipline. The liturgy, the "people's work" which framed the sacraments, was not some mysterious ritual separated from the daily round. It was the symbolic expression of what earthly life in the heavenly Kingdom was and what it needed. It was a recapitulation of the day-to-day from the perspective of the celestial realm.

To say that from time to time and from place to place it became wooden is totally just. In fact, the insistence that it remain in Latin (in the West), even in the face of the new vernaculars developing there, made it incomprehensible, and the people turned to their own forms of spiritual care—cults to the saints and the Virgin, veneration of relics, pilgrimages, and even murderous crusades. But abuse alone does not justify discarding. And so it was that not a single one of the great reformers was willing to do away with all of the sacraments nor with the "peo-

pie's work," the liturgy. In fact, they returned them to the people as instruments of hope and help, instruction and comfort. Even the Puritans, for all of their fastidiousness about the fact that "God's altar needs not our polishing," left us the forms of worship found in the Presbyterians' *Book of Common Worship*, and these too serve, as their more ample ancestors served, as principal instruments of pastoral care.

But did our clerical ancestry know anything beyond the liturgy and the preaching and teaching

Pastoral care is carried forward not in the context of the psychologists' consultation but in the context of modeling Christ, who gave His life for His sheep.

surrounding it? Did they understand human nature and pastoral psychology?

The servant pastor, seeking to model Christ, was constantly beset with the vision of the Exemplar. It was in this context, not that of the manager of people or the ecclesiastical technician, that he was supposed to understand his role.

Read carefully the following list of first lines from the chapters of Book II of the *Pastoral Rule* by Gregory I, who was pope from 590 to 604. (The *Pastoral Rule* was the standard "text" on leading Christ's flock for a thousand years.)

"The life-style of a spiritual leader should be as far above the life-style of his people as the life of a shepherd is above that of his flock."

"The spiritual leader ought always to be pure in thought, since no impurity should pollute one who has undertaken the responsibility of wiping away from the hearts of others the stains of pollution."

"The spiritual leader should lead in action, so that by his life-style he may point out the way of life to those placed under him, and so that not merely by words, but by example, the flock following the voice and behavior of the shepherd, may learn how to walk better."

"The spiritual leader should exercise discreet silence and profitable speech, so that he does not say what ought to be stifled nor stifle what should be said."

"The spiritual leader should be near-neighbor to all in sympathy, and beyond the rest in meditation. In this way, he may take the infirmities of others upon himself, and through his meditation transcend

his human limitations in aspiring to be like the Invisible; and he will not, in seeking high things, despise his neighbor's weaknesses, nor in caring for weaknesses, give up his aspirations for higher things."

"In humility, the spiritual leader should keep company with those who live uprightly, but also in righteous zeal he should be strict in opposition to the vices of the wicked. He should thus in nothing think himself better than the good, and yet, in the face of evil, he should be conscious of the authority of his righteous superiority. In this way, he will count his upright subordinates as his equals and waive, with them, the privileges of his rank. But toward the perverse he will not fear to execute the laws of righteousness."

"The spiritual leader must be wary, to avoid the assault of the lust for pleasing others so that in discharging of his responsibilities he seeks the approval of his co-workers more than the truth."

"The spiritual leader must be careful to know that frequently vices pass themselves off as virtues."

"The spiritual leader should not overreact. Sometimes vices are to be tolerated, it being known that they are only tolerated; and sometimes secret matters should be carefully investigated. Reproof should sometimes be gentle, sometimes vehement."

"All of this will be rightly carried out by a spiritual leader if, in a spirit of divine fear and love, he will meditate daily on the teachings of Scripture. Here, the words of Divine counsel may restore in him the ability to care and a fitting carefulness with regard to the heavenly life which constant human interchange continually destroys. And here, love of the spiritual country is by the aspiration of compunction renewed in the face of the temptation to the old way of life that speaks through contact with secular society."

Gregory followed these advices on the character of the pastor with 36 practical admonitions on how to exercise the care of souls.

Again, the link between the character of the pastor and his role as shepherd is emphasized. And "character"—for Paul, for Chrysostom, for Gregory, and for Brooks—means depth and breadth of understanding of human nature, as well as depth and breadth of commitment to the cause. All four advise careful reading and disciplined and regular meditation upon the Word and upon other words. None of them has much truck with bags of tricks, answers by formula, or "resources management."

Pastoral care is carried forward not in the context of the psychologist's consultation but in the context of modelling Christ, who gave His life for His sheep, and in the context of the Church, with the riches of grace that flow through her sacraments, the preventive and therapeutic capabilities of her preaching and teaching, and the supportive quality of her fellowship. At its best, when truest to its own ideals, the cure of souls has insisted that the priorities be in this order: the character of the curate, the environment for caring, and the instruments for caring—with nothing taken for granted.

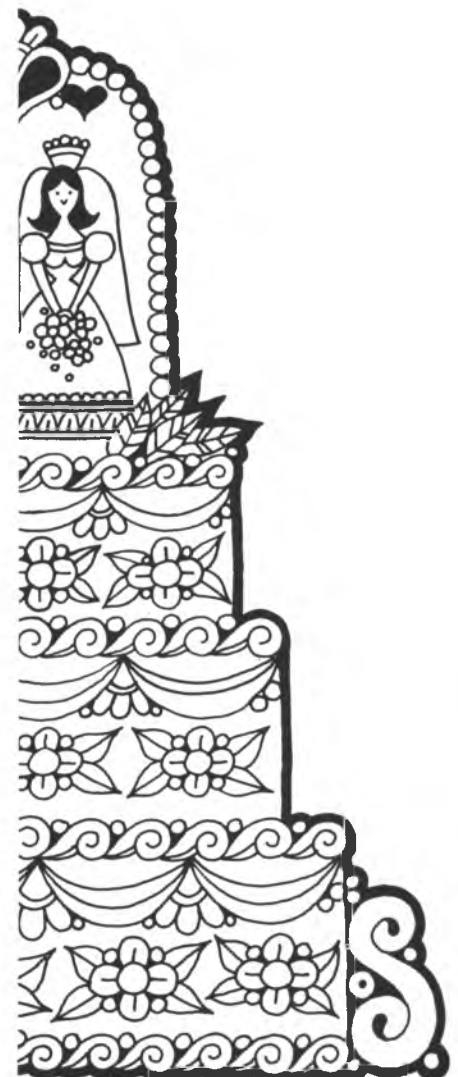
A pastor whose church ministers meaningfully to the formerly married shares insights and experiences.

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AGAIN:

*Ministering to
Divorced Persons*



by Thomas Wilson*

"The land of beginning again" is the address of divorced persons. They dwell there in exile under the cloud of rejection, withering from the pain of a broken relationship, the sense of having failed, the responsibility of children, financial worry, and other assorted afflictions.

*Thomas Wilson is pastor of the First Church of the Nazarene, Lompoc, Calif.

During the last few years, I have listened to some 200 divorced persons share their experiences. Many tears have flowed together as I have challenged them to pick up the pieces and get on with living with God's help. In small support groups every Thursday and Sunday, I have been impressed with their courage in the midst of life-shattering experiences. I encourage formerly marrieds to be positive,

and believe that life can be a creative challenge. But they must be willing to face some hard issues, and to call upon both a loving God and their own inner resources.

Separation hurts. It hurts everyone. The individual feels like he or she has been ripped apart, torn in half, left alone. In many cases there are children, which makes the pain even worse. It's never an easy task, but they must be willing to face putting their lives together again. I talk not only about "coping," but "building"—new values, new relationships, new opportunities for growth, and obtainable goals.

Like Linus with his blanket, we all like to feel secure. Divorce shatters security. Change itself can produce anxiety and depression, and a person going through divorce is thrown into a tailspin of change. One feels hurt, broken, shattered, angry, lonely. The marriage that was to have been "happily ever after" is no more. The party's over! The individual wants it all to go away—but it will not.

Though people go through many emotional states in separation and divorce, there are three main stages. The first is *SHOCK*. A common reaction is: "Is this really happening to me?" As a result, many turn inward and reject positive help and acceptance from others. Growth in a divorce begins with the admission that this really *is* happening. I have observed others, however, that go outside themselves, feeling a need to tell everything to everyone. But whatever the emotional reaction, the shock stage begins the process of accepting that the marriage is dead.

As the "shock" begins to wear away, there is *ADJUSTMENT*. It is the recognition that this really *has* happened. As Jim Smoke, former minister to single adults at Garden Grove Community Church, says, "Shock is accepting the fact of divorce, adjustment is doing something about it."¹ This is a time of transition, of trying to develop a new life-style. In my counseling, I have noticed this stage marked by restlessness, disorganization, and extreme emotional highs and lows. A sense of loneliness invades; the burden of being a single parent overwhelms; decisions demand to be made. I encourage people to take all the time needed to sort out the pieces. Time is a healer, and post-adjustment to divorce takes time. It cannot be hurried.

The third stage is *GROWTH*, when a person gets a healthy perspective and declares: "I want to grow and learn from my experiences." It is taking control and saying, "I will be stronger and better and learn something from this experience!"

In my ministry, I urge divorced persons to realize and apply the following things:

1. Time is a healer.

"As your days, so shall your strength be" (Deuteronomy 33:25, RSV)!* One day at a time. No one can walk through the trial for you. There is light at the

end of the tunnel. The way to grow is to go through the tunnel (shock, adjustment, growth).

2. Face yourself honestly.

Do not deny your feelings or escape from them. You will feel lonely, depressed, angry, or desperate at times.

3. Reflect and meditate.

Use this time to read, pray, and grow. You cannot change other people or circumstances, but you can change yourself with God's help.

4. Get in a positive support group.

In our church's program, singles support groups are provided for formerly marrieds. I recruited and trained group leaders. People need to realize they

The church should continue to uphold the ideal of one man and one woman bound together in the covenant of marriage as long as both persons live. The fact is, however, millions of people are already divorced and the divorce rate is skyrocketing.

are not the only ones going through this difficult experience and that they, too, like others before them, can make it.

5. Seek professional help.

Along with the support groups, I hold a divorce seminar at least once a year. Ninety people attended the last one and found meaningful direction and healing. I also refer people to two counseling centers. But be sure you know and feel confidence about the people at the counseling center.

6. This is really happening!

Denial prohibits growth! In my seminars I have people say out loud, "I am divorced. I am single. I am okay!"

7. Live in the present.

Too many people "park in the past."

8. God loves you and has an exciting plan for your life.

Could I say anything more important? Divorced

*From the Revised Standard Version of the Bible, copyrighted 1946, 1952, © 1971, 1973. Used by permission.

people need hope for the present and future. The joy of life has been to see people's lives changed through surrender to the God of New Beginnings!

The church must be a healing center for divorced people. The question must not be, "Where did you fail?" but, "How can we help?" The divorced adult feels guilty because in direct or subtle ways, the church's word regarding divorce is frequently more condemning than helpful. One pastor made this observation:

*The last thing you should be in the Christian world is a divorced person. You will be welcomed and accepted—even receive "star billing" and may appear on the platform with the "religious greats" if you are a former murderer, drug addict, member of a subversive organization, or guilty at one time of some notorious crime—but did you ever see a divorced Christian recognized as being divorced?*²

How tragic! The message of our church is: "We care! How can we redemptively help? God is your greatest source of healing and new beginnings." The issue is not whether persons should or should not divorce. God's intention in marriage is clear. The church should continue to uphold the ideal of one man and one woman bound together in the covenant of marriage as long as both persons live. The fact is, however, millions of people are already divorced and the divorce rate is skyrocketing. The concern at the heart of the church must be to minister to these shattered people, bringing them in contact with a redeeming Christ.

The formerly married, and single adults as a whole, feel out of place in many churches because weekly programs have little to say to their particular needs. Most churches are programmed for the two-adult family unit. Many married persons lack the sensitivity or awareness to understand that the ministry which is healthy for them may not be helpful for single adults. Therefore, I teach a seminar every Sunday morning entitled "Successful Singularity," geared directly to the single adult; and every Thursday evening conduct a "Singles Growth Group" for from 60 to 75 people. Each weekend we have social/recreational activities for single adults and once-a-month activities for singles with children.

This is not to say single adults are not incorporated into the entire life of the church—because they are: teaching, singing in the choir, attending prayer meetings, helping in our "puppet ministry," and in many other areas serving faithfully. But we also attempt to speak through exciting programs directed to their specific needs. Though we live in a couples' world, and though the message from society and church is that "you're more acceptable if you come in pairs," our church is saying to hundreds of single adults (most of them divorced) that it is okay to be single, that it can be a creative, challenging life-style.

I have logged hundreds of hours counseling formerly marrieds in the last several years, and here are some of the concerns:

1. Self Worth.

Divorce creates a loss of identity. Where a person might have been very self-confident before, now there is very low self-esteem. A sense of failure engulfs him or her. When self-acceptance is absent, it is seldom possible to relate well to others. As a result, many seek unhealthy solutions—liquor, drugs, extramarital sex. One of the most popular seminars I conduct is on healthy Christian self-love.

2. Coping with being alone.

If persons have moved from a secure childhood home to marriage, they have probably never experienced living alone. Divorce catapults them into it: society adds the "pressure to pair," and many singles are left frustrated or barely coping. Our singles program, through enrichment seminars, attempts to help the single person live well alone.

3. Decisions must be made.

The "suddenly" single person has to face the challenge of being single and developing a new life-style. For many women, there is the frightening task of getting a job. Decisions regarding children, work, moving out of the house, and the like, can be overwhelming.

4. New relationships.

People pay unbelievable sums of money joining singles' clubs, visiting singles' bars, and going on weekend excursions. Our singles' program provides a positive alternative for people seeking companionship and new relationships. I am thrilled by the great sense of family and caring for one another evident in our group. I constantly say, "Happy people attract happy people." We work from the inside out, that is, experiencing God's love and healthy self-love. It is not our interest to provide superficial programs so people can "connect." We want them to understand God loves them and that life can be rich and rewarding.

5. Concern for children.

Many formerly marrieds are parents. It is difficult enough with two-parent families; the one-parent family deals with many more pressures. Many are tired from 24 hour-a-day parenting, and often situations arouse great anger toward the ex-spouse because he or she gives little or no help. We keep trying to help these parents achieve a positive feeling about themselves—and pass it along to their children.

6. Loss of sexual activity.

Recognize that formerly marrieds have had a life-style that included sex. It is important for the leaders of singles to encourage sexual abstinence through choice. A newly divorced person is extremely vulnerable to tender words and a soft shoulder. I really caution people to be careful here. No one likes to be used. Anyone ministering to divorced people is not

to be judgmental or look down upon them. They are to understand and give support in Christ's name. Britton Wood, minister to singles at Park City Baptist Church in Dallas, says, "Rules and legal restrictions such as a simple DON'T may keep some singles from sexual activity for a season; but love, acceptance, and forgiveness are much stronger means of encouraging divorced adults to postpone the physical and emotional involvement of sexual activity."³

7. **Spiritual concern.**

Time after time, I have had the opportunity to minister to a divorced person in Christ's name. Crisis sometimes draws people closer to God. Many in our group have experienced Christ to be the real Source of healing.

What are the goals for ministry with formerly marrieds? In my private counseling and group sessions, I constantly refer to the value of goal setting. Divorced persons deep down want to grow and make a better life for themselves. Here are some suggestions for realistic goal setting in your ministry to them:

1. **Honest evaluation.**

Establish a workable budget. Divorced people always have more month at the end of the money.

Employment is a great concern for many. What marketable skills do they have? I have counseled with some very discouraged people who felt they could offer nothing in exchange for a paycheck. Low self-esteem is the result. Urge them to seek various job placement agencies, take a job interest and inventory skills test. Every person has talents and abilities. As you help them evaluate their present state, look carefully at the money, job, and potential new vocation situations. Make plans. Set goals.

2. **Explore your present and future.**

Problems can be turned into opportunities! What are the alternatives? Explorers risk failure, but also reach mountaintops. Get excited about new things, new ideas, new situations!

3. **Establish short- and long-term goals.**

"Constructive goal setting is the ability to reach future goals by experiencing the excitement and incentive of short-term goals."⁴ I believe that helping people establish *short-* and *long-term* goals will help get them up in the morning excited, and send them to bed at night satisfied.

4. **Make a commitment.**

Most single adults I know fear commitments, especially if they have been hurt. The fear of failing can keep many from making commitments in the areas of job, career, new responsibilities, and new relationships. Being responsible means living up to one's commitments.

5. **God cares.**

God has a plan and purpose for everyone. It is a beautiful design. Encourage them to live confidently by allowing God to take charge. I give devotional literature and Bibles to enforce this principle.

Through all this reaching, measuring, coping, and growing, many divorced people have traversed the landscape of loneliness, and learned the truth of Caesar Johnson's words, "And only when we are no longer afraid do we begin to live in every experience, painful or joyous; to live in gratitude for every moment, to live abundantly."⁵

1. Smoke, Jim, *Growing Through Divorce*, p. 18.

2. Hosier, Helen Kooiman, *The Other Side of Divorce*, p. 73.

3. Wood, Britton, *Single Adults Want to Be the Church, Too*, p. 73.

4. Smoke, p. 76.

5. Johnson, Caesar, *To See a World in a Grain of Sand*.

50 Years Ago in the "Preacher's Magazine"

A short time ago we met again a preacher whom we knew many years ago. He entered the ministry as a young man with but little intellectual preparation for the work. His natural talents and his white-heat zeal made his early ministry successful, but he never waked up mentally. As he approached the age of 40 it seemed that people were harder to reach and influence with the gospel than they used to be. Many communities were "gospel hardened." At 55 this preacher was "on the shelf." His health is reasonably good, his standing as a man is high enough, but as a preacher he is dead because he never learned to study. He died at 50—died like a tree, at the top first.

—J. B. Chapman

IS PASTORAL CALLING PASSE?

by Earl L. Roustio*

"The home-going preacher makes a church-going people." There is still an element of genuine truth in this old adage. Pastoral calling in the homes of parishioners is not the only method of staying in close touch with people, but it is certainly an important and effective way, one that all ministers can use with consistent results in trying to minister to people's needs. Jesus spent His earthly ministry sharing himself with others, learning their needs, helping them find solutions. Many of Christ's ministers, however, find that this part of their own work does not come so easily or naturally as it did to the Lord.

Benefits of Pastoral Calling

The results of an effective pastoral calling program are many and varied. They range from personal benefits to numerical increases and definitely include spiritual strengthening and help to the families of the congregation.

From a personal point of view the pastor's own life and ministry are enriched through this close contact with the people. As he learns about them, they learn more about him. The more we know and understand a person, the greater our love and appreciation; thus the benefits are mutually experienced by pastor and people. The distance from the

pulpit to the pew is narrowed considerably when the pastor's relationship becomes one to one in a living room setting. In that you respond to their needs, they respond more freely to you, to your preaching ministry and your church program.

Occasionally all pastors need encouragement and this, too, can be gained through visitation. Not all families called upon are in need. Many are faithful in their Christian service, willingly sharing their support of your ministry. With time to talk personally they can share insights into their own ministry to the people they are trying to win to Christ, and some answered prayers. These are rewarding words to a pastor's ears. They reveal that in your congregation there is a genuine core of fellow laborers helping you to build God's kingdom.

Personal benefits of calling in the area of preaching are obvious. Calling makes one a better preacher. Daily contact with the congregation gives relevance to the pulpit ministry. Walking close to people with broken hearts and frustrated lives, shoves one toward preaching with compassion. And the shepherd can then preach with a shepherd's heart.

A Balanced Calling Program

It is the pastor's responsibility to shepherd the whole flock. There are many specialized ministries in the church and each is vital in its purpose. Associate

ministers may and should be added to the church staff to meet and fulfill certain specific needs when possible. However, the wise pastor does not become known as one ministering to one specific group in the local congregation to the exclusion of nearly all others. A balanced calling program is a must.

To have a balanced calling ministry, some method of procedure must be adopted. Many plans are workable. Families can be called upon alphabetically, by geographical areas, or on anniversaries or birthdays, or by a request for a call at a specified time. The value of systematic calling is that you know exactly where you are in your program at all times. Knowing the responsibility, you break it down into monthly or weekly assignments and set about the task of reaching your goal. This takes self-discipline, which is very much a part of any calling program. Some pastors call by appointment. Others visit without prior notice. A combination of both probably works best. Whatever procedure you use, leave room for directives from the Holy Spirit. Be sensitive and receptive to make some unplanned or unscheduled calls.

Every pastor is interested in making effective calls. Though the number of calls relates well to statistical studies and the quantity of numbers can have specific relationship to size and church growth, the quality of a call de-

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"This one has just 300 miles on it. It was used by a pastor who drove it only to make pastoral calls."

serves the greater emphasis. Calling with purpose and plan, then, is a requisite. Know what you hope to accomplish and strive toward that end. With this in mind, a record of your visits becomes a virtual necessity. This record can become a reliable file in ascertaining a family's spiritual progress and the effectiveness of your pastoral ministry to them.

Priorities Please

First place in the pastor's calling program is universally accepted as ministering to the sick and the dying. When major personal crisis comes, the people must know that the pastor will be there to share with them. The convalescing and the bereaved often need additional personal attention until they have passed through their crucial experience. The aged also have a special hold on the pastor and need to be visited with regularity.

In calling upon the sick, the bereaved, and the aged, the pastor is always welcome, for he brings with him a sense of assurance, calmness, and security.

Other calls, though not as pressing as the above, certainly demand pastoral attention. These include calls where there are specific and known problems. In

dealing with these the pastor may not always find the welcome or response he desires, but the amount of good to be done here can be immeasurable. Calls aimed at strengthening church ties with new members, new Christians, or prospects build bridges of communication and enrich the ministry. The routine call of visiting families, not because they have crucial needs but because they are your people, very simply and beautifully expresses your Christian love and service as their pastor. This may well be the pastor's most effective and most appreciated call of all, for it is one that originates of his own volition.

Though every visit is a social experience, the pastoral call should essentially be professional in nature. The purpose of the call is to contribute to the spiritual welfare of the family. The pastor as the spiritual advisor to the home should relate himself to and be a part of the home in which he calls, but at the same time retain his essential character as spiritual shepherd. His character, conduct, and conversation must retain this unique identity. How a pastor conducts himself or what he says is often remembered and repeated. In this regard, watchfulness and carefulness are words well worth remembering.

Calling Guidelines

The conduct of the call itself should be done courteously. Every family is to be immediately accepted as they are found. The ability to adapt to each home situation will give the pastor an opening into the hearts of the family. By being naturally warm and friendly an atmosphere of confidence is established, whereas uncertainty and uneasiness have negative effects. Another way to endear oneself to a family is to show genuine interest in every member.

Moving the conversation to the specific purpose of the call can usually be done with ease. At an opportune moment, a few well-phrased questions is often all that

is needed. Most people both expect and respect this. With the establishing of rapport, tune in with sensitivity to their needs, giving them full opportunity to share. Accomplishing this is best done through attentive listening. Good listening requires self-discipline, but it is indispensable to the pastor who wants to help people.

The pastor's own verbal responses are highly significant. An often repeated mistake is quickly making decisions for others and giving advice. Always remember to deal with the person first, the problem second. The task is to help them, through Christ, to solve their problems. Above all, don't preach, save that for the pulpit ministry where it rightfully belongs. God's Word, however, does have a rightful place in this setting and should be used diligently.

Through this ministry the pastor soon learns a great amount of personal information about his flock. To maintain this unique relationship, the integrity of His word must be absolute. All trusts and confidences must be safely guarded and kept. This may result in some personal suffering or misunderstanding, but it is worth it. The breaking of trusts affects far more than just the family involved. The whole effectiveness of pastoral ministry may well hang on this one golden thread of trust.

Prayerful preparation before any call ought to be the norm. The pastor should enter every home, having come directly from a place of prayer, be it in his office, his home, or his car. Concluding a visit with prayer is almost always appropriate. It is the logical climax of this spiritual relationship. When the prayer is ended, the only thing left to do is leave.

A commitment to the calling ministry is vital. It may take some effort, but the romance of calling can be developed just as the romance of preaching is for so many. Pastoral calling is only one part of the total ministry, but it is one that compliments all the rest.

THE THERAPY of PRAYER

by William Wilson, M.D.*

"Bill? Got a minute?"

I looked up from my desk to see an old school colleague standing in the doorway of my office at Duke University's Medical Center. He was an internist. I was a psychiatrist.

"Sure," I said, pushing aside the patient reports I'd been working on. "Come in."

It was late, nearly seven, and the cold fluorescent lighting cast thin blue shadows across his usually warm and animated features. He looked tired. He sat down in the chair facing me.

"What's up?" I asked.

"Well," he said, with a tight little smile, "my life is a drag." He hesitated. "I don't understand it."

"I mean, you'd think I had everything. Like you, I've just been appointed as a full professor here at the university. I have unlimited access to a huge laboratory, research facilities, and library. Journals publish my papers, the government awards me grants. I've got a great wife and nice kids."

"So why," he asked, leaning back with a wry grin, "do I feel so empty inside?"

I wished I could give him an answer that would offer real help. But all I could say was, "The way you're feeling isn't unusual. If it's any consolation, I often feel the same way."

*William Wilson is a physician on staff at Duke University Medical Center.

My friend grinned ruefully. "Don't let it get you down," I said.

"Yes," he agreed, rising from the chair to go. "Guess you're right."

The interlude had left me feeling vaguely depressed. Why, I wondered, did I feel like my friend more often than I cared to admit? "Fatigue," I told myself. "You've been working too hard."

It had been an unusually long day. I was anxious to get home to my wife, Elizabeth, and the kids. In two weeks I'd be joining my oldest son and his friends on an eight-day Scouting trip deep in the wilds of northern Minnesota's Quetico Superior Wilderness Area. The trip, a canoe expedition, would take us close to the Canadian border via a 169-mile circular route, culminating with a 24-hour nonstop "survival paddle." Tonight, therefore, I was beginning a self-prescribed emergency program of jogging and sit-ups to get in shape.

"You know, Dad," commented my son a week later during one of these workouts, "I think you're looking forward to this trip as much as I am."

He was right.

As a boy, I'd spent most of my childhood hunting, fishing, and exploring the wonders of North Carolina's woods. I'd never been a religious person, not even as a kid, but there was something about those quiet times in the forest that was, well—special.

Yes, I was looking forward to the trip. The change, I knew, would do me good.

The moment I shook hands with our expedition leader, Ray Mattson, I liked him. A tall, lean-muscled college student with copper-colored hair and beard, he took a liking to us, too. With unflagging enthusiasm, Ray led us on an unforgettable journey that challenged the strength and skills of the hardest troop member.

The seventh day fell on a Sunday. That morning, according to Scout rules, Ray gathered us to-

gether for a brief outdoor worship service. Standing atop a craggy boulder, he gave a little talk based on the 23rd chapter of Matthew.

"Blind Pharisee!" he recalled the words of Jesus. "First cleanse the inside of the cup and of the plate, that the outside also may be clean" (Matthew 23:26 RSV).^{*} He went on to compare the wilderness, in all its splendor and untouched beauty, to the way the inside of our lives should be. Then he led us in a sing-along of simple religious songs that rang out pure and clear in the cool morning air. Listening to that sound, I felt something—some untapped emotion—stir deep inside me.

It had been a long time, I realized, since I had thought about God.

That evening, as the sun was setting, I walked to the edge of Basswood Lake, immense and sparkling beneath a pastel-painted sky.

I kicked off my moccasins and let my bare feet play along the pebbly shore. My thoughts wandered back to the morning worship service and the strange effect it had had on me. As a man of science in a field where religion was often viewed with skepticism, the idea of a living God had always seemed remote and archaic. But there was nothing outdated about the morning's message—God wanted us clean and healthy, inside as well as out, in order to be the kind of human beings He had designed us to be. Inherent in that concept, pure and simple, was the essence of modern psychiatry.

It suddenly became apparent that the only true way to clean up your life and be completely fulfilled wasn't through science, wasn't through medicine, and wasn't even through psychiatry—it was through God. And, looking out over those placid waters, I knew that was what I needed and wanted more than anything in the world—for God to come into my life and make me whole.

Before I knew it, tears were streaming down my face. As the

(Continued on page 61)

Nazarene

UPDATE

Compiled by Stephen M. Miller,
Department of Education and the Ministry

Pastoral Care



In his excellent book *The Ministry of Shepherding*, Dr. Eugene L. Stowe reminds us that "the New Testament pattern of ministry is a person rather than an office." He states also that "Jesus introduces the concept of shepherding—the most comprehensive model of Christian ministry." This term *shepherding* describes most adequately the basic functions of pastoral care.

The discipline of pastoral care finds its definition in a personal ministry to the individual members of the Christian community. While we recognize the primacy of the pulpit ministry, the personal care we give to people is a basic and necessary function of ministry. It is doubtful if one can have a successful pulpit ministry who does not discharge his full responsibility as a shepherd to the congregation.

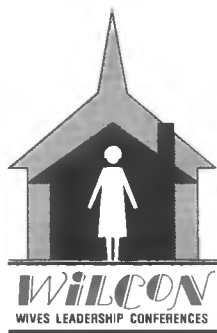
Pastoral care involves an understanding of and a ministry to all of the people. We must help the children, the youth, the adults, the singles, the married, the families, those who suffer losses, the sick and injured, and our senior citizens. Each category has peculiar and individual needs, and all must have assurance and personal guidance from a caring pastor.

This ministry is accomplished in two ways: Pastoral calling and pastoral counseling. There is a

relationship between these two. The minister who calls upon his people will find that the people will also come to him, thus one complements the other. I fear the ministry of calling is not receiving sufficient emphasis, and many pastors are losing a unique privilege of service by failing to visit the homes of the people. Techniques of pastoral calling are changing because of the changing life-styles of the people. But ways can and must be found to maintain this vital contact with the modern home.

Pastoral counseling is a specialized ministry in our complex society. Special preparation and training are necessary to make it an effective ministry. It also involves some hazards because it becomes a personal ministry to troubled people in the intimate environment of a pastor's study. Despite these hazards it is a necessary ministry in the modern church and has the potential of rich rewards in helping people understand themselves and in assisting them to relate themselves to modern problems.

—General Superintendent Charles H. Strickland



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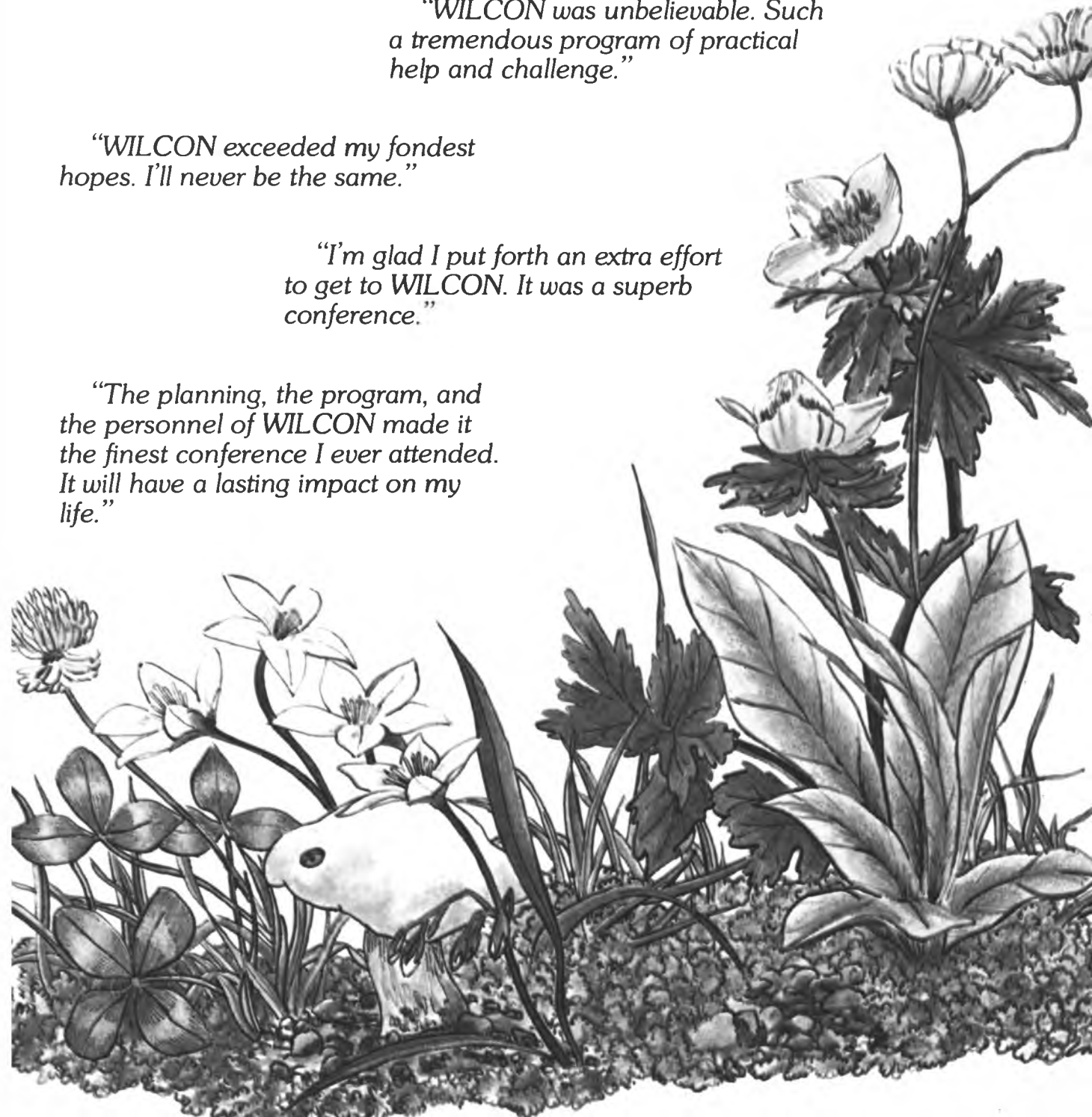
Hear what was said about the Pilot WILCON at Trevecca—
December 5-8, 1978:

*"WILCON was unbelievable. Such
a tremendous program of practical
help and challenge."*

*"WILCON exceeded my fondest
hopes. I'll never be the same."*

*"I'm glad I put forth an extra effort
to get to WILCON. It was a superb
conference."*

*"The planning, the program, and
the personnel of WILCON made it
the finest conference I ever attended.
It will have a lasting impact on my
life."*



Talking Book . . .

Special Messages for Ministers' Wives

by

Audrey J. Williamson

Accompanied at the
piano and organ
by Eleanor Whitsett

*A listening experience offering a
unique challenge to daily living.*

Includes three 60-minute cassette
tapes conveniently mounted in an
attractive book-like plastic binder
featuring a color portrait of Mrs.
Williamson. Presented at the
regional WILCON conferences and
available thereafter.

FROM MY HEART

TAX-995

\$9.95

Price subject to change without notice

*Your Souvenir Edition
of the WILCON Conference*

NAZARENE PUBLISHING HOUSE

Post Office Box 527
Kansas City, Missouri 64141

From My Heart

*Conversations
with
Ministers'
Wives*



Audrey J. Williamson

At the *Preacher's Magazine*

The Editorial Chair

is supported by the wise counsel of a rotating editorial advisory board. Each issue of the new *Preacher's Magazine* will accent a quarterly theme. An advisory board of persons with experience and expertise on the subject is recruited to tell the editor and his staff what needs to be said about the accented theme. Serving without pay, the editorial board pictured on this page helped us put together this issue. A riotous burst of applause is due these gentlemen.

Future boards will be helping us frame issues of the *Preacher's Magazine* on these pertinent themes:

- The Epistle to the Ephesians
- Christian Holiness
- Creative Midweek Services
- Worship
- Hosea



Bud Garber
pastor
Carthage, Mo.



Jarrell W. Garsee
pastor
Boise, Ida.



James Hamilton
professor of pastoral counseling
Nazarene Theological Seminary



W. S. Muir
pastor
Crystal Lake, Ill.



Cecil Paul
professor of psychology
Eastern Nazarene College



Neil B. Wiseman
Editor
the *Preacher's Magazine*



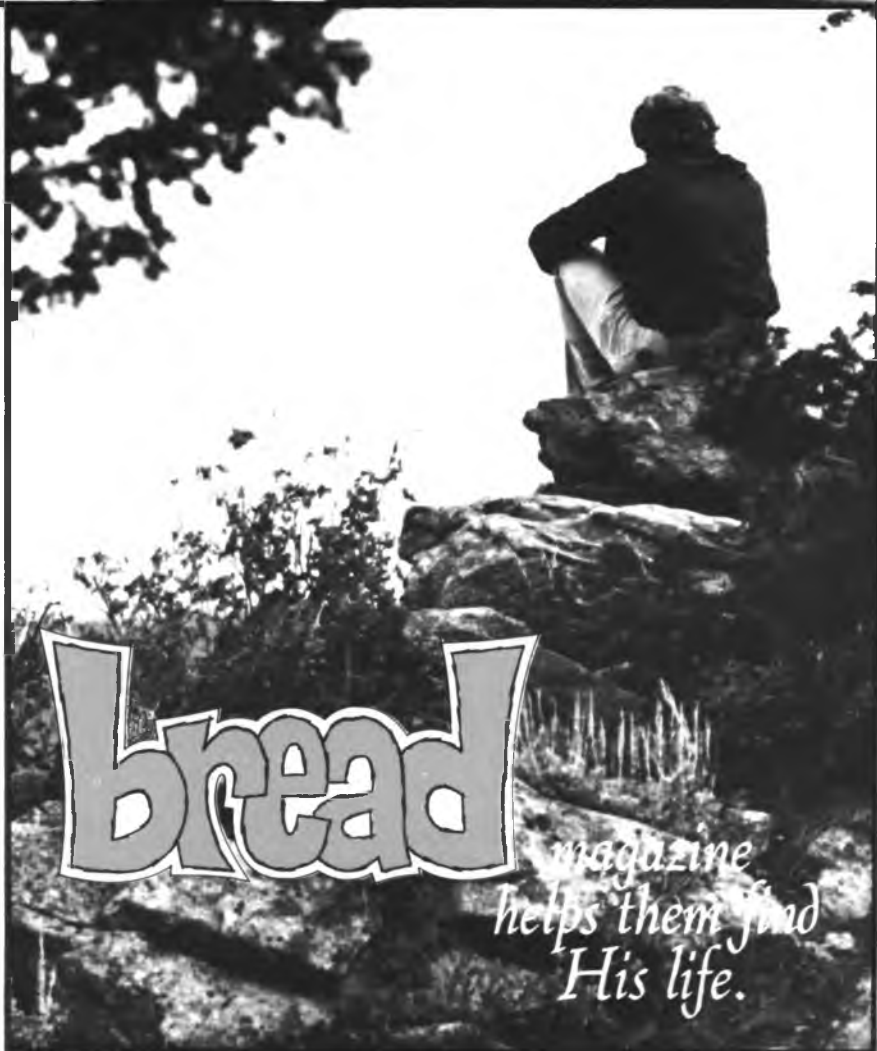
Wesley Tracy
Managing Editor
the *Preacher's Magazine*



Stephen M. Miller
Editorial Assistant
the *Preacher's Magazine*



*They are searching
for
adventure,
love,
acceptance,
identity.
Sometimes
they don't know how,
so they
mask needs
with a tough-guy image,
take pills
for an artificial "high,"
grasp for love
in all the wrong ways.*



bread

*magazine
helps them find
His life.*

APRIL

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

Set Your Calendars for ... First Annual RE/PRO APRIL 24-27

*Equipping Retreat for the Professional
Youth Worker Glen Eyre Retreat Center

(In the Garden of the Gods at the front of Pike's Peak)

Colorado Springs, Colo.

- **Jay Kesler**, President, Youth for Christ International—Primary Resource Specialist
- **Reuben Welch**, Chaplain, Point Loma College—Worship Leader and Bible Teacher
- Many more specialists in all

For further information contact:

Norm Shoemaker, Dept. of Youth Ministries,
6401 The Paseo, Kansas City, MO 64131

RE / PRO is sponsored jointly by the youth divisions of the Church of the Nazarene, Wesleyan Methodist Church, Free Methodist Church, and The Missionary Church)

Photo by David Puringren, of the famous balanced rock, a
71 foot high landmark in the Garden of the Gods



DON'T STOP NOW!

KEEP YOUR GROWTH CYCLE GROWING!

1

Diagnostic Clinic

This material enables any church to pinpoint its areas of strength and weakness and make intelligent plans to get on the growth wagon according to the basic principles laid down in *Get Ready to Grow*. The Diagnostic Clinic packet sells for \$39.95, including the leader's guide and 10 participant manuals (S-3995). Additional participant manuals are available for \$1.50 if needed.

2

Spiritual Gifts Workshop

This workshop developed by the Department of Home Missions under the leadership of Dr. Raymond W. Hurn will assist churches in maximum mobilization of their people for the work of God. Developing spiritual gifts also provides for personal Christian growth. The workshop packet sells for \$34.95 and is available from the Nazarene Publishing House (S-3997).

3

Communication and Growth

If the church is to become a center of evangelism, it must establish a healthy rapport with its community. Home Mission Editor John C. Oster shows how to accomplish this through the effective use of the standard media, as well as by person-to-person outreach. Order from the Nazarene Publishing House for \$1.50.

4

Church Building Sourcebook

Now available for local churches everywhere, this comprehensive sourcebook on church buildings is a "guide to construction of churches that will serve the New Testament concept of expansion." Here is practical guidance for building facilities that will help the Church of Jesus Christ to grow. In other words, it tells us how to get the buildings we need at the price we can afford to pay. \$24.95

EVANGELISTS' PICTORIAL DIRECTORY

The Department of Evangelism will be listing the Evangelists' pictures in alphabetical order and give important information about them in the following issues. You may cut this page out to start your Directory to have for easy reference when needing an evangelist.



BEARDEN, LESLIE (R), West Virginia. Attended University of Southern Mississippi and graduated Trevecca Nazarene College. Pastored 14 years in Alabama, Kentucky, Ohio, and California. Emphasis: Holiness preaching



BECKETT, C. FRANK (C), Southeast Oklahoma. Graduated Burton College Seminary. Pastoral experience. Effective soul winner, emphasizing heart holiness. Lots of scriptures. Quotes.



BELL, JAMES & JEAN (C), Northwest Oklahoma. Graduated Eastern Nazarene College. Pastored 25 years. Preacher and song evangelist. Contributor to *Herald* and *Preacher's Magazine*. Jean is a singer, organist, and pianist.



BELL, WAYNE & TEENA (R), South Arkansas. Graduated Pasadena College and attended Nazarene Theological Seminary. Pastored and evangelized 12 years. Sang on radio and TV. Also children's workers. Teena won several awards for playing trumpet



BENDER, JAMES U., EVANGELISTIC PARTY (C), Central Florida. Song evangelists. Sextet is talented and plays various musical instruments. Chalk picture is drawn each evening. Own travel trailer.



BERTOLETS, MUSICAL (Fred & Grace) (C), Philadelphia. Attended Albright Collect, Roosevelt McKinley University, and United Methodist Seminary. Preacher and song evangelists. Messages are warm, challenging, forthright. She is pianist, organist, and singer.



BISHOP, BOB, & EVENSEN, GREG (GOSPEL SINGING POLICEMEN) (R), Kansas City. Bob attended Bethany Nazarene College. Greg is graduate of Baker University. Song evangelists. Full-time music evangelism and concerts. Bob known for gospel music, former bass singer for Whitey Gleason's Jubilee Quartet. Greg has music degree and sang in famous opera productions in Europe and America.



BISSELL, DALE & BEVERLY (C), Northwestern Ohio. Preacher and song evangelist. Pastored 18 years. Feature BIG SOUND electronic clarinet. Several years in inner-city work.



BLUE, DAVID & DANA (C), Tennessee. Preacher and song evangelists. Attended Trevecca Nazarene College. Carry special burden for young people, but appeal to all ages. Music is heart-warming and involves audience response.



BOHI, JAMES T. (C), Kansas City. Graduated from Olivet Nazarene College. Song evangelist. Called by some "America's Great Revival-Time Singer." Nominated for "Grammy Award" in 1969. His recording voted No. 2 in gospel category in the nation



BOHI, ROY (C), Southwest Oklahoma. Graduated Bethany Nazarene College. Felt call to full-time evangelism at age 16. Majored in church music. Music is inspiring.



BOND, GARY C. (C), Michigan. Graduated Olivet Nazarene College. Preacher and song evangelist. Former heavyweight wrestling state champion and football player at Purdue. Wife, Lisbeth, offers exciting musical program to complement evangelistic messages.



BONE, LAWRENCE H. (C), California. Pastoral experience, army chaplain, many district-related positions. Places special emphasis on doctrine of the person and work of the Holy Spirit.



BRAUN, GENE (C), Northwestern Ohio. Graduated Olivet Nazarene College. Song evangelist. Concerts. Unique ability of communicating with all people of all ages. Sings all sacred music with deep feeling and dignity.



BRISCOE, JOHN (C), Southwest Oklahoma. Graduated Bethany Nazarene College. Challenging Bible-centered preaching with dynamic evangelistic approach. Singer and trombonist. Family sings with him in summer, weekends, and holidays.



BROOKS, GERALD & JUNE (R), Kansas City. Graduate of Nazarene Bible College. Pastored in Arkansas. Both ordained. Bible studies, personal evangelism and discipling, and evangelistic services. June also specializes in children's evangelism.



BROOKS, RICHARD (C), Illinois. Graduated Olivet Nazarene College. Song evangelist. Traveled across U.S. and through several foreign countries to carry gospel in song. Music well-balanced and gifted. Ability has blessed many. Considered "one of the best."



BROOKS, STANLEY E., JR. (C), New England. Pastored 20 years. Formerly very active in youth programs. Evangelist and home mission worker.

SAVE THE CHILDREN

Several evangelists are trained and gifted in ministering to children. Many revival reports received by the Department of Evangelism from pastors say that their Children's Crusades opened the doors to reaching many new families. Call or write for a list of children's specialists.

DEPARTMENT OF EVANGELISM

6401 The Paseo
Kansas City, Missouri 64131
WATS Line 800-821-2154
(for use in U.S. except Alaska, Hawaii, and Missouri)



1977-78 NWMS Award Districts

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Arizona
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British Isles South
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Central Ohio
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Dakota
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East Tennessee
Georgia

Hawaii Pacific
Illinois
Iowa
Joplin
Kansas
Kansas City
Louisiana
Maine
Minnesota
Mississippi
Nebraska
New Zealand
North Arkansas
Northern California

North Carolina
Northeast Oklahoma
Northeastern Indiana
Northwest
Northwest Indiana
Northwestern Illinois
Northwestern Ohio
Oregon Pacific
Philadelphia
Pittsburgh
Sacramento
South Arkansas
South Carolina
Washington Pacific
Western Latin America



How About 1978-79?

VBS Directors: District and Local

*Large oaks from small acorns grow,
Large schools from seedlings do also!*

**PLANT...
CULTIVATE...
WATER...
AND...TEND**

*Plan, Organize, Recruit,
Train Workers, Advertise, Order Supplies*
Schedule Your Workshops NOW.

New NURSERY Curriculum

Beginning Sept., Oct., Nov., 1979

- Bible-based lessons on *new* two-year cycle
- Emphasizing life-related small-group teaching using the *Learning Center* approach



- **NURSERY TEACHING RESOURCES**, expanded to include *Nu-Vu* with magnetic strips. Order Nursery *Nu-Vu* Background scenes to complete these stories.
- **NURSERY TEACHER**, 88-page quarterly guidebook, has adaptations for twos in basic format. Step-by-step guide for Sunday school and extended session.
- **NURSERY ACTIVITIES**, revised to include more manipulative—"paste and put together"—pages for the child, will add variety to the lesson.
- **NURSERY BIBLE STORIES**, correlated with the lesson, enables parents to reinforce the Bible story. Order one for each two- or three-year-old child.
- **LISTEN**, the child's take-home paper, helps the parent relate Christian principles.

Pastor: Share the benefits of a Christian Will with your people.

*"At last we have a Christian will
—thanks to Horizons!"*

Many Nazarenes and their friends are discovering the relief and well-being that a Christian Will brings them.

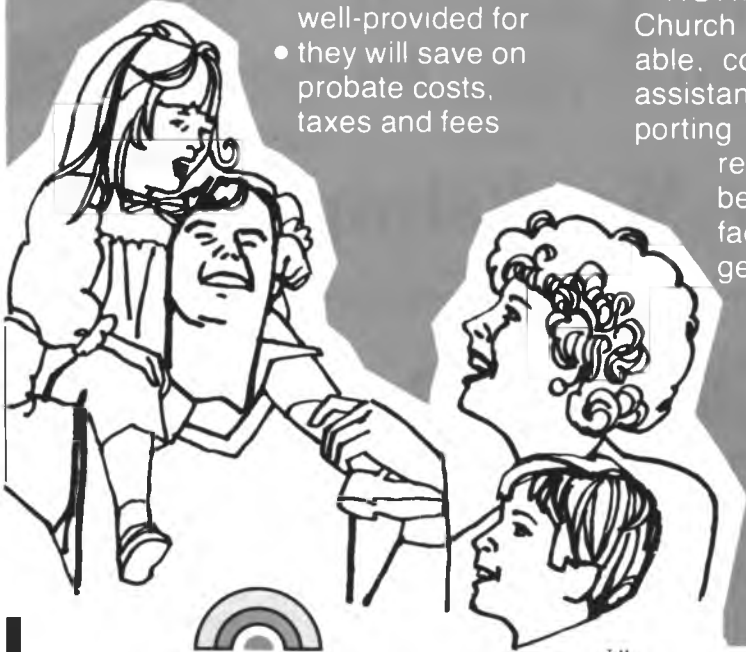
Now, with a will properly prepared by their lawyer, they know:

- their assets will be distributed according to their wishes
- their spouse and children will be well-provided for
- they will save on probate costs, taxes and fees

- and they can share in faithful stewardship by providing for their local church, District, college or general church ministry.

Without the provisions of a legal will, the state is obligated to dispose of your estate and provide for your survivors. Many benefits and opportunities could be lost forever.

HORIZONS, a service of the Church of the Nazarene, offers reliable, confidential estate planning assistance. Discover the joy of supporting God's Kingdom, while you reap generous returns, tax benefits and the deep satisfaction of being a laborer together with God.



Life Income Gifts & Bequests
CHURCH OF THE NAZARENE
6401 The Paseo, Kansas City, MO 64131

**Without obligation, please send me a copy of your brochure,
"God's Will Is Not Subject to Probate, but Yours Is."**

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Nazarene Exec Bd.,
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City _____

State _____ Zip _____

Birthdate _____ Tel. _____



*Bad News . . .
“Getting Out a Newsletter Is No Picnic!”*

Nazarene Pastors’ Exchange

THIS SUPPLEMENT passes along items from church newsletters and other sources. It is mailed annually to pastors and churches whose newsletters are sent to Nazarene Communication News (NCN). As far as possible the sources are identified—they may be reused at will.

**HELP US
OUT!**



What's Clickin'!
NAZARENE PUBLISHING HOUSE MONTHLY RELEASE FOR BUSY PASTORS

**So Please Put NCN on Your Newsletter
Mailing List.**

TELENEWS . . . 816-333-8270

Three minutes of the latest news from Headquarters. Call anytime . . . the only cost is your long distance charge.

We can't beat the grapevine, but we can keep it accurate. You'll know for sure it's true if you hear it on TELENEWS.

Some pastors tape it and print items in their newsletter. Some take it from the phone and play it in church, so that all may hear it at once.



FOR MEN ONLY

THE ALABASTER

WHAT IS IT?

It's a man's way to have a special share in Alabaster giving. It's a toolbox—a Men-Only toolbox—bought by the user for \$1.00, to use in giving for mission field buildings.

HOW DOES IT WORK?

A man buys a toolbox from the Department of World Mission for \$1.00—the actual cost of the box. Every night, he empties his pockets of loose change and puts it in the toolbox. Twice a year, at Alabaster-opening time, he can do one of three things:

1. Empty his box with others at the church opening.
2. Total contents; write a check for the amount, and give in church Alabaster offering.
3. Send check for contents to the Department of World Mission, 6401 The Paseo, Kansas City, MO 64131.

WHAT IF I PLEDGE IN FAITH-PROMISE?

Collect your loose change in the toolbox each night, as usual. Twice a year, total contents, write a check for that amount, and put it in the offering plate marked Faith-Promise: Alabaster.

WHAT IS “ALABASTER” GIVING, ANYHOW?

It is an offering given in appreciation for what Christ has given for us; to be used 100 percent for mission field buildings and land. Its name is derived from the Bible story of the Alabaster box of costly perfume poured on Jesus' feet in love and appreciation.

The NWMS has provided Alabaster boxes for a number of years. These are used all over the world.

The Alabaster Toolbox is a MEN-ONLY means by which every man can share in building on the mission field, even when he may not be able to join a Work and Witness team.

MEN—would you like to join other men in Alabaster building? Clip the coupon and order a carton of Alabaster Toolboxes (18 to a carton). Enlist 17 or more other men in your church. Collect \$1.00 per box. Follow the instructions inside the boxes for daily use.



TOOL BOX

FOR MEN ONLY...

Please send me _____ cartons of Alabaster Toolboxes. I enclose \$_____ (\$18.00 per carton of 18 boxes).*

Name

City

State

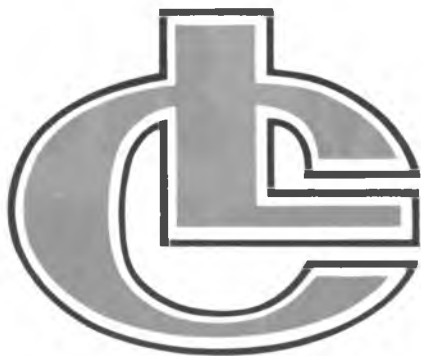
ZIP Code

Send to:

Dept. of World Mission
6401 The Paseo
Kansas City, MO 64131

*Because of mailing problems, boxes must be ordered by full cartons.

DIVISION OF CHRISTIAN LIFE



With the new emphasis on ministries you will need resources and information—you will find it here and in the *Edge* magazine.

THE “CHRISTIAN LIFE LEADERSHIP RESOURCES” packet will provide you with:



- Information and resources related to current denominational emphases
- Instructional material for leadership improvement
- Ideas and tools for conducting regular workers' meetings
- Devotional aids to challenge leaders to more effective service

Some ITEMS REGULARLY INCLUDED are:

- Workers' meeting agendas
- Program action ideas
- Sunday school posters
- Pertinent Christian education and leadership books
- Samples of material for current denominational emphases
- Flyers interpreting new Sunday school programs
- Christian life and leadership monographs by astute people

OTHER HELPFUL ITEMS

Annual planning calendar
Annual Nazarene Publishing House catalog
Cassettes
Information on new supplemental and supporting curriculum and program tools.

This “**CHRISTIAN LIFE LEADERSHIP RESOURCES**” packet (formerly *Sunday School Superintendent's Packet*) has received enthusiastic acceptance from local Sunday school leaders of other denominations, as well as from Nazarenes. IF YOU ARE UNFAMILIAR with this resource piece, we urge you to order it with your next Sunday school literature order from the Nazarene Publishing House. **\$5.75.**



The Division of Christian Life Notebook Binder (#S-1977) with color-coded dividers for the three age-groups, holds the three-hole, prepunched contents. Listed at **\$3.95** in your NPH catalog.

New Ideas Every Quarter



Grass Roots Gatherings

Fall 1979

To provide an opportunity in which the Holy Spirit will inspire and equip pastors, leaders, evangelists, and laypersons in tools and techniques for public evangelism in the local church.

General Superintendents – Keynote Speakers

Outstanding Music

Opening Banquet

Meet and Hear Evangelists and Song Evangelists

Vibrant messages, new books and tools on:

- PREPARING FOR REVIVAL – FRIENDSHIP EVANGELISM
- EFFECTIVE ALTAR WORKERS – PRAYER GROUPS BRING REVIVAL
- GIVING AN EFFECTIVE ALTAR CALL – IDEAS IN PUBLIC EVANGELISM
- THE DYNAMICS OF DISCIPLESHIP – LEADING CONVERTS TO RESPONSIBLE MEMBERSHIP – EVANGELISM THAT RESULTS IN CHURCH GROWTH
- HOW TO WIN CHILDREN – MUSIC THAT EVANGELIZES

Reserve These Dates for the "GATHERING" in Your Area ...

September 10-11 **MANC** (North Central)
Dr. Orville W. Jenkins, Keynote Speaker

September 17-18 **ONC** (Central)
Dr. George Coulter, Keynote Speaker

September 24-25 **ENC** (Eastern)
Dr. V. H. Lewis, Keynote Speaker

October 1-2 **TNC** (Southeast)
Dr. Charles H. Strickland, Keynote Speaker

October 8-9 **MVNC** (East Central)
Dr. William M. Greathouse, Keynote Speaker

October 22-23 **NNC** (Northwest)
Dr. Eugene L. Stowe, Keynote Speaker

November 5-6 **PLC** (Southwest)
Dr. Charles H. Strickland, Keynote Speaker

November 26-27 **BNC** (South Central)
Dr. Eugene L. Stowe, Keynote Speaker

Dates for the Canadian districts are being arranged.

DEPARTMENT OF EVANGELISM

THE
BABY

IS THE

KEY

A LOVING-CARING CRADLE ROLL CAMPAIGN

April 22-May 6

Encouraging your church to reach into new homes

The Baby is the Key POSTER

Full-color illustration of parents with baby catches everyone's eye. Attractively designed theme "Cycle of effective new parent evangelism" reaches the heart. Display it throughout the church and especially in classrooms where young couples gather to motivate every-member participation. Suitable for continued use. 17 x 22.

CR-791

\$1.50

The Baby is the Key BOOKMARK

An inspirational piece with a warmhearted message to become lovingly involved in this Cradle Roll campaign. Used as a marker in the Bible, it serves as a frequent reminder of the outreach possibilities of the Cradle Roll and the responsibility of the church to minister to parents and their babies.

Challenge all the adult members present the Sunday the campaign is introduced by giving them one of these colorful bookmarks. 3½ x 8½".

CR-792BM

Package of 50 for \$4.25

Key Ball-point Pen

Recognize each parent with a young child . . . distribute to the entire Sunday School . . . reward those providing names of Cradle Roll prospects. It's a unique way to focus attention on the "The Baby Is the Key" campaign. "Church of the Nazarene" imprinted on a plastic Visi-view cartridge. Assorted color tops, retractable, standard refill, 7½" long.

PE-1965

35c; 12 for \$3.85

Gift Booklets . . .

appropriate recognitions for BABY DAY, MAY 6

Mom's Quiet Corner

By Mary Foxwell Locks

Refreshing spiritual insight and dimensions for being a more effective mother. Slim-jim style. 16 pages. Paper. Presentation envelope.

95c; 6 for \$5.25

How To Teach Your Children About God

Important guidelines combined with cartoon-style illustrations help parents teach basic Christian concepts. 16 pages. Paper.

50c; 6 for \$2.85

An Outreach Opportunity with Great Potential

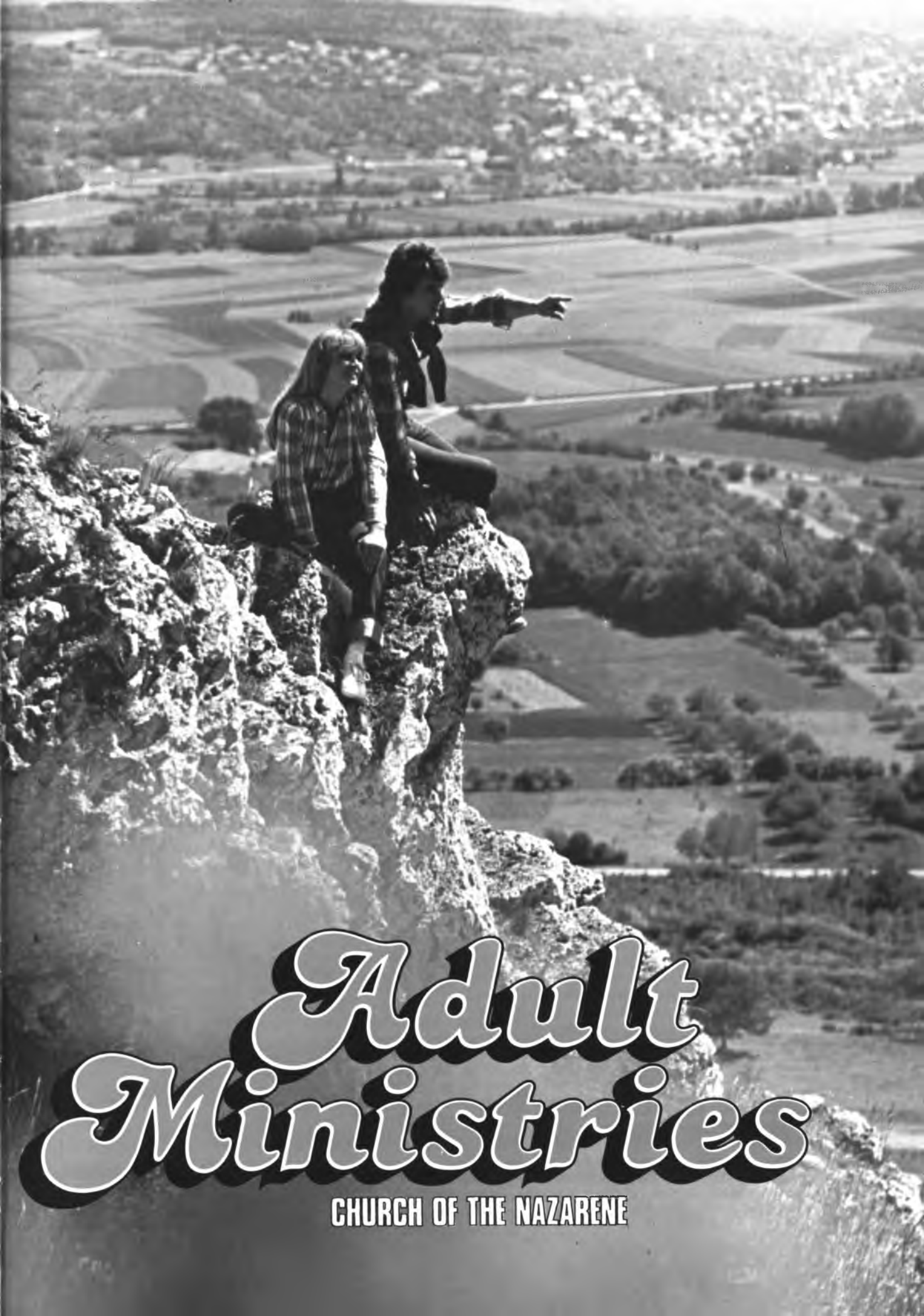
Plan—Order *EARLY!*

NAZARENE PUBLISHING HOUSE

Post Office Box 527, Kansas City, Missouri 64141

Prices subject to change without notice.





Adult Ministries

CHURCH OF THE NAZARENE

Adult Ministries

CHURCH OF THE NAZARENE

Ministering with:

Instruction

Service

Fellowship

Equipping

Witness

Worship

adults over 23

- formerly married
- never married
- newly married
- pre-retirees
- single adults
- single parents
- senior adults
- widowed



Personnel

The opportunity to guide people through more than 50 years of an exciting adventure in Christian living has been given to the **Department of Adult Ministries** in the Church of the Nazarene. We are resourcing leaders, providing ministries, and writing materials to meet the human and spiritual needs of an ever-growing segment of our church—adults.

During the 50 years of adulthood, people go through as many changes in life as they do in the previous 23. Because physical changes are more apparent than spiritual, psychological, and sociological, we tend to overlook the importance of ministering to the needs of adults until the physical changes of old age become apparent.

The **Department of Adult Ministries** is dedicated to recognizing the many changes that take place individually and in family relationships, and equipping adults to make the adjustments victoriously. We now have five major objectives:

1. To make the adult Sunday school class vital by improving its student participation;
2. To develop an effective ministry to single adults;
3. To facilitate Marriage Enrichment as a foundation for the Christian family;

4. To prepare adults for retirement;
5. To resource senior adults with a strong emphasis on Prime Time;
6. We are committed to make Browning's phrase, "the best is yet to be," a reality for Nazarene adults.

Dr. Kenneth Rice,
Executive Director,
Department of Adult Ministries





John B. Nielson



Melvin Shrout



J. Paul Turner



Gene Van Note

Ministries

Sunday School

The adult Sunday school class has a basic mission to involve people in the redemptive mission of the church. It is integrally involved in nurturing and winning adults for Jesus Christ.

Senior Adult Ministries

This ministry seeks to involve older people in Christian fellowship. Its mission is to minister to them and provide person-to-person programs which help combat loneliness. The emphasis is that elderly people are whole persons who possess dignity, and intrinsic worth as individuals. *Melvin Shrout.*

Prime Time Ministries

Senior adults can join **Prime Time** and commit themselves to: Bible study, prayer partners, visitation, etc. Prime Time is senior adults growing, learning, and serving as they are able. *Melvin Shrout.*

Christian Family Life – Monday Night

Families whose homes are Christian must have regular times of nurture and worship. Monday nights have been

set aside for this purpose so that parents and children will have the opportunity to openly share and pray together. *J. Paul Turner.*

Marriage Enrichment Ministries

Wholesome husband and wife relationships tend to encourage wholesome parent-child relationships. Marriage Enrichment seeks to assist couples with their latent skills of effective communication and conflict resolution. This ministry helps the couple see the importance of placing their marriage under the Lordship of Jesus Christ. *J. Paul Turner.*

Single Adult Ministries

Churches that will accept “singleness” as a valid option for adults will find an exciting new field of evangelism and ministry.

Singles must be included in the church, and given aggressive encouragement to their involvement. This brochure contains resources available for a singles ministry. *Gene Van Note.*

Teaching Ministries

Adults, in our society, are regularly involved in creative learning experiences. Alert churches, using contemporary methods, can assist growing Christians. This is the goal of all the curriculum materials we produce.

Resources

The Enduring Word Series

Adult Teacher

Bible expositions, illustrations, and life application are provided. Sections contain insights from life, history, theology, literature, and current events. Enrichment articles for the leaders are included.

Adult Student

Gives daily Bible reading guidance for the family. It encourages student in-class participation, and assists him in practicing biblical truth in his own life.

Digest

Contains the printed Bible passage as well as background scripture. It also provides a brief lesson resume.

Emphasis

This is an enrichment piece for teachers as well as students. It contains commentary by outstanding Bible scholars.

Adult Teaching Resources

A quarterly packet of teaching aids and other graphics to reinforce the lesson visually.

Probe

Especially written for young adults 18-35, this resource focuses on student interaction and discovery-learning techniques. There is a complete lesson plan in each issue of *Enduring Word Teacher*.

Dialog Series

This is a growing series of elective booklets for adults who wish to study significant issues. Each book has 13 chapters for a full quarter of study.

Standard

Good leisure reading is important for adults, especially those who are parents. *Standard* is a weekly reading paper with realistic fiction and true-life experience articles appropriate for all adult believers.

Journeys of Faith

This quarterly packet contains two identical sets of 12 Bible studies and discussion designs which appeal to adults. A variety of subjects are dealt with, some typically are: family, the church, spiritual gifts.

Adult Ministries Reading Packet

Once a year the department assembles several current Christian books on a variety of subjects to merchandise at a reduced price. Check the current *Nazarene Publishing House Catalog* for the latest available package.

Books

The three most current books developed by the department are: *One Is More than Un*, by Debbie Salter; *Ministering to Single Adults*, by Gene Van Note; and *Adult Ministries*, (ed.) John B. Nielson.

One Is More than Un, by Debbie Salter

A fresh, honest, attractive guide to growth in Christian living for single adults. Debbie has grown past the place where she blames the church, or the couples in it, for their casual attitudes toward the unmarried. Rather, out of her rich personal experience, she presents a victorious way to Christian living for the single adult.

Ministering to Single Adults, by Gene Van Note

Single adults, our nation's fastest-growing minority, are the church's biggest unmet challenge. This book provides inspiration and instruction for every caring church, both large and small. It will help compassionate Christians cross the frontier of this new ministry with love and understanding.

Adult Ministries, edited by John B. Nielson

Written especially as a text for local church leaders, this book provides the practical know-how to establish an effective ministry to adults.

Monographs and Brochures

Write the Department of Adult Ministries for titles and a price list of a wide variety of information pieces pertaining to adults.

Special Events

Young Single Adult Retreat International (YSARI)

Call or write the director of Single Adult Ministries for the latest information on this annual singles' retreat (6401 The Paseo, Kansas City, MO 64131, 816-333-7000).

Nazarene International Retreat of Golden Agers (NIROGA)

This annual retreat gathers well over 2,000 senior adults and offers fellowship, spiritual growth and enrichment opportunities. Current information can be obtained by writing Melvin Shrout, **Director of Senior Adult Ministries**, 6401 The Paseo, Kansas City, MO 64131.

International Laymen's Conference

Scheduled for 1981, this event traditionally attracts several hundred laymen for inspiration and fellowship. **Dr. Kenneth Rice.**

Regional Leadership Conferences

Once every four years the Adult Department joins the Children's and Youth Departments in a cross-country tour of seminars and workshops. These conferences are coordinated by the Division of Christian Life, of which the three departments are comprised. **Dr. Kenneth Rice.**

General Christian Life Convention

Scheduled just prior to the Quadrennial General Assembly are the various General Conventions of Children, Youth, and Adults. The Division of Christian Life is the coordinating agency for these events of legislation, inspiration, and fellowship. **Dr. Kenneth Rice, Adult Convention.**

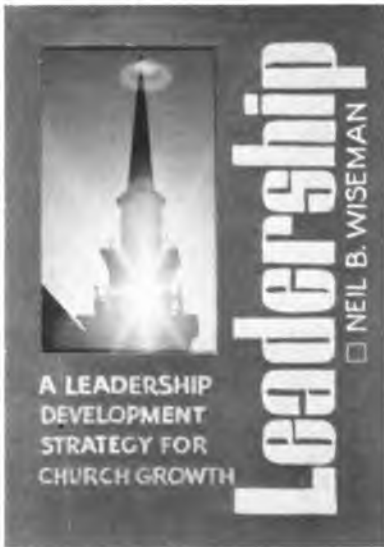
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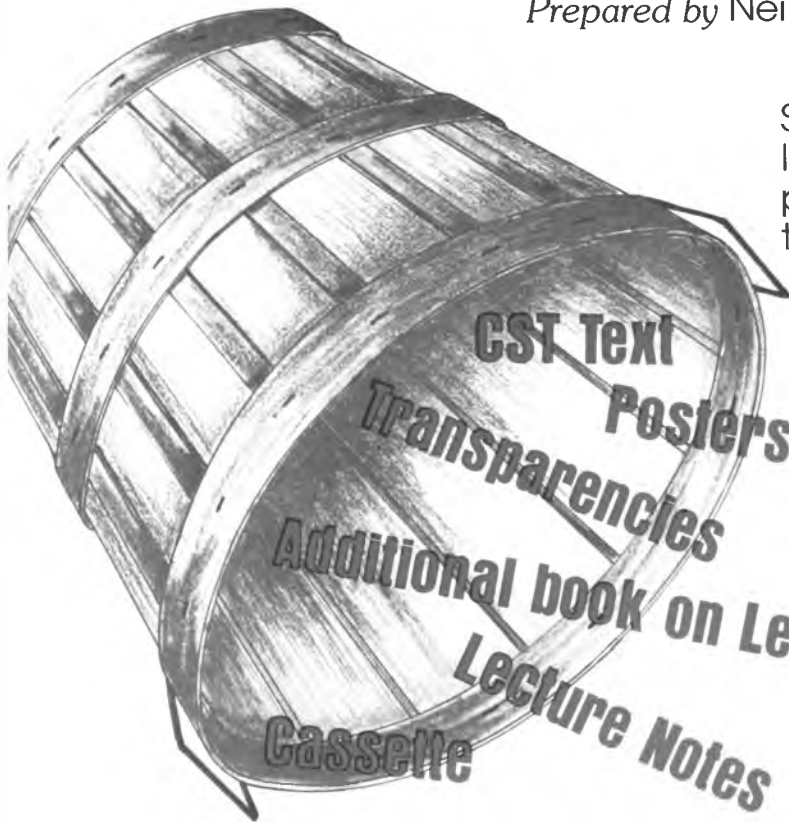
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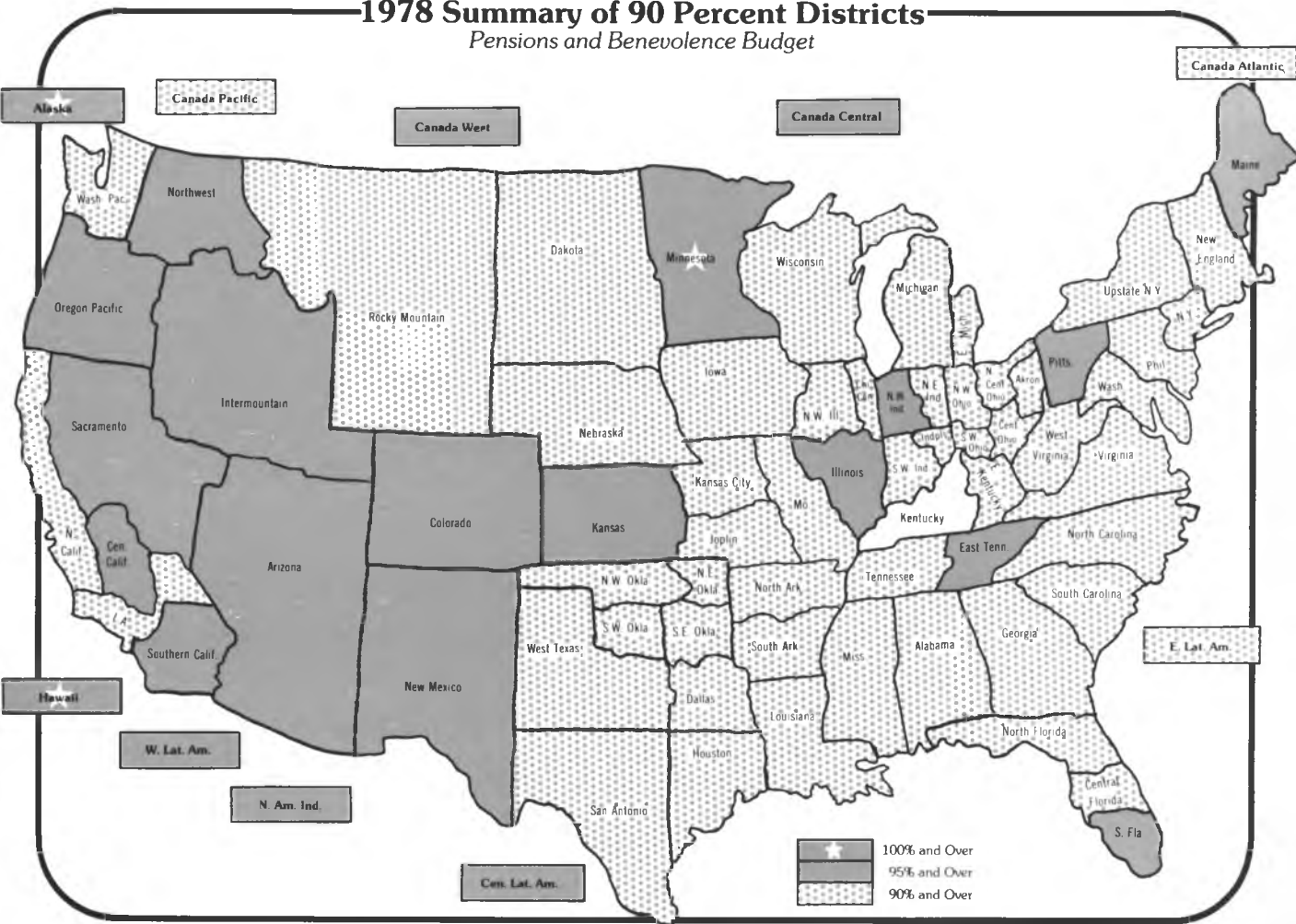
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1977-78

DISTRICT RECORD

for payment of the
Pensions and Benevolence Budget

1978 Summary of 90 Percent Districts
Pensions and Benevolence Budget



Annual premiums for Primary Group Term Life Insurance for ministers are paid by the Department of Pensions and Benevolence. "Double Coverage" is automatic to all ministers for the 1978-79 assembly year if: (1) they are insured under this plan, and (2) the district of which they are a member paid 90 percent of its official Pensions and Benevolence Budget apportionment during the 1977-78 assembly year.

The Pensions and Benevolence Budget is equal to 4 percent of the total spent for local purposes, except monies spent for buildings and improvements and church indebtedness, in the past assembly year (4 percent of the sum of Column 9 less Columns 1 and 2, in the pastor's annual church financial report).

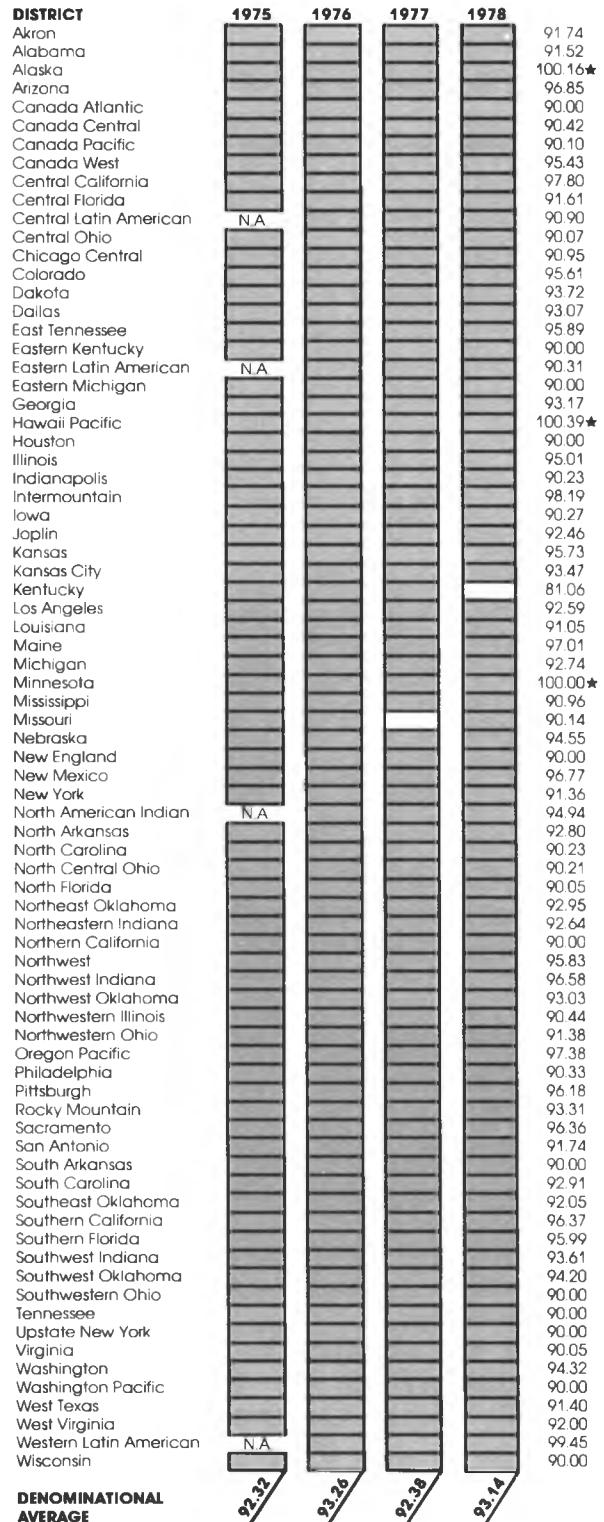
A minister, if his church fails to pay its Pensions and Benevolence Budget in full each year without sufficient reason, may face service-year penalties at retirement.

DISTRICT PERCENTAGE

★Hawaii Pacific	100.39
★Alaska	100.16
★Minnesota	100.00
Western Latin American	99.45
Intermountain	98.19
Central California	97.80
Oregon Pacific	97.38
Maine	97.01
Arizona	96.85
New Mexico	96.77
Northwest Indiana	96.58
Southern California	96.37
Sacramento	96.36
Pittsburgh	96.18
Southern Florida	95.99
East Tennessee	95.89
Northwest	95.83
Kansas	95.73
Colorado	95.61
Canada West	95.43
Illinois	95.01
North American Indian	94.94
Nebraska	94.55
Washington	94.32
Southwest Oklahoma	94.20
Dakota	93.72
Southwest Indiana	93.61
Kansas City	93.47
Rocky Mountain	93.31
Georgia	93.17
Dallas	93.07
Northwest Oklahoma	93.01
Northeast Oklahoma	92.95
South Carolina	92.91
North Arkansas	92.80
Michigan	92.74
Northeastern Indiana	92.64
Los Angeles	92.59
Joplin	92.46
Southeast Oklahoma	92.05
West Virginia	92.00
Akron	91.74
San Antonio	91.74
(Central) Florida	91.61
Alabama	91.52
West Texas	91.40
Northwestern Ohio	91.38
New York	91.36
Louisiana	91.05
Mississippi	90.96
Chicago Central	90.95
Central Latin American	90.90
Northwestern Illinois	90.44
Canada Central	90.42
Philadelphia	90.33
Eastern Latin American	90.31
Iowa	90.27
Indianapolis	90.23
North Carolina	90.23
North Central Ohio	90.21
Missouri	90.14
Canada Pacific	90.10
Central Ohio	90.07
North Florida	90.05
Virginia	90.05
Canada Atlantic	90.00
Eastern Kentucky	90.00
Eastern Michigan	90.00
Houston	90.00
New England	90.00
Northern California	90.00
South Arkansas	90.00
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Tennessee	90.00
Upstate New York	90.00
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DENOMINATIONAL AND DISTRICT PAYMENT RECORD

The shaded spaces indicate each year the district paid at least 90 percent of its Pensions and Benevolence Budget.



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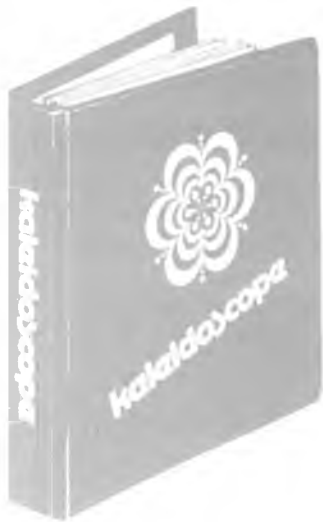
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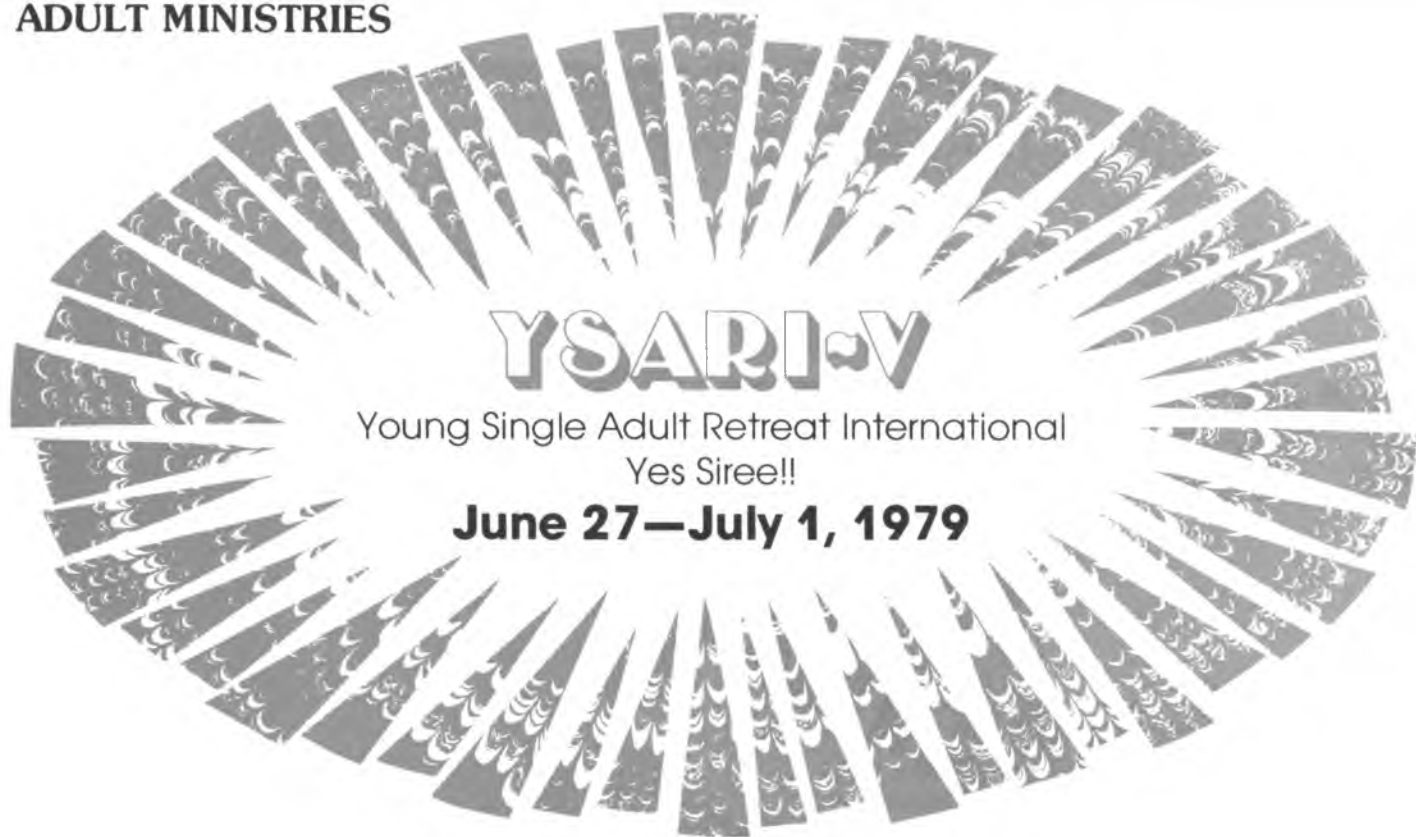
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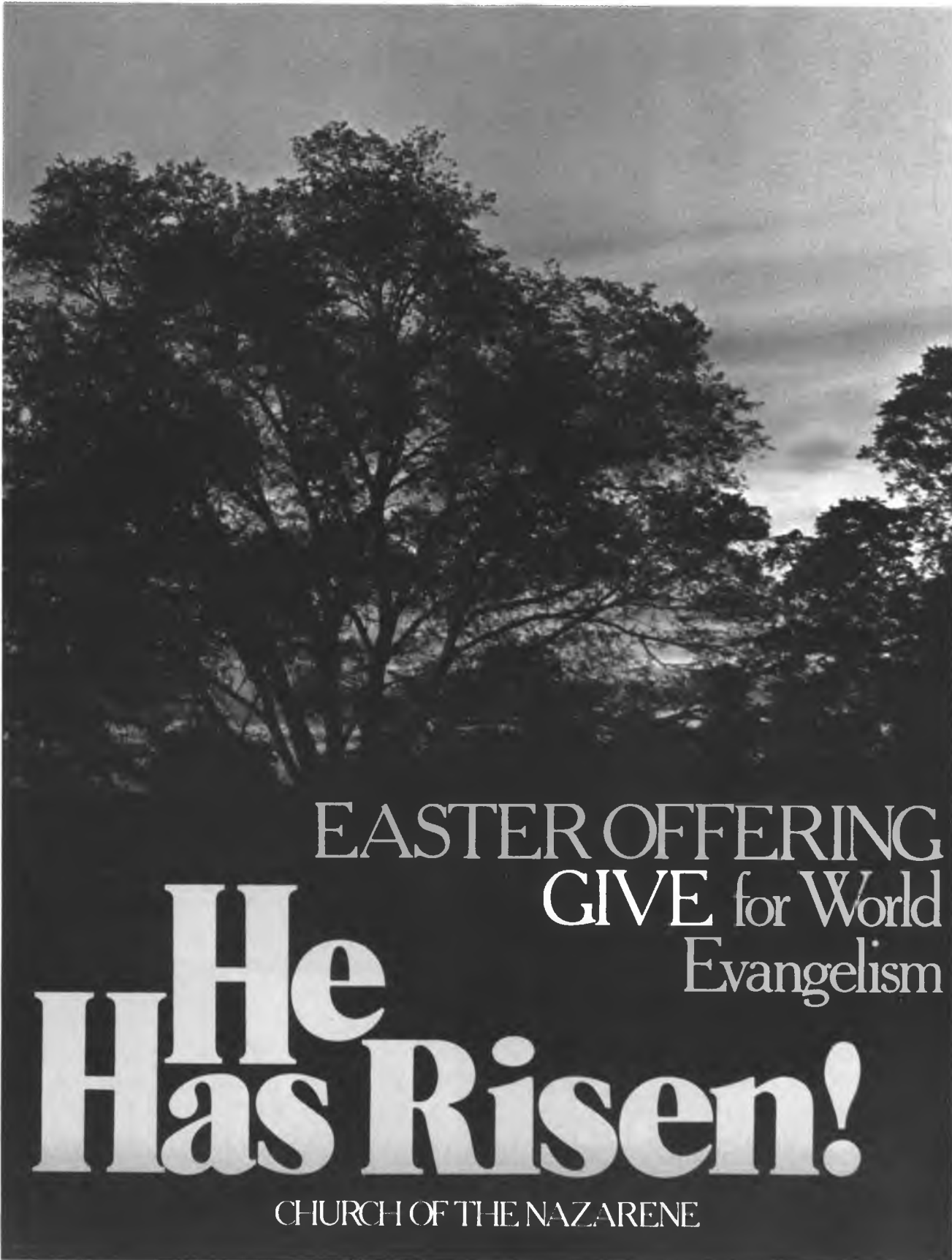
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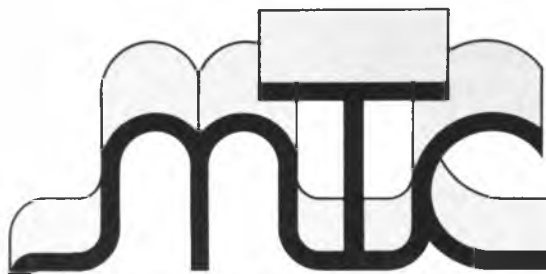
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The pressures are on us, aren't they? I paused to breathe a prayer for you so that you could find solutions to those many needs. As I quested for some tangible way to give you a helping hand, Providence smiled on us both.

The book *Money and Your Church* fell into my hands. It could well be *the* tool for you to use as you face the spiraling costs for the survival of programs essential to the ministry of your church! It would be an excellent investment for you or your church.

I especially like the way the author states the problem, then provides a solution. He emphasizes the need and offers a supply. He outlines the program, develops the promotional directives, illustrates the materials, and underscores the incentives. He is both sensible, logical, and scriptural. He offers you and me the best opportunity to make good where we are!

As a *resource book*, *Money and Your Church* would give valuable statistics and illustrations for sermon material. It would be especially helpful for a series on stewardship.

As a *classroom text*, it would strengthen the stewardship in any church as it is used to instruct and train personnel.

As a *reference book*, it could be a pastor's guide to better financing in the local church. It will not

only strengthen the finances, it will strengthen the hands that use it.

For the pastor who plans for a more significant church, here is a tool.

Thanks for your time, pastor. When I drive by again and see the light on in the office, I will feel more comfortable. I will feel that I have helped you a little with a great need. Enjoy the book.

Yours and His,

Your district superintendent

—W. M. Lynch

Beginning a New Pastorate

By Robert G. Kemper (Abingdon, 1978. 127 pp., paperback, \$3.95).

Beginning a New Pastorate is a book about pastoral moves. I wish I had read it nine months ago as I moved from Arizona to Ohio.

Kemper lifts out a number of ideas which are extremely helpful; what other book addresses itself to what we do so frequently . . . move?

The author gives attention to the emotional responses of a pastoral change by the pastor's family as well as the congregation. Kemper points out that "the height of one's expectations when one moves sets the limits on the melancholy that is sure to follow when the move is accomplished."

From that he identifies some of the differences between the move of a lay family whose head is changing jobs, and the move of the pastor's family where job, housing, and future relationships are usually a neat package with fewer options available.

Kemper seems to attempt an honest, candid approach to what have become unmentionables in some pastoral moves. He speaks of "career patterns" and the "economically viable," and concludes

that the frequency of pastoral change is counterproductive both financially and relationally. Agree, disagree, or yawn at his presuppositions, process, and conclusions, he stimulates thought and helps us focus our decision-making away from instinct, emotion, and panic to an "intentionality in ministry."

—Ron Lush, Jr.

A Complete Source Book for the Lord's Supper

By Charles L. Wallis (Baker, 1958. 198 pp., paperback, \$4.95).

This book is for pastors who need worship and homiletical resources to enrich their Communion services.

The celebration of the Lord's Supper must never be routine, dull, or perfunctory. The author writes in his preface, "A congregation's enthusiasm . . . is likely to mirror the enthusiasm of him who officiates. And the pastor's appreciation of this service needs the continual nurture of prayerful reflection and thoughtful study."

These useful pages contain complete services, prayers, sermon helps, hymns and music suggestions, scripture and poetry selections, and many additional materials.

It is especially helpful in providing preaching aids, variations in worship structure, and special Communion service settings.

Sermonic preparation is aided with the book's selections of critical and interpretative matter. Its wide-ranging historical excerpts are very helpful. These preaching resources will help build sermons of strength and character.

—Jack K. Stone

Every book reviewed in this column may not agree at all points with evangelical holiness positions. Yet each book contains sufficient useful material to warrant bringing it to our readers' attention.



TROUBLESHOOTING IN HOLINESS DOCTRINE

by J. Kenneth Grider*

THE SANCTIFIED ARE HUMAN

John Wesley felt that his hymn-writer brother, Charles, expected too much of the grace of entire sanctification. Charles understood the experience as so productive of spiritual graces that he was reticent to believe that he had entered into the grace of Christian perfection. Actually, almost all of Charles Wesley's hymns express yearnings for the experience. According to a thesis which studies the matter, only in two or three stanzas of Charles's hymns is there the suggestion that this grace has already been entered into.

While we of today's holiness movement are not nearly as reticent as Charles Wesley was to understand that we have received the second blessing, we are often like him in expecting too much of what it will accomplish in us.

Sanctified and Upset

We seem to think that we do the doctrine and experience a service when we make extravagant claims for what it accomplishes. Some people suggest that after our entire sanctification we won't get upset when something goes wrong. Our upsetness, of course, could be of the carnal variety, in which we explode hatefully and hurtfully on undeserving people. Yet, according to our temperament and the situation, we might become quite upset, as persons who are sanctified wholly.

The Unconscious

Other people, even including the late E. Stanley Jones, expect overmuch of entire sanctification as what will cleanse the subconscious or unconscious. But this cannot be, on one special basis: the unconscious that needs cleansing results from aberrating experiences that happen during our lifetime—and what we are cleansed of at our entire sanctification is the Adamic sin we are born with. The Holy Spirit, indwelling us pervasively after our Pentecost, will help us work through our aberrated unconscious. But this will be a gradual change. It does not happen when we are cleansed of Adamic sin by the baptism with the Holy Spirit.

It is for this reason that, after entire sanctification, a person might well dream of doing what he would not do in his conscious life. If the unconscious were cleansed when we are sanctified wholly, a person who had been a smoker, for example, would not dream of smoking—as some holiness people tell me they do.

Prejudice and Sanctification

Still other holiness people believe that racial and other prejudices will be rectified when believers are sanctified wholly. If such were so, why was the apostle Peter, well after his entire sanctification at Pentecost, guilty of anti-Semitism in reverse, being prejudiced against Gentiles? Peter said to Cornelius and other Gentiles, "You yourselves know how unlawful it is for a Jew to associate with or to visit any one of another nation; but God has shown me that I should not call any man common or unclean" (Acts 10:28, RSV).^{*} Then Peter added, "Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him" (Acts 10:34-35, RSV). Peter had not come by this prejudice because of the Adamic sin with which he was born. He learned it from his Jewish teachings as he grew up. It was environmentally produced.

That is the way we come by our racial prejudice: we learn it, as we grow up. Black children hear their parents and others speak derisively of whites, and young whites hear Blacks deprecated by their parents and others. Prejudice occurs because of other factors as well. The odd appearance of a person of a different race contributes to prejudice, at least to a small degree. Added to that are differences in economic status, culture, training, and ways of expressing our Christian faith.

If Peter's Pentecost did not rout his prejudice against Gentiles, our Pentecost should not necessarily be expected to correct our racial prejudices. The Holy Spirit then indwells us in the fullness that is possible after original sin has been cleansed, and He will be better able to guide us toward practices that are more and more truly Christian. Still, it is a

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WESLEY'S SUGGESTIONS TO PREACHERS

by George E. Failing

While John Wesley was undeniably a voluminous writer, a strong administrator, and a well-read theologian, he was also a great preacher.

Sermons may be measured by their substance. Wesley's published sermons reveal that he was a man who quoted often and accurately from the Scriptures. He was well read also in history, science, philosophy, literature, and biography. He knew how to develop an argument and how to apply truth to practical life.

Sermons may also be measured by their effect. Seldom indeed does an Oxford scholar have the evangelistic fervor and effectiveness of Dwight L. Moody. Whether Wesley preached to six or to 26,000, however, those who heard were constrained to make decisions. It may be true that no other preacher of this age has witnessed so many radical conversions. Now for some of Wesley's advice to preachers.

Item: Preachers are called to "raise the dead."

In a letter to Mr. Zechariah Yewdall, dated December 3, 1780, Wesley writes:

I have no thought of removing you from the Glamorganshire circuit: you are just in your right place. But you say, "Many of the people are asleep." They are, and you are sent to awake them out of sleep. "But they are dead." True; and you are sent to raise the dead . . . You have need to be all alive yourself, if you would impart life to others. And this cannot be done without much self-denial.

Item: Only God can make preachers.

In a letter dated October 21, 1782, Wesley reminds one of his preachers who was requesting help that "we have no preachers to spare; everyone is employed. And we can neither make preachers, nor purchase them. God alone can thrust them out into his harvest." So also reads the New Testament: While the church at Antioch was fasting and praying, the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). God made the appointment as the church prayed; the church simply recognized that

call and sent them forth, doubtless with prayers and offerings.

Item: Keep your sermons short.

Wesley began his services with a short prayer, then sang a hymn. He preached "usually about half an hour," then sang a few verses of another hymn, and concluded with prayer.

It is obvious that Wesley's sermons were well prepared, that he got to his points promptly, and that he concluded his message with urgent appeals for decision.

Item: Be most careful to be truthful.

Wesley wrote:

Never amplify, never exaggerate anything. Be rigorous in adhering to truth. Be exemplary therein. Whatever has been in time past, let all men now know, that John Trembath abhors lying, that he never promises anything which he does not perform; that his word is equal to his bond! (XII, 254).

Item: Read!

By neglecting to read, Wesley warned, a person's talent in preaching will not increase. He will have little variety of sermons and little depth of thought. "Reading only can supply this, with meditation and daily prayer . . . whether you like it or no, read and pray daily. It is for your life; there is no other way; else you will be a trifler all your days, and a pretty superficial preacher. Do justice to your own soul; give it time and means to grow. Do not starve yourself any longer" (XII, 254).

Furthermore, cautioned Wesley, don't discourage new converts from reading nothing but the Bible. "If they read nothing but the Bible, they ought to hear nothing but the Bible; so away with sermons, whether spoken or written. I can hardly imagine that you discourage reading our little tracts, out of jealousy lest we should undermine you" (XII, 235).

So, in addition to reading the Bible it will benefit preachers to read our denominational periodical and the *Preacher's Magazine*—plus other helpful books and magazines.

*George E. Failing is general editor for The Wesleyan Church.

THE CHALLENGE OF THE CHRISTIAN SCHOOL

by Dorothy Madden*

Deep concern for continuing Christian education in the Church of the Nazarene has brought 190 churches to establish either day-care centers, nursery schools, elementary and high schools, or some combination of these four programs.

A Biblical Mandate

Educators believe that a child learns more the first five or six years of his life than he will ever learn again, and that the child's basic life pattern will be set during this time. God admonishes us to teach our children daily. *"You must think constantly about these commandments I am giving you today, you must teach them to your children and talk about them when you are at home or out for a walk, at bedtime and the first thing in the morning"* (Deuteronomy 6:6-7, TLB).*

We cannot lay an adequate Christian foundation on two or three hours of Sunday school and other church activities each week. Take a look at the pie graph. In

30 HOURS
SCHOOL

3 HOURS
CHURCH

67 HOURS
HOME



100 waking hours a week (168 hours minus 68 for sleeping) approximately 10 times as many hours are spent in school as in church. One-third of the child's waking hours is spent in school.

Statistics show that thousands of working mothers have children under 12 years of age. The necessity of work deprives mothers of spending the time they would like to with their children. The pressure of time in our crowded lives today prevents many Christian

parents from carrying out their family desires.

Heard in many homes early in the morning: "Eat . . . brush . . . scrub . . . hurry you'll miss the bus." No wonder our young children are hyperactive. No wonder stress is so evident in their lives. More and more cases are coming to light of ulcers in four- and five-year-olds.

Jesus' attitude seemed to say, "Come here, little one; sit on My lap awhile. I want to tell you how much I love you." That was Jesus' attitude with the children. Dare we care less? Concern for the spiritual foundation of the individual child also opens the door for ministry to the family. Many homes of the children in our Christian schools are without a church family or pastor.

Testimony after testimony can be offered of the open door of service for the church through the Christian school. Yes, it is work. Yes, it is added responsibility. But winning souls and building Christian character has never been easy.

Christ has commissioned us to "go and teach all nations." In our nation are many children who will

not have the privilege of singing and knowing "Jesus Loves Me" unless we strengthen our continuing Christian education by teaching the whole child.

The Public School Void

Love of God and country is either bypassed or deliberately lost in our public schools today. Students are not taught moral absolutes. Instead, they are taught to make decisions according to that particular situation. God is not considered in relationships with the family, the class, or the school. Neither is God's leading sought in the important choices of marriage and career. Guidance is on the humanistic level only. Students are being secularized faster than the church can Christianize them.

The growing Christian school ministry needs the open support of church leaders and Christians everywhere. This can be done by establishing Christian schools in existing church facilities that sit empty and idle several days per week. Dr. David Hocking, the dynamic pastor of First Brethren Church in Long Beach, where the church has had a large Christian school ministry for 27 years, says that time has proved youngsters in his congregation who attend his church's schools very often take positions of leadership as they reach their adult years and are significantly more loyal to the church than their counterparts who attend the public school.

The latest statistics are two new Christian schools are being organized a week in the U.S. Further information concerning organizational helps and curriculum guidelines may be obtained from the Association of Nazarene Christian Schools headquarters at 1309 N. Elizabeth, Ferguson, MO 63531; or Dorothy Madden, Administrative Consultant, 3604 N. 38th St., No. 8, Phoenix, AZ 85108.

*From *The Living Bible*, © 1971 by Tyndale House Publishers, Wheaton, Ill. Used by permission.

*Dorothy Madden is an administrative consultant for the Association of Nazarene Christian Schools.

REVIVAL: THE NEED AND THE WAY

A Great Sermon Revisited

by Paul S. Rees

TWO DECADES have passed since the late Dr. W. E. Sangster, in Westminster Central Hall, London, preached a sermon so moving and memorable that it was published in pamphlet form and read widely in the British Isles. Westminster Central Hall, it should be noted, is the nearest thing in British Methodism to a cathedral church. It stands cheek-by-jowl with Westminster Cathedral (Roman Catholic) and Westminster Abbey (Anglican).

The theme of Dr. Sangster's address was revival—the resurgence of Christian faith, vitality, and devotion both in private discipline and public behavior. He called it "Revival: The Need and the Way." Much of the sermon consisted of specific answers to the question, "What would a revival of religion do for Britain?" Ten points were covered:

1. **It would pay old debts.** As in the case of the Welsh revival at the beginning of the century, emotion would be wedded to ethics: people would set about the impressive business of "paying old and neglected and half-forgotten debts."

2. **It would reduce sexual immorality.** In London alone, as of 1956 when the sermon was preached, there were at least 10,000 prostitutes who had 250,000 customers every week. "All this foul traffic," Dr. Sangster warned, "is an offense to God and a deep stain on the life of this nation."

3. **It would disinfect the theater and the press.** The church as a whole has never attempted to ban drama. Its inevitable quarrel is with those abuses of the stage in which vice is dressed in velvet,

and sexual license is made to appear not only permissible but smart. As for newspapers and magazines, they were seen by Dr. Sangster as running the gamut from those exercising decent restraint to those so sex-sodden in their "ads" and "pics" as to be disgusting.

4. **It would cut the divorce rate.** The sermon bristled with statistics that highlighted the mounting divorce rates in the 1940s and 50s. The result? "The very texture of society gets flabby as divorce gets common."

5. **It would reduce juvenile crime.** After describing the social menace of the youthful thug and thief, the adolescent rebel who frequently revels in terrorism, Sangster said strikingly, "No one is safe in goodness until he *wants* to be good. Then he will be good in the dark. But what makes people want to be good? Sound religion does it."

6. **It would lessen the prison population.** The 1956 figures showed that in some prisons "they are sleeping three in a cell." Question: "Is it only a coincidence that the generation which saw churches empty saw the prisons full?"

7. **It would improve the quality and increase the output of work.** When Sangster preached his sermon, Britain was getting well into the present period of inflated wages and low productivity—a combination on which a nation cannot survive indefinitely. It was the era of excessive clock-watch-

ing and time-wasting. "It is bringing God into it which makes the difference to work. It must be done well; it is for God."

8. **It would restore to the nation a sense of high destiny.** Acknowledging that the British people once took themselves too seriously, as though the British Empire and the kingdom of God were one and the same, the sermon goes on to insist that not all forms of greatness have forsaken the British Isles—tolerance, for example; fair play; civil and religious liberty. Yet only a new tide of Christian faith and devotion will give these qualities the strength and durability they require.

9. **It would make us invincible in the war of ideas.** With Churchill but lately out of office as prime minister, the "cold war" was very much in the air when Sangster spoke his prophetic message. He rightly deplored the blindness of Communists in insisting that only materialism is real, and the emptiness of capitalists who paid lip service to the spiritual and idolized the material. This hollowness and inconsistency will never halt the Red tide. Only the Christian gospel that enables men and women to die to self will do that.

10. **It would give happiness and peace to the people.** "The people are not happy and they see no prospect of peace." On the other hand, "Anybody who was completely sure that the world is in the hands of a good God could be happy. Not even hydrogen bombs tossed about by half-mad men can damage the throne of God."

Need more be said? Nothing—except to substitute U.S.A. 1979 for Britain 1956.

MOVE ON? OR MOVE UP?

by Robert H. Scott*

It was *one* of those crisis times in my ministry. There have been several, come to think of it. The glow wasn't quite as glowing as it had been. Pastoring wasn't quite as much fun. Preaching had gotten harder. Calling was tougher to get to. Administration was increasingly more "stale."

What was wrong? I tried to evaluate the situation honestly. I had been in that church six years. It was a good church: good building, good people, good opportunity, and not a bad salary. We had seen reasonably good growth. But now—the blahs.

I was gradually coming to the conclusion that it was "time to move." I began trying on lines like: "I believe my work here is finished"; "The burden is lifted"; "I think the Lord has another challenge for me."

I started to check the district superintendents' address list. That not-so-funny, horribly-worn-out joke, "Dear, you go pack while I go pray," hovered on the fringes of my mind. Well, that's where I

made my mistake. "I'll go pray." And I did.

The load was so heavy, my mind so clouded, my heart so anxious to be in the center of His will, that I deliberately chose to go away for a week to seek the face of God.

And—He spoke! There in that borrowed home, alone, in the late hours of the third night, the word came! But . . . it was not what I expected. He did say, "Move." But He did not say, "Move on." He said, "Move up!"

"What is that, Lord? Move up? What can that possibly mean?"

And He made His answer known, not in direct words, but the meaning could not have been more clear: "No, I am not through with you here. Yes, I know you are tired, frustrated, at wit's end. The work has indeed reached the level of your capacity. But . . . My preference is *not* for you to remove yourself to some place that will be less than what your capacity is, where you start over again. My preference is to enlarge your capacity. . . . Yes, of course, I'll help you . . . I will help you move up higher in your relationship

with Me, in the dimensions of your access to Me, in the understanding of your assignment, and in the skill with which you approach that assignment. It isn't necessary for Me to bring someone else in to make this church bigger. Let Me make you bigger in your spirit, your love, your skill, your commitment. The by-product of *that* will be the bigger church, the discovery of a new vision, the renewing of your pastoral romance, the reinstatement of a preaching fervor. And . . . besides that will also be saving the church a moving bill, and saving the trauma to your own family. Don't move on—move up."

Well, I heard Him. I did move up. And He kept His promise. The result was seven more years in that place, new worship facilities, extensive church development, evangelistically, numerically, financially, and spiritually.

I hope I never forget that lesson. I pray I'll never stop practicing it. There will be those times when my human nature urges "move on." But in those experiences I want to get alone in His presence just in case His still small voice is saying, "Move *up*."

*Robert H. Scott is district superintendent of the Southern California District, Church of the Nazarene.

THE CALL . . . AND HOW TO RUIN IT

by Reuben H. Brooks

There is one who leaves his family, possessions, and the safety of his home daily. He rises early in the morning, prepares himself for the day's toil, and shoves his frail craft into the salty Atlantic. He has one goal for the day—he will catch fish. He is the Brazilian fisherman, *o pescador*. All along South America's vast coastline lie tiny fishing villages, their shores lined with seafaring vessels of every sort. One of the more common and interesting crafts is a sail-propelled raft, the *jangada*, whose canvas sails may be seen 30 or 40 miles from shore. Beginning at four in the afternoon and ranging until well after sundown, one can watch them return homeward laden with their catches.

The fisherman is a hardy man. His hands would feel awkward around a pencil. His feet would hurt in shoes. His skin is tough and bronzed through years of work in the wind and the sun. His courage is tested repeatedly by tides and hazards of the open sea. He feels strong affection for his reliable craft.

There is another not unlike the *pescador*. He also sets aside possessions, family and life. He, too, rises early in the morning to prepare his life for the day. And he, likewise, ventures deep into the sea with a single purpose in mind. He is God's servant. His sea is the world. His preparation is that of prayer, devoted conversation with his Father. The fish he seeks are men. He looks for them daily in the roughest of seas.

God's servant is also a hardy man. He has been toughened by the winds, by the afflictions he has faced himself and as a helper to others. They have been lessons from which he has come to profit. Not unlike the fisherman, his own vessel is a reliable friend, the Lord Jesus, who never sinks beneath him or spins out of control.

The fisherman would not leave his art. His heart is in the sea. There is no other work in all the world that he would rather do than fish. He loves the salt breeze on his face, the smell of the ocean air, and the music of the sea birds. He enjoys the tug on the fish line, and the feeling of full nets. These things are deeply imbedded in his heart.

No less is true of God's servant. He, too, would not leave his task. No other thing of whatever sort holds such personal contentment as doing his Father's business. He is attached to his service by bonds of love. He loves the One who sent him to fish. He loves the Word of God, that lure which attracts men's minds to Christ. No pleasure is as great as the tug of fish on the line, to bring a repentant one to the Savior. No, he cannot leave his task, for his heart is

in the sea. Christ once came into his life, calling, "Follow me and I will make you a fisher of men"; and he followed, and fished. There is now no turning back!

But is he really fishing? In spite of that driving sense of commission felt in the early days of Christian service, the minister tends to allow well-intentioned extras to become more consuming of his energy than the original purpose to which Christ called him—to rescue men from their sins.

Instead of seeking men, he seeks success. In place of fishing, he goes fiddling. Laden with extra roles which he falsely believes his profession demands, he becomes at once business manager, clerk, executive officer, recruiter for church offices, social butterfly, head of protocol, and incidentally, fisherman. His priorities become jumbled. He dabbles in men's leagues and eats cookies at ladies' teas. He graces civic gatherings, intoning the required invocations. He preaches sermons which he himself did not prepare. He visits people for whom he has not taken time to pray. He becomes a stranger to his family. He is so busy doing church work that he has no time to do the work of the church—to follow the Christ—and fish. He no longer goes to sea. His responsibilities keep him safely on the sandy beach.

Where is there time for Christ in his hectic schedule? When does he pray? worship? intercede name by name for his congregation? When does he study the Scriptures? When does he feed his own soul? Is it possible to prepare wholesome spiritual food to satisfy the hungry in his congregation when he does not feed himself? Can he teach others to live a holy life when his own is less an example of holiness than of hastiness, running incessantly morning until evening from one insignificant task to another? No! One cannot lead another in spiritual things farther than one has gone himself. No! One cannot worship God on the run. Holiness is a product of devotion, and devotion requires time, and time encourages quietness of soul, meditation on God's Word, and warm conversation with the Gracious Lord of heaven and earth. All other "duties" pale into comparative insignificance, for God is far more concerned with what we *are* than what we *do*.

Fellow fishermen, it is time to return to the call of the Lord first set before us lest, when our day ends, God should look with disgust upon our pompous churchmanship as a frivolous waster of His time to discover that our nets are . . . empty!

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MAKE HIM A MINISTER OF THE WORD

by Floyd Doud Shafer

There was a time, about three generations ago, when the minister was known as the parson. Parson, in those days, was not a nickname but an honorific title, and it meant The Person. More often than not the parson was the best-educated man in the community and he ranked with the physician, the pedagogue, and the lawyer in eminence. But our time has seen a complete switch in this situation. The minister is no longer a parson. The advent of a highly educated public has put the minister close to the bottom of the listings of educated persons.

Our reaction to this turn of events should have been a determined and disciplined effort to regain and maintain superior excellence in the things that pertain to God. Instead, the clergy retreated in mad scramble behind the breastworks of administrative detail, ecclesiastical trivia, and community vagrancy. Whenever our conscience bothered us, we simply ran off to another meeting to make arrangements for succeeding meetings to flee to.

We are no longer parsons, now we are "good Joes"; and in place of providing the church with her needed "scholar-teachers" who are equipped to bring God and man together in reasoned relation, we now find ourselves among those who need to be reached by the "scholar-teachers" and wise men of God. What is the resolution of this ridiculous farce?

A Minister of the Word

The answer ought to be obvious. Actually, it is in the nature

of a cabala. Here it is in its taunting simplicity: Make him a minister of the Word! But what does that mean? What could be more esoteric? Very well, we'll say it with more passionate bluntness.

Fling him into his office, tear the office sign from the door, and nail on the sign: *Study*. Take him off the mailing list, lock him up with his books—get him all kinds of books—and his typewriter and his Bible. Slam him down on his knees before texts, broken hearts, the flippant lives of a superficial flock, and the Holy God. Force him to be the one man in our surfeited communities who knows about God.

Throw him into the ring to box with God till he learns how short his arms are; engage him to wrestle with God all the night through. Let him come out only when he is bruised and beaten into being a blessing.

Set a time clock on him that will imprison him with thought and writing about God for 40 hours a week.

Shut his garrulous mouth forever spouting "remarks" and stop his tongue always tripping lightly over everything nonessential. Require him to have something to say before he dare break silence.

Bend his knees in the lonesome valley, fire him from the PTA and cancel his country club membership; burn his eyes with weary study, wreck his emotional poise with worry for God, and make him exchange his pious stance for a humble walk with God and man. Make him spend and be spent for the glory of God.

A Life Aflame

Rip out his telephone, burn up his ecclesiastical success sheets, refuse his glad hand, and put water in the gas tank of his community buggy. Give him a Bible and tie him in his pulpit and make him preach the Word of the living God.

Test him, quiz him, and examine him; humiliate him for his ignorance of things divine, and shame him for his glib comprehension of finances, batting averages, and political infighting. Laugh at his frustrated effort to play psychiatrist, scorn his insipid morality, refuse his supine intelligence, ignore his broadmindedness that is only flatheadedness, and compel him to be a minister of the Word.

If he wants to be gracious, challenge him rather to be a product of the rough grace of God. If he dotes on being pleasing, demand that he please God and not man. If he wants to be unctuous, ask him to make sounds with a tongue on which a holy flame has rested. If he wants to be a manager, insist rather that he be a manikin for God, a being who is illustrative of the purpose and will of God.

One Thing Needful

Form a choir and raise a chant and haunt him with it night and day: "Sir, we wish to see Jesus." When, at long last, he dares assay the pulpit, ask him if he has a word from God; if he does not, then dismiss him and tell him you can read the morning paper, digest the television commentaries, think through the day's superfi-

cial problems, manage the community's myriad drives, and bless assorted baked potatoes and green beans ad infinitum better than he can. Command him not to come back until he has read and reread, written and rewritten, until he can stand up, worn and forlorn, and say: "Thus saith the Lord."

Break him across the board of his ill-gotten popularity, smack him hard with his own prestige, corner him with questions about God, cover him with demands for celestial wisdom, and give him no escape until he is backed against the wall of the Word; then sit down before him and listen to the only word he has left: God's Word.

Let him be totally ignorant of the down-street gossip, but give him a chapter and order him to walk around it, camp on it, suffer with it, and come at last to speak it backwards and forwards until all he says about it rings with the truth of eternity.

Ask him to produce living credentials that he has been and is

true father in his own home before you allow him license to play father to all and sundry. Demand to be shown that his love is deep, strong and secure among those nearest and dearest to him before he is given contract to share the superfluity of his affability with all sorts and conditions of persons. Examine his manse whether it be a seminary of faith, hope, learning, and love, or a closet of fretting, doubt, dogmatism, and temper; if it be the former, let him go abroad, conquering and to conquer; if it be the latter, then quarantine him in it for praying, crying, and conversion, and then let him go forth converted, to convert.

Sign and Symbol

Mold him relentlessly into a man forever bowed but never cowed before the unconcealed truth that he has labored to reveal, and let him hang flung against the hard destiny of almighty God; let his soul be stripped bare before the onrushing purposes of God, and let him be lost, doomed, and

done that his God alone be all in all.

Let him, in himself, be sign and symbol that everything human is lost, that grace comes through loss; and make him the illustration that grace alone is amazing, sufficient, and redemptive. Let him be transparent to God's grace, God himself.

And when he is burned out by the flaming Word that coursed through him, when he is consumed at last by the fiery grace blazing through him, and when he who was privileged to translate the truth of God to man is finally translated from earth to heaven, then bear him away gently, blow a muted trumpet and lay him down softly, place a two-edged sword on his coffin, and raise a tune triumphant, for he was a brave soldier of the Word and e'er he died he had become spokesman for his God.

And who shall return us to this ministry? "Therein the patient must minister to himself."

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THE GRAVE IN THE GARDEN

by Peter Marshall

IT IS AN OLD QUESTION—as old as death itself—and as new. . . .
We find it in the oldest part of the Old Book, the 14th verse of the 14th chapter of Job:

"If a man die, shall he live again?"

It is a question that is found in every sob in times of bereavement.

It is a question that knocks with gloved hand on the door of the weeping heart.

But how strange to say "if"—"if a man die"!
There is no "if." All of us must die.

A more exact interpretation of the question asked in Job would be to say, "When a man dies, after a man dies, will he live again?"

That is the question!
Is life possible after death?

Millions of people glibly repeat the Apostles' Creed: "I believe in the resurrection of the body."

We speak of resurrection, but have we seen it?
We try to disguise death with flowers—
 flowers on the casket,
 wreaths on the doorknob,
 flowers heaped on the cold grave.
We embalm the body to make it look lifelike.
We color the cheeks and tint the pallid face, as though to deceive ourselves.

We even dress the body in the departed tenant's best clothes, but after we are finished, it is still a dead body, without any life.

The facts concerning Jesus of Nazareth are, according to the Church, that He lived,
 He died,
 and He arose from the dead.

Can the Church justify such a contention?

He lived, as no intelligent student can deny.

He died. That fact nobody need deny.
He died quivering on a cross, after about six hours of agony and suffering.
To make sure of His death, one of the soldiers pierced His side with a spear, and the last remaining drops of His blood were poured out to prove that His love was stronger than death.

The soldiers who had carried out the detail of the hammer and the nails were quite satisfied that He was dead. "That One didn't take long," they said, as they prepared to fall in line and march back to their barracks.

They did not even take the trouble to break His legs, for it was plain to see that He was finished.

It is reflected in the hopelessness of His disciples. As the afternoon sun threw the lengthening shadows of three crosses down the hillside, and the bronze armor of the soldiers reflected its light, a brooding sadness descended upon His disciples, who looked at each other in a puzzled grief that knew no speech.

Three years before, the Master had called them to become fishers of men. Now that His flame had died away, they would once more become fishers of fish.
Such was their mood.

Their King crucified like a criminal.
Their Messiah ending up—not on a throne, but on a cross, hailed as King on Sunday, and dead like a common thief on Friday.

They remained the despairing survivors of a broken cause, as they stumbled blindly down the hill, their eyes filled with tears they could not stop.

They were the very picture of men without any hope
 utterly crushed . . . beaten . . .
 disappointed . . .
In their faces there was the stark, dreadful look of hopeless despair.

"I go a fishing," said Peter. What else was there left to do?
Back to the old familiar boats with their worn seats,
 their patched sails,

and their high rudders;
back to the mending of their nets,
sadder but wiser men, finding the road back a hard road
to take.

Jesus was a dead man now, very much like any other
dead man. So when even the Roman authorities were sat-
isfied that they had seen the last of this strange, trouble-
some Dreamer, His enemies went to Pilate asking him to
set a watch of soldiers about the tomb for three days.

Remembering that He had said He would rise again, and
being afraid that His disciples would come and steal the
body away, they insisted on sealing with their own official
seal the huge stone that blocked the entrance to the
grave.

Pilate granted their request saying:

"Ye have a watch, go your way, make it as sure as you
can."

We are not told whether Pilate smiled a sardonic smile as
he spoke, but Matthew adds the most ironic sentence in
literature: "So they went and made the sepulcher sure,
sealing the stone and setting a watch."

Thus they took every precaution against fraud.

A broken seal would reveal that the grave had been
opened, but soldiers would be on guard to prevent that
happening.

And as they made their way down the hill and back to the
city, such thoughts as these ran through their minds:

"He is finished.

We shall hear no more of Him.

Now His fishermen can get back to their nets and their
boats . . .

We shall hear no more talk about His kingdom.

As for this Jesus, He is dead enough.

There is no doubt about that.

"Even though He had a breath of life left in the bloodless
body, it is now being suffocated by the hundredweight of
spice with which He was embalmed.

"He, who said He could summon 12 legions of angels to
His assistance, died crying that He was forsaken.
He will trouble us no more."

Thus they left Him on Friday evening—just before the
Sabbath began, His dead body hastily embalmed,
wrapped in bandages on which a hundred pounds of
myrrh had been hastily spread . . .

the tomb closed with a huge stone and soldiers standing
guard around it.

Then came Sunday morning.

The first rays of the early morning sun cast a great light
that caused the dewdrops on the flowers to sparkle
like diamonds. The atmosphere of the garden was
changed . . .

It was the same garden . . . yet strangely different.

The heaviness of despair was gone,
and there was a new note in the singing of the birds.

Suddenly, at a certain hour between sunset and dawn, in
that new tomb which had belonged to Joseph of Arima-
thea, there was a strange stirring, a fluttering of unseen
forces . . . a whirring of angel wings.

the rustle as of the breath of God moving through the
garden.

Strong, immeasurable forces poured life back into the
dead body they had laid upon the cold stone slab;
and the dead man rose up,

came out of the grave clothes,
walked to the threshold of the tomb,
stood swaying for a moment on His wounded feet,
and walked out into the moonlit garden.

We can almost hear in our hearts the faint sigh, as the life
spirit fluttered back into the tortured body, and smell in
our own nostrils the medley of strange scents that floated
back to Him

of linen and bandages . . .

and spices . . .

and close air and blood.

Then came a group of women as soon as they could,
bringing spices and materials with which to complete the
hasty anointing of their Lord.

They came with all the materials with which to anoint a
dead body,

and when they came to the grave in the garden, they
found that the stone had been rolled away from the door
of it, and the grave was empty.

Here is John's account of what followed:

"But Mary stood without at the sepulchre weeping:
and as she wept, she stooped down, and looked
into the sepulchre,

And seeth two angels in white sitting, the one at the
head, and the other at the feet, where the body of
Jesus had lain.

"And they say unto her, Woman, why weepest thou?
She saith unto them, Because they have taken away
my Lord, and I know not where they have laid him.

"And when she had thus said, she turned herself
back, and saw Jesus standing, and knew not that it
was Jesus.

"Jesus saith unto her, Woman, why weepest thou?
whom seekest thou? She, supposing him to be the
gardener, saith unto him, Sir, if thou have borne
him hence, tell me where thou hast laid him, and I
will take him away.

"Jesus saith unto her, Mary. She turned herself, and
saith unto him, Rabboni; which is to say, Master."

There were two names spoken, "Mary" and Rabboni."
She heard her own name spoken as only one Voice could
speak it—gently echoing in the garden.
And there was her "Rabboni"—the breathless "Master!"
as she saw His face.

Christ had spoken her name, and all of heaven was in it.
She uttered only one word, and all of earth was in it.

If we believe this, it is one of the loveliest stories in
literature.

It is a story over which, without shame, men might weep.
It is a story which we cannot read without feeling a lump
in our throats.

If we do not believe it, it is a clever and shameful lie!

Does it sound like a lie to you?
Does it have a hollow ring of uncertainty or falsehood?
Do you not rather get the feel of truth in it?

"Jesus saith unto her, Mary. . . .
She turned herself, and saith unto him, Rabboni; which is
to say, Master".

Is it all a trick? Are we all deluded fools?
No, we are not deluded—
No fact in history is better established,
more scientifically established, than this one.

The disciples did not expect this to happen!
Their belief in the Resurrection was not some fantastic
idea that had been wafted in from the swamps of their
fevered imaginations.

It was not some romantic wish out of their dreamhouse,
not the result of wishful thinking,
for it came as a complete shock—
unexpected,
bewildering.

When Mary Magdalene and Joanna and Mary, the mother
of James, and other women came breathlessly from the
empty tomb, shaking with an extraordinary excitement
and blurting out the news to the disciples, we are told:
"And their words seemed to them as idle tales, and
they believed them not."

Over and again this point is emphasized.
Read the stories for yourselves!

Read Luke, or the story of Thomas, the dogged unbeliev-
er, as John tells it,
"Except I shall see in his hands the print of the nails,
and put my finger into the print of the nails, and thrust
my hand into his side, *I will not believe.*"

That was no wishful thinking, was it?

Eight days passed by. The disciples were gathered to-
gether. This time Thomas was there. Suddenly Jesus was
with them in the room, and He said to Thomas:
"Reach hither thy finger, and behold my hands; and
reach hither thy hand, and thrust it into my side: and
be not faithless, but believing."

And Thomas answered and said unto Him, "My Lord and
my God."

Now, if one man says he has seen a dead person alive,
you may believe him or not, according to your opinion of
his trustworthiness.

If 10 men tell you that they have, at the same time, seen
this dead person alive, talking,
walking in newness of life,
you begin to be impressed.

If 500 men tell you that they have seen Someone who
was dead . . .
well, you must admit that you are in a startling minority.

If you deny the reality of the Resurrection appearances,
you are in precisely that minority.

The resurrection of Christ was regarded by the disciples
as something which is as indisputable historically as the
death of President Wilson.

It did not occur to them, as they spoke or as they wrote, to
argue about it, any more than it would occur to a senator
making a speech in the Senate to say:

"Since the death of President Wilson,
that is to say, if he is really dead,
and if his body is not mysteriously spirited away; if he
is not at this moment living in a shack in South Geor-
gia with a heavy growth of whiskers, . . ."

They were writing down on papyrus stupendous things
. . . within hailing distance of the events themselves.

The winds had hardly had time to cover up His footprints
in the sands of Judea.

The rain had hardly had time to wash away, with its callous
tears, the blood from the rotting wood of a deserted
Cross.

Do you think their story is an invention?
Could *you* invent that sort of story?

And would you invent it, so that you might be crucified
upside down, like Peter?

Or have your head chopped off, like Paul, outside the
city of Rome,
or be stoned to death—like Stephen?

Why would they persist in a lie, if every time they insisted
it was true, they were driving nails into their own coffins.

John and Peter, as they went into the grave that morning,
did not know what to think, until they saw what was inside
the grave—and then they believed.

The inside of the tomb revealed something that proved
the Resurrection. What was it?
Let us turn to the narrative again and read carefully:

"Then cometh Simon Peter following him, and went
into the sepulchre, and seeth the linen clothes lie,
and the napkin, that was about his head, not lying
with the linen clothes, but wrapped together in a
place by itself. Then went in also that other disciple,
which came first to the sepulchre, and he saw, and
believed" (John 20:6-8).

In this connection, it is well for us to remember that the
stone was rolled away from the door, not to permit Christ
to come out, but to enable the disciples to go in.

Notice what it was they saw.
They saw the linen clothes lying, not unwound and care-
fully folded, as some people appear to think—
not thrown aside as is a covering when one rises
from bed, but lying there on the stone slab *in the shape of
the body.*

True, the napkin had been removed and folded, but the
grave clothes were lying there mute, but eloquent evi-
dence that a living organism had come out.

The grave clothes lay like the shriveled, cracked shell of
a cocoon, left behind when the moth has emerged and
hoisted her bright sails in the sunshine . . .

or, more accurately, like a glove from which the hand
has been removed, the fingers of which still retain the
shape of the hand.

In that manner, the grave clothes were lying, collapsed a
little—slightly deflated—because there was between the

rolls of bandages a considerable weight of spices, but there lay the linen cloth that had been wound round the body of Christ.

It was when they saw *that*, that the disciples believed.

The Greek word here for “see” is *not* to behold as one looks at a spectacle, not to see as the watchmaker who peers through his magnifying glass.

It means to see with inner sight that leads one to a conclusion.

It is perception

reflection

understanding—more than sight.

Do you *see*?

It is to see, as one who reasons from the effect to the cause, and when John and Peter reasoned from what they saw in the tomb, they arrived at the conclusion—

the unshakable,

unassailable,

Certain conviction—

that Jesus Christ had risen from the dead.

Then what happened?

Suddenly Peter is facing the foes of Jesus with a reckless courage.

He speaks boldly:

“Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it” (Acts 2:22-24).

Why, this does not sound like the same man. The truth is, it is not the same man. He is different—

very, very different.

What had happened?

The undeniable fact is this: the disciples of Jesus were scattered,

downcast,

hopeless,

with a sense of tragic loss;

and then, in a few days, they were thrilling with victory, completely changed.

As Dr. Buttrick has said,

“Why did these men suddenly rise from their bemoanings, and with light on their faces, fairly spring on the world with the message of a living Savior, for whom they were willing to suffer any persecution?”

There is no “In Memoriam” note in the narratives.

After the death of Christ, every page is filled with the sense of the “abiding and empowering presence of Christ.”

They were all thrilled beyond fear in the stupendous knowledge that Christ was *alive*,

and they went about rejoicing in a joy beyond pain.

Why?

“Ah, just a delusion,” suggests the man who is frankly skeptical of the whole business.

“Miracles? They don’t happen. They just simply don’t happen! Don’t make it any more difficult for me to believe them by giving me another problem.

“All this story of a dead body becoming alive again and coming out of graveclothes and bandages, and walking out into a garden and out of sight.

These tales of mysterious appearances of a body going through a door,

appearing and disappearing,

eating solid food and yet vanishing like a mirage . . .

All this talk of ignorant fishermen seeing angels sitting on a rock. Don’t ask me to believe all that. It is too much,” says the skeptic.

Very well. You are sitting in your own living room.

By your side is a radio.

You reach out a hand and turn on a switch. In a few seconds, the room is filled with music.

A woman’s voice is singing “I know that my Redeemer liveth.” But you are not in the mood for that sort of thing. And besides, you don’t like her voice, and you reach out a bored hand and turn it off again.

Silence.

Silence? Why the music is still going on. She is still singing. Oh, no, she isn’t. We turned off the radio!

Well, what has that got to do with it?

Simply this. That when you turn off the radio, you don’t turn off the music. And whether we believe it or not,

Schubert is still in the room

(by courtesy of somebody’s hair tonic),

and Mendelssohn

(through the kindness of somebody else’s baked spaghetti),

and Beethoven, and all the music of the earth.

There are voices pleading,

voices praying,

and voices that whisper,

and voices that are sad.

They are all around us and we sit there—wrapped in silence.

And out of it all one Voice speaks. We may stick our fingers in our ears.

We may shut our eyes,

and still we can hear the Voice: “Lo, I am with you alway, even unto the end of the world.”

And we say to ourselves, “It is all madness—

beautiful madness,

superstition,

lovely, sweet superstition—

but it is not true. It cannot be so . . .

And then the Voice again, “Be still, and know that I am God.”

Is it true?

Is Christ really risen from the dead?

As that question begins to knock—gently—on your heart’s door, you realize that you have gone back through the centuries to when the world was 1,900 years younger, back to the country of the camel,

(Continued on page 53)

SERMONS OF THE SEASON

A Lenten Sermon

LOVE'S MEANING

Text: *Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me* (Mark 14:6).

Just one week before Calvary an incident occurred which has gripped the attention of Christians for centuries. The first two verses of Mark 14 tell of the priests and politicians plotting to destroy Jesus. The verses following tell of Judas selling his Master. Between these two stands this story of love. There are some important facets of love revealed here.

1. LOVE'S EXCLUSIVENESS

Verse 3 says "she broke the box." William Barclay suggests that there was a custom in the East that if a glass was used by a distinguished guest, after he had used it, it was broken so that it would never again be touched by a lesser hand. Did Mary have this in mind? Her highest love went to Christ. There is a sense in which love is inclusive, but also a sense in which our love to Christ must be an exclusive love—He must come first.

2. LOVE'S EXTRAVAGANCE

Although Christ commended Mary, there were critics around: "Why was this waste of the ointment made?" The disciples valued it at 300 pence. When we consider that a working man earned a penny a day, this represented almost a year's salary. It does seem reckless, unnecessary extravagance. There are two voices to be heard here. There is the voice of materialism; the expression of the market mind that calculates everything. "It might have been sold." This represents a common attitude.

The other voice heard here is the voice of love. Mary speaks, and speaks in action, the best way of speaking love. Her extravagance reveals the depth of her love to Christ. There is a world of difference between the economics of love and the economics of common sense.

3. LOVE'S EXAMPLE

The example of love is never wasted. What a wonderful promise Jesus gave to Mary: "Whosoever this gospel shall be preached throughout the whole world, this . . . shall be spoken of" (v. 9). We are fulfilling that prophecy right now. Love's example lives on. Real love has this enduring quality—selfishness carries its own destruction.

—Leslie Evans, Pastor
Sheffield, England

A Lenten Sermon

THE CROSS IN EXPERIENCE

Text: *God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world* (Galatians 6:14).

In his letter to the Galatians, Paul goes into vivid detail about his experience on the road to Damascus. He speaks as an apostle. He even speaks about his sacrifices for Christ. He appears to build himself up in the eyes of his readers. Why? For no other reason than to knock himself down again. He wants to impress upon the Galatians that the glory of the Christian faith lies not in what we do for God, but in what God has done for us. It is for

this reason that he leaves his readers gazing at the Cross. Paul speaks of the Cross in three ways.

1. THE PLACE OF REDEMPTION

Paul gloried in the Cross because it was the place where he had found peace. There is only one place where a holy God and a guilty sinner can meet—at the place of Redemption. As Emil Brunner says, "In the Cross of Christ, God says to man: 'This is where you ought to be. Jesus, My Son, hangs there in your stead; His tragedy is the tragedy of your life. You are the rebel who should be hanged on the gallows. But lo, I suffer instead of you, and because of you, because I love you in spite of what you are. My love for you is so great that I meet you there with My love—there on the Cross. I cannot meet you anywhere else, you must meet Me there—where My love and your sin have already met.'" To Paul, the Cross was the place of redemption.

2. THE PLACE OF REJECTION

"The world is crucified unto me." Paul rejected the power and the authority of the world over his life. He would not allow the world to mold and fashion his life—he was a true nonconformist.

Paul brought everything in life to the Cross to be tested there. James Denney once said that "Jesus died for the difference between right and wrong." We must see that difference and live accordingly.

3. THE PLACE OF RESPONSE

The Cross becomes the place where we say No to self so that we may say a wholehearted Yes to Christ. "I am crucified unto the world." Christ does not destroy our individuality, but the domination by self is to end at the Cross. At the place where He loved me, and gave himself for me, I must give myself to Him—utterly, completely, and forever.

—Leslie Evans

An Easter Sermon

WHEN EASTER LIVES

Text: *I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me* (Galatians 2:20).

The secret of Paul's great life is to be found in this one verse. It takes us to Calvary, on through Easter, right through to personal experience. "Christ *liveth*"—that is the Easter message, and is vital Christian doctrine. "Christ *liveth in me*"—that is personal experience. Here is the flash point where Easter becomes alive for us. Paul knows he is the man he is because he is indwelt by the personal, living, victorious Christ. "Christ *liveth*" is wonderful news, but "Christ *liveth in me*" is the real Easter miracle.

1. THE SECRET OF THE CHRISTIAN'S PURITY

If a man says, "Christ *liveth in me*," we have the right to expect him to show forth the essential character of Christ. If we say, "Shakespeare *liveth in me*," we would expect great literature; or, "Mozart *liveth in me*," we would expect great music. Christ conquered sin—Easter testifies to that; and He will conquer sin in us. He came to save us *from* our sin, not to save us *in* our sin.

2. THE SECRET OF THE CHRISTIAN'S POWER

Paul was a man who, in spite of tremendous pressures, moved through life with serenity and assurance. But he was not a self-sufficient man. He was a Christ-sufficient man. "I can do all

things through Christ who strengthens me." If Christ really lives in us we can face any trial, any temptation, any sorrow, any pressure, knowing as Jerome said; "The darkest road with Christ is better than the brightest road without Him." There will always be two even when we are alone, and the other is the Christ of Easter.

3. THE SECRET OF THE CHRISTIAN'S PASSION

There is no doubt that Paul was a man with a passion for souls. The world became his parish and the winning of every man his ambition. "Christ liveth in me" is the secret of this passion. The Christ who lives in me becomes the Christ who loves through me. I cannot say "Christ lives in me" and stand outside the great mission of the church. Men are not won easily. If little effort, little sacrifice, little prayer could win men, our churches would be full. Jesus *died* to save and we need that passionate love.

—Leslie Evans

An Easter Sermon

BECAUSE HE LIVES

Text: *Did not our hearts burn within us, while he talked with us by the way . . . ?* (Luke 24:32).

George Eliot called the story of the two disciples on the road to Emmaus, "The loveliest story in the world." But it is more. It speaks of human need and the divine answer. We have to see the Emmaus Road not simply as a geographical location or a point in history, but as *your* road.

1. THE DESPAIR OF THE DISCIPLES

That Road to Emmaus must have been a long, long road—seven miles of disillusionment and despair. Verse 21 sums up the depth of their despair: "*We trusted*"—the past tense of faith. Life had not worked out as they hoped, cherished dreams had been shattered. It is easy to translate their feelings into the mood of millions today who feel the meaninglessness of life.

2. THE DISCLOSURE OF CHRIST

Verse 14 says "they talked together of all these things which had happened." As so often happens when tragedy strikes, they went over and over the circumstances of Calvary. They were in a morbid circle of self-pity, and despair fed despair. And then we have the miracle. "Jesus himself drew near." They did not recognize Him—but He was there. We must look for the Lord when we walk our Emmaus Road, for we can be sure of one thing—He will be there.

At last Christ revealed himself, "Their eyes were opened" (verse 31). There were other occasions when the disciples were blind to the presence of Christ. During the storm at sea Jesus went to them walking on the water—and they thought Him to be a spirit. Then Mary, in sorrow at the tomb, failed to recognize Him. In the sorrow and despair of life, He is there.

3. THE DECLARATION OF HIS VICTORY

Their hearts now burned with Easter news. They had just walked seven weary miles—but they are now revived. "They rose up *the same hour* and returned to Jerusalem." How unexcited we are about the greatest news in the world! But these disciples had not only burning hearts, but bursting hearts. They must declare the Easter tidings. "He's alive!" And because He lives, every miracle becomes possible. The person with the burning heart will always find a way to declare the fact that Christ is alive.

—Leslie Evans

A Pentecost Sermon

WHAT DOES PENTECOST MEAN?

Text: *And they were all amazed, and were in doubt, saying one to another, What meaneth this?* (Acts 2:12).

On the Day of Pentecost the world was startled by the Church. The people were "confounded" (v. 6), they were "all amazed and marvelled" (v. 7), and in verse 12 "they were all amazed, and were in doubt."

The Church did not gain the attention of the world of that day by methods or programs, but by Spirit-filled men and women. Just as fire attracts attention, so spiritual heat will produce the spirit of inquiry. We need to ask again this question about Pentecost: "What meaneth this?"

1. WHAT DOES PENTECOST MEAN FOR THE CHRISTIAN?

After Pentecost these men and women were living in the fullness of the life that Christ offers. The misery of living with a sense of inadequate resources was gone. The "Comforter," the "Divine Enabler" was now dwelling in them and they had power: to live, to be, to do.

Without the Spirit's fullness our discipleship is always more defective than effective. Easter gives the Church its message: Pentecost gives the Church its power.

2. WHAT DOES PENTECOST MEAN FOR THE WORLD?

It means that the world has the opportunity to see real Christianity. Is it not true that all too often the world has rejected a pathetic imitation of the real thing?

S. D. Gordon, in his book *Quiet Talks to Workers*, tells of a man who was in danger of drowning in the icy waters of a river. Someone was pushing a long plank out to the man, but it was covered in ice and he could not get a grip on it. In desperation he shouted, "Please don't push the cold end out to me." The world needs the warm end of our faith if it is to take a saving grip on Christ. Only Pentecost can provide the *heat* needed for that.

3. WHAT DOES PENTECOST MEAN FOR CHRIST?

He is still the Good Shepherd who seeks the lost. He is still the One who yearns to save. But He has entrusted so much to the Church—His Body. Christ can never use us in the measure He longs to use us until we have experienced a personal Pentecost. It was Christ who said, "Wait until ye be endued with power from on high." It was Christ who prayed for the Father to send us the Comforter. We dare not disregard His command nor frustrate His prayer.

—Leslie Evans

A Pentecost Sermon

CHRISTIAN LIFE UNLIMITED

Text: *If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water* (John 7:37-38).

These words of Jesus, about "living water" flowing from the inmost nature of the believer, refer to the Holy Spirit (v. 39). How may we enter into this Christian life unlimited? This passage suggests the answer.

1. THE CRAVING OF THE SOUL

Why is it that some people have such a full experience of the grace of God, while others are merely "empties"? The answer is, we have as much of God as we desire. When Jesus said, "If any man thirst," He was putting His finger on our biggest problem, what R. L. Stevenson calls "The malady of not wanting." Our spiritual blessings are proportionate to the intensity of our desire.

2. THE CROWNING OF JESUS

"The Holy Ghost was not yet given; because that Jesus was not yet glorified." The obvious meaning is that the outpouring of the Spirit awaited the sacrifice of Calvary. This is the divine order. In experience there is no possibility of the outpouring of the Holy Spirit until we have knelt at the Cross. But the text says "glorified"—crucified, risen, and ascended, the Sovereign of life and death. But is there not a glorifying of Christ in our lives, when we crown Him and make Him Lord?

How significant are the words "not yet"! Is this the reason for our failure? Thomas Cook said, "The Holy Spirit is God's Coronation Gift which He bestows upon those who crown Jesus Christ king."

3. THE CLAIMING OF THE PROMISE

"Let him come unto me and drink." If the soul is thirsty enough, and we have crowned Jesus king, then we can come and claim by faith the promise of Christ.

—Leslie Evans

SERMON CRAFT

by C. Neil Strait*

Life's Greatest Prayer

In Paul's second letter to the Thessalonians, 3:1-5 (NIV),¹ we have three aspects of a great prayer.

First, it is a great prayer because it is a request for help—"Pray for us" (v. 1). That man who recognizes that he has need of others' prayers has sensed something of his mission and his limitations.

Second, it is a great prayer because it is a request for getting the gospel out—" . . . pray for us that the message of the Lord may spread rapidly and be honored . . ." (v. 1). When the heart can pray an unselfish prayer, then it is proof that its sensitivities are open to others. Paul's concern, here, was to get the gospel to people. It could be called life's greatest concern.

Third, it is a great prayer because it is a request for victory—" . . . pray that we may be delivered from wicked and evil men" (v. 2). Our prayers should have a goal. And victory is the Christian's highest goal—and promise!

What Jesus Sees

The words of Jesus to Simon Peter are among the most thrilling in scripture, for in a few words the Master spells out the possibility of greatness in a man's life. The words could be paraphrased to read: "You are Simon [a small stone], but you shall become Peter [a rock]." (Matt. 16:17-18).

Spiritual Game Plan

Paul T. Culbertson has a beautiful chapter in his book *Our Battle and Our Hope*, in which he takes some thoughts from the Book of Jude and puts together what he calls "battle orders" for the Christian. I pass them along as "starters" for a sermon or a series.

1. *Maintain the Inner Glow*. "But you, beloved, building yourselves up on your most holy faith; praying in the Holy Spirit; keep yourselves in the love of God . . ." (vv. 20-21, NASB).²

2. *Maintain the Upward Gaze*. "Wait patiently for the eternal life that our Lord Jesus Christ in his mercy is going to give you" (v. 21, TLB).³

3. *Maintain the Outward Reach*. "Try to help those who argue against you. Be merciful to those who doubt. Save some by snatching them as from the very flames of hell itself. And as for others, help

them to find the Lord by being kind to them, but be careful that you yourselves aren't pulled along into their sins. Hate every trace of their sin while being merciful to them as sinners" (vv. 22-23, TLB) (Paul T. Culbertson, *Our Battle and Our Hope*, Beacon Hill Press of Kansas City, 1976, pp. 41, 47, 53).

In these verses, and with this outline as a "starter" there are innumerable possibilities.

Life, from the Martyrs

The Christian martyrs were driven into the Roman catacombs, and there they awaited their death. One word, more than any other, they wrote on the walls of their prison—it was the word *Vita*, or life.

The word has an interesting background. "*Vita*" stems from the Greek word *hilaros*, from which the English word *hilarious* has been derived. It means joyful. And that's the thought that captures our thinking.

The Christian martyrs, in their hour of severe trial, were a joyful people. It is a challenge to us to make joy a more distinct note in our worship and in our living—and in our testing.

A Preacher's Prayer

Canon Bell was once asked what kind of petition to use as a pulpit prayer. This is what he said: "Before I go into the pulpit, I pray something like this: 'Dear God, this sermon of mine isn't very good. But I've worked honestly at it, and it's the best I can do. I know that any good that comes of it will be Your doing, not mine. Use me, then, as best You can. I love You, and I love these people. That's that, God, Amen'" (quoted in *Journal of Religious Speaking*, Nov., 1978, p. 9).

A Thought on Preaching

Somewhere in my reading I ran across a paraphrase attributed to Mark Twain, and it said, "People ought to leave your church troubled by what they do understand about the gospel, not by what they do not understand."

It's a good thought for each of us to remember as we prepare for the pulpit.

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Third in a Series of Holiness Exegetical Studies

The Interpretation of 1 Thessalonians 5:23-24

by Frank G. Carver*

Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ. Faithful is He who calls you, and He also will bring it to pass.¹

I

The Historical Question: Where Do We Find Our Text?

1. What Was the Life Setting of 1 Thessalonians?

In what literary genre? 1 Thessalonians defines itself as a letter following the literary conventions of ancient letter writing (5:27).² The Greek pattern is varied in the direction of the oriental pattern, but these traditional forms are filled with the new content of the gospel.³ Substituting for the personal presence of the writer, it is neither a private communication or a document intended for publication, but a letter directed to a particular Christian community with instructions to be read aloud to the assembled church (5:27; cf. Col. 4:16).⁴

From what historical setting? The letter indicates (1:1) Paul along with Silvanus and Timothy as its writer. Paul, the apostle to the Gentiles (Acts 26:16-18; Gal. 1:1; 2:7-9), had founded the church in Thessalonica, a trade center and capitol of Macedonia, earlier during his second missionary journey (1:5 f.; 2:1-2; Acts 17:1-10).

Compelled to leave the young church (2:16; Acts 17:10) he had formed, Paul is anxious about their

welfare. Unable himself to return, he sends Timothy to represent his pastoral care for them (2:17—3:2). When Timothy returns, Paul rejoices at his good news and opens his heart to the Thessalonians in a letter. It is at the time of his 18-month stay in Corinth, sometime in A.D. 51-52, a year or two after his visit to Thessalonica.⁵

Paul writes to strengthen the first steps of his converts in the Christian life against persecution and against their doubts concerning the Second Coming and the Resurrection, "so that the church, remembering its beginnings, can confidently continue on the road upon which it has set out"⁶—to "complete what is lacking in your faith" (3:10).

The clue to the apostle's theme is found in the first explicit exhortation in the letter: "We request and exhort you in the Lord Jesus that, as you received from us *instruction* as to how you ought to walk and please God (just as you actually do walk), that you may excell still more" (4:1). The reference to the past corresponds to the reminders of the integrity of their beginnings in the gospel (1:2-10; 2:13-16), which closes with a prayer for their advance in love (3:11-13). The reference to the future leads into the apostle's ethical and doctrinal instructions to his converts which he climaxes with the prayer for their thorough sanctification (5:23). Both prayers have as their final frame of reference "the coming of our Lord Jesus" (3:13; 5:23). Paul's theme, then, can be expressed as, "Let Him who has indeed begun a good work in you perfect it [cf. 3:10] until the day of Jesus Christ" (Phil. 1:6).

2. What is the role of 5:23-24 in the content of 1 Thessalonians?

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Paul's written communication to the church in Thessalonica falls naturally into two parts, 1:1—3:13 and 4:1—5:28. The first, brought to a climax in a prayer (3:11-13), contains the grateful review by the apostle of his past relation to them, including their reception of his message and its subsequent progress in their life and witness. With 4:1, anticipated in the preceding prayer, the backward look is exchanged for a forward look as Paul "writes about what he would actually have said or done if he had been present in Thessalonica."⁷ This section contains his ethical instructions (4:1-12) in the area of sexual behavior (vv. 3-8), love (vv. 9-10), and work (vv. 11-12); teaching concerning the Resurrection and the Second Coming (4:13—5:11); some general instructions for the life of the Christian community (5:12-22); a final prayer (5:23-24); and the conclusion (5:23-28).

Our text, 5:23-24, is Paul's final wish for his readers, expressed in the form of a prayer. It brings to precise focus his practical concerns in the areas of an ethic and a hope appropriate to the gospel they have received. This prayer takes up into itself the similar prayer in 3:11-13 and thus embodies the central thrust of the entire letter. The accent, however, is on the ethical concerns reflected primarily in the second part of the letter. The apostle's prayer is significant as the imperative to holiness in the context of hope,⁸ comprehending what should be happening in the life of every believer in Jesus Christ until He comes.

II

The Recreative Question: What Did Our Text Mean to Its First Readers?

1. How Does the Writer Seek to Communicate His Message?

What is the structure and form of the text? As an ancient letter (5:27), 1 Thessalonians exhibits the following structure:

1:1a	Address
1:1b	Greeting
1:2-10	Thanksgiving
2:1—5:24	Body of the letter
2:1—3:13	Historical and personal (biographical)
4:1—5:24	Ethical and doctrinal (paraenetic)
5:26-28	Conclusion
5:26-27	Personal injunctions
5:28	Blessing

The "Homiletic Benediction,"⁹ or "prayer-wish" as we prefer to designate it, which brings the body of the letter to a fitting close, can be analyzed in detail as follows:

- (1) 5:23 The "prayer-wish" proper
 - (1.1) 5:23ab—First form of the prayer
 - (1.1.1) 5:23a—Invocation formula: "Now the God of peace Himself"
 - (1.1.2) 5:23b—The Prayer: "sanctify you entirely;"

- (1.2) 5:23cd—Second (explanatory or purpose?) form of the prayer
 - (1.2.1) 5:23c—Restatement of the prayer: "and may your spirit and soul and body be preserved . . . without blame"
 - (1.2.2) 5:23d—Limitation of the prayer: "complete, . . . at the coming of our Lord Jesus Christ."
- (2) 5:24 An added word of assurance
 - (2:1) 5:24a—Formula of ascription: "Faithful is He who calls you,"
 - (2:2) 5:24b—The promise: "and He also will bring it to pass."

First Thess. 5:23-24 belongs to the general form of "benediction" which had its life setting in the worship of the early Christian communities, especially those in the Hellenistic world. The form and expressions used by it belong to a general manifestation of religious life illustrated by the Old Testament and Judaism.

As we find them in Paul's letters, the benedictions consist of his personal use of forms and phrases common to the public worship of the church. Since the letters of Paul had a very close connection with worship, the position and significance of the benedictions in them are in direct continuity with their position and significance in worship.

The benedictions are thus to a certain extent independent of the apostle, not freely composed by him at the time of writing, but belong to his own language of worship; and are attached by him to his theological expositions and ethical exhortations. Although he no doubt altered and added to the common phrases in his personal use, the benedictions are to be used with caution as sources for his personal theological distinctions. Even the spontaneous use of liturgical language tends to be conservative.¹⁰

The particular expression of the benediction form which occurs in 1 Thess. 5:23-24 can be more precisely designated a "prayer-wish." This particular form, never used by Paul as the final benediction in his letters, occurs three times each in 1 Thessalonians and 2 Thessalonians, and twice in Romans.¹¹ These are distinguished from the other Pauline benedictions primarily by the use of the optative mood.¹² They differ from those which close Paul's letters by their more personalized and less stereotyped content, and by a closer tie to their contexts. The simple form consists of two basic elements, (1) the prayer proper expressed by the optative mood in the third person, and (2) the mention of deity as the source of its fulfillment in variations of the formula "now the God" (*ho de theos*).¹³ In 1 Thess. 3:11-13 and in Rom. 15:5-6 and 13, a purpose clause completes the form. 1 Thess. 5:23-24 includes a concluding word of assurance which appears in place of the purpose clause, at least in structure.

The life setting of the "prayer-wish" may well have

been the sermon,¹⁴ a familiar benediction spontaneously used and modified to express the central concerns of the message in a fitting finale. As with most of his letters, Paul probably dictated 1 Thessalonians aloud as if he were actually present in the worship service of his readers, delivering his message to them. Here he brings his message to its final focus in the benediction of 5:23-24 as he formulates in a "prayer-wish" its summary application through the grace of God to the lives of his visualized hearers.

(1) *The "prayer-wish" proper (5:23).* This designation of v. 23 reflects the unique inclusion of the word of assurance in this particular benedictory form, reinforcing the adequacy of God alone for the concerns expressed, an already implicit presupposition. The "prayer-wish" proper falls significantly into two parts.

(1.1) The first form of the prayer (5:23ab). Paul expresses his pastoral concern first very succinctly and comprehensively in religious language already employed in summary fashion in the letter (3:13; 4:3-4, 7). He opens with a familiar and meaningful . . .

(1.1.1) Invocation formula (5:23a): "Now the God of peace Himself," indicated by the solemn semi-liturgical introductory formula *autos de* (Now . . . Himself),¹⁵ is a contrast between the human effort suggested by the preceding exhortations and a declaring in the "prayer-wish" of that sanctifying activity of God by which alone they are possible. This transition formula introduces a benediction, itself native to the worship life of the apostle, which sets his concrete concerns for his readers in their appropriate redemptive context, in the sphere of their new relation to God—His grace and strength.¹⁶

"The God of peace," that is, the God who gives peace (2 Thess. 3:16; cf. Phil. 4:7; Col. 3:15), is a frequent expression in the prayers of Paul, yet found only here among our "prayer-wishes."¹⁷ It is clear that "the God of peace" is one of the more formal phrases in Paul's free and personal use in his writings of the liturgical tradition of the Early Church. This dominant and liturgically solemn mention of the divine name functions as an invocation of deity.

Paul, in common with the Early Church where the custom obtained "of accompanying each act of worship with an invocation or mention of the sacred name,"¹⁸ was securing the presence of God on behalf of his readers just as he would if he were present and speaking to them in their assembled worship. This use of the divine name which became stereotyped in the worship life of the synagogue had its roots in the liturgy of the Old Testament people.

Paul's particular description, "peace," may have been suggested to his mind by the preceding exhortation, "Live in peace with one another" (v. 13), but it is defined more specifically by the content of the prayer itself, "Sanctify . . . be preserved," in a word, the "present-future" salvation of the whole man. The background of the term is not peace as the absence of war or strife as among the Greeks, but that of the Hebrew *shalom*, peace as prosperity. The prophets connected it with God's gift of messianic salvation

(Isa. 52:7) which became a characteristic meaning in the New Testament (Acts 10:36; cf. 2 Pet. 3:14-15). In view is the salvation of every believer in the entirety of his life.

"Now the God of peace Himself," an invocation formula by which Paul introduces his prayer for the Thessalonians, accents an ascription of praise, though in a formula typical for Paul, which is aptly chosen to connote the essential thrust of the letter, the practical working out of their salvation, as it is set in full eschatological perspective in the remainder of the benediction.

(1.1.2) The prayer (5:23b): "Sanctify you entirely." In continuity with its cultic and prophetic background in the Old Testament, Paul can use the "sanctification" terminology in both a pre-ethical and ethical or religious and moral sense. Logically the language indicates first a relation of utter belonging "in Christ Jesus" (1 Cor. 1:1; 6:11) to the one in the ultimate sense who alone is holy, God. Involved secondly and inevitably is the ethical transformation of life resulting from the reconciliation in Christ which brings one into the sphere of God's holy life (Rom. 6:12-23; 12:1-2; 2 Cor. 7:1). To be holy is, first, to belong by grace to the Holy One and, second, to correspond in life to the character of the One to whom one belongs.¹⁹

But what does Paul precisely intend by "sanctify you entirely" in v. 23? How does the benediction comprehend his intention to "complete what is lacking in your faith" (3:10)? The immediately following summary prayer for holiness (3:11-13) appears to be spelled out in more detail in the predominantly ethical section which follows (4:1—5:22), and is brought into focus again in our concluding "prayer-wish" (5:23-24). The stress in 3:13, "So that He may establish your hearts unblameable in holiness before our God and Father at the coming of our Lord Jesus," is on holiness (*hagiōsynē*) as a quality of life both defined by and resulting from the increasing and abounding of "love for one another, and for all men" (3:12). In view is the "life-quality" of a right relationship to God ("before God") and the appropriate attitude ("love") toward men expressed in conduct effectively present "at the coming of our Lord Jesus."

In 4:1-7, where Paul employs sanctification (*hagiasmos*) three times (vv. 3, 4, 7), the emphasis is on a certain aspect of moral behavior, precisely that of sexual purity. To abstain from sexual immorality is a part of that transformation of ethical life, that "sanctification," which according to Rom. 6:14-23 characterizes the whole of life in response to grace. It is both a state (*hagiōsynē*) and a process (*hagiosmos*). Here as in Romans "sanctification" emphasizes the "holiness" of 1 Thess. 3:13. The effective agent of this process is of course the Holy Spirit; the Thessalonians are "chosen . . . through sanctification by the Spirit" (2 Thess. 2:13, cf. 1 Thess. 4:8).²⁰

"Entirely," or "through and through" is probably best understood in the light of the explication of the remainder of the verse (23cd). Tentatively it seems most natural in view of the perspective of "the com-

ing of our Lord Jesus Christ” to see “entirely” as comprehending the whole of the Christian’s existence, emphasizing the qualitative end for which it is intended.

As seen in the context of the letter and Paul’s concept of sanctification, involved at the heart of his “prayer-wish” for his readers, “sanctify you entirely” is (1) a relationship of utter belonging of person and life by grace to God and (2) the bringing of the sanctifying process²¹ of ethical living to an appropriate completion “at the coming of our Lord Jesus.” The second is the primary import of the prayer, implying the reality of the first for its possibility.

Now with an explanatory and/or purpose function the apostle adds . . .

(1.2) The second form of the prayer (5:23cd). That Paul is repeating his basic prayer in another form²² with the coordinate conjunction “and” functioning almost as a “that is” is suggested by the chiasmic construction²³ of the two prayers. “Sanctify” is explained by “may . . . be preserved blameless,” “you” by “your spirit and soul and body,” and “entirely” by “complete . . . at the coming of our Lord Jesus Christ.” Although obviously explanatory, we cannot rule out completely some suggestion of a purpose function for the second prayer since a purpose clause is often attached to the simple prayer in the “prayer-wish” form (cf. 3:13; Rom. 15:6, 13). Now first in brief look at the . . .

(1.2.1) Restatement of the prayer (5:23c): “and may your spirit and soul and body be preserved . . . without blame.” With his use of the three anthropological terms Paul is not so much describing the nature of man as a threefold being as he is praying in a graphic way for the involvement of the whole man (cf. Deut. 6:5).²⁴ The liturgical character of the text and the possible dependence on popular psychology of this collection of terms unique here in Paul prevent its use as a critical source for Paul’s own psychology.²⁵

“Be preserved . . . without blame” stresses the resultant character of the Christian constituted by the sanctifying activity of God in the whole of life. In 3:13, “Unblameable in holiness before our God” indicates a “perfection” of relationship to God authentically and increasingly expressed in a “perfecting” of holy character (cf. 2 Cor. 7:1).

(1.2.2) Limitation of the prayer (5:23d): “complete . . . at the coming of our Lord Jesus.” The goal of Paul’s prayer is a spiritual and moral preservation of the Christian that will exist “complete”²⁶ at the Second Coming. The coming of Christ is the far end of the parenthesis which contains the Christian’s life, a dimension that is determinative for the day-to-day faith and existence of the Christian (3:13; 4:13—5:11; Phil. 1:6, 9–11).

The sanctification of believers is to the end that they “be preserved . . . without blame” not only through the circumstances of this life, but also on the day of Christ, a day which includes the final judgment (2 Thess. 1:5–10; 2:8).

Unique to this occurrence of the “prayer-wish” in Paul is . . .

(2) *An added word of assurance* (5:24). Here Paul expresses his magnificent confidence in God for the fulfillment of his prayer for the Thessalonians. He opens with a . . .

(2.1) Formula of ascription (5:24a): “Faithful is He who calls you.” The readers’ resources are in God, who stands in a permanent relation to them (“calls,” cf. 1:4; 4:7). Just as with ancient Israel, God remains “faithful” to those whom He has called into a covenant relationship with Him (cf. 1 Cor. 1:9). This is the guarantee of . . .

(2.2) The promise (5:24b): “and He also will bring it to pass.” The Caller is also the Doer: “Has He said, and will He not do it?” (Num. 23:19; cf. 1 Cor. 10:13). God “will not abandon the task which He has begun, but will carry it through so that they will stand faultless at the parousia of Christ”²⁷ (cf. Phil. 1:6; Rom. 8:29–31).

2. What Is the Writer Attempting to Accomplish in the Passage?

In order to give an appropriate concluding touch to his pastoral concerns in writing to the Thessalonians, Paul has attached a formal, yet spontaneously expressed, benediction or “prayer-wish” to the body of his letter as a final summary. The prayer, constructed in a two-fold expanding form, is for a sanctification, so pervasive of the total personality and living of the believer, that it answers to the final coming of Christ.

Involved in the arrival at the defined goal are the religious and ethical dimensions of the biblical concept of sanctification as Paul employs them. Implied as basic to his concerns is a grace-relationship to God in Jesus Christ completed to the point of the entire surrender of oneself to the grace and Spirit of God. Yet primary to the intention of the prayer in context is the continuing ethical transformation of the character and existence of the Christian through the sanctifying presence of God. The latter is of course only the working out in life of the former.

Emphasized throughout the prayer is full confidence in the adequacy of God alone for the completion of His full salvation purpose in the lives of His called people.

III

The Life-Response Question: How Does Our Text Apply to Contemporary Life?

1. What Do I Hear?

God in Jesus Christ effectively calls me into a relationship of belonging completely by grace to Him. And within this sphere of His holy life He effectively wills to transform the whole of my living to His own character, to His purpose as revealed in His Son Jesus who has come and is to come again. My task is to respond continually in faith-surrender to His call, with my hope resting alone in His faithfulness.

2. What Do I Proclaim?—A Sermon: The Call of God

A Call to Holiness

- (1) A call to a sanctified relationship to God (23b)
- (2) A call to the sanctification of the whole of life (23bc)

An Adequate Call

- (1) A call adequate in its goal (23d)
- (2) A call adequate in its enabling (23a-24)

1. Unless otherwise indicated, all scripture is from the *New American Standard Bible*, © The Lockman Foundation, 1960, 1962, 1968, 1971, 1973, 1975. Used by permission.

2. See II.1 for the analysis of the structure of 1 Thessalonians which evidences its character as a letter.

3. W. Marxsen, *Introduction to the New Testament*, tran. G. Buswell (Oxford: Basil Blackwell, 1968), p. 25

4. Ernest Best, *A Commentary on the First and Second Epistles to the Thessalonians*, *Black's New Testament Commentaries* (London: Adam & Charles Black, 1972), p. 60.

5. *Ibid.*, p. 11.

6. Marxsen, p. 36; cf. pp. 34 ff.

7. *Ibid.*, p. 31.

8. Cf. 1 Pet. 1:13-16; 2 Pet. 3:10-11.

9. Best, p. 146, citing R. Jewett, "The Form and Function of the Homiletic Benediction" (*Anglican Theology Review*, 51, 1969), 18-34.

10. The observations in the preceding three paragraphs stem from my access on microfilm to L. G. Champion, *Benedictions and Doxologies in the Epistles of Paul* (Inaugural Dissertation at the University of Heidelberg, 1934).

11. First Thess. 3:11, 12-13; 5:23-24; 2 Thess. 2:16-17; 3:5, 16; Rom. 15:5-6, 13.

12. Pauline benedictions which differ essentially only in the use of the optative mood are: Rom. 15:33; 2 Cor. 13:11; Phil. 4:7, 9 (cf. 4:19).

13. Expansions occur with a genitive (1 Thess. 5:23; Rom. 15:5 and 13), a participle (2 Thess. 2:16), and a full title (1 Thess. 3:11; 2 Thess. 2:16).

14. Best, p. 146.

15. *Autos de* introduces the "prayer-wishes" in 3:11 and 2 Thess. 2:16 and 3:16; the similar benedictions in Phil. 4:19; Rom. 15:33 and 16:20.

16. So both Best, p. 242, and Leon Morris, *The First and Second Epistles to the Thessalonians*, *The New International Commentary on the New Testament* (Grand Rapids: Wm. B. Eerdmans, 1959), p. 179.

17. Rom. 15:33; 16:20; 1 Cor. 14:33; 2 Cor. 13:11; Phil. 4:9. Note the other ascriptions of praise in the "prayer-wishes" in 2 Thess. 2:16 and 3:16, and Rom. 15:5 and 13.

18. We must admit our debt to the work of Champion.

19. See our discussion of 2 Cor. 1:1 and 7:1 in "The Second Epistle of Paul to the Corinthians," *Beacon Bible Commentary* (Kansas City: Beacon Hill Press of Kansas City, 1968), pp. 500, 566 f.; and Colin Brown, ed. *The New International Dictionary of New Testament Theology* (Grand Rapids: Zondervan Publishing House, 1976), II, 228 ff.

20. Rom. 15:16; 1 Cor. 3:16-17; 1 Pet. 1:2. Brown, p. 228.

21. The tense of "sanctify" (*hagiasai*) is probably a perfective aorist like the parallel "be preserved" (*tērētheiē*) with the accent on the end in view, but without excluding the ethical life-process involved in reaching the intended end.

22. Morris, p. 180.

23. See order of the Greek text.

24. Morris, p. 181.

25. Best, p. 244.

26. Morris, p. 181, comparing "entirely" (*holoteleis*) with "complete" (*holokēron*) writes that "whereas the former word brought us the thought of 'that which has attained its end,' this one signifies 'that which is complete in all its parts.'"

27. Best, p. 244.

The Grave in the Garden (Continued from page 45)

and sandaled footprints in the sands of Palestine . . .
back to the time of the Roman eagle fluttering over
bronze breastplates
shining in the Syrian sun . . .
back to the days of the Caesars.

And you feel quite funny—almost ridiculous—for you
have your microscope in your hand,
your measuring tape,
your litmus paper,
your biology textbook,
your test tube,
and your college diploma.

In the half-shadow in the womb of time your microscope
glitters like a diamond.
Your tape measure gleams like a line of gold.
Your litmus paper is a purple ribbon from a royal stan-
dard.
Your test tube, a silver bugle to sound a note of triumph,
And the noise and confusion of unbelief has died away.

And in the quiet Easter morning you are standing in front
of a grave in a garden, and you see a stone in the door-
way, but the stone is moving . . . is moving!

And before you are aware of it, you will realize suddenly
that Someone is standing beside you, and your eyes are
fixed on His hand, and you see a mark in the palm of it,
like the print of a nail.

And as a great realization dawns over you, you hear His
voice:

"Lo, I am with you alway, even unto the end of the
world." "Whosoever believeth in me, though he were
dead, yet shall he live: and whosoever liveth and
believeth in me, shall never die."
"Because I live, ye shall live also."

Because we can't stand it any longer—in the secret places
of our hearts, we cry out to God for help—and then it
comes, the supreme miracle for which we have been
seeking.

It is so tremendous a thing that we can't describe it.
It is so delicate a thing that we can't even bring it into
view for anybody else to look at.
We can never explain it to anybody else.
We only know that it is true.

The Voice has said: "Because I live, ye shall live also."

Our hearts knew all along it must be so.
It was what we wanted to hear, and now that we have
heard it, we feel that we have solved the mystery of life.

"If a man die, shall he live again?"
Yes, because the Resurrection is a fact.
Aye, and I, too, shall live, because I know it's true.

From *The Heart of Peter Marshall's Faith*, Fleming H. Revell, 1964.
Used by permission.

OLD TESTAMENT WORD STUDIES



by Charles Isbell

The next six studies in this series will deal with the Book of Malachi. One study will be devoted to each of the six sections which comprise the book. There are only a few commentaries on Malachi. The most readily available and among the better commentaries in English is by R. C. Denton in the *Interpreter's Bible*, vol. 6, pp. 1117-1144. Note that Denton's part is the "Introduction" and the "Exegesis" only. The "Exposition" section by W. L. Sperry is of quite minimal value. Excellent general discussions of Malachi are available in *Interpreter's Dictionary of the Bible*, by W. Neil, and in the *Zondervan Pictorial Encyclopedia of the Bible*, by R. K. Harrison. The version used as basis for the comments is NASB.

"I have loved" . . .

"I have hated" (Malachi 1:2)

These two seemingly contradictory statements made by God must be interpreted together, in context, and with respect to the original setting of their utterance.

In Hebrew thought, a seemingly extreme statement is often employed for emphasis in literary style with no intention of being read as literally true. Thus God's hatred for Esau does not mean a petulant, childish, or vindictive human emotion. Rather, it was in comparison with his relationship to Jacob that his relationship with Esau could be so sternly characterized (see Matt. 6:24).

Yet a second consideration is necessary. Both "love" and "hate" in the Old Testament are covenantal terms. To love someone was to be involved with him/her in a covenantal (contract) agreement which was mutually binding. These statements of God's love

for Jacob and hatred for Esau thus have a history. God had made a covenantal agreement with Jacob (Israel). But for Esau there had never been such a relationship with God. God's two statements thus represent historical reality. Notice that both phrases are past tense.

Third, it may be noted that Malachi's audience were decidedly hostile to him and were in no mood to be told of God's love. Thus the harsh realities of the fate of Edom (descendants of Esau) were used by the prophet as illustrations of the fact that God's dealing with Israel had been markedly more favorable than with Israel's close neighbors.

Finally, it is important to remember that the Edomites were not innocent people whom God arbitrarily assigned to a horrible fate. Rather, as Amos 1:11 shows, the Edomites were guilty of extremely heinous acts of outrage against internationally accepted social and moral norms. Their punishment was richly deserved.

"But you say" (1:2)

This phrase is also in the past tense and should be translated, "you have been saying." The contrast between God-sayings and people-sayings marks one of the stylistic features of the entire book. Here the contrast is between an absolute statement by Yahweh ("I have loved") and the doubt of the people ("how?").

"says the Lord . . ."

"declares the Lord" (1:2)

These two phrases are common throughout prophetic literature. The first is better translated, "Yahweh has said," while the second should read, "an utterance" or saying "of" or "from Yahweh."

"desolation" (1:3)

Hebrew *shemamah* means something totally devastated. It may refer to a woman who has been abused sexually (2 Samuel 13:20) or to a piece of ground which has been ravaged and is now deserted and barren (see Isa. 1:7).

"jackals" (1:3)

Hebrew *tan* (pi *tannim*) refers to a short-tailed carnivorous mammal, smaller than a wolf, which hunted in packs at night. Often the Old Testament refers to jackals inhabiting deserted places (Isa. 13:22; Jer. 51:37; Lam. 5:18) as if to say that only such carrion-eating creatures could survive there.

"they . . . but I" (1:4)

Here again there is sharp contrast drawn between human activity (rebuilding efforts of the Edomites) and divine response. This is indicated in the Hebrew text by the use of independent personal pronouns as expressed subjects. "They will build up; / will tear down."

"indignant" (1:4)

As the NASB marginal reading acknowledges, the proper translation of the phrase is "the people whom Yahweh has cursed." This is more than "indignation" as the term is commonly used today.

"beyond the border of Israel" (1:5)

That Yahweh was being acknowledged outside Israel, the land of His people, could only mean that other nations had begun to observe the graciousness of his treatment of Israel. This phrase holds forth a note of promise for Israel that better times are coming.



NEW TESTAMENT WORD STUDIES

by Ralph Earle

Matt. 15:1-27

“Scribes” or “Teachers of the Law”? (15:1)

The word *grammateus* occurs 67 times in the Greek New Testament. In the King James Version it is translated “scribe” in every place but one, Acts 19:35, where it is rendered “townclerk.” It also has a Greek (non-Jewish) setting in 1 Cor. 1:20, where the New International Version reads: “scholar.”

The dominant use of the term is in the Synoptic Gospels, where it is found 24 times in Matthew, 22 times in Mark, and 15 times in Luke. The only place where it occurs in John is in 8:3—a part of the story of the “Woman Taken in Adultery.” But John 7:53—8:11 is not in the earliest Greek manuscripts (Papyrus 66 and 75 of the early third century, plus Vaticanus and Sinaiticus, the only two manuscripts we have from the fourth century). So we can say that apparently John did not use the term. Luke wrote Acts, where he uses it three times in its Jewish connotation (4:5; 6:12; 23:9).

The word comes from *gramma*, which was used for a letter of the alphabet, as in Galatians 6:11 (see NIV). So it was originally used for a public scribe, secretary, or recorder, and was a regular title at Athens and elsewhere. That is the way it is used in Acts 19:35 for the “city clerk” at Ephesus.

But the usual New Testament usage relates to the Jewish “scribe.” Why, then, has the NIV not retained this translation?

The answer is that the word “scribe” today does not convey the accurate meaning. To most people “scribe” means one who writes for others (from Latin *scribo*, “I write”). But the Jewish scribe of Jesus’ day was something far beyond this.

Joseph H. Thayer defines the biblical usage thus: “A man learned in the Mosaic law and in the sacred writings, an interpreter, teacher.” He goes on to say: “The *grammateis* (pi.) explained the meaning of the sacred oracles . . . examined into the more difficult and subtle questions of the law . . . added to the Mosaic law decisions of various kinds thought to elucidate its meaning and scope, and did this to the detriment of religion . . .” He concludes: “Since the advice of men skilled in the law was needed in the examination of causes and the solution of difficult questions, they were enrolled in the Sanhedrin; and accordingly in the New Testament they are often mentioned in connection with the priests and elders of the people” (*A Greek-English Lexicon of the New Testament*, p. 121). That is why the NIV adopted the more adequate translation “teacher of the law.”

“Coasts” or “Region”? (15:21)

In the Greek New Testament there are four different words that are translated “coasts” in the King James Version, and not one of them has the meaning that we attach to that word today. In *The American Heritage Dictionary of*

the English Language (1969) the first definition of the noun “coast” is “the land next to the sea; the seashore” (p. 255). But in 13 out of the 15 occurrences of “coasts” in the King James Version of the New Testament it refers to places that are far inland, as “the coasts of Caesarea Philippi” (Matt. 16:13). It so happens that here and in Mark 7:31 “Tyre and Sidon” are on the shore of the Mediterranean. But the other places are not.

The Greek word (*meros*) literally means “part” and is so translated (KJV) 24 of the 43 times it occurs in the New Testament. Here (and in 16:13; Acts 19:1) it means (plural) the parts of a country, and so “district” (NASB) or “region” (NIV).

“Dogs” (15:26-27)

Jesus’ words in verse 26 seem harsh and out of character, coming from the lips of the one who was Love Incarnate. But a close look at the Greek softens the blow.

The dogs of that day were usually scavengers, and were despised by the people. The Greek word for such an animal was *kyon*, and this is used appropriately in Matt. 7:6; Luke 16:21; Phil. 3:2; 2 Pet. 2:22; Rev. 22:15.

But the word here and in the parallel passage in Mark (7:27-28) is *Kynarion*, which means “little dog.” This idea is brought out by “their dogs” (NIV)—children’s pet dogs. The woman picked up Jesus’ word and accepted her non-Jewish status, and so got her request.

MINISTERING IN SMALL GROUPS

by Marion K. Rich*

Vacation had ended. I'd barely sunk into the bucket seat of my husband's Colt when he launched a vigorous discussion about our outreach possibilities for the fall.

"Let's call it our 'Year of Discovery!'" I suggested, as my relaxed posture came to attention. "We can have Bible study groups going simultaneously across the city and call them 'discovery groups.'"

The past week of swimming, reading, and sleeping while on vacation gave us a fresh impetus for a year of productivity. Since I had just completed writing a book on small groups, here was a chance to put the material to the test. We'll give each leader the Bible study guide I had prepared on Ephesians, I thought.

Just a few weeks before, someone had said to me, "I hardly know the people attending our church. I wish there were some way to get better acquainted." "Small groups is an answer," I replied. "They offer an opportunity for new friendships."

I am convinced the cliché conversation in the foyer is never enough to make people feel a part of the fellowship. Neither will new converts go on to the experience of heart holiness unless we get them into the Word of God. We must help them move into a deeper level of fellowship in the Body of Christ.

As my husband and I continued our discussion for a fall emphasis, creative ideas began to flow. I began to jot down notes for a program of small groups: (1) Train leaders. (2) Enlist hosts. (3) Enroll new people. (4) Encourage new converts to get into a group. (5) Involve older folks in prayer fellowships. (6) Get young people to baby-sit. (7) Select a secretary for each group, to help with organization and records. (8) Challenge key people by word of mouth. (9) Advertise with colorful posters. (10) Promote enthusiastically in the church paper and bulletins. (11) Have special music based on the theme. (12) Introduce the program with fanfare. (13) Make it

exciting. (14) Present a challenge. (15) Inspire everyone for involvement.

After implementing our initial plans for discovery groups, my husband preached an enthusiastic message of challenge introducing the new 10-week emphasis. Everyone felt included. Teachers and hosts made commitments.

Three Sunday evenings before this service, I had held a class to train group leaders. Geographical areas and mutual interests of participants were the basis in forming the groups. We organized various types of groups: several groups of couples, ladies, singles, and a youth group.

Some groups were designed for new people who needed to commit their life to Christ. Other groups included new converts and visitors—those who needed to be absorbed into our fellowship. Some groups emphasized growth and sharing, for those who needed to be sanctified.

Across the city, 18 small groups fellowshipped around the Word of God. Results: Christians were renewed, stabilized, and strengthened in the faith. New people found Christ and were won to the church. Recent converts committed themselves to the disciplines of the Christian life, and experienced entire sanctification.

There are many people who are eager for the fellowship of others. Loneliness is one of the sources of human suffering today. Its roots go very deep. Soap operas, housework, and restless children leave many women bored and frustrated. Scores around us are searching for love and acceptance. In a small group of real concern and genuine love, God speaks. During these times, we become aware of our neighbor's needs—and the healing of wounds begins.

One minister's wife said:

Where I have found love was not necessarily among those who were most faithful in attendance at church, much as I admired their loyalty. I have found love both for the Lord and His people in the little gatherings that have dotted

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my life—in small groups. I have found it whenever I got interested in the members as persons, in what they were doing and how they felt and what life had dealt them. I have found it when I get involved in their victories and their losses.

Love at church does not just happen. It is cultivated in the small-group situations that are part of the magic of life. When one extends the heart to meet another's need for friendship, care, and hope—love happens.

If you have never taught a home Bible class or led a small group, allow the Holy Spirit to use you in bringing others to the Word. The women of the church need leaders who can interpret the gospel of Christ in a woman's thought patterns. They want a practical view of biblical truth for a woman's way of life. There are many parts of the Bible that lend themselves beautifully to a rich interpretation based on a feminine perspective.

Here are a few suggestions for starting and maintaining a home Bible class: Don't be afraid to start small. Set a time limit—both in the number of weeks

that you meet as well as the amount of time spent in each session. Keep the group on target. Make it Christ-centered. Never allow it to degenerate into gossip. Avoid arguments or heated discussions. Don't allow one person to dominate the group. Sustain a vivacious fellowship. Provide for baby-sitting. (Most mothers are happy to contribute toward a fund for paying a baby-sitter). Don't remain the same small group year after year. As growth comes, start new groups and encourage others to lead a group. Keep alert to interests of the members of the group.

As you allow the Holy Spirit to use you as a leader, relate the Word to real-life situations. Trust Him to apply the truths and bring others to a fulfilling quality of life. God will communicate to you and through you. G. Campbell Morgan says, "A woman's spirit is more akin to God than that of any other creature God ever made." God has a special concern for people who are hurting, for those who need a definite and divine healing touch. He wants to use you.

In the midst of these troubled times, small groups can bring a freshness to Christianity and a new power often emerges in the fellowship. A growing program of small groups with clearly defined goals, flexibility, and opportunities for fellowship can provide a place of ministry and personal fulfillment for you.

In the words of the Apostle John:

*We repeat, we really saw and heard what we are now writing about. We want you to be with us in this—in this fellowship with God the Father, and Jesus Christ His Son. We must write and tell you about it, because the more that fellowship extends, the greater the joy it brings to us who are already in it (1 John 1:3-4).**

*From the *New Testament in Modern English*, Revised Edition © J. B. Phillips 1958, 1960, 1972. By permission of the Macmillan Publishing Co., Inc.

Troubleshooting in Holiness Doctrine *(Continued from page 34)*

more-or-less matter. If the laws still permit racial prejudice, and if it is ingrained in the culture, its correction will probably be a slow process. If a given black Christian is still prejudiced against whites after his entire sanctification, or if a white Christian still is prejudiced against Blacks, or if there are still other directions to the prejudice, we should not understand that the person is thereby expressing his Adamic sin. He is expressing something environmental, something learned.

Besides racial prejudice, there are other prejudices, of course. Educational prejudice is frequent, when one person is biased against another either because he has or has not a good education—or because he has the wrong kind of schooling.

Area prejudices are prevalent. A person might think that no good thing can come out of Nazareth; or Arkansas; or staid Vermont; or a liberally orient-

ed denomination; or out of a sharecropper family; or from the West where all those cults flourish; or from women.

Bias Against God Cleansed

Entire sanctification is a sanctification, a cleansing, that is entire. No original sin remains to deprave our faculties, to incline us to acts of sin. Carnality, a state or condition that is a bias against God, and constitutes a leaning toward the life of sin, is crucified, destroyed, "eradicated." Even so, entire sanctification is not a panacea; it does not right the derangements due to aberrating experiences that have happened during this life. These become corrected gradually, as we grow in grace; and they become fully corrected only when our mortality puts on immortality—only when the sanctified are glorified.

STAFF MINISTRIES



DEVELOPING THE PASTORAL TEAM

by Herb McMillan*

"One of the healthiest steps we have made in recent years is the plurality of pastors," said a successful pastor and educator in a recent issue of a national church publication.

"When I started in the ministry, I used to empty the ashes, wash the blackboards, paint the church, ring the bell, lay the sod on the front yard, run the mimeograph machine, and answer the telephone. I did everything, including preaching. Now I realize the plurality of pastors is much better. We have 10 men on our staff and each one has a different combination of temperaments and each fits into his area. We are doing more effective work than any of us would do independently."¹

The church rightly makes high demands of its pastors. The pastor is to be a dedicated preacher/teacher of the Word, an effective

counselor, skilled financier, and untiring organizer. As the church grows, the responsibilities in each of these areas increase and become less manageable by any one pastor.

However, the addition of other full-time staff has not always enhanced the pastoral care of a church. More than one senior pastor will testify that his church barely survived an attack of "staff infection." And likewise, more than one capable associate has been lost to the full-time ministry through the ineptness of a senior pastor. Some guidelines for staff relationships may help to minimize these tragedies.

The associate is to possess a call to serve the Lord through the church. The call may or may not be to the preaching ministry. The call may be to the teaching ministry or to the ministry of music, visitation, administration, communication, or recreation. The

individual may be ordained, commissioned, or licensed.

Some pastors prefer associates that do not have a call to the preaching ministry. This eliminates some problems that could arise over the frequency of preaching opportunities or the performing of pastoral duties. It also diminishes the possibility that the associate would succeed the senior pastor. Some senior pastors prefer to have other elders on the staff who can share responsibilities.

Whatever the particular area of ministry, the associate should be content with the reality that he or she is *part* of the church's pastoral care—an *extension* of the senior pastor.

Since the church ultimately holds the senior pastor responsible for the well-being of the total congregation and its ministries, all associates are directly amenable to him. This involves a loyalty to the senior pastor, and a commitment to the goals and methods prayerfully and sensitively agreed upon by a consensus of his collaborators on the staff.

The associate and senior pastor need to have an understanding of each other's philosophy of ministry, along with both short-range and long-range goals. This means adequate communication is essential.

In a full-time staff consisting of the senior pastor and one full-time associate, communication can be less structured and more informal than when three or more individuals are involved.

Other tendencies develop when the staff size increases. The senior pastor must give more time in a supervisory capacity of the staff. A greater amount of time in communication *among* the staff is required.

Increased staff brings the sharing of responsibility and authority. Shared responsibility includes sharing the attention, love, and esteem of the people. It includes

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sharing the successes and failures of a church and the focus of attention these bring.

The sensitive associate works in concert with other staff members and reflects the overall leadership of the pastoral team.

Confidences revealed to a staff person should remain inviolate. The integrity of the ministry—the sanctity of the pastor-people relationship—is at stake. Exceptions may include those times when the well-being of the church is threatened. Even then, utmost discretion is advised.

The sensitive associate does not run his own show or merely

do his own thing. He works in concert with other associates and reflects the overall leadership and goals of the pastoral team.

The sensitive senior pastor gives his associate liberty and latitude of style, approach, and method so that he can feel at ease and effective. The senior pastor, with the associate, determines the church's needs and objectives. The associate, with the senior pastor, develops the ways to accomplish these goals within his or her framework of gifts, abilities, and areas of responsibility.

Appropriate questions a staff should ask include: What needs of our people must be met? What plan, program, or method should be employed to meet these needs? What steps are required to implement this action? What is my responsibility and authority in accomplishing these? What are the needs and roles that should be discussed and agreed upon.

While the associate should have certain specific responsibilities as a specialist, he or she also has a commitment to the general pastoral care of the church and

should minister positively and appropriately to meet the needs of people whenever and wherever encountered.

The associate is not only subject to the liabilities of his own ministry, but is subject to the liabilities of the senior pastor as well as others on the pastoral team. The pastoral team should loyally support each other. When a member is seriously contemplating resigning, the others on the staff should be apprised of the situation early, before a decision is reached.

When there are serious difficulties that cannot be resolved, the associate should voluntarily offer to terminate his services. Since an associate is hired upon the recommendation of the pastor to the church board, and with the approval of the district superintendent, it is appropriate that a termination of service should be upon recommendation of the senior pastor to the church board, with the district superintendent apprised of the action.

1. "Conversations with Tim LaHaye." *Your Church Magazine*, May/June, 1978.

THE PREACHER'S EXCHANGE

FOR SALE: Bound copies of the *Herald of Holiness* from 1929 to 1970, \$400. Kenneth P. Schuler, 217 N. East St., Carlisle, PA 17013.

FOR SALE: Back issues of *Christianity Today*. John K. Abney, 109 S. Fourth St., Maryville, TN 37801.

FOR SALE: One set of *Biblical Illustrator*, \$160 plus shipping; vols. on Exodus and Index are missing. Daniel R. Kennedy, 617 E. Oklahoma, Blackwell, OK 74631.

FOR SALE: *Biblical Illustrator* (23 vols.), new edition, \$275; and many other volumes from the library of a retiring pastor. Write for titles and prices list. S. Ellsworth Nothstine, 802 Bleckley St., Anderson, SC 29621.

FOR SALE: *Expositions of the Holy Scriptures* (17 vols.), complete Bible, by Alexander Maclar-

en, \$35.00; *Handfuls on Purpose* (13 vols.), by James Smith, \$25.00; *Clarke's Commentary* (unabridged, 6 vols.), \$15.00; *Expositor's Bible* (8 vols.), \$15.00; *Godbey's Commentaries* (7 vols.), \$15.00; *Biblical Encyclopedia* (15 vols.), by J. Gray and G. Adams, \$10.00; *International Standard Encyclopedia* (5 vols.), \$10.00; *Dictionary of the Bible* (4 vols.), \$10.00; *The Self-Interpreting Bible* (4 vols.), \$10.00; *Total Excerpt Library* (Heaven-Immortality-Service-Atonement, (3 vols.), \$5.00. J. E. McConnell, 2981 Initial Ave., Enumclaw, WA 98022.

WANTED: *Principles and Types of Speech*, Monroe and Ehninger (6th edition, red cover); *Praises of His Glory* (God's Bible School Press). Mac McCombs, 517 E. Buena Vista, Evansville, IN 47711.

WANTED: *Praying Hyde*, by Basil Miller (Zondervan, 1943). Will Hughes, 1200 Elm St., Crossett, AR 71635.

WANTED: *The Path to Perfection*, by W. E. Sangster; *The Pure in Heart*, by W. E. Sangster; and *The Epistle to the Hebrews*, by H. Orton Wiley. Merrill S. Williams, 3705 Main St., Texarkana, TX 75503.

WANTED: *Church School Builder* magazines for all years through 1975. Will pay fair price plus shipping to me. Wiley T. Clark, 5800 N.W. 71st, Oklahoma City, OK 73132.

WANTED: *Sermons and Addresses*, by John A. Broadus; the loose leaf Bible sold by J. C. Winston (or the International Bible Company) in Philadelphia. S. Ellsworth Nothstine, 802 Bleckley St., Anderson, SC 29621.

SAMUEL LOGAN BRENGLE: ORATOR AND EVANGELIST

by Albert Lown*

Three famous names are linked in the experience that turned a "special" preacher into a Salvation Army specialist in holiness evangelism. Samuel Logan Brengle was on the road to success as a public speaker. For hours he would sit at the organ or piano sounding the tones of the scale, and then training his voice for similar organ-like tones. Success and honor in oratory were heaped upon him at the university and his platform speeches attracted notice from able men of his day. Brengle's ambitions lay in the direction of the Bar, but in his last term at the university the "call" to preach sounded clearly and consistently in his soul. God apprehended His man. There could be no other course but obedience and preparation, although a close friend told him he was a fool when Brengle spoke of his "call."

After a year on the Methodist circuit plan, the formerly ambitious orator entered Boston Theological Seminary to equip himself for the ministry. A godly professor of didactic theology, Dr. Daniel Steele, convinced Brengle that there was a mighty scriptural enabling for effective service, a baptism with the Holy Spirit. A genuine hunger and thirst for this endowment possessed his soul,

and in January, 1885, he entered into the experimental reality of inward holiness. His testimony to the witness of heart cleansing and the wonder of overflowing perfect love are a classic confession of the cleansing baptism. Boston Common is forever associated with the grace and love that poured through Brengle's soul. Professors and students alike were influenced. Henceforth he was an advocate of holiness of heart and life, of a second definite work of grace in a believing and yielded soul.

Later that year General William Booth visited the U.S., startling Boston with his dynamic preaching and zeal for the lost. God moves in mysterious ways, as Brengle's diary records: "If I had thought when I was on my way to Boston that I was ever going to join a tatterdemalion Army of that kind, I probably would have dropped off the train at some river and drowned myself." A tempting offer of a lovely church (a motor magnate's endowed dream) came to him from three sources, but did not deflect him from his calling to be an evangelist. The choice was a Gethsemane crisis; formerly he thought evangelistic service was beneath the dignity of a full-orbed man.

It was a "tatterdemalion" Army, ridiculed, reproached and perse-

cuted. But Brengle was attracted to this brave, all-out venture to the untouched masses, the army of the poor. Forsaking all former ambitions and opportunities for preferment, he went to London for an interview with William Booth; only to be shaken by the Founder's blunt words: "Brengle, you belong to the dangerous classes!" Three thousand miles of 19th-century travel, and this refusal! Undaunted, Brengle pleaded for a chance to serve. His first appointment and task was to black shoes for Salvation Army cadets, a dirty and discouraging chore. The ex-orator's mettle was proven in the Valley of Humiliation; his spirit shone brighter than the boots he diligently cleaned. The lesson remained with him through life: he knew how to be abased, and how to abound.

Later, he became a "holiness special," traveling from corps to corps and country to country promoting the message and experience of the "perfect love," exemplified in his life. His ministry and writings blessed all ages and all denominations; and still do. Years later, his own university honored him with a degree of Doctor of Divinity. A great honor was spoken at a class reunion by a student of his year: "Sam Brengle is the greatest success of our class."

*Albert Lown is an evangelist, London, England.

The Therapy of Prayer

(Continued from page 32)

sunset melted into a golden blur, I was overwhelmed, flooded, with God's love. He was truly with me. His Presence filled me with a peace and reassurance I'd never known. I savored the experience as long as I could, but soon it was time to go.

That night, as we paddled in the moonlit darkness, I remained silent—lost in thought about what had happened. I knew I had changed. When I got home, it seemed that I loved my wife more deeply, and was more tolerant and kind with the kids. And I found myself going back to church. I actually wanted to go. This, in turn, led to new friends and fellowship that further nurtured my newfound faith.

But at work, it was a different story. The prevailing attitude of the hospital staff was generally negative where religion was concerned, and I chose not to "rock the boat." After all, all of us doctors were familiar with the deranged old character who thought that he was the prophet Jeremiah. And all of us had treated patients—pathetic cases—who suffered under self-imposed burdens of hate or guilt that they insisted on "justifying" by Scripture. In fact, we had a rule that incoming psychiatric patients were not allowed to have Bibles.

Once these long-held professional attitudes had seemed logical enough to me. But now it became increasingly difficult to resolve a growing inner conflict: I knew without a doubt that God was helping my personal life. Why, I wondered, couldn't He do

the same for our patients? Still, I didn't have the nerve to speak out. "Lord," I prayed, "give me the courage to do something about this." He did.

The changes in my work were subtle at first. But soon I found myself ignoring the no-Bible policy. And if a patient wanted to talk about religion, I would encourage him. The Lord led me slowly, no faster than I could handle, to the appropriate people and situations.

I remember one case in particular. In the late '60s there was at Duke's Medical Center a young man named John, whom I had been treating with traditional psychiatric therapy and techniques. John was a drug-addicted physician. When he was first admitted, he was taking up to 40 tranquilizers a day—that's a paper cupful of pills.

After two months of treatment with no discernible progress, there was really nothing more I could do. I told him so.

"Please," he begged. "Please don't say that. I'm standing here craving drugs just as badly as the day I checked in here.

"Please," he said, to himself as much as to me, "there's got to be something else."

"John," I said, "there's nothing else I can do . . . but maybe there's something God can do."

"God?" whispered John, a glimmer of hope in his voice.

"Yes," I said. "God." And I recalled that day in my office when my good friend had needed help—and I had nothing to offer. Never, I vowed, would that happen again.

Since returning from the Scout-

ing trip, I had never spoken much about my experience to anyone. But now I told John everything. He listened intently. My advice when I left him was simple.

"Pray," I said. "Just get down on your knees and pray. And don't get up until you've felt God in your life. He's waiting for you. And He wants to help."

The next morning when I looked in on John, he returned my gaze with eyes as clear and untroubled as the waters of Basswood Lake.

"You can send me home now," he said. "Everything's going to be all right."

So remarkable was John's recovery, I felt it best that he remain in the hospital for a short period of observation. For three days he stayed. Then he went home.

Prayer, to this day, remains my most effective tool in psychiatric treatment and counseling. Now I pray regularly for every person in my care before and after sessions. I often pray silently during our conversations together. The power of prayer never ceases to amaze me. And its power has not gone unnoticed by others.

News of my success with heretofore hopeless cases like John's spread rapidly. Soon, associates were dropping by my office to chat about this "new" technique. Professional organizations began asking me to speak. I began offering a course called Christianity in Medicine and Psychiatry that proved to be extremely popular.

We are working now to establish at Duke University a formal Program of Christianity in Medicine.

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Ministering to the Dying

(Continued from page 11)

When people die, she reports that three things happen.

First there is an experience of floating out of the body. The dying person perceives what is happening to his or her corpse. They observe such things as heroic

attempts, by others, to resuscitate.

The second experience is a feeling of peace and wholeness.

The third experience is that of being met by someone who is already dead. She concludes in her research that none of these patients who have had a death experience—and returned—are ever again afraid to die.

To the clinical insights researched and reported by Elisabeth Kubler-Ross, the Christian minister can add the assurance of faith and the fact of grace. He has also at his disposal Christian traditions of worship, prayer, and the Holy Scriptures as well as the supportive love of the church-community to guide the dying into their new home.

SEEN & NOTED



"We have the cross on our steeples and altars, but not in our hearts and hands."

—Peter Eldersveld

"We go sweating down the street of life, only stopping . . . to tell someone how busy we are. We must learn to set aside time for communion with God."

—Johnstone G. Patrick

"No aspect of life, however humble, sensuous, biological or abstract, is separate from the presence and purpose of God."

—Edward V. Stein

*"There is no vice so simple
but assumes,
Some mark of virtue in
its outward parts"*

—William Shakespeare

"Men will believe almost anything about Calvary except that their sins nailed the hands and feet of Christ to the cross."

—Peter Eldersveld

"In His life Christ is an example showing us how to live; in His death, He is a sacrifice satisfying for our sins; in His resurrection, a conqueror; in His ascension, a king; in His intercession a high priest."

—Martin Luther

"He [Christ] so bore himself that a crucified felon looked into His dying eyes and saluted Him as king."

—Bruce Barton

"There are no crown-wearers in heaven who were not cross-bearers here below."

—C. H. Spurgeon

"Great trials seem necessary for great duties."

—E. Thompson

*"Seldom can the heart be lonely
If it seek a lonelier still;
Self-forgetting, seeking only
Emptier cups of love to fill."*

—Author unknown

"The true worth of a man is to be measured by the objects he pursues"

—Marcus Aurelius

"Judas's act terrifies us because he did boldly what we try to get away with on the sly."

—David A. Redding

About the pastorate—"There are greater honors and higher ranks, but there is no other office that so refreshes the weariness of the heart and brings comfort to the poor and speaks peace to the dying and shows a lost world the way home."

—Hermann Bezzell (1861-1917)

"Pastoral care is the art of communicating the inner meaning of the gospel to persons at the point of their need."

—Caroll Wise

*"If our virtues did not go forth from us,
'Twere all alike as if we had them not."*

—William Shakespeare

"Christ has outlasted the empire that crucified Him 19 centuries ago. He will outlast the dictators who defy Him now."

—Ralph W. Sockman

"His [Christ's] appearance in our midst has made it undeniably clear that changing the human heart and changing human society are not separate tasks, but as inter-connected as the two beams of the cross."

—Henri J. M. Mouwen

"Nothing is more terrible than active ignorance."

—Goethe

"We live in a society in which loneliness has become one of the most painful human wounds."

—Henri J. M. Mouwen

*"We've seen Thy glory like a mantle spread
O'er hill and dale in saffron flame and red;
But in the eyes of men, redeemed and free,
A splendor greater yet while serving Thee."*

—Calvin W. Laufer

"Next to excellence is the appreciation of it."

—William Makepeace Thackeray

"No degree of temptation justifies any degree of sin."

—Nathaniel Parker Willis



CLERGY QUIZ

1. Martin Buber is frequently cited in connection with:
 - A. *The Peter Principle*
 - B. *The I-Thou Relationship*
 - C. *The Christian Science Monitor*
 - D. *The Art of Loving*
2. Muppim, Huppim, and Ard were:
 - A. A religious rock group from Sweden
 - B. The daughters of Shem
 - C. The sons of Benjamin
 - D. Three false prophets condemned by Jeremiah
3. The book *The Day Christ Died* was written by:
 - A. Lord Bampton
 - B. Louis Ackerman
 - C. Jim Bishop
 - D. Horatio Bonar
4. The thinker famous for his wager in favor of theism is:
 - A. F. R. Tennant
 - B. John Locke
 - C. Felix Adler
 - D. Blaise Pascal
5. H. E. Jessop wrote which of the following:
 - A. *The Heritage of Holiness*
 - B. *The Gospel of the Comforter*
 - C. *The Treasury of David*
 - D. *Prevailing Prayer*
6. The man who was Bishop of Milan and St. Augustine's pastor was:
 - A. Abelard
 - B. Aquinas
 - C. Ambrose
 - D. Anselm
 - E. Alcuin
7. The *Institutes of the Christian Religion* were written by:
 - A. John Calvin
 - B. John of Damascus
 - C. Alexander Pope
 - D. Harvey Cox
8. According to the article written by Cecil Paul in this issue, the scope of pastoral care includes all of the following except:
 - A. healing
 - B. directing
 - C. reconciling
 - D. sustaining
9. Paul Bassett in his "Notes on the History of the Cure of Souls" cites all of the following as contributors to pastoral care except:
 - A. Chrysostom
 - B. Gregory I
 - C. Phillips Brooks
 - D. Alfred E. Neuman
10. Which of the following has developed a significant theory of helps for the dying?
 - A. William Barclay
 - B. Neal Simon
 - C. Elizabeth Kubler-Ross
 - D. Alfred North Whitehead
11. *Checks to Antinomianism* was written by:
 - A. John Wesley
 - B. Jonathan Edwards
 - C. John Fletcher
 - D. John Stott
12. "And the very God of peace sanctify you wholly" is from:
 - A. Eph. 4:24
 - B. 1 Thess. 5:23
 - C. Gal. 5:22
 - D. Heb. 10:29
 - E. 1 Thess. 4:7
13. Darrell Luther, writing in this magazine, says depression is normally and primarily caused by:
 - A. guilt
 - B. neurosis
 - C. loss
 - D. jealousy
 - E. a stock market crash
14. According to Frank Carver, 1 Thessalonians is a letter which does not completely follow either the Greek or oriental epistle form.
 - A. True
 - B. False
 - C. He doesn't say.
15. During the last week of His ministry, Jesus retired to Bethany on which day?
 - A. Tuesday
 - B. Friday
 - C. Wednesday
 - D. Thursday
16. Axiology refers to:
 - A. beauty and harmony
 - B. the nature of knowledge
 - C. values and value systems
 - D. the ancient Scythian art of axe-making

Answers: 1-B; 2-C; 3-C; 4-D; 5-A; 6-C; 7-A; 8-B; 9-D; 10-C; 11-B; 12-B; 13-C; 14-A; 15-C; 16-C.

Rating Scale

16 correct—read Matthew 25:23
 10-15 correct—read 2 Timothy 2:15
 0-9 correct read Proverbs 6:9



THE ARK ROCKER

Let's Hear It for Innovation

Vital, vibrant, spontaneous, contagious, creative spiritual life usually produces its own special, effective methods of presenting the gospel. Formal, routine, or institutionalized religion seldom produces anything new—it becomes stagnant or borrows from outside sources.

Look at the innovations coming from past revivals of spiritual life. George Whitefield introduced field preaching and influenced John Wesley to do the same kind of gospel proclamation. Wesley initiated the class meeting, lay preaching, and special social programs for the poor. The Quakers and the Methodists sponsored Sunday schools when such activities were a scandal in the church.

The revivals on the American frontier in the 1800s brought the rustic camp meeting. Moody and Sankey popularized the gospel song. Billy Sunday opened up the famous "sawdust trail." Phoebe Palmer called upon Christians to public witness and to group prayer meetings and Bible study.

The early Methodists in the United States utilized the circuit rider to take the gospel to remote places. The Baptists helped tame the frontier with the preacher-farmer, while the Presbyterians brought both learning and salvation with the preacher-teacher.

There are some signs the contemporary holiness movement has lost its creative force. We have become, to a large extent, a borrowing people. We imitate rather than create.

We adopted the Roman Road to Salvation from an aggressive youth organization. Then we traveled to the southeast to eagerly embrace a method of personal soul winning. We hurried to the west coast to learn the techniques of church growth. We glanced over the demonstrative fence and saw an emphasis on family life and added that to our list of borrowed items.

We borrow our music from any source, without regard to its doctrinal content or its devotional response. We quote with gusto contemporary scholars who have never experienced personal salvation and ignore the writings of earlier scholars who shaped our thinking in our formative years. Our preaching becomes psychological counseling or practical advice instead of prophetic proclamation.

If all this borrowing produced results in the form of rugged, joyful, effective Christian living, or brought people to Jesus, then things would appear encouraging. But recent records of church growth, however, as well as the quality of individual spiritual life, seem to indicate that borrowed methods are not really working.

With all our talent, our money, our organizations, and our gospel of full salvation, do we really need to be a borrowing people? I doubt it. Here is one vote for creative efforts of our own.

The Ark Locker



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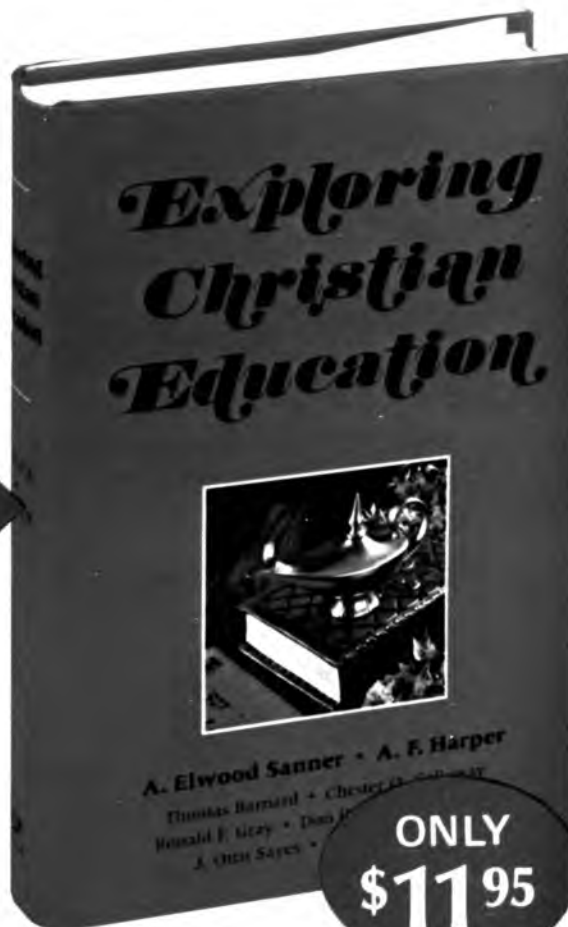
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