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RICHARD S. TAYLOR, Editor

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WHAT A WAY TO LIVE!

G. Campbell Morgan was once asked to define "holiness." He left us with a powerful definition.

Holiness
1. Not the inability to sin, but the ability not to sin.
2. Not freedom from temptation, but power to overcome temptation.
3. Not infallible judgment, but earnest and honest endeavor to follow the higher wisdom.
4. Not deliverance from infirmities of the flesh, but triumph over all bodily affliction.
5. Not exemption from conflict, but victory through conflict.
6. Not freedom from liability and falling, but gracious ability to prevent falling.
7. Not the end of progress, but the deliverance from standing still.

What real child of God could help but desire such a beautiful and blessed way of life? This righteous and holy way of life is holiness exemplified. So, too, can each of our lives reflect this unique way of living.

— Ronald S. Combs
West Melbourne, Fla.
PWD—AN OCCUPATIONAL HAZARD

by Wesley Tracy

PWD has been around a long time. It was enjoying robust health some 25 years ago when I began pastoring on the Kansas City District. The younger set among the pastors enjoyed a racy fellowship and un-usual camaraderie that drew us together on Mondays and certain holidays. Occasionally, we would see one of our colleagues show up alone at a district meeting. "Where's your wife?" we would ask. Often the answer came in a multipressed three-letter abbreviation: "PWD." That answer was enough. None of us could define it very well, but we all knew what it was—sort of it—a status symbol for Presbyterians' Wives Diseased. PWD was our caption for an end (or near end) result of the pressures, trials, and frustrations of the stilted pastoral existence. When we heard "PWD," we knew that unrealistic role expectations, unfair criticism, trial by financial ordeal or all of the above had caused yet another preacher's wife to come unglued. A wife in the clutches of PWD does strange things. Usually—her vocabulary is reduced to short, thin-angled sentences like: "I can't take it anymore..."

"This is the last thing to happen, don't you see..."

"I don't care if Dr. Aycock doesn't like it, I'm not going...

I haven't heard the expression "PWD" lately, but I do know that preachers' wives still face occupational hazards that sometimes get the best of the best. If you doubt it, read this issue carefully. I approached this issue with fear and trembling. I wanted a theme less explosive than "the ministers' wives," something noncontroversial like abortion or church politics. But assistant editor Beegle kept bugging me about this theme.

We know we do not have "the answer" for everyone, but we offer this issue with good feelings. The women we talked to in planning sessions, and those who wrote the articles, have a variety of opinions. I guess that's all right since there is such a variety of persons in parsonages. We have in this issue counsel from women who look just as "called" as their husbands ever did, and those who feel that they are simply Christian women who happen to be married to a preacher.

I don't understand all I know about this subject, but here are some notions that have raised their hands for recognition in the schoolroom of my mind as this edition has emerged.

1. Many of the typical problems ministers' wives face are similar to those certain other women face. Anyone in public suffers the "outrageous fortune" of a faithful husband. Politicians, performers, athletes, and public servants have to look hard to find privacy too. Finding time for the family is a problem for people in a wide variety of occupations. Truck drivers, doctors, two-job husbands, two-career families all find time together a hard commodity. I point this out, though, it is obvious, because some people blame the ministerial profession itself to an inordinate degree for lack of time and privacy.

2. I think husbands can help more than they generally do. We can spend more time with our families if we will. Admit it, a lot of ecclesiastical errands running is not as ego-intensive as we think it is. It being economically busy will come home hard to you one day as I did to me when my 4-year-old was saying, "Don't you want any presents this year? I just want you to stay home for one night on my birthday!"

3. A woman seeing the approach of the PWD monster cannot depend on someone else to solve her problem. Others can hinder or help, but she must own it as her problem and get to work on it. After all, her "white knight" is probably working out after some "great" and may not be back for days and 40 nights.

4. Don't expect the seasoned ministers' wives who have worked their way through PWD to be too sympathetic with those struggling with it now. More than a few seem to feel the need to attitude "It was tough but I made it through without any help she can too."

5. The parsonage scene seems to be the arena of a great deal of stress. For many women making a family function right is the big task. And it's a lot tougher when you have to do it in church housing. Perfecting the art of domesticity is quite a challenge when you live in a domi-

cie that is owned by a church that can turn it into a fellowship hall, restaurant, motel, or Sunday School classroom once I don't have a better system than the parsonage plan. Church leaders whom I respect say that with all the pluses and minuses considered, it's the best layout right now. Nevertheless, I fear that the parsonage plan serves the church as an institution better than it serves the church as people. I think that by early next century it may be a better way.

6. Role expectations that take away the preacher's wife's ability to be most fully herself today simply blown out of the water. Few pastors' wives want to be "Queen"; many would like to be free to be human. Next on the "to be blasted" list is the "two for the price of one" mentality.

7. The minister's wife should have the right that any other church member has to say yes or no to any church job. The notion that the pastor's wife has to be the mis-

sionary president or senior high Sunday School teacher is patently illogical and unconscriptual. Doesn't the Bible teach us that we should pass out ministry assignments according to spiritual gifts? The minister's wife's individ-

alistic and her spiritual gifts should not be bounced around like a Samsonite suitcase on TV. Some 21 years ago I wrote an article that was published in the Preacher's Magazine and later in the Herald of Holiness. In it I said something I still believe:

"I came home with the burden and the preacher must learn to let his wife say yes or no to any church job. It may mean we already have two articles on that subject in the file. Since we have only four issues per year most free-lance submissions are returned, but many are accepted."

5. We like to look at a problem through the eyes of someone who has solved it—or at least made a good try.

6. We prefer an easy-to-read anecdotal style over ac-

ademic formal style—for most subjects.

7. Payment is generally a modest $34 per word. We don't pay enough, but we don't charge anything for the magazine either.

"When you quote from the Bible always cite the version quoted."

PREACHERS' MAGAZINE WINS
EPA AWARDS AT 1984 CONVENTION

The Preacher's Magazine won two awards in the re-

cently annnounced contest: "An Exemplary Commu-
nion" held in Washington, D.C. In the Higher Goals Con-

test, Richard J. Steilwagen's article "Leadership, Change, spiritual goals" (September/October/Novem-

ber 1983) won fourth place in the General Article cate-
gory among 654 entries. The Award of Excellence cat-

gory, in which 100 periodicals were judged, Preacher's Magazine was number three.

The Preacher's Magazine was first place winner in the coveted Award of Excellence Contest in 1982. In 1983 we did not enter the contests.

Though we have awards is not the goal of the Preacher's Magazine staff. Editor Wesley Tracy con-

tinues to strive for journalistic quality by battling the maga-

zine's spiritus goal. The criticism as well as the affirm-

ation received from astute judges of the contests spurs us to continue our discerning practices and to reach toward Christian excellence in that respect. Many of the people I talked to at the convention re-

expressed what I was feeling, that "this is the best one we attended." This applied, especially to the quality of the seminars but was certainly enhanced by the availability of fine speakers from the Washington scene.

EPA represents more than 300 religious periodicals and publishers, presenting 26 million readers.

----Alina Beegle

Assistant Editor
We Get Letters

Action Needed
Congratulations on the especially valuable issue of the Preacher's Magazine (June/July/August). I refer to the articles relating to pastors who were "voted out." Along with others, I have rung my hands in desperation at the plight of some of my peers. You have done all that you can do. Perhaps it would be wise to devise ways and means by which we not only state facts but also take action. Your articles in the Preacher's Magazine should have wider circulation and should elicit concrete proposals for removing a regrettable situation.

Keep plugging away!
—Joseph D. Bisceo

Required Reading
The June/July/August issue of the Preacher's Magazine ought to be required reading in every pastoral training class from college through seminary. The sections you call Pastoral Clinic will be used greatly to perpetuate healing in homes and hearts that are suffering. As an evangelist I have seen many good men in the pulpit with a wind up in the same place this pastor found himself. In my three and one-half years in the pastorate I discovered firsthand some of the things about which you write.

If it hit a nerve—it but it needs to be dealt with.

I appreciate the honesty with which you shared the wounds of many of our men. It will be an issue for discussion long after the next issue is off the press.

The only way to improve the Pastoral Clinic section of this issue would be to print it in the Herald of Holiness so that every laityman can see the " Fallout" and thereby allowing a powerful few in any congregation to influence a minority and too often the district superintendent—so that an entire ministry is effectively stopped cold in its tracks—and an anointed pastor is "out.

My own ministry has been challenged to more sensitivity to men I know who are or have been "out.

I have a greater respect for the church as a denomination to learn that we are facing our greatest problems squarely and openly in our periodicals.

—Name withheld by request

Should Be In
Keep up the good work. After being a leader-pastor for over 40 years, the June/July/August issue of Preacher's Magazine with "When You're Out You're Out" needs to be in the hands of every pastor and layman in our church. After a fruitful and still busy ministry in semiretirement, I have witnessed, shared, and counseled with many good pastors, who are now "out" who could be "in." If there had been the time and understanding there should be in this very critical area.

Granted there are "mistakes" who seem to get by.

However, God's man with a true pastoral calling is lost the greatest asset of our church. Real shepherds still know sheep, and love them.

—M. B. Kordy

—Glad to receive my June, July/August edition of the Preacher's Magazine. A few comments.

Thank God we are beginning to talk about hurting ministers. There is too much talk in Cliff Chew's closing sentence, "Preachers are hard to talk to." Thank God COMET is on the ground in two areas. There is a national toll-free "Heartline" number I think these are all signs of better denominational stewardship of her ministers' resources. Let it continue!

—Fred Wengar

Clinical Chaplain II

No Place to Go
I want to express my appreciation for the article "When You're Out You're Out." Many years ago I departed a denomination where the bishop under the guidance of God would place a pastor and congregation together. A pastor always had a place to serve, and the people always had a pastor to serve them.

Coming to the Church of the Nazarenes I have found a great church with a great doctrine, but trying to get a place to serve is a tremendous challenge. I have met many ministers who have been "voted out" and are still trying to be placed.

From my own experience I agree with the author's observation about the church's lack of structure and service to the "out" minister.

How long will the Church of the Nazarenes continue to let her investment in pastors and families go unprofitected? When there is a moving van, a pastor and family, and nowhere to go—will the church ever come awake to this need?

—William Goodman

I Took Courage
Thank you so much for the article "When You're Out You're Out." The emotional and spiritual struggles of the describe so parallel mine that I took courage. To enlarge would only be to rewrite the article. I challenge other readers to give their own version of the same story.

I would like to add in answer to question No. 1, ask the one who wrote the article to look at the problems of this world. I believe that the context of the entire story is that very thought.

5. Or perhaps the church should have an (in part at least) unemployed fund for "out" pastors, funded by churches from which the pastor was relieved.

This would make both congregation and overseer more cautious.

I would like to discuss or hear discussed the problems of finding a "second ministry" for these men. I have been asked to consider becoming a "second ministry" for one pastor. It is a real problem for the church to have a man who has been relieved of his ministry for the sake of the church. It is a real problem for the pastor to have to "get a job" after two months or one year. This man needs help.

—Rev. Paul R. Buerkle

A Few Things You Always Wanted to Know About the Minister's Wife But Were Too Busy to Ask!

These women, with more than 200 years of accumulated experience, have wise words for us all.
COUNSELING MINISTERS’ WIVES

An Interview with Dorothy Hamilton

Counseling ministers’ wives

For the past 12 years Dorothy Hamilton, R.N., has taught nursing and mental health at the Kansas City Metropolitan Community College in Kansas City, Mo. She speaks frequently on mental health topics at churches, women’s groups, laymen’s retreats, pastors’ and wives’ retreats, and seminar classes. With a master’s degree in counseling and guidance and extensive postgraduate work, Dorothy has found a meaningful ministry in private counseling. She has been especially sought out for counseling by ministers and their wives. For this reason assistant editor Nina Beegle interviewed her over lunch for what we hope are some helpful insights into problems ministers’ wives are experiencing.

NINA: Dorothy, we understand you and your husband have worked in many retreats and seminars for ministers and their wives. You have helped this group. Tell us about your ministry.

DOROTHY: Counseling is my field and I feel very confidential in it, but before we first started these retreats I felt somewhat inadequate to counsel ministers’ wives. I read about 25 books in preparation and did intensive study in the Bible for documentation for the ideas I presented. Though I had a degree of anxiety, the Lord helped me, and I felt His urging to engage in this ministry. From the very first meeting, God honored us with His presence, and the wives gave me feedback that let me know I was right on target.

NINA: You gave presentations to the whole group at the retreat or seminar and then made yourself available for individual counseling—right? Did anyone sign up?

DOROTHY: Yes, indeed. We did individual counseling with two-thirds of the people in one workshop. In missionary and pastor’s meetings, more than half the ministers and wives signed up for private sessions. At times the requests were so many I couldn’t handle all the women who wanted to talk to me, so, I finally asked how many would be willing to join a group with other people who are struggling with things like self-esteem and depression. I was surprised at their willingness. I counseled eight hours a day, in addition to speaking to the whole group. It was exhausting.

The women made remarks such as, “I really need to talk with someone,” “You know right where I’m at,” “Where were you when I needed you?”

NINA: Do you mean to tell us, Dorothy, that there is a great need among ministers’ wives for professional counseling? Aren’t these our people whom we expect to be really “together”?

DOROTHY: Unreasonable expectations for pastors’ wives are part of the problem. In every meeting I have been swamped with requests for counseling. Little did I know that I would be inundated, but these women are willing to seek help because they are hurting so badly. To answer your question—yes, there is a great need among ministers’ wives for counseling. That’s nothing against them. They are some of God’s best people. They are committed. They are dedicated. They are sanctified, and they would put many of us to shame. I am tremendously impressed with the people who are serving in our churches and on our mission fields. But they are hurting. They believed that Jim and I could be trusted and would not betray their confidences. What makes me sad is that there are not more people they can feel confident in consulting.

NINA: You say they are hurting. What do you mean by that?

DOROTHY: They are feeling guilt—because they are not measuring up to what they think is expected of them. They are depressed. They are feeling fear—fear of failure, fear of criticism, and fear of financial ruin. Some ministers and wives are so fatigued they feel they cannot go on. And if they have problems, they are made to feel that they are not really sanctified. If you listen to people, you get the idea there are degrees of sanctification: “sorta sanctified,” “sanctified,” and then “really sanctified.” We need to refuse the idea that if one is really sanctified he will have no problems.

NINA: Perhaps that comes out of informal training, the unspoken laws, the sermons that are hazy and preach guilt.

DOROTHY: Yes, we need to correct that. A good psychiatrist friend of mine said, “Don’t tell us that the best people in the world are the ones who feel the most guilty.” That is said. Our specially chosen, called people are the ones with guilt—not the blatant sinners who ought to feel guilty. Much of it is false guilt, and they need help in learning to differentiate between real guilt and guilt. They are told that if they are sanctified they will suffer gladly, being willing to hurt, work all the time, and disregard their physical and mental well-being. There is an element of truth in that, but many of these people are not guilty and they need help. They say, “We are labeled as negative, discontented, and soreheads if we express true feelings.” What these particular people need is not more doctrine or more religion. They need permission to be human in order to mature psychologically. Many haven’t learned some of the coping skills or compensations they need to cope with life. We need to listen to them and teach them coping skills instead of labeling them as sub-Christian.

NINA: Who is putting these labels on them?

DOROTHY: Anyone who ignores the fact: “There is a form to their standards and expectations. We’ve been told by some of our ministers, pastors, and other church leaders how much the things they say, especially in their letters and sermons, are tinged with guilt. It is their guilt-inducing power, they would be more cautious, especially when presenting one pattern to fit. “We are under hurted.” The women say, “If we don’t conform to their standards and expectations, we have become.”

NINA: One woman I talked with recently said she couldn’t get through to her pastor/husband on something that was really hurting her, so she got up one morning and wrote a four-page letter. She started it, “Dear Pastor, I have a problem. I need help. My husband . . .” and went on to state the problem as if he were not her husband, but her pastor.

DOROTHY: That’s a good idea. And that brings up another problem. Most of the men don’t want to go for counseling, to them, it’s an admission of weakness. They don’t want to admit that they aren’t in a complete control of their lives. There is a stigma—people feel it indicates there’s something wrong with them. One man said to me after we had spoken at a pastors’ and wives’ retreat, “When women crash, they break, but when men crash, they shatter.” That’s often true. Bless their hearts. In some ways they are so much more fragile than women.

NINA: I think the reason it’s so tough for men to seek counseling is a cultural thing. In a hundred different ways they’re taught that they’re supposed to be able to handle anything. One minister told me, “We don’t want someone bringing us a problem we can’t handle, because there goes our self-esteem. Here’s my wife crying or yelling. She’s presented a problem that I don’t know what to do with, and she becomes a threat, I’m supposed to be able to take care of the woman who’s depending on me. When I can’t, I’m threatened beyond belief.” That’s the way it is with us men.

DOROTHY: Further, they feel as though their jobs are at stake if they seek counseling. They are scared to tell how they really feel. We have been told by some district superintendents that their pastors and wives wouldn’t have many problems, that they “had it all together.” However, in talking with these clergy couples they expressed many personal problems.

In my presentations I deal with the four psychological emotional areas: glad, mad, sad and scared.
The Needs of Ministers and Ministers' Wives

1. Marital problems (communication, husbands' overinvestment in work, sexual relations, etc.)
2. Low self-esteem
3. Depression
4. Loneliness, lack of close friends or confidants
5. Aging and/or ailing parents
6. Role expectations
7. Inability to express real feelings
8. Anxiety regarding children
9. Job insecurity
10. Heavy workload
11. Health problems
12. Anger
13. Relationship difficulties
14. Grief
15. Finances.

—James G. and Dorothy E. Hamilton

When I ask ministers, what gives them the greatest problem, their predominant response is anxiety (scared) related to insecurity in their jobs. Anger is also an emotion that is frequently expressed. Low self-esteem is epidemic. I knew that about the women, but I didn’t about the men. They say what they need from their superiors is “to be led, not pushed and criticized. They want some strokes.” One pastor said, “We need one person from the general level to say just one time, ‘Hey, you’re doing a good job. I know you’ve really invested yourself, and I’m glad for the gains you’ve had, even if you aren’t outstanding.” I also heard this often. “Why don’t leaders ask us what our needs are instead of saying, ‘Do more, do better, and do it faster’?”

NINA: “Talking your problems to a superior can be a real threat. A minister recently told me he had just read 22 books on leadership and administration and the ones who speak of this issue say they can’t be boss and counselor at the same time. So we should provide other avenues. You cannot go to the guy who can fire you and say, ‘Hey, I’ve got problems.”

DOROTHY: “That’s true. The success syndrome puts upon people the compulsion to gain the approval of their superiors and other people in the church. Sometimes people-pleasing behavior results in a loss of personal identity.” Jim says, “Trying to be somebody to everybody will make a nobody out of anybody.”

NINA: “I notice from your statistics among both missionary women and pastors’ wives whom you have counseled, self-esteem is a primary problem. What do you say to people with self-esteem difficulties?”

DOROTHY: “Low self-esteem and depression were at the top of the list of needs. I tell the women to ask themselves, ‘What am I trying to prove? To whom?” It’s the same for the men. My concern is for them to value themselves for who and what they are, not on the basis of performance or possessions, which can be taken away in an instant. Some say, “Doesn’t everyone suffer from low self-esteem and loneliness?” Many do, but this is especially so for clergy couples. I think one of the most important things to build self-esteem is to help them see they are persons of worth, children of God, made in his image, and bought with a price.”

NINA: “Let’s talk some more about loneliness. I can’t remember really feeling lonely at any of our pastorates, but I recall some where I didn’t feel I had much in common with any of the women in that congregation. Why is loneliness such a problem?”

DOROTHY: “Pastors’ wives have been told to treat everybody alike. To not make close friends in the church, or even to make friends. I do not believe this is scriptural. Look at what Christ did. He had His close friends. He had His 12. He had His 3. He had His 1. If He had a need for friends, how much more we need friends.”

Jim and I were rather lonely early in our ministry and that’s when we contracted with ourselves that when anyone new came to the district we’d be sensitive to reaching out to them. In Denver we started a Thanksgiving dinner and invited other pastors who also were away from relatives, to come in and bring whatever they wanted to. We furnished the turkey and gravy and vegetables. Out of that group a family togetherness developed that lives to this day. That group gets together every General Assembly, and every time several are in town it’s just like family getting together.”

NINA: “Sometimes the loneliness problem is helped by the wife’s going back to get more education. That opens up a whole new world of friends and acquaintances for her.”

DOROTHY: “Yes. That was true in my life. I’ve known others who would probably be in psychiatric wards today if not for going back to college, having some goals and some outlets for their frustrations. Joining a craft class or volunteering for community service are other avenues. Wives need to understand they need to be persons in their own right, that they have the right to be human, to make mistakes, and to have problems.”

Then they need to take control of their own lives in appropriate ways. They are not helpless. They can address their needs and their roles without waiting for their husbands, the church, or the denomination to bring change. There is a learned helplessness that our society puts upon women. Women need to overcome that and develop their own spiritual life also, as well as their own interests, skills, and hobbies, instead of depending upon their husbands to meet all their needs. All of this can help to overcome loneliness.”

NINA: “You alluded a few moments ago to depression as one of the critical problems. Are you talking about depression that requires professional help?”

DOROTHY: “Our judgment was that more than 20 percent needed professional help. The number who indicate they are suicidal might surprise you. In one group, 5 out of 30 were suicidal. These were not persons who were just thinking about suicide. Some had tried it, planned it, such as having medications to overdose or having chosen a common route the road where they could make it look like an accident so no one could be hurt by it. That’s the difference between the Christian and the non-Christian. The non-Christian is often thinking about doing it to get back at someone, and planning the best way to do it to make it hurt the people he wants to get even with. But the Christian wants out for other reasons and tries to leave as little hurt as possible. Depression can be from chemical and hormonal imbalance or physical exhaustion, but often it is from unresolved anger, and this needs to be dealt with.”

NINA: “It sounds as though we need to help pastors and wives discuss and resolve the issue of the wife’s role before they leave seminary, college, or Bible college.”

DOROTHY: “Apparently we need to do a better job of...
Healthy Personalities

Individuals with healthy personalities function more effectively personally, socially, and spiritually. They experience the following:

1. An unconditional self-acceptance (accepts personal strengths, weaknesses, and one's body)
2. A realistic self-ideal (sets personal goals and attains them)
3. A positive self-concept (feels confident and secure)
4. A high self-esteem (has a sense of value and is worthy of respect)
5. A clear sense of identity (has a sense of direction and purpose)
6. An openness to people (can relate to and communicate well with others)

—Dorothy E. Hamilton

What a Minister's Wife Can Do to Help Herself
by James D. and Dorothy E. Hamilton

1. Gain a clear understanding of her own personal identity (who she is); self-esteem (how she values herself); role perception (what she feels she is to be and do); and role expectation (what she feels others expect her to be and do).
2. Understand she has the right to be human, to be a person in her own right.
3. Under-stand her own personality, temperament, emotional system, physical energy level, and personal qualities and skills.
4. Become authentic, so that, what she thinks, feels, says, and does are all consonant.
5. Take control of her own life in appropriate ways. She is not helpless and she can address her needs and role without waiting for her husband, her church, or denomination to bring change.
6. Develop personal management and problem-solving skills.
7. Learn to set priorities. People and programs will make constant demands on her time.
8. Accept her basic, God-given, human emotions (joy, glad, sad, scared) and deal with them appropriately.
9. Recognize that the devil has a powerful weapon to defeat Christians by working through their emotional systems. The Holy Spirit can help us control our emotions.
10. Learn to manage the premenstrual syndrome.
11. Develop her own close friends, hobbies, interests, skills, etc., rather than depend on her husband to meet all her needs.
12. Develop open and honest communication with her husband—sharing genuine thoughts and feelings at an in-depth level at regularly scheduled times. This does not just “happen,” it needs to be planned.
13. Express genuine needs to her husband, her church, and her denomination. She has legitimate needs and she can function more effectively when they are met.
14. Avoid the compulsion to gain the approval of people.

Recommendations for Helping Persons in Ministry

1. Give more attention to newly married ministerial couples regarding issues in the interface of ministry and marriage.
2. Take immediate steps at the college and seminary levels to prepare people in ministry for the built-in hazards of the profession, that is, pressure to perform and produce, conform to images, role perception and expectation, being all things to all people.
3. Teach people to work more effectively, not longer, harder, and faster. (Delegating responsibility)
4. Give permission for people to be human.
5. Provide appropriate’ reading materials that are realistic, non-idealistic. (To strive for excellence is healthy, for absolute perfection, neurotic.)
6. Stop using superleaders as the role-model norm. Leaders are often poor examples. Christ is our Pattern.
7. Get leaders, as role models, to demonstrate the importance of a balanced life-style including the physical, mental, emotional, psychological, social, marital, and spiritual dimensions.
8. Show district superintendents and other leaders that a high percentage of our ministerial people have problems that need to be addressed.

—James D. and Dorothy E. Hamilton
Then they need to know they are safe with you; that your concern is sincere. We offer them help and hope. We give them permission to be human and they need that. We help them to differentiate between real guilt and base guilt. We give them tools to use. We help them make contracts for change. We give them scripts to cling to and assure them that they're OK, and it's OK to have problems and seek help for them. We've promised to be their advocate for change. We offer ourselves. We give them books—as much as our budgets will stand. We also give them reading lists because we have many requests for self-help materials.

NINA: How do you feel the church can begin to help them?

DOROTHY: Well, first of all, we need to acknowledge that there is need, there is suffering. Then we need to stop saying to them, "If you're sanctified you'll suffer less;" we need to say, "You matter. They do matter to us. I am angry at the head we are placing on them. I use the word 'angry' deliberately, because it is a right emotion and it does help us bring about change if we let it work in the right way.

NINA: Well, Dorothy, I have a feeling some pastors and preachers who have experienced out there wish more of us would get angry... like the older woman who told you, 'I've been through my crisis. I'm in the process of healing with others. I've been more than sane others who I've gone through, for it was a living hell. Keep up the good work.' Do you have a parting word for our readers?

DOROTHY: Yes. For the man—listen, I mean very literally, when your wife wants to talk. Give her permission, that is the freedom, to be human. To the other side of the coin. You have the right to be human. Take control of your own life, in an appropriate way. Don't be a slave to role expectations. Work toward solving your own problems. Don't just sit around and hope, that your husband or the church will change. Make friends, develop interests, strengthen your spiritual life, cling to selected scriptures and lean on Jesus, a very present help in times of need.

DOROTHY'S RECOMMENDED PERSONAL GROWTH BOOKS

These books have been helpful to many people who struggle with emotional pain and difficulty with interpersonal relationships, open and honest communication, and parenting issues.


ASSURANCE

2. GLORY: MARRIAGE RELATIONSHIP


COMMUNICATION—SELF-DISCLOSURE


I am enough for me to be like Jesus; it is enough to know He cares for me; He is mine and I am His.

If you are not a Christian, I invite you to put your trust in Christ, for He has promised to take care of you. My family, I sense His presence and His love, and I say, it was a very present help in times of need.
A LITTLE BACKGROUND, PLEASE

Historical Perspectives on the Minister's Mate

by Jo'Anne Lyon
Grand Rapids, Mich.

Here, Jo Anne, you hold Beverly's hand and I'll push Shirley in the buggy. We have just enough time to get to the drugstore to meet Isabelle on her coffee break, my mother instructed me as she was putting on the baby in the buggy. I was delighted to go because I knew Isabelle would buy me a cherry Coke—a treat I did not often enjoy. Vaguely shallow and basically saying "Hi" and bonnet on this sweaty break, I made it to the drugstore to meet Isabelle on her coffee break. Some years later, after marriage,while my husband and I were spending time together, we decided to escape the cloisters. On one occasion counseling, intellectual desperation, and desire for release planted new churches, revived old ones, and delivered communities. Here, Jo Anne, you hold Beverly's hand and I'll push Shirley in the buggy. We have just enough time to meet Isabelle on her coffee break, my mother instructed me as she was putting on the baby in the buggy. I was delighted to go because I knew Isabelle would buy me a cherry Coke—a treat I did not often enjoy.

Katherine Von Bora, along with many other nuns, responded to the call sounded by Luther and the Reformers. They began escaping the cloisters. On one occasion Luther engaged a merchant who delivered barrels of herring to the convent to assist him in their escape. This was a very risky venture, since the acquisition of nuns was a capital offense and Duke George excised the penalty. On Easter Eve 1533 he bundled 12 nuns into empty barrels in his covered wagon and brought them to Wittenburg. A student reported a friend: "A wagonload of vestal virgins has just come to town, all more eager for marriage than for life. God grant that husbands last worse effect." One of those Katherine Von Bora eventually became the wife of Martin Luther. Katherine brought with her education, culture, training in music and art, compassion for all classes of people, teaching and organizational skills, which she had diligently learned and exercised in the convent. Her home soon became the cultural, intellectual, and social center of the community. Katherine and other former nuns who married former monks began to exercise a new spiritual and social influence upon their world. These women were the first of the nonaristocratic women to have an acknowledged position in secular life. They soon realized the needs of those to whom they were responsible and, in addition to their domestic tasks, administered programs of personal counseling, intellectual discussions, teaching of accounts of persecutions and trouble, but perhaps the greatest targets were the early Quaker women who were of the generation following Luther. Mary and William Dyer are but one example of this era. They accompanied Robert Williams to England to seek a charter for their new colony. While in England Mary became a Quaker. When she returned to Boston five years later she was immediately imprisoned for speaking in public of her newfound faith. On one occasion she was sentenced to hang, but because of her
A Call to Serve

by Marion K. Rich
Pastor's Wife, Ferguson, Mo.

I clung tenaciously to the b iodend oak pew in front of me. As the evangelist beckoned sinners to the altar, it seemed as though his penetrating gaze pierced directly into my soul. My first reaction was utter terror and dismay. There was absolutely no way I would walk that long aisle to publicly bow at the altar. I shuddered at the thought of such a humiliating ordeal. Though my questing spirit faced a profound condition of sin, not until almost two weeks later did my stubborn heart capitulate to Christ's call.

It was a rainy Saturday night before the revival ended when I humbly knelt at the altar and experienced the greatest life-changing moment I ever had. It was not by human strategy that I was drawn to that altar but by the magnetism of God's sovereign Spirit.

Besides me at the altar knelt a gentle, gracious woman—the minister's wife. Clearly, confidently, she explained to me the plan of salvation. With a winsome loveliness and serene confidence she led me step by step to a personal recognition of Christ as my Savior. In that decisive moment, the Holy Spirit began to revitalize every part of my life like a refreshing stream of clear mountain water. It was an immutably stimulating experience. From the impact of Christ's presence a definite, distinct witness flooded my heart.

Later in the solitude of my bedroom, I sorted through the events of the evening and reaffirmed my decision to follow Christ the rest of my life. I began to show me how I had been captivated by my worldly pursuits and engulfed by satanic pleasures. I knew I was to be His disciple. I was to disengage myself from them. The plain, intense light of His Word revealed to me my superficial, selfish, and carnal view. How thoroughly preoccupied with myself was my own personal plan I had been. As I commenced the joyful adventure of waking with Jesus, He disclosed to me that He would be my ever-present Guide, to lead me surely, unerringly along a path of His design.

Following my life-changing encounter with Christ the remarkable pastor's wife, who so graciously guided me in my pursuit of God started a careful, consistent discipling process in my life. She radiated the love of Christ with a baring enthusiasm and a shining spirit. Her significant spiritual influence on me culminated in a heart desire to expand my ministry for the kingdom of God. It was a life-encompassing call to discipleship that included service from there God arranged the circumstances and events of my life and brought me into relationship with a young minister whose life was committed to ministry in the same way as mine.

What is a Partnership Ministry? By marrying a minister I have the opportunity to fulfill my call to Christian service. For 32 years I have joined hands with my husband as a partner in ministry in three pastorates and on the mission field. I've found it much more exciting to be a part of the team than to sit aloof in the bleachers as a spectator and watch the action. I have learned that ministry requires a dedication to the same goals, yet working in separate roles that vary with our abilities. It means that life of a minister is deeply intertwined with his wife's work, sharing the responsibilities and the concerns. The husband respects his wife, trusts her judgment, and has confidence in her abilities. They complement each other.

No doubt there are some clergywomen who refuse to allow their wives to have any vital part in working with the congregation. They fear that they feel their wives are unstable or incapable of handling leadership roles. Or they...
Never allow activity to become a substitute for being.

Dorcas Connolly

may feel she lacks physical stamina or that her personality problems make her too dominant in the congregation. Some men feel threatened by the wife's abilities and might prefer to keep her in the background. But I'm certain that most ministers look for a wife with certain attributes that will contribute to ministry. Most cler- gymen welcome their wife's sharing in the interests and concerns of the church, and her active participation in the work. I believe these couples who are a team in ministry share an unusual companionship bound by their common interest. What other profession offers the variety and satisfactions of actively promoting the kingdom of God, seeing people helped spiritually, and watching the church's growth as a result? To call to serve in a partnership ministry is a life that is rich, fulfilling, challenging, infinitely interesting, and rewarding.

Life Principles for Ministry
In my position, I see that every step of my ministry has been touched by the Master in a thousand ways. Life has been filled with tremendous excitement and joyful adventure. That divine 'call to serve' has been indis- pensable to survival. It has kept me steady in the storm of inevitable conflicts that occur in our kind of pro- fession. It has kept me secure through financial strug- gles and family adjustments. Early in my journey the Holy Spirit guided me to three life principles that have influenced my inner life and my ministry to others. They are indispensable to my performance as a disciple. And they are vital to the 'ministry of the towel'—service that flows out of my inward person. 

The first life principle is: I must be a lover of people. Jesus said, 'servant of all.' The ministry is people-oriented. We are always taking care of people—their needs, their spiritual condition. My daily prayer must be for a sensitivity to people, for eyes to see the heart-needs of others, and for a willingness to let Christ's love flow through me at any time, any place, with a person of any race. The Scriptures will not allow me to choose a 'nice' clientele among others. Congregations vary widely as individuals. Churches are made up of impor- tant people. There may be those who are difficult, crit- ical, demanding, and intolerant. Our attitude and our ap- proach toward them will largely determine our ongoing relationships. When we give out love and only love, love will ultimately come back to us.

People in our churches have deep needs. They need someone to be available to them, someone to share their problems, their joys, and their sorrows. We are called to 'hold the brokenhearted and bind up the wounds.' They need someone to listen to them, to show them compassion and patience, which are more impor- tant than any other ingredient in the making of correct answers. Maybe we can't fit all the expectations of the congrega- tion, but loving them is a wonderful compensation. People do look to us for strength and at such times Christ invis- ibly comes into the congregation and helps us to be exemplary in faith and devotion to Him. People can know that we care deeply about the deepest needs of our church. "The inner man renewed day by day." It means cultivating a life of sustained devotion—living in His presence every day of the life "constant, continual communication with Christ." This demands large chunks of time in solitude and silence—drawing fresh insights from His Word and tapping resources that will enable me to help others. In order to maintain spiritual vitality there must be per- petual growth as a person—stretching my spirit and my mind. I must beware of spiritual and mental stagnation. It is necessary to read widely, to discipline every area of my life, and to find recourse beyond myself through prayer. I must never allow activity to become a substitute for being.

The second life principle is: I must be a lover of people. Jesus said, 'servant of all.' The ministry is people-oriented. We are always taking care of people—their needs, their spiritual condition. My daily prayer must be for a sensitivity to people, for eyes to see the heart-needs of others, and for a willingness to let Christ's love flow through me at any time, any place, with a person of any race. The Scriptures will not allow me to choose a 'nice' clientele among others. Congregations vary widely as individuals. Churches are made up of impor- tant people. There may be those who are difficult, crit- ical, demanding, and intolerant. Our attitude and our ap- proach toward them will largely determine our ongoing relationships. When we give out love and only love, love will ultimately come back to us.

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The Preacher's Wife as Victim, Persecutor, Rescuer

by Dixie Adamson
St. Louis, Mo.

A bumper sticker read, "I love humanity; it's people I can't stand."

Why do we have stressful relationships? Why do we continue to act in destructive patterns? Why are we often in emotional turmoil over interpersonal relationships? The frequency with which this topic is discussed and the emotional intensity often displayed should give us a clue about its importance, particularly among clergy wives.

There are many different and legitimate approaches to be taken in addressing interpersonal relationships. In this article we will deal with the woman who lives in the parenthesis and the game called, "Victim, Persecutor, Rescuer". Steven B. Karpmann, M.D., suggested this model for a game people often unconsciously play. The title makes the game sound trite, but it is.

First of all, as with any good game, let's get the rules straight. Who can play? Anyone! There is no age or sex discrimination. How many may play? Any number! The game often starts with only one play, but multiples may be added as it continues. How long does the game last? It may last for a few minutes or continue a lifetime. It may be played at any time, any place, under any circumstance. It is very convenient to take along on long, boring trips. Once a player enters the game he can play any or all three positions, any number of times. Who wins? No one! Then why do we play? Let's answer that by seeing the game in motion.

Keep the diagram in mind as we discuss a hypothetical occurrence in the life of a parenthesis couple. The husband uses his wife in a humorous sermon illustration in which she sees no humor. She is greatly embarrassed. She feels like a victim and her husband is seen as the persecutor. Most husbands, after a time in public ministry, become aware of what makes their wives' uncomfortable. But oh, the pure delight of making her squirm in public when she can't retaliate is sometimes irresistible. There is a price to be paid later at home. When the wife (victim) becomes the persecutor and the husband (persecutor) becomes the victim.

Monday morning arrives and a friend drops over for coffee. The wife (victim) agrees with her assessment of the situation and mentions that her friend's pastor-husband is really very juvenile in his dealings. The pastor's wife (victim) can now become persecutor of her friend, who is now a victim, by rescuing her husband with, "Who do you think you are to talk about my husband that way!" They part, emotionally upset, each to continue the drama in her own home.

This may seem like a very trivial situation, but with a little reflection we could come up with hundreds of examples of how the game gets started. All the way from criticism of child-rearing techniques (by the only little, old lady in the church who never had any) to a denial of the need for a salary raise for the pastor.

"Why do we play these games? Because we are comfortable with the position played and the payoff-feelings we get from playing. Through childhood and adulthood we develop methods of dealing with the world. We assume that our perceptions are reality. A player may actually dislike the position he plays and the payoff-feelings he gets from that position. When a game is announced, however, he returns to his "start here" position because it is familiar and there is a predictable outcome.

When "poor me," "I told you so," and "I'll take care of you" all try to grab the last seat, something more interesting than musical chairs will happen.

Many of us have a favorite position to play, and a favorite reciprocal feeling. Victims usually have attitudes of: "poor me," "no one cares," and "I'm used and abused." Their favorite feelings may be sadness, depression, powerlessness, and self-righteous martyrdom.

Those who choose a persecutor stance may have attitudes of: "I told you so," "Ha, ha, I caught you!" and "I was right all along." Their favorite feelings may be superiority, pride, and self-righteous indignation.

People who assume the rescuer role may often have attitudes of: "Boy, can I help you!" "Look, I have the answer to your problem—just follow these 10 easy steps," and "Here, let me take care of you, you poor thing." The feeling payoff in this case may be the sense of being needed by someone or pleasure in helping another and self-righteous spiritual superiority.

Also involved in the game is a law of reciprocity. This simply means that when one event takes place, another event is sure to follow. Victims look for rescuers. The victim's story is pathetic, giving an open invitation to all who would rescue him. Part of the payoff is that someone listens and sympathizes. Victims also look for persecutors. There is a need to be needed part of the game. When persecutors aren't available, victims cast others in the role: "Do you know what he said about my husband? Did you see how I lived in him?"

Persecutors look for victims. They love incompetent, unsuspecting people so their own brilliance can be magnified.

Rescuers look for victims. They have supposedly "saved" another marriage. They have heard another sad tale, and the brownie points are adding up.

This game is usually played by individuals, but it is very interesting to watch couples who have adopted similar favorite positions and payoff feelings regarding the church. Every couple has the right, at some time in their careers, to be totally discouraged, victims of circumstance, people, and church officials. But the problem becomes serious when this attitude of victimization becomes a way of life. For other couples the position may be that of exploitive persecutor of the church. Then there are the rescuing couples who run to the defense of the church at any perceived threat. Once in the game, these couples easily move through all positions.

HOW TO END THE GAME

The first step is to recognize that the game exists and that we are participants. Most people who play this game are unaware of it. The Christian has the advantage of reading God's Word, and as this is done the Holy Spirit may very gently reveal the hidden man of the heart. Sometimes God sends a true friend along to confront us with the unwelcome truths. In whatever way the awareness comes, acknowledge it.

Most diseases cannot be cured until they are diagnosed. This is a game that doesn't end until it is recognized and owned. The Negro spiritual says it well: "It's me, it's me, O Lord! Standin' in the need of prayer!"

One thing that recognition leads to is an understanding of how vulnerable we are in some situations. We may need to spend extra time in God's Word and in personal communion with Him when situations arise that give us opportunity to reenter the game. If we are fortunate enough to have a soul-sitter, we may need to have her help us accountable as we strive to learn new ways of responding. Our willingness and the Holy Spirit's power must be combined for us to become victors instead of victims, blessers instead of persecutors and true, honest friends, instead of rescuers who keep score.

The second step many of us need to take is defining responsibility. A lot of pastors' mates who suffer the...
victim role carry false guilt from assumed responsibility. Those among our ranks who are task-oriented may overextend themselves. The church may also blame for its expectations of a minister's wife, when in reality she has assumed a disproportionate amount of responsibility.

Wives also assume false responsibility for their husband's actions. This heavy load drives one into a defense of his position or attack. It can also lead to being a persecutor when the husband fails short in fulfilling the wives' expectations in the ministry. Blessed is the wife who remembers that her husband's offense is not her offense.

Part of defining responsibility is not allowing others to force our identity on us nor others. If we can recognize that attempt and refuse to go along with it, we alleviate some of our victimization.

A good fortification against false responsibility is to discover your own gifts and find a place within the church and society to use them. Open communication between husband and wife in this area is certainly needed. Many good books have been written in the area of gifts. Seek them out and define your gifts and responsibilities.

A third step that is necessary extending this game is that of choice. If you recognize yourself in the game and can define your areas of responsibility, then you can choose a course of action.

Some pastors' wives, after a few years in the ministry, feel they are victims of their husbands' calling. It is true they choose to marry a ministerial and they make a great sacrifice to God and the church. But when the realities of the idealized notion of the minister is realized, disillusionment and victimization may set in. She is stuck—or so she feels. She can't divorce him. First of all, she doesn't believe divorce is an option for Christians. Second, she has no independent means of support. Third, there is no support in her social world for pastor's wives who divorce their husbands because they can't cope with ministry.

Fourth, they don't really want a divorce. She just wants to be out of the victim role and she assumes leaving the ministry will take care of it. Wrong! I learned behavior patterns will follow others to have control of them.

These victimized women can turn into persecutors of the worst kind. If you would only leave the ministry, we could all get back to normal and a few personages are destroyed. We must remember that attitudes determine behavior, even if they are incorrect. If you believe you are a victim, you will act that way.

When this situation arises, we need to reorient previously made decisions. Now, through the Word and the direction of the Holy Spirit, we can choose again to live and love a minister/husband. We can choose, in the face of events in this life, to see Jesus, to choose our cross. For you see, we choose our cross as our lives in Christ. True victims have no choice. They are powerless by a stronger force.

Confronting a spouse is risky. The game may end, the spouse may respond, and the couple may grow together. However, the spouse may also rebel and become more active in their actions or in their destructive patterns. Is the risk worth it? Minsters and their wives should never hesitate to challenge their spouse and to cooperate in the destruction of their destructive patterns. The game must end for the sake of the marriage, the family, and the church.
YOU LOOK FAMILIAR—
ARE YOU MY HUSBAND?

Creating Family Leisure Time

by Gay L. Leonard

Omaha, Neb.

The dog? The kids? The telephone? Calm down, take me away! That scene depicting the hurried homemaker is no doubt, being played out in the lives of many 'ministers' wives. Only the script might read: "The church softball league! The Christian Life Board meeting! The marriage counseling! Lord, take me away!" And if you're asked your mate what one diversion she most enjoys as a break from your shared hectic lifestyle, she'd probably say more time to be with you.

What a compliment to you! Yet this request represents the No. 1 unmet need among ministers' wives and is the greatest producer of "parsonage guilt." The minister, pressured by endless work, pulled by constant demands of people, and pushed by an inner compulsion to Kingdom business, senses a tremendous guilt when his family takes second place. The wife, knowing that the congregational needs are often urgent, yet aware that the family needs are just as real, is sometimes tempted to run over her husband's resentment toward a holy calling with a vicious cycle of emotional battles and spiritual guilt. No one is laughing but Satan.

We live in the realm of the urgent. An executive recently sent his secretary on an errand to purchase a crucial business tool from the office supply—a large custom-made rubber stamp reading "URGENT" and an ink pad—red. When she asked for which project the new stamp would be used, he replied, "None in particular! We can use it on any in-house mailing. I'm just tired of employees not reading the memos. But they'll open anything marked 'urgent.'"

As a busy, conscientious minister, you constantly answer the call of the urgent—the finance committee meeting, the church-wide, the teen afterglow, the early morning surgery, the men's prayer breakfast, the year-end reports ... the list never ends. Each screams for immediate attention like ball park children selecting teams—"Me first! Pick me first!"

The truth is all of these activities do merit equal attention. Important people can never be neglected for urgent activities. Your family members must be the most important people in the world to you.

Before that persistent, nagging voice creeps in with its incessant message, "You've been neglecting her again," relax. Continuing the cycle of guilt is no solution. But perhaps some simple, practical suggestions, sensibly adopted, could meet your wife's greatest emotional needs and create the exemplary marriage and family life you should present to your congregation.

1. Take time off from your job.
   - God never expected anyone—even his ministers—to work all of the time. He set the example himself when He rested one day after the creation of the universe. He often commanded His servants to rest, as in the story of Elijah, as a responsibility in caring for the body as the primary function of every pastor. (Ecc. 4:11) Even Jesus needed away time in His ministry. (The apostles gathered around Jesus and reported to Him all they had done and taught. Then, because so many people were coming and going that they did not even have a chance to eat, He said to them, "Come with me by yourselves to a quiet place and get some rest!" So they went away by themselves in a boat to a solitary place.) (Mark 6:30-32, NIV)

   As much as we would like to believe that we are indispensable, none of us is. Upon careful scrutiny, your list of absolutely essential errands could probably be pared down significantly. We all need more education on prioritizing, separating the important from the urgent. Remember that while things are almost always urgent, people are almost always important. Careful scheduling will allow time for the most important people.

2. Observe Monday night as "Family Night."
   - When 1,500 school children were asked, "What do you think makes a family happy?" the most frequent response was "Doing things together." It is not so much what we do for our families as what we do with them, that is important. As pastor, you should set the example for your congregation. No church activity should preempt this one night each week with your family. Very often the same laymen are involved in the Tuesday night board meeting, Wednesday night prayer and praise service, Thursday night visitation, Friday night teen activity, and Saturday night Sunday School class party. They need time, as you do, with family members and will be glad you set this policy. Reserve this one night every week as the minimum and additional nights whenever possible.

3. Spend quality time with your family.
   - Every family needs to practice more the art of communication. Parents must be aware of the daily activities, thoughts, and plans of children. Spouses need time to relate the trying moments and funny episodes of the day. Meals should be a family gathering with each sharing in the lives of all the others. In this day of conflicting schedules, this may take sacrifice. If you put all work aside—except emergencies, of course—to make family meals a priority, the rest of the family can be expected to do the same.

   Quality family time necessitates a silent television. There is a time for parents to watch television with their children, to monitor viewing habits and to explain what is right and wrong in the scenes being depicted. But a darkened room of silent viewers with eyes fixed on the screen does not create the listening environment which you, your wife, and your children all need. Be sure the time you devote to them is of top quality. They need not only your ears but your mind and your heart as well, and you need theirs.

4. Find a simple activity or hobby that you can share with your family.
   - Recent psychological studies have proven conclusively that hobbies extend one's life span. So why do so few of us engage in them? Common excuses are too expensive, no facilities, no equipment, no time. And fishermen often get to the lake only once a month. Skiers may be able to go to the mountains only once a year. Most can afford that ski trip, that boat, that athletic club membership. Instead of bemoaning the loss or setting a cross-a-year hobby, find a simple daily activity that your whole family can enjoy together.

An evening neighborhood stroll costs nothing and can simultaneously provide the opportunity for communication with your spouse, good exercise, and a clearing of the day's muddied thoughts. During colder months, try some old-fashioned family activities—reading aloud, working puzzles, assembling models or craft kits. When finances and facilities are available, enjoy something more exotic. The key is to find what interests you and your family and to do it together.

5. Take advantage of your flexible schedule.
   - Sometimes the urgent must take precedence. Surgeries cannot be postponed and district events have been scheduled months in advance. When you find the weekly calendar overstuffed with assignments, plan a special long lunch with your wife. If she has a job, try to plan a lunch break together with her. Your schedule may be more palatable. When you know you won't be
Pay Attention to Yourself

by Jayne Schooler
Lancaster, Ohio

Carol and her husband have been in the ministry for 13 years. He is a highly motivated, goal-oriented pastor. Carol is a supportive wife involved in missions work, Sunday School, youth group, and choir. Besides this she does church calling, attends meetings, and holds Bible studies.

Carol is most people's description of an ideal pastor's wife, but on the inside she is desperately hurting, desperately crying, desperately in need.

There are hundreds like her, deeply involved in the work of the church, seemingly doing all the right things, being all things to all people. Some even manage to hold outside jobs in addition to home, family, and church involvements. But inside many of them are crumbling. They question their personal- 

Instead of bemoaning the lack of funds for an athletic club membership, find a simple daily activity your whole family can enjoy together.

in an hour of baby-sitting. The mother with small children at home needs a break. When a quiet dinner at an exclusive restaurant is prohibitive because of time and money, a single hour of baby-sitting and an intimate lunch can provide the respite you and your wife so desperately need.

1. Take a Vacation.

Just as a series of naps cannot suffice for a full night's sleep, there is a period need for the family to spend extended periods of time together as well as for you to have a longer break from the demands of your job. Vacations need not be expensive or exotic or be restful and enjoyable. Though they must be time to visit e- 

Jayne, mother of three, teaches elementary grades in the Lebanon (Ohio) Christian School, directs women's ministry in her church, and writes in some freelance writing. She formerly worked as editor of Family Focus, a column in Lebanon's Western Star newspaper, and in editorial and public relations assignments at Moody Bible Institute and Moody Press, Chicago. Her husband is pastor of the Lebanon Church of the Nazarenes.
the devastation brought on by years of personal neglect. She sees the lack of attention to one particular God-ordained relationship—the marriage—as a primary contributor to the problems of these women.

"The pastoral home gets bogged down with a lot of legitimate responsibilities—critically at church members, a death in the congregation, the time-consuming weekly tasks of worship service preparation," says Betty. "In many homes the marriage relationship takes fourth or fifth place. I am talking about all aspects of that relationship from general communication to intimacy."

"What happens by the end of the day," she continued, "is that the couple has nothing but exhaustion to maintain their relationship and personal stability. Over a period of time, the wife, especially, sinks into deep loneliness, frustration, and eventually depression."

Our roles and relationships were not designed to be conducted in such a manner. They must be given attention. Mrs. Graves firmly states, "I feel it is the wife's responsibility to be creative in developing special times when she and her husband can talk openly and peacefully. Postpartum while the children are at school, or a regularly structured evening that is considered a time for husband and wife and other church affairs. The marriage relationship is a unique gift wheel, no matter how we choose to use it.

Without such attention, the wife feels she is out of touch with herself, God, and her family. Darlene Watters, mother of three boys and pastor's wife in one of the fastest growing churches in her district, knows the demands that steal time from family togetherness.

"I recognize certain signs that alert me I am under tremendous stress. First I become very nervous. The next sign is depression. When these feelings come, I know I must get alone with my best friend, my husband. I am able to communicate my needs to Dan and express my hurts. When Dan and I draw closer to one another and in fellowship with the Lord, I experience greater peace even though demands do not stop I am again able to handle them.

"Sometimes Dan and I just go strolling together at a local mall," she says. "You can get a lot said and cover a lot of needed time together while we're walking together."

It is also imperative that the pastor's wife resolve her thoughts about herself, her position, and the demands made upon her. There are two ways for her to view her position— as her husband's job or as a divine calling together. It would not take any guessing to suggest which provides the greater measure of inner peace.

"The demands were tremendous and out of my control," said one pastor's wife, "I always felt pressure to fill in the basket of the men's group for the time slot that I was to meet in balance. How I thought about them determined my level of frustration and anxiety. With God's help, I maintain a positive attitude about the many responsibilities that are mine. I view them as opportunities to love people and to give of myself."

But what if we don't feel that way? How do we discipline ourselves to do what we don't feel like doing? Betty Graves suffered such difficulties as early as the earlier years of their ministry.

"I did not consider my responsibilities as a choir member, Sunday School teacher, and child raiser as vital commitments to the church. We were involved in church activities and my mentality was that I was a subscriber and not a contributor. I was not giving my allegiance to the church and I was not disciplined enough to see that."

The demands of their life had led them away from the church and led them to greater costs of time and energy. Mrs. Graves had to realize that her contribution was essential.

We want people around us, especially our husbands, to sense our needs without telling them we hurt.

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a Walk in His Shoes

by Ruth Human

Tulsa, Okla.

M y heart just aches," he said. That startled me. It really shouldn't have, but all those years he had stood like an emotional giant, and I assumed he didn't experience the deep stabbing pains of emotional hurt that I and other women experience. Suddenly I gained a new insight into the inner him.

Since that day, I have often thought, how amazing would be our understanding of each other if we were possible for us to stand in the other person's shoes, see through his eyes, and feel what he feels.

In our culture a man obtains his sense of self-worth and fulfillment through his vocation. This is especially true of a minister whose satisfaction in obeying God is coupled with the fulfillment of achieving in a mission bigger than life.

He is often validated and praised, and he feels very useful. The wife who does not have these same opportunities of validation and praise may find herself riding piggy-back on her husband's self-esteem, with little of her own. Many ministers' wives are hurting because of lack of self-esteem. One of their deepest needs is to feel that their husbands will listen and show them that they care about these hurts. An attentive, listening ear soothes many an aching heart. That there is a lack in some parsonages of this kind of care and understanding is borne out in these recent comments by pastors' wives: I need to feel his support or positive feedback about things accomplished in the home. I need to feel more appreciated."

I am preoccupied about the church and its functions, and I need to be made aware of activities and general plans."

"I wish I could make my husband understand how I feel about myself. I need to have some time for myself."

Ruth was raised in a Nazarene parsonage. She and her husband Russell have pastored in Missouri, California, and for the past seven years, in Tulsa, Okla., at Central Church of the Nazarene. They formerly served in Africa for nine years.

Ruth directs women's ministries in her church and teaches an adult Sunday School class. She speaks at retreats and banquets for women, particularly ministers' wives. They have two daughters.

We want people around us, especially our husbands, to sense our needs without telling them we hurt.

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need a time when there is no phone calls to make.

I need a weekly cash allowance to spend just as I desire, even if it is "wasted."" long for time when we can get away alone to plan, pray, and share our dreams and goals.

I wish my husband would understand our financial limitations."

"I wish my husband would be more tender with me," she says. "I'm sorry. He shows me he is sorry by his actions, but once in a while I'd like him to be tender, too."

"I need to know that our marriage and children are as important as the church work and my personal development."

"I need a close friend.

"I've got to know that I am important to him. I need some of his time, I am very lonely inside, and I desperately need my husband to REALLY listen to me. He is a loving, caring person, but it is all directed toward the church people."

"Rather sad, right? And yet how many of these hurts could be eliminated and the needs met by real communication and attention from a spouse?"

But on the other side of the coin, I often make myself stay and think of the tremendous responsibility that rests upon my husband's shoulders. He's carrying much more than just the load of what we call a vocation. Eternal values and destinies are in the balance. If he fails, real people will suffer.

Let's try to walk in his shoes through a normal day in the life of a pastor."

"He is up at 6:00 looking for a place in the home for a few moments of personal devotions. At 7:30 he meets with a gentleman from the congregation for breakfast. The man unburdens his heart concerning his increased responsibilities and aggressions and advertisers is eager to talk about the church. There is even the threat of losing his job, and he has a family to support. He has been burdened by the church's stewardship of his time and money, endeavoring to put God first in his life. No prayers, no expression of gratitude from his pastor is crucial to his well-being. The pastor prayerfully seeks to do the right thing to encourage this member."

After breakfast, it is on to the office of study and prayer— all matters of business have been prepared. Interruptions and phone calls make it hard to keep on top of work."

At noon he is lunch with another gentleman from the congregation. This time he hears the tragic news that a daughter's marriage is falling apart. She and her husband were both reared in the church, but the hearts have been broken. They are hearts are broken. They tell him, "Why, Lor? Why?"

"We did our best to raise her right. Where did we go wrong? Again my husband pours out of his heart words of hope and guidance."

After lunch he visits in hospitals. In the first, a young lady has just given birth to her first child. The pastor's heart is lifted as he shares the joy and the blessing of God upon the young couple.

The next visit changes his mood completely. A young father is facing cancer surgery. He is gripped for a time of prayer and hope.

faith to hold on to, as he faces the unknown. His eyes and heart aches in the pastor as he walks into the room. An emotional Ping-Pong game stirs the pastor's heart into the opposite court. He hears the aches for the young man. He must say the right thing.

As he heads home, traffic is at its peak and ears at his frayed emotions. Slowing down, he arrives at home. He has been greeted by his family. They have been awaiting his arrival and they desire for his attention. He must try not to hurt some of their burdens so he can be right for the love of his father and husband."

"It can't last long though, because there is a board meeting at 7:00 and he must be ready to chair. He also will bring the devotions, so he needs to be spiritually in tune himself to give positive leadership, to praise God for victories, and to face and find solutions to problems. At 9:00 he will go to church and then we have been discussed and acted upon every person's satisfaction. When he gets home, the children are in bed. So ends an ordinary day for this weary pastor."

Then comes Sunday. It is almost time to begin the service. He slips into that second pew and breathe a sigh of relief. This is as he comes onto the platform, to see if his clothes look as they should. He really should lose more pounds; nevertheless, he looks especially nice in his dark suit and white shirt, I conclude.

"My favorite part of the service is open-altar prayer time. I watch as the altar fills with people bringing heavy burdens and pressures to the Lord. I sense his heart as he stands and watches the people he has been called to shepherd. Sometimes his eyes meet there's and there is a bond between them he spent time with them that week. He knows why they are there. Sometimes he walks over and gives a gentle pat on the shoulder. His body language says, "I'm pulling for you." As he prays, I know why he says what he says. He is establishing more and more how he hear his heart.

Then comes the sermon. I see the gentle look on his face, but also the words of a word that only he, God, and I know about. I pull for him as he preaches and I understand where his heart and spirit are going because I have felt his heart hurt.

This sermon is over. He steps off the platform and stands down the aisle. As he approaches the second pew, his eyes meet mine and there is a soft, gentle smile. I proudly step to his side and walk that long aisle to the door of the church to greet his people."

My heart fills with warmth and gratitude. "Oh, God, thank You for blessing me with the privilege of being filled man to the world, for helping me never to be a hindrance to him. Help me to understand the pressures he feels and the hurts he carries. Help me to be the support You want me to be. Give him the strength to be there when I need him. Help us always to be able to communicate to each other when we hurt. Bind our hearts closer to You and to each other day by day."
My Career Is Part of My Ministry

by Frances Wright
Oklahoma City, Okla.

With the rising cost of living today, perhaps one of the most difficult decisions faced by any woman is "to work or not to work." This decision becomes doubly hard for a pastor's wife faced with the responsibilities of a parsonage home. Like many pastors' wives who work outside the home, I have had to continually answer for myself some questions. How do I know I made the correct choice? How can we, the Wright family, overcome the difficulties encountered because I work? What are the positive aspects of my working, and are they part of God's plan for us? Are the motives that prompt my choice to work selfish or unselfish?

I had prepared to teach and was in pursuit of my master's degree when I met my prospective husband. The choice to work was easily made then, however, that choice has since had to be made annually, sometimes out of necessity to meet financial needs and at other times to fulfill personal goals and meet my own emotional needs.

Studies done with ministers' wives indicate a great deal of loneliness, depression, insecurity, and feelings of isolation. I believe these women have not found personal fulfillment and some hold hidden feelings about church-related role expectations. They also resent their husbands' full schedules to the exclusion of them and their needs. Employment has provided an outlet for me to work through some of these types of problems.

Through my secular job I have found Christian friends, new opportunities to share my faith, a place to use and develop my skills, a daily challenge, and a sense of fulfillment and satisfaction.

On one occasion during our pastorate, I did not sign a contract for a new teaching year. Our plan was that I would work part time. However, my husband and I found that to be a very frustrating semester as we juggled schedules, baby-sitting responsibilities, and church activities to accommodate the various part-time jobs. We find that a full-time job provides the structure we need as a family. Each minister's wife will need to find the boundaries that she can work within. For my needs, a set routine with my family has provided that structure.

Financially, my job provides the additional income we need. In addition it provides much for entertainment of parishioners, which would otherwise not be possible. In the children's departments of the church, donated materials and other benefits are made from my financial resources. My own children have been able to participate in activities that, without my added income, would be beyond our means. All these financial freedoms and to my happiness as a woman, mother, and wife.

In sharing with my coworkers I have found Christian friends in whom I can confide some of my concerns and cares. I have opportunities to share with others at work who do not know the Christian way. In addition, my work with learning disabled and emotionally disturbed children and their families is a ministry I would not have without the home-church setting. I feel God's confirmation and blessing on my work.

How have I been able to work full time, be a mother and wife, share church responsibilities with my husband, and still have reasonable success in each of these areas?

Frances holds a master's degree in special education and for the past 14 years has taught learning disabled and emotionally disturbed children in both private and public institutions. In her church she works in children's ministries, teaches Sunday School, directs VBS, and is church pianist. She has served with her husband in the parsonage for 11 years. They have three children.
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The "Welcome" theme can also be used on billboards and other forms of outdoor advertising. A free sample is included in the Media Information Kit.

A COMPLETE RADIO/TELEVISION/CABLE TV PACKAGE

The set of four "Welcome" stories is available for radio, television and cable TV. The radio spots are 60 seconds in length. The television and cable TV spots are 30 seconds long. All spots can be localized to include the name of the church, its address, and phone number.

The Media Information Kit contains an audio-cassette of the radio advertisements and storyboards depicting each of the commercials. All materials are ready for immediate use on your local radio or television station and cable TV system.

A DIRECT MAIL AND VISITATION CAMPAIGN

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The brochures can be ordered in various quantities. A free sample is included in your Media Kit.

MAIL TO: Media Services
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YES: __ I'm interested in media information. Please contact me.
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The editorial team is supported by the wise counsel of a rotating editorial advisory board. Each issue of the Preacher's Magazine accepts a 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 accepted theme.

Serving without pay, the editorial board, pictured here, helped us put together this issue on "The Minister's Wife."

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Advanced Ministerial Studies (AMS) had 11 general directed studies courses and depended on the learner to weave these into a program with other seminars or conferences close to his place of ministry. Ten Continuing Education Units (CEUs) were required for an AMS certificate, three of which were to come from the directed study course offered by Pastoral Ministries.

In the Approved Workman Series, we have given more specific direction to study and have built in two levels of recognition. There are 14 broad categories in this series covering the broad spectrum of pastoral ministry. They include: Administration, Preaching, Christian Education, Pastoral Care, Holiness Theology, Evangelism, Biblical Studies, Contemporary Theological Issues, The Pastor's Personal and Developmental, Development, Worship, Lay Development, Church Planting, Urban Ministries, and Ethnic Ministries.

For every 5 CEUs achieved in a particular category, special recognition will be given at the district assembly. When 10 of the 14 categories have been completed, a plaque may be awarded at the district assembly.

CEUs may be earned in three ways: through Directed Study Courses from Pastoral Ministries, through courses offered by our educational institutions, and by seminars and conferences close to the pastor's place of ministry, including district events. The requirement of certain units varies, but directed study has been dropped.

On January 1 the AMS credits that have been achieved will automatically be converted to Approved Workman credits. Our record-keeping system has been computerized for more efficiency, and a yearly report will be sent to every district superintendent of CEUs achieved on his district that year.

Which category sounds interesting to you? The "Approved Workman Series" will help you achieve your goals.

TO THE SECRETARY—BOARD OF MINISTERS

How up to date are the forms you are currently using? To test your supply, for example, compare your Course Record forms (CRF) with the latest computer printout. Does your record book show the same titles of books? This is especially crucial for the student's current year of progress. The student is responsible for changes in any unfinished year. A student is not responsible, conversely, for changes in years already fully completed.

Form COS-1 now in duplicate. A copy is provided for the district superintendent.

Form COS-9 lists required subjects and has added instructions regarding documents needed when requesting a Certificate of Ordination. Pastoral Ministries will send you a sample set of forms on request.

From the Chaplain's Desk

A FEW GOOD MEN ARE STILL NEEDED

You have heard the old saying, "You can lead a horse to water, but you can't make him drink." That's not necessarily true. You can feed him salt to mobilize for armed conflict, but you cannot make him drink. In Matthew 9:13 Jesus tells us we are to be the "salt of the earth." Where can one find a better place to be the salt of the earth than in a specialized and challenging ministry like the chaplany?

Recently we have about 160 chaplains serving in institutions, industries, and the armed forces. The doors are now wide open for service in the U.S. Army and National Guard units in our home communities. This type of ministry will enhance your outreach. It is a chance to enlarge your ministry and increase your influence for Christ and the Church of the Nazarene.

Other benefits are also gained from this extended pastoral arm. If the chaplain or reserve unit in your town is mobilized for armed conflict, you will be prepared to be among the first to minister to an increasing number of Nazarenes and others who will be called into service. Serving as the reserve or guard unit also affords the minister an opportunity to grow through continuing education. Schools and workshops you may attend as a chaplain will also train you to serve more effectively on your district. After 20 years in the Reserve or National Guard, you are eligible for a retirement pension.

There is a present need for members of ministry to serve on active duty in the Army, Navy, and Air Force. Of course, there are standards that must be met, such as graduation from seminary and ordination in the Church of the Nazarene.

If you are interested in the chaplany and have the specialized skills necessary to serve, you are also opportunities to minister in a hospital setting, institutional environment, or the Civil Air Patrol.

I am going to paraphrase an old Mormon slogan, and say, "The chaplany needs a few good men!"

If you would like to know more about this specialized ministry, or if God is calling you to be a chaplain, call 816-333-7000 or write to Pub. Chs., Chaplaincy Coordinator, 6401 The Paseo, Kansas City, MO 64131.

NURTURING PROSPECTIVE MINISTERS

(A reminder to pastors, ministerial boards, and district superintendents concerning Handbook on the Ministry paragraphs 426, 430.7, 430.8, and 430.9)

If future demands for ministers in the Church of the Nazarene are met, some positive steps need to be taken. These steps presently need no new programs or directives—only review and follow-up. The challenge is real.

Paragraph 426 makes it clear that prospective ministers may be enrolled in the Course of Study by their pastors as soon as they are granted a local preacher's license. This is a step in the right direction even if the student plans to enroll in college. The prospective minister needs to go on record and learn to relate to advisers and boards.

"Wisdom, counsel, nurture, and patience" are essential if young professional ministers are to stay on track. Discouragement and divisive elements may make other fields of service appear more profitable and satisfying. The ministerial ranks, like the population in general, will increase if the "infant mortality rate" is decreased.

Why not take a few minutes now to review the Handbook on the Ministry (order one if you don't have one) paragraphs 426, 430.7 (last sentence), 430.8, and 430.9. As with doctors, lawyers, and teachers, the ranks must be perpetuated in part by the profession itself.

Pastors, ministerial boards, colleges, and church leaders working together can cut losses and add to the ministerial ranks.

CALENDAR OF EVENTS

1984-85—The Year of Church growth

February 18-22, 1985
June 26-29, 1985
August 29-September 1, 1985
September 6-20, 1985
September 30-October 4, 1985
October 14-16, 1985

A-National Council of Churches Assembly, Anaheim
B-Annual Assembly, Anaheim
C-Youth Week
D-National Council of Churches, Anaheim
E-National Council of Churches, Portland
F-Riding, Northwest Ohio
G-National Council of Churches, Indianapolis
H-National Council of Churches, St. Louis
I-National Council of Churches, Milwaukee
J-National Council of Churches, Kansas City
N-Council Session in Canada

RFMCA, Florida
Burton, California
A-Annual Assembly, Anaheim
B-Youth Week
C-Riding, Northwest Ohio
D-Riding, Northwest Ohio
E-Riding, Northwest Ohio
F-Riding, Northwest Ohio
G-Riding, Northwest Ohio
H-Riding, Northwest Ohio
I-Riding, Northwest Ohio
J-Riding, Northwest Ohio
K-Riding, Northwest Ohio
L-Riding, Northwest Ohio
A Toll-Free CONET "Heartline"

in Florida and the Central U.S.A. Region (Wisconsin, Illinois, Indiana, and Michigan)

It is a toll-free number located at Christian Counseling Service (CCS) at Nashville, Tenn. CCS is a community service largely supported and directed by Nazarene lay personnel. The calls are kept confidential and can be anonymized if desired. The hours have been 9 a.m. to 12 noon Monday through Friday. Those times may change as the project progresses.

CONET is a trademark for CONfidential COmmunication withCCONfidential CONtactor and CONtinuing Educa-

CONET is a resource committed to facilitating wholeness for the minister and his family by within a biblical orientation.

One minister gave me the privilege to quote from his letter. He wrote: "Let me express my appreciation for the availability of the CONET Heartline. It has been very valuable to me in recent weeks so that I could keep my perspective while defusing a potentially threatening situation in our congregation. The counselors are very competent in dealing with difficult situations without having the benefit of face-to-face contact. Please keep it going for the benefit of others."

Hopefully this project will continue to receive this kind of response to justify its expansion throughout Canada and the United States.

Would you believe there is a desire for the return of "deaconess work"? Some of you pastors are young enough to ask: "What's that?" Described in today's terms it is "compassionate ministry," also referred to as "diaconal service."

Dr. Janet S. Williams, Nazarene Bible College, says, "My hunch is that the past few years has been to revive the activity of women at the local church level. I believe our lay women want more than crafts and women's club arrangements. They want to know how to pray, share the word of God, be knowledgeable in their own theology, and how to assume spiritual leadership."

Dr. Williams is among those in the forefront, seeking to reestablish the viability of women serving in diaconal or compassionate service, visiting and ministering to sick, grief-stricken, lonely, isolated, and forgotten people. Pastoral Ministries shares this conviction and hopes to contribute to this revival.

Compassionate ministry is the work of the church. By and large the church has neglected its efforts in favor of government agencies and social workers. However, it is commonly believed, paradoxically, that if the church would do its work adequately, the needs could be met.

And why women? Because they are gifted, spiritually sensitive, adept, tender to the call of God, and willing to serve. These are not necessarily women who merely have time on their hands. Quite the opposite. They are women who are prepared and ready to serve. They need only the opportunity, or guidance, or sponsorship.

The deaconess course is still available, updated and changed to meet modern needs.

Pastors, ask your women, "Will you use your gift of helps in answer to the call of God?" Women could shoulder much of the load for compassionate (social) service if trained and properly utilized. Free pamphlets titled "Today's Deaconess" are available from Pastoral Ministries.

Please print or reproduce any part of this to your women and get the news about this great open door of service!

Suppose I couldn't work for six months to a year—perhaps even the rest of my life—because of some accident or illness. I wonder how long my church income would continue? How long could I live on my savings with the added burden of medical bills, too? Would I need to borrow some money—perhaps to loan money to a person without income? Perhaps I should consider the Long-Term Disability Income Protection Plan, sponsored by my church through Pension and Benefits Services. It pays $500 a month in case of disability extending beyond a one-month or three-month period. And the annual premium is from only $35.00 up to no more than $339 per year depending upon the qualifying period I choose, my age, and my insur- ance. A claim of only one month's benefit would more than offset the maximum annual premium. With costs this reasonable, my local church may want to pay the premium as a tax-free employee benefit! And why not? It would help give them peace of mind to plan ahead for such protection! I think I will write to:

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PM-1
"LET US GO .•. • TO THE NEARBY VILLAGES" — Jesus Christ (Mark 1:38, NIV)

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GOAL: To Reach 75 Unreached Counties (or Census Divisions in Canada)

Seventy-five church congregations are being sought to pioneer new works in the 1,499 areas unreached by Nazarenes in the U.S. and Canada. The unreached U.S. counties have a combined population of 23,869,591. Unreached Canadian areas have a total population of 8,289,843. As we begin our 76th year, how appropriate it would be to enter a new area for every year of existence.

Plan a home mission service.
Send for bulletin inserts.
Locate a nearby unreached field.
See page 59 for Sermon Outline: "Nearby Villages."
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Finest quality craftsmanship and design. Fingertip-resistant anodized finish needs no polishing, will not tarnish. Trays hold 40 glasses.

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Check Herald of Holiness ( ); World Mission ( ); Preacher's Magazine ( ); Other ___________________________

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Name ___________________________

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☐ Admission Packet  ☐ Scholarships/Financial Aid
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The area of ministry I am thinking of is

☐ Biblical Studies  ☐ Church Music
☐ Christian Education  ☐ Lay Ministries
pursuits? I credit God's help and support. The assurance that I am in His will and planning His work in all these areas gives me the confidence and strength I need. A daily quiet time with the Lord to refresh myself and a prayer time with my husband also give strength for each day.

I also give credit and thanks to my husband. For the 19 years of our marriage, we have attempted at all times to function as a team. He is helpful with household chores, meal times, child-care duties, and other family responsibilities. In turn, I respond to his requests for help with typing, teaching, calling, and his personal needs.

Organization is a necessary, vital part of our home life, and if a minister and wife are feeling overwhelmed, the kids are struggling in school, and everyone is at odds with each other, it may be they need to add structure and organization to their home. Assigning chores for children, setting meal times and routines, and letting the family plan the next day together all contribute to a happier family life.

**CRITICISM**

(Continued from page 31)

"The washing machine flooded the walls of the house."

"They didn't ask me to sing the solo for the cantata."

"The plant died and I have retired next year."

When we are angry and can't strike back at the source of our anger we sometimes ventilate that anger with other, unwanted criticism directed at others.

How to Respond to Criticism

Not all criticism is bad. Results can be positive or negative. When criticism is directed toward us, we can choose whether it should be demoralized by it, or grow from it. It is probably not good to ignore criticism. This is a wasted opportunity. You remember the statement, "If life hands you lemons, make lemonade." There may be an element of truth in the criticism. A minister's wife told him he used the phrase "stuck and every one of you" over and over during his messages. He suspected the fact that it was as prevalent as the claim until he taped a message and found that he used the phrase 17 times. This settled the debate! He responded to his criticism and improved his speech.

Some people may feel demoralized and discouraged by criticism. The put-down, name-calling, judgmental statements, accusations, and slander that are often used when criticism arise is certainly not the kind of criticism intended to encourage an individual. Unfortunately, the church is often the place where people are destroyed rather than healed.

The best stance to employ against negative input is to grow from it. During such times better ideas can be produced, we can search for new approaches, long-standing problems can be surfaced and dealt with. As we keep our eyes focused on Christ our Model, we can grow even from the negatives that cross our path. If the criticism offered is valid, resolve it and get on with life. If it is idle and you can do nothing about it, manage it (commit it) and move along. Don't let any barrier block your progress as becoming the beautiful, productive person God created you to be. Sometimes we need to pass through the refining fire. "Your day goes the same way the corners of your mouth." When unjust criticism is directed toward us it would be helpful if we could pause and show some compassion toward the person offering the criticism. This is difficult. It is against human nature. But, after all, we possess divine nature since the cleansing power of the Holy Spirit has sanctified us. We do cultivate to ourselves and the Kingdom when we tactfully return the criticism.

A young pastor's wife was confronted with an old lady in the congregation attacked her face-to-face and, among other things, called her a person who was "a little preacher's wife." When removed from the situation she was able to dry her tears, pull herself together, and pray with the lady, realizing that the dear soul was going through some real trials in her own life and relationships. An old Indian proverb says, "Don't criticize your neighbor until you have walked in his mocassins." If we stop and consider the emotional and psychological wounds people have endured, we can understand why people are running in dealing with them. Major surgery or a severe wound takes years to heal. Likewise, it takes months and sometimes years for emotional wounds to heal.

We need to really know ourselves. Who am I? If we are truly known by our family and we like who we are, we can sustain ourselves when any accusation hurled at us.

Few problems in life are ever really solved; they are simply modified. Church members are troublemakers because they cause people the heartache and frustration they're in. They are in different stages of growth. You can't put a 40-year-old head on a 20-year-old body—physically, spiritually, or emotionally. At the moment an Individual is saved and sanctified, his will and motivation are changed. But his maturity level may not be raised. This comes with time and growth.

Jesus had trouble with church members. Peter was impetuous. Thomas lacked faith. Judas was covetous. James and John were position seekers. He was never as passive that they were mentioned except in the list of disciples. But in all these relationships Jesus was forgiving, reconciling, and accepting.

Prayer, patience, obedience, and waiting upon God will help us deal with criticism in a biblical way.
Joy and Adjustments of an Evangelist's Wife

- by Joy Wiselart

Joy is a full-time traveling evangelist with a singing and preaching ministry in which she has complemented her husband, Lenny, for the past 10 years. By profession she is a schoolteacher. She taught in public schools for 6 years but is now engaged in preparing teaching materials and tutoring her own son, Brady, 6½. Joy is a frequent speaker in seminars and ladies' retreats.

Nancy sat across from me staring at her half-full cup of coffee. Tears running down her cheeks, she said, "Joy, I can't do it. I won't do it. I can't be an evangelist's wife. I enjoy my same friends, predictability, and my bed. It's hard to meet new people all the time, and what about my family?"

I laughed on the outside but had mixed emotions on the inside. "Nancy," I encouraged, "God enables those He calls. Are you focusing on your ministry and feelings of inadequacy or on God's ability and His adequacy?"

"Oh, please, Joy, don't get spiritual on me," she snapped.

We moved, remembering 10 years ago when I had struggled, sorting through the questions and trauma now facing my friend. What could I say? I put my arm around her and began, "There are joys and adjustments in every vocation. It's no different in evangelism. However, with the peace that comes from knowing you're obeying God, the joys far outweigh the adjustments. Never forget the secret for a happy Christian life is to stay fresh spiritually, stay close to God and His adequacy."

"Remember knowing you are obeying God, the joys far outweigh the adjustments. Never forget the secret for a happy Christian life is to stay fresh spiritually, stay close to God and His adequacy."

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A woman's personal worth doesn't come from the man she marries.

that. Focus on God and spiritual things, not people and their failures! If you feel yourself hungering and thirsting for the fresh oil of renewal, claim Titus 3:5 for yourself.

Be open. God has blessed me with some special friends and family who have forced me to be open and accountable to them. At first our relationship was painful. By their consistent modeling, encouraging me with their unconditional love and acceptance, I saw how shriveled and dried up I had become. I had kept the door closed so long that it cranked with pain when I struggled to open it.

The evangelist's wife can carry this openness into the families on her ministry circuit—especially to the pastor's wife who often struggles with loneliness. We've been told for years that ministers' wives (evangelists, pastors, missionaries, etc.) should not have "best friends" among the people they serve. As a result, I've met some lonely, lonely women. I try to be open with these women and encourage openness. Some maintain appearances that everything is great and wonderful, but when you look inside, you see that their spirits are shrinking inside.

Openness breeds openness. Honesty and vulnerability breed honesty and vulnerability. Be willing to speak openly of issues (memories are necessary) that have brought you growth. People are hungry to know what God, through His Word, has said to you. Share this.

I've met some who don't know how to handle openness. Why? For so long we've learned to wear masks—the mask of "everything's great," the mask of "I've got it all together," the mask of maternally gains—which give a false sense of worth and communication "I'm somebody." I want to stop focusing on my feelings of self-worth, taking my eyes off God. I put my mask back on. I wear the mask of "everything's great" when inside I'm desperately struggling. I want you to be able to talk to me that you're struggling with something, that you have pain, and no one's going to know how to handle it. Be open to the pruning of the Holy Spirit in your life. All growing things bloom more beautifully after they're pruned.

Be authentic. If I were a millionaire, I'd spend lots of money on diamonds. I consider nothing quite so beautiful as a diamond. Recently I stopped by the jewelry counter in a department store. The display was a display of what looked like diamonds. Under the store lights they glistened, and reflected the light in many colors. One setting especially appealed to me. With a clasp's encouragement, I tried it on and bought it. It was only $9.00, but I knew no one would be able to tell the difference in this imitation and an authentic diamond. I was proud of my investment and wore this ring for several days only to discover that, with wear, housekeeping duties, and time, the stone began to dull and cloudy.

If I had purchased an authentic diamond (for a lot more than $9.00), instead of this imitation, those erosive elements would have had the beauty of the stone. Through day-to-day wear, being around people and doing the work of an evangelist, strive to be authentic. Be sensitive in relationships. Don't be an imitation of someone else by comparing yourself to others. You'll reap with artificiality Galatians 6:4 says, "Each one should test his own actions, ... without comparing himself to somebody else" (NIV). There is a certain brightness, gladness, and refreshment of his light through you, that God said when He created you. Let the Holy Spirit work through your own unique personality.

It's painful to meet people, learn to love them, and then leave in a week or two if perhaps never see them again. You may stand at a distance, but your usefulness will be weakened. Ministry happens by involvement in the hurts and needs of people. Dare to risk reaching out, touch those hurts with the constant reminders that Jesus can heal all physical, emotional, and spiritual needs.

Our own personal worth doesn't come from the man we marry. We are more than "Mrs. Evangelist." We find our own identity as we spend time in the Word, seeing ourselves through God's eyes. God will ask some evangelist's wives to stay home and some to travel with their husbands. Either way, with all that's in us, we need to stay in touch with our spouse emotionally, spiritually, mentally. I've watched the slow death of the marriages of evangelist couples who drifted apart, busyly doing "God's work," apathetic in his own world. Years later they discovered they neither knew nor liked each other. You must grow together. If you're apart, read the same book. When you come together, discuss that book. Share feelings. Guard against poor communication. Particularly ask questions like "What's happening in your world?" "What's the greatest joy/hurt in your life right now?" "What is God saying to you these days?" Then listen with your heart, bringing your issues to God. Please sacrifice a few meals that are a long-distance phone call to stay in touch.

This walk of joys and adjustments, relationships and responsibilities, is a walk with a future—God's future for us. "For I know the plans I have for you, declares the Lord, ... plans to give you hope and a future." (Jer 29:11, NIV). "Joy, it seems all you're saying is, 'Be a growing sensitive person. With all the clasp's encouragement, I tried it on and bought it. It was only $9.00, but I knew no one would be able to tell the difference in this imitation and an authentic diamond. I was proud of my investment and wore this ring for several days only to discover..."
Another preacher's wife who has the same types of problems and interests as you do. Others who could be special friends of your own is her family members and those in the community

For discussion:
1. Container Problem I and the relief your child needs.
2. Would anyone else like to contribute on this topic?
3. Can you think of another way of making this a more helpful "minister's message"?

II. I am always depressed after attending pastors' meetings and retreats. I thought I was the only one who felt that way, until several other couples shared their feelings with us. In most retreats we separate and each go to our own meetings. We would like to be together and hear inspirational and helpful messages. How can we change this?

Milikens: Because ministers' wives work very hard and are deeply involved in church, our expectations for retreats are very high. We look forward to this time to give us the needed rest and relaxation but often we are disappointed. The locations of these retreats are too high, too hot. Those who arrange for the retreats try to have programs that will meet everyone's needs. The majority of preachers and wives don't really care to sit in meetings and listen to sermons all of the time since this is what they do at home.

Retreats should be a time of leaving our responsibilities at home, which sometimes are a big burden. We should try to have fellowship with others between called meetings and in the evening services. Sharing in small, unplanned groups could bring spiritual renewal. We need to take ourselves lightly, less seriously and learn to laugh at ourselves and with one another. Laughter is one of life's biggest depress- ion erasers.

Ewell: First prayer for our leaders as they plan for meetings and to try to bring something new each year so that they will try to be an encourager of others.

III. Our only child died 10 months ago. We still hurt, but I feel as though our district family has not done much to help us. We do know there has been prayer support, but after the funeral was over we were left to hurt alone. Some colleagues avoid us. Even our district superintendent and his wife seem rather unconcerned or at least unaware of the depth of our pain even though we have tried to express it to them. Is it supposed to be this way?

Milikens: It is very hard to really sympathize with someone unless you have walked in their shoes. Look back at yourself. When friends and colleagues lost loved ones, what was your reaction? Did you do what you think others should do? If not, why?

Those who have not lost a loved one do not really understand the feeling that comes from experiencing the horror of losing my husband. I realized that I had never shown true empathy with the people I have received. Many do not know what to say to you so they just say nothing. Others think you may not want them to remind of your loss so they avoid the subject.

Ewell: Thankful for the prayers you left, you will probably be more disposed than ever.

IV. Where did ministers get the idea their job is 24 hours a day and that their wife and family are way down on the priority list? This has caused me much anxiety and depression. In fact, several break downs in the past. How can we be done to change this idea?

Milikens: A preacher's life is a little different from the usual 3-5 jobs. The pastor is on call 24 hours a day and most of us realize this when we agree to be in the ministry. However, you might talk to your husband and help him see that there should be time for you as a person and not just as your husband and father. When you want and expect your pastor to take at least one day a week off and maybe more, taking time to relax is like filling a car with gasoline. A car can run without gasoline, neither can a preacher work without rest.

Ewell: The true pastor is a shepherd and is on call 24 hours a day. However, he must not be there all the time and should work every waking hour. "A ministry, like any other business, can be organized and completed," therefore, each minister must regulate how many hours to include time for his wife and children. I believe we need to talk about what we can and should do. I have a lot of work to do for myself and my own household, which is a common fail- ure among sincerely committed and successful ministers. We must try to keep our families in mind and remember that not all time is to be used in doing things with our children and other members of our church. The pastor who does not love his wife and family cannot be a loving pastor to his peo- ple. The minister's wife can help her husband see his priority to his own

Mines: Most of us do not do a good job of praying about our families or the people we have lost. We are too tired to talk about our deceased family member in a normal way. We try to understand and really talk to others who understand. You should seek out a "Bereaved Parents" group even if it means traveling a few miles. If there is not one available, you might investigate starting one in your area. There are no other parents in your area who have lost children who could relate to your grief. Your greatest benefit is that you have had the com- fort of the Holy Spirit who may understand a few more human support. It is a thing that is important to talk to each individ- ual differently by each individual. Hopefully you have opened our eyes to the needs around us.

For discussion:
1. Does your area have more persons- cented? How would you label the other two?
2. Which response is most helpful? Most practical?
3. Is it natural to avoid folk when you don't know what to say? Why?
4. Catalog your actions in relation- ship to a recent bereavement of a friend of yours. How could you have been more helpful? Is is not too late to do that thing now? On a scale of one to five with five being most helpful, how would you rate your service to your bereaved friend?
They need to be cared for with love and tenderness. Don't nag. Go out of your way to do things for him, such as fixing a special dish, buying him an unexpected gift, giving him a hug and kiss when he comes in, try to think of his needs rather than your own, and you will soon find he will respond to you more and more.

For discussion:
1. What are some good guidelines for spending quality time together?
2. What do you think of Miner's idea that there is a hypothesis that is why because of feelings of inadequacy?
3. What is your idea for creating leisure time to be spent with your family or your wife? Be specific. Can you think of one every busy pastor friend with whom you would share this idea?

V. We have a small church and I have had many jobs, quite a few at the same time—playing the piano, working with the choir, teaching SS class, children's church, VBS, missionary president, etc. Is it my place to do all this, or how can I say no and not feel guilty?

Ministers: A preacher's wife's first job is to be a helpline to her husband, to take care of him and the children. Then look at yourself and seek the Lord's guidance as to what areas of ministry in the church you do best. Choose one or two and do these well. It is sometimes better to do certain things until it becomes obvious you are doing something wrong. Then you cultivate the ability to get others to do the necessary jobs. You can do this by encouraging and praying constantly the work the laypeople do. Notice what they do and comment on it. Write them notes of appreciation, even for small things. Pray for them and let them know you pray. Keep on the alert for people to fit the tasks. Ask daily for the Lord's help in your position as a pastor's wife and an encourager in the church.

Household by setting times and occasions daily, as on special occasion. It may be the miner's wife would seek professional counseling for both herself and her husband. The Co-Net counseling network for pastors and their families is recommended as a resource for help.

PASTORAL CARE

Leadership is inseparable from followers' needs and goals.

Fat Shepherds and Scratty Sheep

by Eugene L. Stowe
General Superintendent, Church of the Nazarene

The words lean out at me as I was reading The Living Bible paraphrase of Ezek. 34:20. "fat shepherds and scratty sheep." Anybody knows that good shepherds are lean, hard-muscled men whose work produces plump, healthy sheep. But what an indictment against the political and spiritual leaders of God's people, today if we were ever thought. It was thought to be a tragic event and there has been practically no application of this timeless truth, which is every bit as devastating.

Jesus made it very clear that New Testament ministers are to emulate His shepherding role. No other analog gets at the heart of pastoral ministry better than this. And the inescapable conclusion is that the condition of the flock is the most accurate gauge of the success or failure of the pastor's service. Not efficient administration. Not slick promotional programs. Not magnificent new buildings. Even the number of newly born lambs. All of these are important, of course. But they cannot take the place of compassionate shepherding. Without this available ingredient, the body life of the church will suffer from neglect and fail prey to sickness, injury, and even death.

Pastor, could any of these serious charges be labeled against your shepherding ministry?

1. Failure to feed the flock
   Listen to God's Word: Wor to the shepherds who feed themselves instead of their flock. Shouldn't shepherds feed the sheep? You eat the best food and wear the finest clothes. But you let your flock starve. (Ezek. 34:3, TLB)

Shepherds should be well fed and clothed—but not at the expense of the sheep. Full-time pastors should not spend at least one-third of their time in careful study so that they can correctly interpret God's Word and communicate it to their congregations who are taking their salaries under false pretenses? The first admonition of Peter to the elders is, "Feed the flock of God's people." The shepherds who tend the sheep and communicate it to their congregations.

Ministerial leaders will be accountable for the mortality rate in their churches.

You abandoned my flock, leaving them to be attacked and destroyed. If you were no real shepherds at all, for you didn't search them (Ezek. 34:8, TLB). How many of the members who are dropped from our church rosters have been kept in the fold if pastors had "thoroughly called on them when they began to stray?"

Then, who will be held responsible for our sheep who wander off into the grove fields of "charisma" or other false doctrines while the very same thing is happening in your church? Where did modern shepherds get the idea that pastoral care was and do the tasks necessary for the shepherding, the calling of the "sheep shears"? Not by the Scripture! The principle of tender, loving pastoral care is timelessly valid. Counseling sessions in the pastor's study are a necessary part of this therapy. But counseling is not a valid substitute for calling! Shepherds have to go where the sheep are! Listen to Ezekiel: My sheep wandered through the mountains and hills and over the face of the earth, and there was no one to search for them or care about them (34:4, TLB). Some of this searching and caring will be delegated to associate pastors in larger churches. But senior pastors who are too busy to call on new converts, the hospitalized, and the spiritually ill are too busy with non-shepherding activities.

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SERMONS ON THE CATHEDRAL FLOOR
by Clarence Bence
Professor of Religion, Marion College, Marion, Ind.

I moved slowly toward the Communion table, uncomfortable with the strange setting, yet overcome with a deep sense of the history that surrounded me. I was at the Cathedral Church of England in Oxford, England, the church that Wesley regularly attended while studying at the University. After listening to the Sunday morning sermon, I had joined the line of worshipers who were walking the same path that the Founders of Methodist had taken hundreds of times in their frequent partaking of the means of grace in this ancient church. And now, with head bowed, I was waiting to receive the sacrament and remember the people and events of the past.

Then I saw the circles like large stepping-stones, carved into the cathedral floor. There were six of them evenly spaced down the length of the center aisle and in each was a word. I recognized them as the Christian virtues that Thomas Aquinas had described in the Middle Ages. With no doubt they had been inscribed on the cathedral floor long before the Reformation had come to England and changed it to a Protestant church. They had been there under Wesley's feet 200 years ago as he made his way to the Lord's table. Now they were my devotional guide as I approached the place of Communion with the same Lord. I stepped from circle to circle, and thought: COURAGE: To walk in the way of Christ demands risk-taking and the willingness to confront the opposition of the world. Be strong and courageous! Do not tremble or be dismayed, for the Lord your God is with you wherever you go (Josh. 1:9, NASB). "Let not your heart be troubled, nor let it be fearful" (John 14:27, NASB).

JUSTICE: A passion for doing what is right in relationship to both God and neighbor must characterize the person who draws near to God. "To do righteousness and justice is desired by the Lord rather than sacrifice" (Prov. 21:3, NASB). "Whatever is true... honorable... right, let your mind dwell on these things" (Phil. 4:8, NASB).

SELF-CONTROL: Discipline requires self-denial; not the negation of one's personhood, but rather mastery of all actions and desires that would prevent one's conformity to the image of Christ. To be a disciple is to be disciplined. "Therefore do not let sin reign in your mortal body that you should obey its lusts" (Rom. 6:12, NASB). "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal. 5:22-23, NASB).

MERcy: Wesley called for "the sentimental religion," faith tested in the laboratory of life. Christian experience has as much to do with daily choices under the Spirit's guidance as it does with emotional crises under the Spirit's power. "Whoever is wise, let him understand these things... For the ways of the Lord are right, and the righteous will walk in them" (Hos. 14:9, NASB). "Everyone who hears the words of Mine, and acts on them, may be compared to a wise man" (Matt. 7:24, NASB). These first four circles I stepped on have been called the cardinal virtues. Humility and Mercy were considered as good character even by pre-Christian writers. They describe a man or woman of high character; but more than that they define the minimum standards of a Christian life that by those who would be holy.

The next two circles puzzled me; for they are not included in the traditional list of the seven Christian virtues. Yet, and ironically, they portray a very Wesleyan emphasis upon repentance in one's approach to God. These two virtues: "Humility" and "Humility" offered a silent appeal to anyone who would press to establish a relationship with God on the basis of good character or human achievement alone.

MERCY: "We not be presumptuous to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou let the same Lord, whose property is always to have mercy" (Book of Common Prayer). But God "will first beseech His own love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8, NASB).

HUMILITY: For Wesley, this virtue entailed a twofold recognition. First, I am totally sinful before God apart from His saving grace; second, I am totally helpless to remedy the situation apart from divine assistance. "I am a sinful man, O Lord" (Luke 5:8, NASB). "For apart from Me you can do nothing" (John 15:5, NASB).

I was now at the Communion rail and could see three more circles spread across the front of the church. In them were inscribed the theological virtues listed by the Apostle Paul in 1 Corinthians 13:13. These were not simply the nine virtues of the Christian character; here were gifts of God's grace infused in the believer's life by the work of the Holy Spirit.

FAITH: Having recognized the fullness of self-righteousness, the believer clares "to adventure on Christ." And in the moment of trust, salvation comes from God. "Without faith it is impossible to please Him" (Heb. 11:6, NASB). "For by grace you have been saved through faith, and that of yourselves" (Eph. 2:8, NASB).

HOPE: Beyond any weighty shrinking is the confidence of the Christian that God's purposes, individual and cosmic, will be accomplished. "For the weak and feeble-minded among you have been considered a source of ridicule, while those who were considered to be nothing among men are now the most important in heaven" (1 Cor. 1:27, NASB).

LOVE: John Wesley's "heaven of heaven," where the reality of God's presence and power touch the circle of humanity is in the covenant re-relationship that binds the eternal Father to His children. "God is love and in Him is love and in His love is perfected in us" (1 John 4:8, 12, NASB). "Whoever abides in love abides in Christ, and Christ in him" (1 John 4:16, NASB). "He who is in love with the world is a son of the devil, for the devil is love with the world and the love of the Father is not in him" (1 John 3:13, NASB).

Kneeling there in the circle marked LOVE, reflection became devotion, worship and communion with God. I left wondering whether Wesley had ever reflected on those sermons in the floor. I like to think that a person as observant as he would have done so, For I find in his life and writings more than hints of these virtues, which should be the spiritual habits of those who would be living witnesses to the transforming work of God in our lives.

Fat Shepherds...  
3. Harsh, authoritative leadership. "Evil rules this serious accusation against Israel's shepherds: You have ruled them with force and cruelty (34:4c, TLB). Shepherds have been withered with authority. They must take charge. But this authority is a sacred trust to be used carefully. There is no excuse for abusing this privilege. Modern shepherds who rule their flocks dictatorially and make impossible demands upon them are a disgrace to their profession.

It is interesting that the business world has come full circle in its philosophy of effective leadership. Gone is the myth that harsh, authoritarian supervision produces the best results. Listen to these quotations from the best-seller Search of Excellence, by Thomas J. Peters and Robert H. Waterman, Jr. (New York: Warner Books, 1984):

Thomas J. Watson, Jr. said IBM's philosophy is "begins with what I think is most important: our respect for the individual." (p. 15)

James MacGregor Burns says, "Leadership, unlike robed, power-wield-ing, is inseparable from followers' needs and goals... leaders and followers raise one another to higher levels of motivation and morality." (p. 83).

"... If the concept is valid in the secular world, it certainly is basic to effective church administration. People are also to be treated with respect and accorded proper dignity in this light true shepherds wail—they don't drive. The Fasjist affirms, "The Lord is my shepherd... He leads me..." (Ps. 23:1-2). And Jesus beautifully modeled the servant role of the leader. He demonstrated the basic concept that true greatness is commen-surate with humility, selfless service. His life and teachings are the best pat-tern after this divine example is less than biblical shepherding.

My hope is that one of us who minister in His name to emulate the loving servant-hood of the Great Shepherd of the sheep.
WORKERS' COMPENSATION LAWS AND THE LOCAL CHURCH

by Paul D. Fitzgerald, Ch.F.C., C.L.U.
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Workers' Compensation Laws

Workers' Compensation Laws now exist in all states and Canada. They are designed so that benefits (both medical and disability income) for the work-related accident, injury, or illness can be paid promptly without the need for expensive legal fees to determine fault. Medical benefits have no dollar or time limits and cash benefits are paid for lost wages due to impairment or disability. In severe cases, medical and vocational rehabilitation benefits may be provided.

A few states exempt churches from Workers' Compensation coverage and several exempt all nonprofit employers. A few others exempt any employer, including churches, having fewer than two or three employees. However, the majority of states have compulsory participation laws that do not exempt churches.

What if the Church Does Not Have Insurance?

Unless specifically exempted by law, church employers are subject to Workers' Compensation coverage. Unfortunately most churches assume they are exempt and do not secure the insurance. However, such an assumption will not protect a church from full liability in the event of a claim for benefits.

Work-related injuries among church employees are not as rare as some think. In fact, in one state, Workers' Compensation coverage was extended to include volunteers working under the supervision of a church employee. In this specific situation, a volunteer was donating labor during a building project and was injured. Expenses for medical treatment and lost wages made it necessary for the individual to seek help through a Workers' Compensation claim. The church's general liability coverage limits were exceeded and the church was held liable for the balance of the benefits.

In some cases, general liability coverage may prevent the need for the injured or his family to bring court action. However, too often it is not reviewed and updated to prove adequate.

Churches and the View of the Courts

The prevailing view of the courts can be seen in one court's ruling: "The fact that (a religious organization) is a purely charitable enterprise does not of itself release it from the obligations of our Workers' Compensation Act, which unlike the acts of some states, does not exempt charitable or religious institutions, as such, from its operation, nor exclude their employees from its benefits." Where the relationship of employer and employee actually exists between a charitable institution and an injured worker, the latter is entitled to the benefits of our act, otherwise not. (Schneider v. Salvation Army, 14 NW2d 467, 468 [MINN 1944].)

Should the Church Purchase Workers' Compensation Insurance?

The answer must be the result of careful research into the applicable state laws. If legal exemption does not exist, compliance with the law may require insurance that is purchased or may allow self-insurance. Under the latter option, professional assistance is a must to determine the appropriateness and the risks of self-insurance.

If legal exemption does exist, the church should still determine what would happen if an employee were to be injured on the job. It should decide if the limits under general liability coverage are high enough to cover large losses or if the church should voluntarily purchase Workers' Compensation coverage.

These concerns should not be ignored. Unfortunately, too often they are asked in an emotional setting after an injury has occurred. Some churches have discovered too late that it is more expensive to pay his continuing salary or a "recouping" employee than it would have been to pay for adequate insurance.

The information contained herein is of a general nature. It is not offered as specific legal or "tax advice." Each church and individual should evaluate its own unique situation in consultation with personal, legal, and tax advisors.
Blood of Christ were literally present in the Lord’s Supper. To Zwingli it was unthinkable that Christ’s body could be both in the pan and on the wine. When communion was served, Luther countered by saying that ‘each of Christ’s natures permits the other, and His humanity participates in the attributes of His divinity.’

Understandingly, there was considerable hesitation in approving human attributes to the divine nature, and later this idea was dropped. Whether Luther had previously understood the function of attributes had formed a third substance is debatable, though his new views necessitated such a conclusion.

Other options were probably discussed at the Council of Chalcedon, but the three above were rejected in their place the council spoke out its understanding of the incarnation in considerable detail, and this statement has become the basis of orthodoxy to this day.

‘We believe, following the Holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and also truly man of a reasonable soul and body; consubstantial with the Father according to the Godhead and consubstantial with us according to the manhood; in all things like unto us, with sin, except sin and death, the disease of the soul and body, the mother of God, according to the manhood in like manner and the same Christ, Son, Lord. Only-begotten, to be acknowledged in nature as eternally, unchangeably, indivisibly, inseparably, the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one person and one substance, not parted or divided into two persons, but one and indivisible, Lord Jesus Christ.’

Notice a creed affirmed that Christ was fully man (contra-Apollinarianism), but was the person (contra-Nestorianism). By stating that the substance of both natures can be affirmed of one person, the creed tried to help us get a glimpse of what John means when he said, ‘The Word became flesh’ (1:14, NASB). No attempt was made to explain precisely how the two natures were united in the one person, for this dilemma they were on the precipice of the problem.

The creed also agreed that Mary was the mother of God, not because she originated the divine nature, but because she bore a child who was in fact divine.

Perhaps all of this sounds too speculative. We are more accustomed to the practical truths of Christianity than to theological technicalities. Unlike our spiritual forebears for whom theses were central, we have too often quenched deep theological reflection. But they understood correctly that our eternal souls rest upon the doctrine of the incarnation.

If Christ were not fully human, He would have been disqualified as the Savior of mankind. ‘Since then the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil’ (Heb. 2:14, NASB).

Only because of His full humanity was His death sufficient for us, and He now can be our faithful and merciful High Priest.

Of course, He had to be fully divine, too. Bishop handles Money once observed, ‘A Savior not quite God would be like a bridge broken at the farthest end.’

Furthermore, if the relationship between His two natures is not correctly defined, He could not properly worship to humanity is idolatry, yet because Christ was human, the delegates to Chalcedon were faced with the delicate task of solving the question of how we can worship humanity that had been joined to deity. They knew that they were grappling with mystery, but the purity and the faith was at stake. It is true that we see only through a glass darkly, but this doesn’t mean that we should not attempt to see at all. The more we ponder the wonders of the incarnation, the more grateful we are for our Savior. And we are led to exclaim with the apostle Paul, ‘And by common confession great is the mystery of godliness: He who was revealed in the flesh, was vindicated in the Spirit, beheld by angels, proclaimed among the nations, believed on in the world, taken up in glory’ (1 Tim. 3:16, NASB).

Let us not fail to ponder John’s words, ‘The Word became flesh. The deeper the mystery, the greater our salvation, the more heartfelt our worship.’

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**An Advent Meditation**

**Where You Least Expect to Find It**

By Fulton J. Sheen

In the fifth place in the world, a stable, Purified was born. He, who was later to be slaughtered by men acting as beasts, was born among beasts. He, who would call himself the ‘living Bread descended from Heaven,’ was laid in a manger, literally, a place to eat. Centuries before, the Jews had worshiped the golden calf, and the Greeks, the ass. Men bowed down before them as before God. The ox and the ass were now present to make their invisible separation bowing down before them.

There was no room in the inn, but there was room in the stable. The inn is the gathering place of public opinion, the focal point of the world’s moods, the rendezvous of the world, the rallying place of the popular and the successful. But the stable is a place for the outcasts, the ignored, the forgotten. The world might be lacking in the Spirit of God to be born—if He was to be born at all—in an inn. A stable would be the last place in the world where one would have looked for Him. Divinity is usually where one least expects to find it.

No worldly mind would ever have suspected that He who could make the sun warm the earth would one day be born in a stable. He who could make men to warm Him with their breaths that His tomb would receive Him, His body, could stop the turning about of the Earth’s axis and move it, could cause the priests to question in the presence of His body and legs, could stop the turning about of the Earth’s axis and move it, could cause the priests to question in the presence of His body and legs, could cause the cattle, that those feet which trod the everlasting hills would one day be too weak to walk; that the Eternal Word would be dumb; that Omnipo- tence and Omnipresence, Omnipresence would stand at the two extremities of Savor’s life. He accepted the man- ger because there was no room in the inn; He accepted the Cross because men said, ‘We will not have the Man for our king.’ Disappointed upon entering, rejected upon leaving, He was laid in a stranger’s stab- bile at the beginning and a stranger’s grave at the end. An ox and an ass surrounded His crib at Bethlehem; two thieves were flung His cross on Calvary. He was wrapped in swaddling bands in His birthplace. He was again laid in swaddling clothes in His burial. In theouches sym- bolic of the limitations imposed on His divinity when He took a human form.

The shepherds watching their sheep on oom were told by the an- gel: ‘This is the sign by which you are to know Him: You will find a Child still in the manger. Lying in a manger.’

Luke 2:12

He was already bearing His cross—the only cross a Babe could bear, a cross for poverty, exile, and internation. His sacrificial intention already borne there in the message the angels sang to the hills of Bethlehem: ‘This day, in the city of David, today He is born for you, The Lord Christ Himself.’

Luke 2:11

Covetousness was already being challenged by His poverty, while pride was confronted with the hu- manity He shared. We are not divinities of divine power, which needs to accept no bounds, is often too great a tax upon minds which think only of the parentage of the rich and the class system of divine consecration, or of the rich man becoming poor that through his poverty, we might be rich.” Men shall have no greater sign of divinity than the absence of power as they expect it—the spec-
A Christmas Eve SERVICE

INTRODUCTION
As you and your family enter the sanctuary tonight, you will hear music from the sound system. This is to prepare you for worship and celebration. Please be seated near the front.

This will be a service without speaking, singing, or reading. It will be a service of inner communication; you communing with God and He with you through prayer, scripture reading, and reflection.

REFLECT

The Past
Consider your first Christmas as a Christian. What two things can you remember about that Christmas that made it significant?
1.
2.

The Present
Christmas is tomorrow, but the spirit of Christmas is always present because He is with us. Consider two things that have been important to you during this present Christmas celebration.
1.
2.

Hymns:
1. Read carefully the following hymns and consider the message.
   - "Silent Night"
   - "Joy to the World"

The Future
May there are areas of your Christian living that need correction during this season of the year (habits that need to be eliminated, attitudes that need to be overhauled, etc.). List two things that through God's inner strength you want to improve on.
1. 
2. 

REVIEW
Scripture: Isa. 7:14, 9:2-7
Matt. 1:18-21;
Luke 2:25
John 1:14

After reading and reviewing these portions of Scripture, please record two things that come to your mind as important.
1. 
2.

Following Prayer:
Now consider, before you arise the suffering of our Lord and His death on the Cross, He died because He loved you and wanted to bring you salvation.

When you have completed your individual communion, arise and come forward to the altar to receive Communion. The pastor will serve you and your family personally.

Upon receiving Communion, you may return to your homes to continue your Christmas celebration.

THEOLOGY
A Wesleyan Looks at Schuller's New Reformation

by Wayne E. Sawyer
Pastor, Church of the Nazarene, Belton, Mo.

The main emphasis of Dr. Robert Schuller's new reformation is a call to a new direction in evangelism. Actually, it is not altogether new, for some of us outside Schuller's reformed tradition have been moving in this direction for several years. In fact, the Arminian-Wesleyan perspective has always had a theological open door to Schuller's new direction. This is much more so than with the traditions that stem more directly from Luther, Calvin, or Zwingli.

What is new about Schuller's challenge is that it is a universal call to all of Christendom for a new emphasis in evangelism. This new emphasis, which is the underlying factor in the new direction, is the universal need of self-esteem. "Self-esteem then, or pride in being a human being," is the single greatest need facing the human race today. (p. 19) Schuller feels that in helping people meet this greatest of needs, "the church is missing the mark."

The facts are clear. The church is failing at the deepest level to generate within human beings that quality of personality that can result in the kind of persons that would make our society a safe and secure place. The church is in need of a real reformation. (p. 19)

The reason for this failure, according to Schuller is that the church emphasizes the negative element of sin, giving people low self-concepts instead of the positive elements of the gospel of love, faith, and hope in Christ. "The church becomes the best friend for all people when we proclaim the Gospel of Faith-Hope-and-Love which truly stimulates and sustains human self-esteem." (p. 21)

The self-esteem approach to the proclamation and propagation of the gospel is of utmost importance. It is at this point that I agree with Schuller the most. Too many churches and Christians do not understand this importance, and great damage is being done in the name of evangelism. If Schuller's book can create a new awareness and sensitivity to the problem and solution, then whatever the shortcomings it will have provided a valuable service to the cause of Christ in the world.

If the biblical message has revealed anything, it is the worth of the human person as a creation of God. If the history of salvation from the Exodus to Calvary has presented one fact, it is the love of God for mankind. It is in this love that a basis for human dignity is established. Any negative element that damages positive self-esteem is destroying a fundamental part of a person's very being. The church must be a positive influence in building the self-esteem of its infants, children, youth, and adults. Destroying a person's self-worth to convict him of sin is a perversion of the message of salvation. May the church forever be cleansed of the negativity that damages self-esteem.

Although I am in full sympathy with Schuller's major concern in the area of self-esteem, there are flaws in his approach that must be discussed and investigated.

A major shortcoming of Schuller is his hermeneutical approach to Scripture. Certainly the interpretive task involves understanding, as much as possible, the intent of the original writer and how that interpretation applies today. The balance between the original message and up-to-date application must be preserved. Schuller does not do. Somewhere the original message gets lost in the shuffle under the guise of the Lordship of Christ over Scripture (pp. 45-47). What it amounts to is that Schuller superimposes his positive approach upon God's Word and defends itself in the name of the Lordship of Christ. He accuses the negative-approach people of doing the same thing with their presupposition that rob the church of a reformation that could be needed though. This is not a very strong biblical foundation on which to base a reformation.

Schuller uses the Lord's Prayer as his biblical reference point. It is not that self-esteem and the Lord's Prayer are contradictory to each other entering into a relationship that understands God as our Heavenly Father should build self-esteem. Forgiveness does heal and when He presents the Lord's Prayer to His disciples. No one is denying that anxiety is alleviated when a person trusts God for his daily bread and basic needs, but Schuller has gone beyond this application approach to violate the hermeneutical process.

Another crucial area that needs to be carefully examined is the "All things are from Salvation: The New Reformation" (West, Tom, "Salvation," 1982).
...ofpos...

come out of self-righteousness. Our understanding of total human depravity is a non-negotiable foundational assumption. Dr. Schuller defines sin as "lack of trust." He says that our rebellion is a reaction, not our nature. By nature we are fearful, not rebellious. Original sin is not a mean principle. It is a non-negotiable foundation.

But, positive Christianity does not hold to human depravity, nor to human inability. I am humanly unable to correct myself. I need to be a living experience with our human weakness and our human limitations.

The Wesleyan theological perspective stands at an in-between position from the totally negative and totally affirmative positions. It recognizes humanity's need and humanity's ability to believe in total depravity in the Augustinian sense, that man is free only to sin. On the other hand, we see a lot more to the sinful nature than just a non-reflecting inclusion. Everyone enters the world as a being curbed in upon himself, who needs to be touched by the grace and love of God to come out of self and to others. The essence of sin is wanting to go one's own way and do one's own thing. It is a sin of pride, of self-will, and doing his own will. This brings more content to original sin than simple human "fault," but not in the sense that a person is felt hateful to respond to the grace and love of God. Conviction of sin and repentance are a part of the biblical pathway to salvation. "All have sinned and fall short of the glory of God" (Rom. 3:23). The sin issue engulfs all of life and separates one from God. It must be dealt with, but in a different way that does not violate the grace of God. Sin has great potential for good through the influence of the grace of God in the plan and provision of salvation. There is a place for people of all backgrounds to be saved, but the path to salvation must first go through the Christian message and witness, but not from the bottom-up view of a holy God. Sin as a self-esteem is a vital part of salvation, but not the essence of it. Coming

...intend to make a new associate successful...

A new associate pastor moves into the designated housing and his books are in his office (probably still in boxes). His actions and attitudes can largely determine his success. The following items may seem insignificant to you, but your people and your new associate will benefit greatly if you will take the time to do them.

PIPE HIM ABOARD PERSONALLY. Make sure you attend his first official meetings. Introduce him to your friend and associate. Describe his duties, responsibilities, and privileges.

KNOW YOUR Associates.
E

WHY DO PASTORS MOVE AFTER THE PAINT DRIES?

by Erwin A. Seif
Member, Association of Nazarene Building Professionals

It is easier to build the tangible than the intangible. Concrete sets faster than character.

Their needs or expectations. Frequently building committees visit other churches and become enamored with a concept without taking the time to determine their needs. They should take plenty of time to study the needs and their resources. Once that determination is made, a building can be drawn to encompass that need. No church should expect a builder or architect to determine their needs.

Problems with committees should remain objective and open-minded lest they feel their visions are being impinged on by those who must give approval (for example, the district superintendent, the District Board of Church Properties, and/or the District Advisory Board). Always welcome the thoughtful observation of others. I have learned from many projects that if a building program has validity, it can bear scrutiny.

Dissatisfaction also arises within a congregation when over-spending during the course of the project increases the total obligation far beyond the accepted budget. Incurable debt should never be allowed to sap the church's economic strength so that it cannot be maintained or determined by the congregation. If the demand of the project makes no mistake, it is hard to return to reading after you have become accustomed to running.

Problems within a Congregation The pastor will soon feel pressure from the congregation if they are disappointed with the new facility. Disappointment often comes when the building is poorly planned. That is, it does not meet

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I was seeking neither praise nor criticism through such a project. I was merely trying to learn something about effective preaching from the people who listened regularly. I agreed with William Thompson who observed:

It is very nice for us specialists to carry on our research to dispute key points in our scholarly journals, and to read papers at each other in our convention meetings; but you who labor in preaching every Sunday, who have many important people in the whole process, too. By your response to the preaching, you ultimately determine its effectiveness.

Five months, 24 sermons, several hundred sermon evaluation forms, many books, and seven discussion sessions later I began to reflect on what I was learning about effective preaching. The following six "key factors" for effective preaching emerged from my work with this project:

1. Effective Preaching and Positive Pastor-Pastor Relationships. The most important result of this project has been the recognition of the vital importance of positive pastor-pastor relationships. Paul Scherer has said:

You may begin your career with a doctrinal interest in theology or in preaching as one of the fine arts. But pray God you may find yourself little by little, drawn to human lives and human hopes and human fears.

In discussion sessions group members emphasized the importance of the pastor's personal involvement in the lives of the people of the congregation. He should not live in the study alone but among the people whom he serves. Indeed, the effect of what he produces in the study is minimized if he does not relate positively and warmly to the people who listen. One member put it like this:

I don't think a preacher can be effective in a church for a long term without being a personal real person. I think he has to be among the congregation, learning to know them, their joys and sorrows, their needs. He must get to know them individually.

Learning the value laymen place upon a close relationship with their pastor did not come without some painful moments. One member said:

He is too impersonal and less of a pastor than I would care for. I think that limits his effectiveness ... the lack of trust between pastor and people increases. My people were far more concerned about the warmth of my attitudes and my personal concern for them than they were about whether I preached an expository, doctrinal, or life-situation sermon. Within limits, anything a pastor preaches is received positively and appreciatively if he has been a loving, personal real person.

I had not purposely neglected this personal aspect of my role; on the other hand, I evidently had not given it the attention it needed. Comments like this one from a committee member about another minister were revealing and motivating: He is not in my mind, as good an artist as our pastor, but he has rapport with people. He has a real one-to-one relationship with the people, and I think that has endeared him to them.

As a result, the task of preaching a greater balance in my ministry between the private times of study and the building of strong interpersonal relationships.

Herbert Farrell, affirming that "preaching is essentially a pastoral activity," declares that:

Those who have what are called "pulpit gifts" will suffer greatly of loss of their preaching, not because they are not surrounded by those more direct and intimate personal relations which are part of a human ministry exercised over a number of years. And to succumb to the temptation to rely on your pulpit powers to make up for deficiency on the pastoral side later.

You cannot love men from the pulpit. You can only love them in concrete personal situations where there is contact.

Our preaching, poor as it may be, can gain power and effectiveness if it comes to people out of the heart of a true and deep pastoral, that is personal, relationship.

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3. Effective Preaching and a Growing Understanding and Use of the Bible. One layperson defined effective preaching by saying, "It must be from the Word of God!" Another said that effective preaching is "taking biblical passages ... and communicating them to the congregation in a manner that can be understood.

My conviction has increased that the pastor who would preach effectively must be personally involved in studying and interpreting the Bible and in seeking to base his preaching solidly on its message.

I grew aware that only biblical preaching, based on the continuous study of the Bible with all that modern scholarship can give, is in the long run to be a tackle of water over desert stones, quickly dried up, but a broad, enduring river which reflects heaven's teaching.

In his book The Preaching of the Gospel Karl Barth declares that "we can no longer liberate ourselves from the necessity of a close fellowship with this object" of his preaching.

For him, "purpose of preaching is to explain the Scriptures." Preaching "is to proclaim to his fellowman what God himself has to say to them by explaining, in his own words, a passage from Scripture which concerns them personally.

4. Effective Preaching and the Ability to Clearly Organize the Message. A frequent weakness in preaching is the lack of clear and logical organization. "Getting the points of the message across in a clear, concrete, understandable manner" was part of one layperson's definition of effective preaching.

During the project I was careful to clearly organize my messages. The positive response by the committee was encouraging and verified the significance of organized preaching. A carefully and clearly organized message must have good content, the pastor must be a careful student of the Word and prepare clear and logical sermons. For people to listen faithfully, the content of a sermon must touch their lives in a real way.

Beyond these, the preacher who desires effective preaching will have the "credibility" and the personal commitment that come with a personal relationship with people.

Many recommend that we record our preaching and then analyze it for weaknesses in the technical aspects of speech, quality, articulation, pronunciations, volume, and phrasing. If videotaping is available, we may also evaluate preaching a better, more controlled. In the evaluation of the technical aspects of oral communication, we can profitably solicit the coun-

5. Effective Preaching and Applying Biblical Truth to Life Situations. The sermon evaluation forms showed this to be the area of most need for improvement in my preaching. Effective preaching must touch the real lives and needs of people. It must answer the question: 'What?" The preacher must have an understanding of why his sermon is important and what difference the application of it will make in the lives of those who listen. One parsonage wrote about effective preaching:

His personal examples are usually excellent when he does them, and if he could feel more comfortable, I think he could use them more often.

Another said:

A good message needs to have handles... how to get hold of it is usually what we need. If he doesn't come through with... points that we grasp hold of to take with us, then I think it lessens the effectiveness of the message.

Reuel Howe, who has worked extensively with clergy dialogue on the subject of preaching, pointed out that the purpose of preaching is 'to cause the Word of God to take flesh in the lives of men and women. Sermons are too propositional and contain too few illustrations' and "too many sermons simply reach a dead end and give no guidance to commitment and action." Howe reports:

Application to life situations does not mean that the earlier emphasis on "biblical preaching" is now to be laid aside to make room for new needs. Effective preaching is not a gift. Effective pastoral preaching brings the two together: it is "an attempt to take the needs of the people in one hand and the truth of the Christian gospel in the other and bring the two together by means of the spoken word."

6. Effective Preaching and Communication Skills. This factor includes how clearly and how well the message is transmitted to the congregation. Clyde Fent reminds us that the "stumbling block" to the gospel must not be "our inability to communicate it in a way that will overcome any suspensions he may have of oral communication theory and learn from those things that are usable to the preaching ministry.

Improving one's communication skills begins with the five key factors to effective preaching already discussed. A listener's lack of credibility in preaching is the lack of clear and logical organization. "Getting the points of the message across in a clear, concrete, understandable manner" was part of one layperson's definition of effective preaching.

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VALENTINE CANDLELIGHT COMMUNION
by J. Grant Swank, Jr.

February

GOD'S LOVE: VALENTINE

**Solo: "The Way That He Loves"**

**Prayer:**

LOVE FOR THE SICK WORLD: John 13:16-21; 1:2

**Poem:** "And Can It Be?"

**Love for the Hungry:** Mark 8:1-9

**Congregational Hymn:** "Such Love"

**Love for the Sorrowing:** Luke 7:11-23; 5:39

**Silent Prayer: The Lord's Prayer**

**Instrumental Love:** "Sweet Peace," an Offering

**Congregational Hymn:** "Love Divine, All Loves Exceeding"

**Love for the Forgiven:** Luke 10:30-37

**Solo: "In the Name of Love"**

**Communion**

**Offering**

**Congregational Hymn:** "My Savior's Love"

**Benediction**

*text continues on page 57*
ADVENT
Waiting for Christmas
Luke 2:25-35
Only children mark days of the calendar until Christmas. For most of us, the days before Christmas pass in a flurry of activity and leave us just short of getting everything done. Some preparation is creative, some is not.

The old prophet Simeon is seldom seen as a lesson on how to wait for Christmas, but he should be.

Simeon waited unselfishly—He awaited “the consolation of Israel” (v. 25). He could have died complaining about his personal situation; instead, his vision of salvation for his country and the world (v. 31) kept him alive.

Simeon waited reverently—These words used to describe Simeon—"righteous," " devout." "inspired" (vv. 25, 27, 35)—all suggest that Simeon trusted God to bring about what the world needed. We might read between the lines and assume that Simeon went to the Temple daily and that his life was spent peacefully, prayerfully.

Simeon waited expectantly—He was looking for the consolation of Israel (v. 25). His presence in the Temple and his ancestor's prediction indicate that his dream was active and current.

Simeon waited openly—Verses 26 and 34 indicate that Simeon lived in such closeness to the Spirit of God that a miracle could begin. Though an old man, his eyes were of a child on Christmas morning.

—W. Wayne Price

WILLIAMSBURG, Va.

CHRISTMAS DAY
Daydreaming On High
Luke 1:57-75; Ps. 30:1
Gal. 4:6-7
Great joy seems to come only out of deep sorrow; perhaps it is available only to those who experience sorrow. Each figure blessed in the Nativity story seemed to experience joy almost in proportion to his suffering. The light of the Nativity came into the darkness of the first century. Nancy Mary and Joseph, Zacharias and Elizabeth, the shepherds and the magi. Anna and Simeon, the old man and the prophet, crystallized the condition of the first-century world.

The Nativity and the privilege of God—Zachariah's blindness, the darkness of his country, and his wife's infertility could not shut out the providence of God. The birth of the child he named John indicated God's involvement; God had not given up on the world.

The Nativity and the intervention of God (vv. 76-79): Zachariah envisioned the Lord as the deliverer from on high. Sorrows, trouble, need, and darkness are never the final word. The birth of John the Baptist meant that God kept His promise.

The Nativity and human participation with God—Zachariah, Mary, Joseph, and other parentheces in the drama of the birth of the real boys were real people with whom we can identify. Jesus reached out to the suffering and pain of others.

The personal, national, and internationa"l sorrow of this holy season may be the darkness through which real joy can come.

—W. Wayne Price

THE NEW YEAR

Great Expectations
Ps. 82:5-6;

The greatness of January 1 is not in a new year but in a new day. Every new year brings hope and great expectations. To the Christian, the new year can be a restatement of faith and a time to press assiduously toward God's plan for His people.

Great expectations are never diminished by past failures—Faith is not diminished by failure. Failure only eliminates one of the ways open to the believer and thus makes the door of success the clearer to see.

To hold great expectations is a Christian attribute—Worldly hope will fade as opportunities are missed. But the Christian does not hope from the past, nor even the present, but only by faith in the One who holds the future.

Great expectations center in God's purpose—Our faith in the new year will be centered in God's purpose in salvation. His purpose in the church, and His purpose in the final consummation.

Great expectations are not mustered—Great expectations are not being marched in front of the Lord. It is a faith that opens the eyes and motivates the heart. Since faith pleases God, God will reward the expectations with an outpouring of the Holy Spirit and doing just that which will bless His kingdom.

—Andrew L. Wayne

Vinton, Va.

THE PRIVILEGE OF HOLINESS

SCRIPTURE: Rom. 8:1-15

TEXT: Rom. 8:14. "For as many as are led by the Spirit of God, they are the sons of God.

I. Privilege One—No Condemnation

A. Gospel scheme parisons and sanciions.

1. It does not say there is no occasion.
2. It does not say there is nothing to condemn.
3. It does not say there is no cross.

B. Gospel scheme parisons and sanctions.

1. It does give union with Christ.
2. It does give a walk with Christ.
3. It does give a freedom through Christ.

II. Privilege Two—Freedom

A. The new covenant.

1. The Mosaic covenant fulfilled.
2. The Mosaic covenant fulfilled.
3. The happy effect—salvation and sanctification.

B. The law fulfilled.

III. Privilege Three—Acceptance

A. Personal acceptance required.

B. Personal joy upon acceptance

C. Personal guilt atoned.

D. Sin overthrown.

DER KEEPER

THE CLAIMS OF HOLINESS

SCRIPTURE: James 1:17-27

TEXT: James 1:27. "Pure religion and undefiled before God and the Father is this: To visit the widows and fatherless in their affliction, and to keep himself unspotted from the world.

I. The Claim of Holiness—Not Void

A. What is the claim of Holiness?

1. External and punctiliously performed.
4. Substitutes ethos for true righteousness.

B. Results of the claim of Holiness.

1. Destroys men.
2. Becomes a bragging.
3. Moves away from God.
4. Lost from God.

C. A moral social concern.

D. The Claims of Holiness—a Pure Religion

1. What is pure religion?

2. Keeps itself unselfish.
3. Acts upon the Word.
4. Is not bound up in self.
5. Does not substitute ethos for true righteousness.

6. Results of the true religion.

1. Corrects man.
2. Brings on God.
3. Moves toward God.
4. Bases from God.

5. A correct social concern

—DER KEEPER

NEARBY VILLAGES

(This sermon is appropriate for a Home Mission Sunday emporium.)

SCRIPTURE: Mark 1:29-34.

Jesus replied, "Let us go somewhere close to the nearby villages so I can preach there also. That is why I have come." (v. 39, NIV).

THEME: We can never rest content with large crowds and "successful" programs when there is one "nearby village" of people who have not had adequate opportunity to hear the gospel in a language and form they understand. As we follow Jesus we will find ourselves going to these "nearby" neglected places and people.

PURPOSE: to motivate the hearers to become involved in outreach ministries in their local church. To inspire them to follow Jesus into the difficult places for witnessing.

A STRATEGY FOR GOING TO THE NEARBY VILLAGES

I. Get Your Directions from God

1. God found a solitary force of pure people not just in the morning before all the pressure was upon them.

2. We dare not do less than pray as Jesus did if we hope to succeed in our line and place of ministry.

II. Say "No" to the Voices That Would Call You Away from Your Mission

1. The crowds were seeking Jesus—An evident mark of "success." The natural human tendency would be to go where the crowds are friendly and willing.

2. The advice of close associates must not be trusted when God is calling to an authentic task.

III. A Rationale for Going to the Nearby Villages

1. It is the primary task of the follower of Jesus to go where the gospel has not been preached and practiced.

2. Following Jesus' mission's going where there is separation and opposition as well as where there is acclaim and acceptance.

IV. Some Specific "Nearby Villages"

A. The people I know

1. My neighbor.

2. My neighbors

B. The people I don't know

1. Those nearby.

2. Those in this nearby community.

ILLUSTRATIONS: In the tiny Eskimo village of Kawingak, Alaska, 40 young people in a friends' church became concerned about their friends and neighbors 25 miles away.

The next village was accessible only by dog team during the summer or by dog sledge over the frozen ocean in the winter. These young people raised $2,500 to chartered a plane and fly to the "next village" with the gospel.

What a difference a woman in Minnesota, looked out her window one day, they could see the next village with the gospel.

When a woman in Minnesota, looked out her window one day, she could see the next village with the gospel. She called her neighbors. They called their neighbors. They called their neighbors. The village was saved.

—Glenn Van Dyke

THE NATURE OF "VILLAGE CAMPS"...
MINISTERS' WIVES' RESOURCE NOTEBOOK
Edited by Iva Strait $9.00 per year.
The Ministers' Wives' Resource Notebook is actually a three-year index, 7 x 9", for which issues are sent to the sub- scribers twice a year (a yearbook). In each issue are eight pages of popula- rity, tips on counseling, crafts, teaching, shower and party ideas, recipes, spiritual inspiration and suggestions for family devotion. A regular feature titled "Book Reviews" does not actually give reviews, only ratings from 1 to 10. Though the pages are typed, the notebook is "home spun" as opposed to a professionally produced product.
"Color-coordinated background" all the copy detracts from ease of reading and doesn't enhance the ap-pearance of the pages.
Paper is good, heavy stock that will withleat a lot of page flipping, and you'll have to flip them to refer back to recipes and ideas you want before they are gone, and with no index and no continuation of groupings.
The practicality of the notebook is in the exchange medium it provides for pastors' wives to pass on their ideas and encourage one to another its rapidly increasing subscription list reflects the fact that it is meeting needs.
You may add your name to the list by writing to it, Editor, Strait, 2757 Bar- riton Drive S.E., Grand Rapids, Ml 49506.

Candice Carpenter

THE CHRISTIAN PASTOR
This volume on pastoral care is in its third edition and has become a classic. Dr. Oates, whose credentials are well known approaches pastoral care beyond two divisions: The Pastoral Task and Pastoral Methods.
He's stated intention is to offer "a prac- tical guide for the average pastor in a specific church as the pastor exercises this ministry of pastoral care." It is "something of a handbook for stress management in The Christian Com- bat." Oates is scholarly yet practical. He clearly positions himself with evangel- icals and is not ambiguous about what his position is. He provides ample space for women in the pastoral role. Our functions in the family are deter- mined by our inner sense of identity and integrity. Preaching is described as a personal encounter and our inter- personal relations as pastors become a type of worship and an experience of prayer. He defines pastoral care as spiritual conversation. "As such it gives new meaning and significance to pastoral visiting and prayer counseling for his approach to ministry is that it is an in- dustrial attention to the Holy One in the age of the future."

Gail MacDonald

HIGH CALL, HIGH PRIVILEGE
By Gail MacDonald (Tyndale House, 1982 $12.95).
In fact, of the scores of books I have read for denominational purpose I rate this book No. 1. Gail MacDonald's willingness to be vulnerable to reveal the potential life she shares with her husband makes the book an encour- agement to women entering spiritual leadership or to those who are com- mitting their lives to God. The au- thor proceeds from personal testimony of her husband's life as an encour- agement to those who are considering the dynamic of a relationship that some of us might call marriage. It has been a encouragement and a guide to those who are considering such a commitment. The author probes into the hearts of primary relationships in her own life and presents principles that can be implemented.

WANTED: Two new or well-loved books to re- view. Please select from our list of suggestions listed on the pages following.

William & Betty Brannon

PREACHING THE CHRISTMAS STORY
By Hugh Lindlero (Broadman Press, 1983, $4.95).
If you have preached up all your Christmas sermons, grab this book quickly. Here are 13 Christmas sermons arranged in three series. There are ser- mons on Christ the配上, Christmas, Christ- mas Music (biblical songs of Mary, Zechariah, the angels, Simeon, and the Sounds of Christmas. In addition, the appendix contains four outlines for Advent sermons. The author is pastor of Anise Baptist Church, Tampa, Va.

David Knash

ESPECIALLY FOR WOMEN
By James Dobson; cassette tapes; Word Publisher "Parenting for Widows: A tape from the series The thought that loneliness is something to avoid until "some day in the far distant future" has left many women suddenly widowed with no resource for them, totally unprepared for and, in many instances, emotionally unable to handle.
Dr. James Dobson and Bill Mayhew conduct interviews with five widows who have faced the dilemma that wid- owhood brings. This five have gone through the grieving process and are now willing to share their experiences.
According to statistics, 72 to 60 per- cent of widows are bereaved. The immi- nent change of status, loss of dignity, loneliness, handling of business affairs, mourning, the hard decisions, finding a place for living, human insensi- tivity, loneliness, and the necessi- ty for letting the bereaved react to death in their own way is discussed in a very candid manner.

This is a book that will make you want to open your hearts wide to other.


THE PREACHER'S EXCHANGE

WANTED: A set of used Adam Clarke Commentaries. Contact: Timothy Wil- liams, 131 Bennett Ave, No. 5, Council Bluffs, IA 51501.

WANTED: Thirty-eight messages on cassette preached by Dr. Leland H. Smidt. We will pay $50 for the book. Contact 513-765-3994.

WANTED: Two Paul Rees books. The Radiant Cross and Things Un- shard. Please inform me of price and postage: Major Edward D. and Mary K. Warner, 1732 3rd Ave, St. Louis, MO 63105.

WANTED: A biblical Illustrator. Be complete set, and also the 57 sepa- rate illustration volume. Contact Bob Hop- kins, P.O. Box 350, Fayetteville, TN 37334.


WANTED: In the News, a look at the Church of the Nazarene. Contact David Skaggs, The Naz- arenean, Fort Worth, TX 76111.

WANTED: An original 1958 Manual of the American Bible Society. Contact Mr. Carl H. Wile, 25220 E. 405th St., Canal Winchester, OH 43110, or call (614) 878-0099.
Three Poets and Their Final Fate

The 20th chapter of Revelation gives us a vivid picture of the last 1,000 years of Christian history before the unfolding of the new heaven and new earth (v. 21:5), which will last forever. With John, we want to take a prophetic peek at what will happen during that millennial period.

It begins with the arch foe of humanity being taken effectively from the scene. Verse 1 tells us that an angel came down from heaven, throwing the key to the Abyss and holding in his hand a great chain. The Greek word here, σατανᾶς (satanas), occurs more times in the New Testament (Luke 8:31, Rom. 10:7, and 7 times in Revelation). The King James Version renders it “sorcerer, or simply “sorcerers.” The KJV text translates it “Abyss,” except in Rom. 10:7 (the deep).

In verse 2 we read: “He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. The dragon was called the serpent of old which is the devil and Satan, and has been the great adversary of God and humanity.”

We were told in Rev. 20:3 that Satan was bound for a thousand years; and loosed and sealed for a thousand years. That was so Christ could enjoy His millennial reign without the devil “deceiving the nations.”

At the end of the thousands of years Satan will be released from prison (v. 7) for the battle of Gog and Magog (v. 8). But only for a short time.

Only the final fate of Satan is Vorse 10 tells us: “And the devil, who deceived them, was thrown into the lake of burning sulphur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.”

The KJV says “fire and brimstone.” The latter term is often: “The word occurs in Luke 17:29 (in a quotation from the Septuagint) and six times in Revelation (6:17, 8:13, 14:10, 19:20, 20:10, 21:8).”

John has already recorded the fact that before the Millennium the beast (the Antichrist) and the False Prophet (he reappears in chapter 3) were thrown alive into the fiery lake of burning sulphur (Rev. 20:10). This is the final fate of the three great foes of God and the human race. What a wonderful privilege it will be to live forever with no danger of usurer! That will be heaven.

Faithful references are from the New Bible Version (except as designated).

New Testament Word Studies
by Ralph Earle
Quacks

What's with all of this stuff about "the real world"? This past May I sat through three commencements, two baccalaureates, one retirement dinner, one institutional board meeting, and the board meeting of a social service organization, and in each one some person took a whack at telling his audience that his world was not real. And he did it with the approval, even delighted approval, of the folks who controlled the platform and the agenda.

You would recognize the names of six to eight of the eight speakers involved. These are people to whom we are supposed to listen—carefully. Well, I did, and it made me mad. They based most of what they said on a canard (that's the French word for duck and it comes from how the French hear a quack). Let me cite examples.

Internationally Famous Local Author who sums up the Moral of Life in Phoenix and Marbella (Spain), told the high school graduating class: "I sincerely hope that the glittering, carefree fantasy of the past four years will forever hang pleasantly on your memories. You will need sweet memories, for a hard and unfailing world, the real world, awaits you—maybe as early as breakfast tomorrow morning."

One of the college baccalaureates featured an ecologist who loves the school primarily because in a moment of glibness (that's greed and politics, mixed) it made him "Doctor" (and don't you forget it). He told the graduates, "Life teaches you and I (sic) many lessons. The real world will teach you more in one year than you have learned in four years here." (I must say, it was true in his case, only barely.)

At the retirement dinner, the honoree was given the usual gold watch (an irony in itself) with an "appreciation speech" that began, "We really hate to see you leave the real world..."

And at the institutional board meeting, Megabucks made sure that every clinic around the table knew that preachers don't live in the "real world." Isn't it time to stop this nonsense? Do you see what it does? It brackets human beings. It's a socially accepted way of saying, with a show of superior wisdom, "Until you come around to my way of looking at life, I am under no obligation to take you seriously."

When this is said in an academic setting the damage is untold—especially as it becomes a commonplace of folk wisdom. It says that school doesn't really matter in the long run, that nothing up to age 22 need be taken seriously. In fact, the speaker is implying that he won't take it seriously.

Then we wonder why even the Christian graduates of our holiness colleges won't take the educational programs of their alma mater seriously. We wonder why, so many, so few, have no more cultivated tastes, no better judgment, no more sensitive eith, no deeper spirituality than they had when they marched to "Pomp and Circumstance." Look at that circumstance! And who is pomp!

Have we helped do ourselves all it turn? Why not admit—even say, with delight—"My work is part of Father's world, your work is part of Father's world. Let's bring them together under His Lordship, in His service." It's all real enough to have called for an incarnation, a death, a Resurrection, an Ascension, and a Second Coming. I mean important things have been done for old Two-Blessing University and its educational program, and among its students; and for religious, for D.O.'s, Megabucks, and even clergy. It's all the real world because it's His world.

For the sake of Christ, let's kick the habit of exercising the sort of provincialism that brackets people with a canard—that creditor quacks with wisdom.

_The Ark Rocker_
Four for Women's Ministries

Program Handbook for Women's Ministries

1. "The Whole Woman"
   - By Pat Gove. The four basic areas of a woman's life are discussed from the point of view of a wife, mother, and grandmother. The areas are spiritual, physical, social, and emotional. Includes 10 personal application questions such as healthy exercise and diet, giving, prayer for each part, choosing colors, relationships, how to dress, one's emotional life, self-giving, and more. Paper, 155 pages. $4.50

2. "A Teachable Spirit"
   - By Susan W. Guidelines for starting a teachable spirit component for women. Helps women develop a confidence to develop a study group. Paper, 150 pages. $4.95

3. "Where Love Is Found"
   - By Marion K. Rich. The development of a ministry to women is at the heart of this book. Three divisions are titled: "A Challenge to Serve," "Ministry of Knowing," and "Ministry of Giving." These divisions deal with the needs of women, those uniquely placed, and the work of the woman. "Practical Aids to Leadership:" Practical and inspirational reading. Paper, 154 pages. $4.95

4. "Timely Books—Vital to the Growth of Your Church—To Read and Recommend"
   - Available at YOUR PUBLISHING HOUSE

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