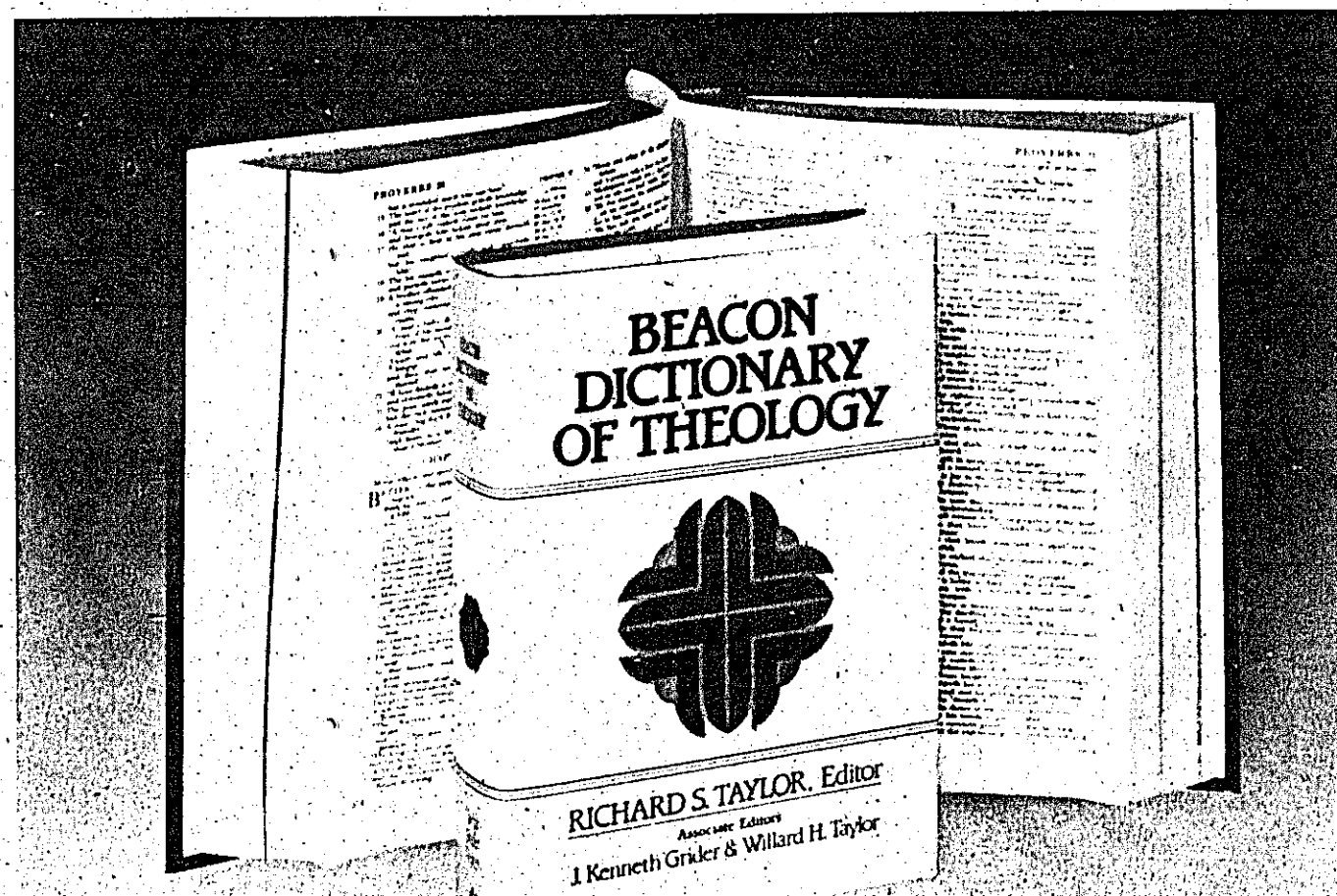


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THE

PREACHER'S MAGAZINE

DECEMBER, JANUARY, FEBRUARY 1984-85



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THE PREACHER'S MAGAZINE

Proclaiming Christian Holiness

Volume 60, Number 2

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Cover Photo by Russ Hansen/Nazarene Communications
Mary Jo Van Dyne, pastor's wife for 25 years, graces our cover.

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Suitable for Framing

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.

EDITORIAL



Wesley Tracy

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 rich fellowship and unusual 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 muttered 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 stood for Preacher's Wife Disease. PWD was our caption for the end (or near end) result of the pressures, trials, and frustrations of the fishbowl parsonage 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-lipped sentences like:

"Leave me alone."

"I can't take it anymore."

"The only thing that's holding me together is my hairspray." Or,

"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 of them. 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' wife," 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 expressed 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 feel 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 life suffers the "outrageous fortune" of a fishbowl existence. 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 rare 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 errand running is not as important as we think it is. Being eternally busy will come home hard to you one day as it did to me when my 12-year-old said, "Daddy, I don't 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 problems. She must solve the problem herself. 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 out after some "grail" and may not be back for 40 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 have the attitude: "It was tough but I made it without any help; she can too."

5. The parsonage system 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 domicile that is owned by a church that can turn it into a fellowship hall, restaurant, motel, or Sunday School classroom on a whim. 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 system we can devise 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 we will find a better way.

6. Role expectations that take away the preacher's wife's right to be human should be ruthlessly blasted 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 missionary president or senior high Sunday School teacher is patently illogical and unscriptural. Doesn't the Bible teach us that we should pass out ministry assignments according to spiritual gifts? The minister's wife's individuality 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:

Both the church and the preacher must learn to let Mrs. Preacher be herself, and allow her to express the distinctive personality that God has given her. If she is a joiner, let her join. If she is a mixer, let her mix. If she is an organizer, let her organize. But if she is a stay-at-home, then by all means she should stay at home and be a good wife and mother, and that with a clear conscience.

8. PWD is not usually a spiritual problem—it is something less.

9. The last thing in the world a minister's wife should droop about is unfair, insensitive criticism. Criticism, like the poor, you will always have with you. You can't dodge it, but you can rise above it. Life is too short to spend it under the cloud of pinched-souled criticism. Don't be so afraid to challenge the critics who seem to feel especially powerful or even righteous when they kick you around. Look them in the eye and give them a chance to explain their attitude.

10. In one respect at least I have discovered that preachers' wives are just like their husbands—all the assigned articles for this issue (except one) were late.

P.S. Preacher, count it a sign of weak character if it takes you more than 20 seconds to overcome the temptation to hide this edition from your wife.

WRITING FOR THE PREACHER'S MAGAZINE

by Wesley Tracy

Here are some guidelines for contributors to the *Preacher's Magazine*.

1. Please send a self-addressed, stamped return envelope with your manuscript. We are no longer able to provide return postage. Manuscripts without return postage will be held for 90 days and then destroyed if postage is not forthcoming. This is standard practice in magazine publishing.

2. We work 9 or 10 months in advance. If you have a Christmas article, have it in our hands no later than Easter.

3. Right now we are overstocked in most categories. But we do need sermon illustrations and seasonal material relating to the Christian calendar. We get a few Advent and Christmas items, almost no Lent and Easter pieces, to say nothing of Pentecost Sunday, Reformation Sunday, and the like. We also get nearly nothing on the doctrine of entire sanctification—gentlemen, how can these things be?

About 60 percent of what you read in a year in the *Preacher's Magazine* is assigned, but we depend on free-lancers for the rest.

4. Be prepared for rejection—but don't let that discourage you. That's just part of the writing life. A rejection slip doesn't mean you are lousy or that we think so. 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 academic formal style—for most subjects.

7. Payment is generally a modest 3¢ per word. We don't pay enough, but we don't charge anything for the magazine either.

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

PREACHER'S MAGAZINE WINS EPA AWARDS AT 1984 CONVENTION

The *Preacher's Magazine* won two awards in the recent 36th annual Evangelical Press Association Convention held in Washington, D.C. In the Higher Goals Contest, Richard J. Stellway's article "Leadership, Change, and the Gospel" (September/October/November, 1983) won fourth place in the General Article category among 854 entries. In the Award of Excellence category, 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 winning awards is not the goal of the *Preacher's Magazine* staff, Editor Wesley Tracy continues to strive for journalistic quality befitting the magazine's spiritual goals. The criticism as well as the affirmation received from astute judges of the contests spurs us to examine our journalistic practices and to reach toward Christian excellence in that respect.

Many of the people I talked to at the convention expressed what I was feeling, that "this is the best one I've 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, representing 23 million readers.

—Nina 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 where 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 remedying a regrettable situation.

Keep plugging away!

—Joseph D. Biscoe

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 perpetrate healing in homes and hearts that are suffering.

As an evangelist I have seen many good men in the pastorate 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.

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

I appreciate the honesty with which you unveiled 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 this issue would be to print it in the *Herald of Holiness* so that every laymen can see the "Fallout" of allowing a powerful few in any congregation to influence a majority 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 leader 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 "misfits" who seem to get by.

However, God's man with a true pastoral calling is still the greatest asset of our church.

Real shepherds still know sheep, and love them.

—M. R. Korody

Glad for CoNET

I was pleased 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 truth in Cliff Chew's closing sentence, "Preachers are hard to talk to." Thank God CoNET is off 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 ministerial resources. Let it continue!

—Fred Wenger

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 Nazarene 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 waiting 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 Nazarene continue to let her investment in pastors and families go unprotected? 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 author so paralleled mine that I took courage. To enlarge would only be to rewrite the article. Change the denomination and use a different overseer's title and that is my story.

I would like to add in answer to question No. 8 under "Reflections."

1. What about the congregation that has a history of mutilating pastors? Doesn't the church that holds the deed have a responsibility to make the congregation a "make disciples" church? So that she will have an increase of the body in love.

2. In preparing men for the ministry, shouldn't they be instructed to "make friends of the mammon of this world" as Jesus said? So then when they are out they have a marketable skill with which to support their family. I believe that the context of the article states that very thought.

3. Or perhaps the church should have an (in part at least) unemployment fund for "out" pastors, funded by churches from which the pastor was released. This should make both congregation and overseer more cautious.

I would like to discuss or hear discussed these questions. I know Paul released a couple of the "out" men to Satan that they learn not to blaspheme. Paul rejected John Mark. However, the discipline of Barnabas prepared that young man for service that lasted.

"O God, pour out the Holy Spirit upon your Church!" If we allow the Holy Spirit to administrate the Church and give us

(Continued on page 57)

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

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 seminary 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 missionaries and their mates. The feedback from the ministers' wives you have worked with has been remarkable. Tell us about this ministry.

DOROTHY: Counseling is my field and I feel very confident 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 intense study in the Bible for documentation for the ideas I presented. Though I felt a degree of anxiety, the Lord had prepared 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 pastors' 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 one 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 some people, you get the idea there are degrees of sanctification: "sorta sanctified," "sanctified," and then "really sanctified." We need to refute the idea that if one is really sanctified he will have no problems.

NINA: Perhaps that comes out of informal training, the unwritten laws, the sermons that are hazy and breed guilt?

DOROTHY: Yes. We need to correct that. A good psychiatrist friend of mine said, "Isn't it sad that the best people in the world are the ones who feel the most guilty?" That is sad. Our specially chosen, called people are the ones who are overcome 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 false guilt. They are told that if they are sanctified they'll suffer gladly, be willing to hurt, work all the time, and disregard their physical and financial 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, complainers, and soreheads if we express our true feelings." What these particular people need is not more doctrine or more religion. They need permission to be human. Some need help in order to mature psychologically. Many haven't learned some of the coping skills or competencies 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 that Christians do have problems and sometimes need help can become a natural labeler. People at every level may be labelers. Sometimes it's their own husbands. Several wives have said, "When I plead for change, I have this inner conflict. How can I fight God's man, God's church, and God? Then I'm the bad guy." And if our church leaders knew how much the things they say, even incidental remarks, are regarded as law with all its guilt-inducing power, they would be more cautious, especially when prescribing one pattern to fit all. "We are unchristianized," the women say, "if we don't conform to their standards and expectations. We've become second-rate citizens."

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



Dorothy Hamilton

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 complete control of their lives. There is a stigma—they 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 any problem. 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 According to 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 D. 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 they aren't outstanding.'" I also heard this often: "Why don't leaders ask us what our needs are instead of saying, 'Do more, do it better, and do it faster?'"

NINA: Telling 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 a somebody to everybody will make a nobody out of anybody."

NINA: I notice from your statistics that 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? And 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 friendships. Christ is our Pattern and Example.

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 potatoes. 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.

Everyone needs a support system. We tell the women it is more dangerous not to have friends within the church than to have them. We encourage them to have friends outside the church too. Part of my contracting with them is that they are to find a friend. "Who is it in your life right now that you feel closest to that you could come the nearest to trusting?" I ask them. They can always come up with a name, and I suggest that they begin with that person.

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, and I've known others who would probably be in psychiatric wards today were it 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 that 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 to 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 of the counselees at pastors' and wives' retreats 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 it planned, such as having medication to overdose or having chosen a certain curve in the road where they could make it look like an accident so no one would be hurt by it. That's the difference between the Christian and the non-Christian suicidals. 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

How to Identify Self-esteem

Self-esteem is an individual's personal judgment of his own worth. High self-esteem is a feeling rooted in an unconditional acceptance of self, despite mistakes, defeats, and failures, as an important being and worthy of respect and dignity.

The origins of self-esteem can be traced to childhood and are based on love, acceptance, praise, and respect.

Behaviors associated with low self-esteem are described below.

1. Criticism of self and others
2. Rejection of personal capabilities
3. Being passive and/or dependent
4. Excessive fears and worry
5. Indecision
6. Unrealistic goals
7. Physical complaints
8. False guilt
9. Poor interpersonal relationships
10. Denying oneself pleasure
11. Narrow view of life
May develop:
12. Exaggerated sense of self-importance and aggressiveness
13. Chemical abuse
14. Depression and self-destructiveness
15. Withdrawal from reality (psychosis)

Adapted from *Principles & Practices of Psychiatric Nursing*, Stuart & Sundeen (St. Louis, Mo.: Mosby Publishers, 2nd edition, 1983).

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

this. And that brings up another thing I hear a lot. Pastors' wives say, "He wasn't a minister when we got married. I had no idea what I was getting into."

NINA: What is it they are regretting? Are they saying they wouldn't have married as they did had they known?

DOROTHY: Mostly it is the neglect. "He listens but he never hears me or changes, even though he promises to," I hear them say. Several women said, "If there were eight days in the week he'd see it only as the opportunity to work more for the church, not to spend time with his family." Others said, "Even when he spends time with me, or us, his family, his mind is on his work." I heard that so many times. David Seamands says in the *Leadership Journal*, "Being in God's work does not give me the right to ignore or neglect my family." But many ministers do.

NINA: I've heard ministers boast about never being home and about their 15-hour workdays as though it were some kind of holy achievement. It seems to me there is a concept that has been preached to pastors, "If you really love God and are willing to sacrifice for Christ, you'll neglect your family." Though I never verbalized it, as a pastor's wife I think that was something that kind of hung over my head as an unwritten truth, and I had to take care of everything pertaining to body, mind, and soul in all our lives so my husband could be free to help other people. Don't you think that in past generations "God-before-family" was interpreted to mean that?

DOROTHY: Yes, and many pastors still have this notion. I tell husbands that their family is the most important thing in their world. If they don't win them, it is tragic. The Bible teaches that you're to manage your own household before you go out and try to manage others' households. Many pastors are poor role models

here. They really do sacrifice their families.

And I tell the women to hang tough when they know they are right about these matters. They need to help their husbands schedule prime time on their calendars for their wives and their children.

NINA: I feel a little bit awed by your statistics and the hurting that is going on out there. You must feel that way too; but it's your business to give them some help. How do you help a preacher's wife who is hurting? How do you decide where to start?

DOROTHY: First of all I listen very carefully. I say, "Tell me about the things that are bothering you. I'll listen carefully, and then I'll tell you what I hear." So I listen for half an hour and then I help them identify the problems they are experiencing. Then I contract with them for change. I ask, "What are you willing to do?" Sometimes I request written contracts so that a plan of action can be utilized. Our people are so conscientious that once they commit themselves, they are strongly motivated to carry through. I also share strategies that have been helpful to me and to others. Then I give them selected scriptures that are pertinent, and I close with prayer. Often in the prayer time I tell them to visualize Christ standing by us. I say, "Don't let Him be some nebulous someone out there somewhere. He's here." That seems to be helpful to many of them.

NINA: Reading some of the statistics and reports you have here, Dorothy, I wonder at what you seem to accomplish with people in just the one hour, and I'm sure each individual's needs are different. How do you handle all that?

DOROTHY: As in everything else, I'd have to say, "With God's help." And some needs are fairly common. They all need to know someone really cares. They feel that many don't. That was the main thing I heard

Recommendations for Helping Persons in Ministry

1. Give more attention to newly married ministerial couples regarding issues in the interface of marriage and ministry.
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, not 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

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. Understand 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 congruent.
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, church, or denomination to bring change.
6. Develop stress 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 (glad, mad, sad, scared) and deal with them appropriately.
- 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.

- Learn to manage the premenstrual syndrome.
- 9. Develop her own close friends, hobbies, interests, skills, etc., rather than depend on her husband to meet all her needs.
- 10. 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.
- 11. 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.
- 12. Avoid the compulsion to gain the approval of people.

- Avoid the "tyranny of the shoulds" and the "supersaint syndrome."
- Determine what she is trying to prove, and to whom.
- Strive to please God.
- 13. Hang tough (firm) with her mate when she knows she is right regarding such matters as family life, parenting, personal space, and time away from the job.
- 14. Develop a balanced life-style including the physical, mental, emotional, social, marital, psychological, and spiritual dimensions.
- 15. Adjust to things she cannot change.
- 16. Deepen her own spiritual life.
- 17. Learn to recognize and trust the quiet, inner promptings of the Holy Spirit.
- 18. Seek professional counseling quickly, when needed, for emotional and/or marital problems.

Then they need to know they are safe with you, that your confidence is assured. 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 false guilt. We give them tools to use. We help them make "contracts" for change. We give them scriptures 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 budget 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 gladly, work all the time, and disregard your physical and financial well-being—those things don't matter." They do matter. They matter to all of us. I am angry at the load 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 pastors' wives and missionaries 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, but maybe you can spare others what 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 *really* listen when your wife wants to talk. Give her permission, that is the freedom, to be human. To the wives—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 time of need.

DOROTHY'S RECOMMENDED PERSONAL GROWTH BOOKS

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

No specific book will be helpful to all people. Seamands' *Healing for Damaged Emotions* seems to help everyone. But generally what brings help and hope for one may bring guilt and depression to another.

EMOTIONAL HEALING AND GROWTH (Anger, depression, guilt, perfectionism, self-esteem)

1. Seamands, David. *Healing for Damaged Emotions*. Wheaton, Ill.: Victor Press, 1981. (All areas)
2. Seamands, David. *Putting Away Childish Things*. Wheaton, Ill.: Victor Books, 1982. (All areas)
3. Carter, Les. *Good 'n' Angry*. Grand Rapids: Baker Books, 1983. (Handling anger positively)
4. Cattell, Everett Lewis. *The Spirit of Holiness*. Kansas City: Beacon Hill Press, 1963. (All areas)
5. Paul, Cecil, & Jan Lanham. *Choices: In Pursuit of Wholeness*. Kansas City: Beacon Hill Press of Kansas City, 1982. (Identity)
6. Roberts, Robert C. *Spirituality and Human Emotion*. Grand Rapids: Eerdmans, 1982. (All areas)

ASSERTIVENESS

1. Fensterheim and Baer. *Don't Say Yes When You Want to Say No*. New York: Dell Books, 1975

CLERGY MARRIAGE RELATIONSHIP

1. Hamilton, James D. *The Pair in Your Parsonage*. Kansas City: Beacon Hill Press of Kansas City, 1982. (Roles, expectations)
2. Truman, Ruth. *The Underground Manual for Ministers' Wives*. Nashville: Abingdon Press, 1974
3. Clinebell, Howard. *The Intimate Marriage*. New York: Harper & Row, 1970

COMMUNICATION—SELF-DISCLOSURE

1. Powell, John. *Why Am I Afraid to Tell You Who I Am?* Allen, Tex.: Argus Communication, 1969
2. Augsburg, David. *Caring Enough to Confront*. Glendale, Calif.: Regal Books, 1973

3. Powell, John. *The Secret of Staying in Love*. Allen, Tex.: Argus Communications, 1969. (Exercises given)

CONCEPTS OF GOD

1. Howard, Richard. *Where On Earth Is God?* Kansas City: Beacon Hill Press of Kansas City, 1983. (Human suffering)
2. Hamilton, James D. *The Faces of God*. Kansas City: Beacon Hill Press of Kansas City, 1984. (How false concepts develop)

DEPRESSION

1. Littauer, Florence. *Blow Away the Black Clouds*. Eugene, Ore.: Harvest House, 1979. (Practical steps)
2. Spray, Pauline. *Rx for Nerves*. Kansas City: Beacon Hill Press of Kansas City, 1975

FAMILY LIFE—PARENTING HELPS

1. Cowles, C. S. *Family Journey into Joy*. Kansas City: Beacon Hill Press of Kansas City, 1982
2. Satir, Virginia. *Peoplemaking*. Palo Alto, Calif.: Science & Behavior Books, 1972. (Self-esteem, exercises)
3. Clarke, Jean Hilsley. *Self-esteem: A Family Affair*. Oak Grove, Minn.: Winston Press, 1978
4. Dobson, James. *Hide or Seek: Dare to Discipline: The Strong-willed Child*. (Parenting)
5. Hamilton, James D. *Harmony in the Home*. Kansas City: Beacon Hill Press of Kansas City, 1977

GRIEF

1. Oates, Wayne E. *Your Particular Grief*. Philadelphia: Westminster Press, 1981

RELATIONSHIPS

1. Berry, Jo. *Beloved Unbeliever*. Grand Rapids: Zondervan, 1981. (For wives with non-Christian husbands)
2. Berne, Eric. *Games People Play*. New York: Ballantine, 1978
3. Landorf, Joyce. *Irregular People*. Waco, Tex.: Word Books, 1982

STRESS

1. Sehnert, Keith W. *Stress/Unstress*. Minneapolis, Minn.: Augsburg, 1981

It Is Enough!

by Cindy L. Briggs

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

Years ago I remember singing a little chorus "He's All I Need" with gusto; the very thought of the song warmed my heart. Now—in the todays of my life—He is asking me if it is indeed enough for me to have Christ and Christ alone. And it is a faith-stretching experience He is sharing with me that is forcing me to grow. I would not have chosen this path.

You see, my pastor-husband just got "voted out" of the church we had served for five years. A week ago we joined the ranks of the unemployed. And, as you know, for a pastor no job means no home. "No job" is hard for him to take; "no home" is hard for me—I'm a homemaker without a home; a pastor's wife without a church.

For the time being we are "gypsies," or shall we say "vacationing" with various relatives. I discover how awkward I feel when visiting a church, filling in a guest card, realizing I have no address! I feel embarrassed when answering polite questions about where am I from; where do I live? I understand the reasons that have brought us to this point, but my questioners do not, and it cannot be answered satisfactorily in a brief exchange of polite conversation.

It stretches me to meet the daily needs of my three young children. As I reassure them that God is in control and we can trust Him to care for the needs of our family, I sense His smile, and I am reassured. The three-year-old and the five-year-old don't worry; Mom and Dad's confidence is theirs too. But my seven-year-old wants everything mapped out, and he must learn trust too. We are showing him the way.

I miss having a home; I dearly miss the many precious friends I made and

was forced to leave. I feel so much hurt and raw pain and can't understand why I hurt so deeply, let alone how to explain it to my husband. At times the grief washes over me like a flood; the dam breaks and I cry in great wracking sobs that sometimes scare me because I can't stop; I feel out of control. Me—who never was a crier. Often these times come during a church service, perhaps during a song. It embarrasses me, I try to hold it in, but it is so strong I am soon crying again, trying to be still and quiet about it, hoping no one will notice. Sometimes I have been almost afraid to go to church because I was afraid I was going to "do it" again.

But now—today—after weeks, no—months, of coming through this experience not of my choosing—one step at a time—today I hear that little chorus again. "He's all I need; He's all I need; all, all, I need." And I hear the gentle voice of my Friend saying "Am I all you need, dear child? Is it enough for you to have Me, and Me alone; nothing more? Am I enough? Or must you also have a home, friends, a church to employ your husband, and income?"

I hear Him say, so lovingly, "I want to be your Friend, your Source; my supply never runs dry. I am here."

And to my joy, my heart leaps within me to respond with total abandon "YES, Lord Jesus! You are enough for me! You really are all I need!"

Yes, I am a homemaker without a home; a pastor's wife without a church. But more than that, I am a Christian and I'll never be without Christ! He's all I need!

"Consider it pure joy . . . whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance" (James 1:2-3, NIV).

My husband just got voted out . . . for a pastor no job means no home.

I cry in great wracking sobs that scare me because I can't stop.

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 a sweater and bonnet 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 putting together the conversation between my mother and this woman recently come to the church, I realized she had a serious, almost impossible habit of smoking. Her greatest times of temptation were on her "breaks" and my mother was a support person to her for several weeks in these daily "coffee breaks" to bring about her deliverance.

Mother was a minister and the wife of a minister. They planted new churches, revived old ones, and tried to follow God as best they knew how. Now a lot was said in those days concerning the role of the minister's mate. I sensed enormous compassion for people and urgency to bring about the kingdom of God, using whatever means available.

It was not, however, until I was in college and a friend said to me, "Your mother is the kind of pastor's wife I admire," that I even realized there was such a thing as a role. Now I recognize that shows a great lack of sensi-

tivity on my part, but it opened the door of a whole new view for me.

Some years later, after marriage, while my husband was in seminary, I began to explore the literature on this subject, both in written form and in periodic seminars or meetings for mates of ministers. I found them to be a bit shallow and basically saying the same thing. At that time the "hot items" were "how to entertain," "how to decorate your parsonage," "how to dress," etc. The molding was primarily to be middle-class and upwardly mobile.

In my heart I couldn't match all this with Jesus' lifestyle and teaching. I knew home, dress, entertaining, etc., were important, but those were only the fringe, not the heart. So I began to explore church history, particularly at the time of the Reformation, and found a nugget that became the first block on my foundation.

Roland Bainton, Luther historian, holds that the Protestant Reformation exerted a greater influence on the family than on the political and economic spheres. Through the course of time a new concept of the family and home emerged in Protestantism, and Luther was no doubt the leading figure in the revolution. His writings on the subject and his own brave plunge into marriage and family life at middle age (age 42) marked the beginning of the Protestant parsonage.



Jo Anne is managing editor of *The Sounding Board*, publication of the Christian Holiness Association, and has done extensive writing for publication. She is also a member of the board of directors of Grand Rapids Christian Counseling Center and treasurer of Evangelicals for Social Action, Washington, D.C. She formerly was a consultant in the Department of Labor, Washington, D.C., through Youthwork Associates. For eight years she was director of Urban Affairs Projects at the University of Missouri, Kansas City, and for seven years taught school in that city. She is a pastor's wife in the Wesleyan Church and has four children.

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 abduction of nuns was a capital offense and Duke George exacted the penalty. On Easter Eve 1523 he bundled 12 nuns into empty barrels in his covered wagon and brought them to Wittenburg. A student reported to a friend, "A wagon load of vestal virgins has just come to town, all more eager for marriage than for life. God grant them husbands lest worse befall."

One of those (Katherine Von Bora) eventually became the wife of Martin Luther. Katherine brought with her education, culture, training in music and arts, 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 reading, and artistic activity, especially music. These women were actively responding to the gospel's purpose of

announcing good news to the poor,
proclaiming release for prisoners,
letting the broken victims go free,
proclaiming the year of the Lord's favour.
(Luke 4:18-19)

Peasant women were now learning to read and a new world was opening to them such as they had thought impossible. Of course this new knowledge did not go without notice and fear from the authorities. There are 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.

"A wagon load of vestal virgins has just come to town, all more eager for marriage than for life!"

husband's pleas she was spared. She continued to witness and was again condemned to death. Her former pastor of Boston's First Church begged her to repent of her ways. Her response: "Nay I cannot, for obedience to the will of the Lord God I came, and in his will I abide faithful to death." In Boston Commons her body lies in an unmarked grave and a statue of her stands on the State House lawn.

A pattern of behavior among ministers' mates began to emerge as I traced back through the ages. The newer the movement the more zeal, compassion, commitment, determination, and "classlessness" were exhibited. The more institutionalized the church, the more restrictive the role.

Catherine Booth stands tall in her time. She was timid and frail in body, having been pregnant three times in the first four-and-one-half years of marriage. Yet she did not allow timidity to paralyze her. In a letter to the *Methodist New Connection* magazine in 1854 she commented on how to care for newborn souls. "There seems in many societies a growing disinclination among the female members to engage in prayer, speak in love feasts, band meetings, or in any manner bear testimony for their Lord. . . . And this false God-discounting timidity is but too fatally pardoned to by the church." In 1861 Catherine and William broke from the Methodist church and eventually founded the Salvation Army. She was at ease with the rich as well as the poor. She did not hesitate to lobby with Queen Victoria for changes in oppressive laws and bravely castigated the wealthy for their irresponsibility to the poor.

She reared eight children, authored a half dozen books, and constantly struggled with ill health and timidity. When she died at age 61 all of England mourned, and 50,000 filed past her coffin. Historians have noted while William was the creative organizer, she had the critical and analytical intellect.

Shortly after this time the Holiness Movement began to emerge in this continent and again we find a resurgence of activity among the ministers' mates. Mr. and Mrs. De Lance Wallace were turn-of-the-century pioneer holiness people. They operated the "John 3:16 Mission" in the saloon district of Spokane, Wash. In 1902 they invited C. W. Ruth to be the evangelist for a convention at their mission hall and by the end of the week they had formed a Church of the Nazarene. Mrs. Wallace was appointed pastor in charge. The following summer Dr.

Bressee visited the group and was pleased to find that the congregation was made up of "clear-headed, anointed workers." Mrs. Wallace was elected to elder's orders and Bressee presided over her ordination. Her husband was very influential in the educational matters of the emerging denomination. He was appointed on the first board of publications, which was empowered to establish and operate a central publishing house to provide church and Sunday School literature. Again we find him in the policy-developing arena concerning the establishment of denominational institutions of higher education. He follows the pattern as did his female counterparts of earlier generations. The higher call of God motivated them beyond cultural limitations.

Dr. Paul S. Rees has said of his stepmother, Hulda. "Like Catherine Booth, she was a balanced soul in whom domestic virtues and platform gifts developed apace." She was known as "the Pentecostal Prophetess" having begun to preach at age 16.

These are a few eclipsical vignettes of the past several hundred years that in part have helped to shape the expectations of the minister's mate (both male and female). In the final analysis we must go to Scripture for our ultimate guide. Here we find the same elements that motivated our predecessors—zeal, urgency, disregard for cultural confines, compassion, and a cause greater than themselves. But they were not without a power greater than themselves to accomplish what was before them. Nor are we without it. The Holy Spirit is still being poured out on those who believe. Perhaps a starting place is with Paul who, seeing his own helplessness in light of God's mighty power, falls to his knees and cries, "What shall I do, Lord?" God answered his cry and He will yours.

NOTES

1. Roland Bampton, *Here I Stand* (Nashville: Abingdon Press, 1950).
2. Paul Rees, *Sarah Cook Rees, The Worthy Saint* (The Pilgrim Book Room, 1934).

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Smith, Timothy, *Called unto Holiness* (Kansas City: Nazarene Publishing House, 1962).

clung tenaciously to the blond 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 conviction for 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.

Beside me at the altar knelt a gentle, gracious woman—the minister's wife. Clearly, concisely 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 immensely 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. He began to show me how I had been captivated by my worldly pursuits and enamored by sinful pleasures. If I were to be His disciple, I was to disengage myself from them. The plain, intense light of His Word revealed to me my superficial, selfish life. How thoroughly preoccupied with my own personal plans I had been. As I commenced the joyous

adventure of walking with Jesus, He disclosed to me that He would be my ever-present Guide to lead me surely, unmistakably 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 burning enthusiasm and a shining spirit. Her significant spiritual influence on me culminated in an ardent desire to expend my life for the kingdom of God. It was a life-encompassing call to discipleship that included servanthood. From there God arranged the circumstances and events of my life and brought me into a relationship with a young minister whose life was committed to ministry in the same way as mine.

What Is a Partnership Ministry?

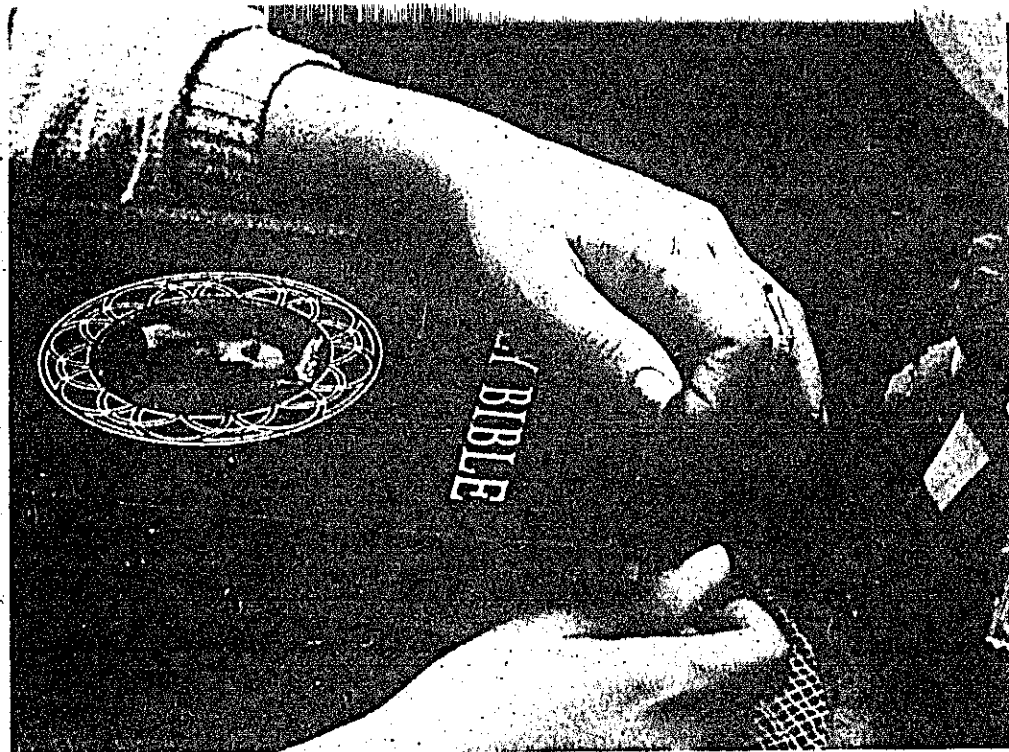
By marrying a minister I have had the opportunity to fulfill my call to Christian service. For 32 years I have joined hands with my husband as a partner in ministry in three pastorates and on the mission field. I've found it much more exciting to be a part of the team than to sit aloof in the bleachers as a spectator and watch the action. Partnership in ministry means a dedication to the same goals, yet working in separate roles that vary with our abilities. It means that the wife of a minister is deeply interested in her husband'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 clergymen who refuse to allow their wives to have any vital part in working with the congregation. Perhaps they feel their wives are unstable or incapable of handling leadership roles. Or they



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Never allow activity to become a substitute for being.



Dan Zamostny

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 clergymen 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 prosper? The call to serve in a partnership ministry is a life that is rich, fulfilling, challenging, infinitely interesting, and rewarding.

Life Principles for Ministry

In retrospect I see that every step of our ministry has been touched by the Master in a thousand ways. Life has been filled with tremendous excitement and joyous adventure. That divine "call to serve" has been indispensable to survival. It has kept me steady in the storm of inevitable conflicts that occur in our kind of profession. It has kept me secure through financial struggles 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: *What I am in my inmost being must take precedence over what I do.* I must be a person of integrity—one who is authentic—a genuine Christian. That requires the development of a vital relationship with Christ. This must be the number one priority of my life—His presence kept fresh and vibrant; "the inner man renewed day by day." It means cultivating a life of sustained devotion—living in His presence every day of my life; "constant, conscious communion 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 perpetual 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 heed to 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 above others. Congregations vary as widely as individuals. Churches are made up of imperfect people. There may be those who are difficult, critical, demanding, and intolerant. Our attitude and our approach 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 "heal the brokenhearted and bind up the wounds." They need someone to listen to them, to show them compassion and patience, which are more important than trying to come up with correct answers. Maybe we can't fill all the expectations of the congregation, but loving them is a wonderful compensation. People do look to us for strength and at such times Christ invades our inadequacies and helps us to be exemplary in faith and devotion to Him. People can know that we care deeply about them.

The third life principle the Lord gave me is: *Live with eternity's values in view.* One of the first quotes I wrote on the flyleaf of my first Bible shortly after my conversion to Christ was David Livingstone's words: "I will set

no value on anything I now have or may possess except it be in relation to the Kingdom of God." If I am to be a disciple of Jesus and involved in ministry, my primary values must be eternal values—not the values of this life. There are so many things about our society that attempt to corrupt our own value system. In so many ways we have been made to think that this life is the most important thing there is. We are charmed by the vanity of earth's trifles. This world is not our home. We are headed for a totally different home that Christ is preparing for those who love Him.

A. W. Tozer reminds us: "The quest of the modern Christian is likely to be for peace of mind and spiritual joy, with a good degree of material prosperity thrown in as an external proof of the divine favor." I must keep asking the Lord daily to give me the capacity to find in His Word all the values He wants me to have and to fill my mind with them as He restores me day by day.

I have been learning that I must hang loosely to the things of this world. First, I must hold lightly the things I possess. I was reminded of this fact several years ago when we shipped our possessions home from the mission field on one of our furloughs. The steel barrels that contained all of our valuable goods were dropped from the ship and almost everything we owned was a total loss. China and glassware and mahogany items were broken, paintings and linens were slashed by the broken glass, typewriter and stereo were crushed, and pots and pans were bent out of shape. Many personal treasures were irreplaceable and no insurance could be claimed for any of the loss. I was reminded of a scripture verse that speaks of taking the spoiling of your goods cheerfully (Heb. 10:34).

Second, I have been learning that I must hold loosely to my friendships. Ministry frequently takes them and me far and wide, and distance brings a wedge to the intimacy we would like to enjoy. Yet, that does not mean I will not open my heart wide and allow the warmth of new friendships to be a vital part of my life and my experiences.

Third, I must also hold loosely to my children for they too are following the path of Christ's design, and ministry is taking them to faraway places and even abroad to the mission field. Instead, my heart echoes the words of Mary A. Thompson's song:

*Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in pray'r victorious;
And all thou spendest Jesus will repay.*

To hold tightly to anything or anyone in this world ultimately brings disappointment and heartache in times of loss. Luther declared: "I have held many things in my hands, and I have lost them all, but whatever I have placed in God's hands, that I still possess."

Is There a Role Definition for the Clergy-Wife?

The role of the minister's wife has provoked much discussion in recent years. It has also raised the question as to whether or not the minister's mate should feel a divine call to share in her husband's ministry. The role-definition for clergy wives in past generations has cramped and frustrated women. Ministers' wives have

been sometimes disturbed by the perceptions and expectations of their congregations who sought to use them as workers with little concern for their individuality. Frequently they were expected to fit into a preconceived mold, to be a leader and model in all aspects of the church. Some congregations gave the minister's wife a pedestal-position in which they looked to her with adoration and honor. Consequently, today clergy wives are seeking an understanding of their position and their identity.

On the other hand, a disturbing attitude sometimes emerges among many young clergy wives. Concerning their position in their husband's ministry some have exclaimed, "I have no role! I just happen to be married to a minister. The congregation should not expect any more from me than from any other member." Perhaps this type of statement reveals an attempt to escape involvement in their husband's ministry, or it might simply indicate an apprehension of rigid demands made upon them either by their husbands or the congregations.

Regardless of their stance and attitude regarding their role in his work—whether stubborn, accepting, passive, supportive, submissive, or sharing—we must admit that clergy wives are more deeply affected by their husband's call to minister than wives of men in many other professions. The clergyman's job can never be reduced to a certain set of hours a week, and wives live in close association with the people their husbands serve. There are sometimes certain personal sacrifices required, and demands are made on their time that may bring frustration to their personal plans. If the wife's goals for their life together are contrary to the goals her husband feels God has given him, she may become resentful and unhappy. There will be a strain on their relationship as well as on his God-given call.

We recognize that there is great diversity among ministers' wives. What may be a burden or frustration for one may bring great satisfaction and opportunity for another. Finding one's outlet for individual contribution in the ministry is a personal matter determined by spiritual gifts, talents, and temperament. I believe most congregations will make allowances in their expectations if they can look to their pastor's wife as "a woman of strength and dignity" and if "kindness is the rule for everything she says" (Prov. 31:25-26; TLB). But to refuse to share in the work life of the church is to refuse a part in discipleship. Since God's highest gift, the gift of His Son, is made available to every believer—not just the preacher—don't we all have the obligation or the responsibility to minister (1 Pet. 4:10)? There must be for all of us a sense of commitment to Christ. Our response to that call to a life of servanthood is not defined by the fulfillment of a role. It is a life that is Person-centered—it is accepting the ministry of the towel, a service not given because of duty but because of "agape," self-giving love.

The editor of a Christian magazine says he has met many hundreds of dedicated clergy wives in his travels, but he suspects the secret of their striking service goes far deeper than personality or even devotion to their husbands. It all boils down to a deep, personal commitment to the Master and a clear sense of a call to serve.

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 parsonage and the game called, "Victim, Persecutor, Rescuer." Steven B. Karpman, M.D., suggested this model for a game people often unconsciously play. The title makes the game sound treacherous, and 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 player, but multitudes 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, in any place, under any circumstance. It is very convenient to take along on

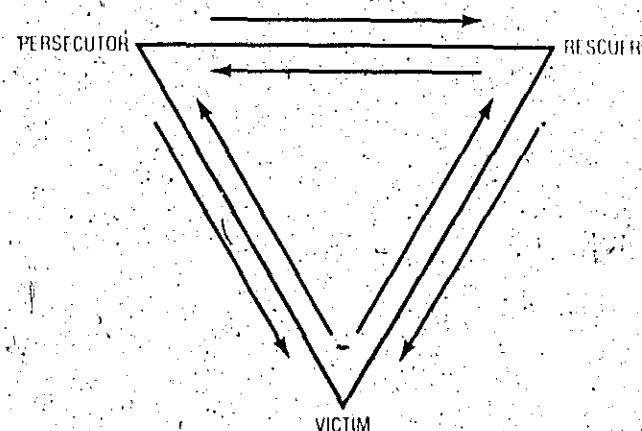
long, boring trips. Once a player enters the game he can play any or all three positions, any number of times. Who wins? No one! Then why do we play? Let's answer that by setting the game in motion.

Keep the diagram in mind as we discuss a hypothetical occurrence in the life of a parsonage 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) laments her cause. The friend (rescuer) agrees with her assessment of the situation and mentions that her friend's pastor-husband is really very juvenile in many of his actions. 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 this 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 this 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! They are a 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 the way she looked at me?"

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 career, 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 news: 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-sister, we may need to have her hold 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

Dixie is a versatile lady who has filled many offices and done many jobs in her church. In the secular world she has "done everything from tax preparation to sales clerk." Presently she is pursuing further education at the University of Missouri, St. Louis, in the field of psychology. Her husband is pastor of Overland Wesleyan Church, St. Louis, Mo.



victim role carry false guilt from assumed responsibility. Those among our ranks who are task-oriented may overload themselves. The church may also be blamed 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 defensive position when the husband is attacked. It can also lead to being a persecutor when the husband falls short in fulfilling the wife's expectations in the ministry. Blessed is the wife who learns that her husband's offenses are not her offenses.

Part of defining responsibility is not allowing others to force upon us responsibility that is not ours. If we can recognize this attempt and refuse to go along with it, it will 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 in ending this game is that of choice. If I recognize myself in the game and can define my areas of responsibility, then I 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 chose to marry a ministerial student and they made a genuine commitment to God and the church. But when the realities replace the irrational illusion of the idealized ministry, depression, disillusionment, and victimization may set in. She's 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 the ministry. Fourth, she doesn'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! Learned behavior patterns will follow her in every area of life. A career change won't work unless negative, destructive behavior patterns are broken.

These victimized wives can turn into persecutors of the worst kind. "If you would only leave the ministry, we could be happy." The nagging turns into harassment and some parsonage families are destroyed. We must remember that attitudes determine behavior, even if they are irrational. If you believe you are a victim, you will act that way.

When this situation arises, we need to reconfirm 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 reality, to support him in his calling. For, you see, choice puts us in control of our lives. True victims have no choice. They are overpowered by a stronger force.

Christ is the best example of a person who chose his life-style. The world would consider Him a victim. He was intelligent, and yet He spent time with slow learn-

ers. He could have been a king, but He chose to be servant of all. He gave up fame and fortune and chose to die like a thief. His choices made Him a victor over those who considered Him a victim.

Christ could have persecuted His enemies, but He chose not to. Instead He prayed, "Father, forgive them; for they know not what they do" (Luke 23:34).

Christ could have rescued His friends from some embarrassing blunders, but He chose not to. Peter would never have learned how vulnerable he was to compromise, and how needy he was of the divine presence if he hadn't experienced the denial incident.

With Christ as our Example we can gain control of our lives and allow others to have control of theirs.

The fourth step in ending the game is that of confrontation. An article from a pastor's wife appeared a few years ago in a popular advice column. In the article the wife stated that they had been in the ministry many years. Her husband slept until noon every day, spent a lot of time in recreation, worked a couple of hours a day, and made a few appearances so people would think he was busy. The wife wanted to know how to get out of the game.

The first thing she had to admit was her participation in the game. Then she had to withdraw by refusing to cover for her husband as she had been doing for many years. Finally, she needed to confront him with the destructiveness of his behavior on their marriage and the church.

St. Anthony's Hospital in St. Louis has a drug and alcohol rehabilitation unit. One technique they use is that of confrontation. Spouses, children, employers, and others connected with the alcoholic/drug-abuser gather together. They learn how to confront the alcoholic/drug-abuser in a constructive way. The alcoholic/drug-abuser is then brought to a meeting where these important people in his life are present and is confronted with what his drinking or chemical dependency is doing in the various areas of his life. His suitcases have already been packed, and he can do one of two things after the meeting: He can enter the treatment center and face up to his problem, or he can take his luggage and leave home.

This may seem like a radical approach to take for ministerial families. But isn't there the possibility that some situations could be saved if some type of confronting, in love, would take place? This might be needed just as much by the workaholic pastor who neglects family responsibilities as by the man who is derelict on the job.

David Augsburger, in his book *Caring Enough to Confront*, says that "truth with love brings healing. Truth in love enables us to grow. Truth in love produces change."

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 firmly entrenched in old, destructive patterns. Is the risk worth taking?

Ministers and their wives should never hesitate to seek outside professional help, when needed, for support and confrontation. The game must end: for the sake of the person, the marriage, and the church.

LETTER TO A YOUNG, BUT WEARY, PASTOR'S WIFE

This is the actual letter sent to a young pastor's wife by her D.S.'s wife. Only the identity is changed.

A Young Pastor's Wife
2 Numerous Street
Parsonage, U.S.A.

Dear Friend:

It was so nice being with you today in your home and chatting about different things. I felt that the first half hour was spent breaking the ice, and then finally the tears came to your eyes as you undid your heart and shared what was really bothering you. Because our conversation was cut short by the arrival of our husbands from their trip, I thought perhaps I should write and express some thoughts I have on the matters we discussed before they arrived.

First, I don't suppose there is a mother of small children who hasn't been totally overwhelmed much of the time by the enormity of her task! I know many days I felt that I had had all I could take for that day! Many nights I literally fell into bed, completely exhausted by the day's activities. And it seemed whenever I did have a spare moment, in the back of my mind was always the thought, "I'd better be preparing the missionary study for next month's meeting"—or planning for the revival that was coming up—or a thousand other things that crowded into my overworked mind and body.

But, thank God, I learned that He didn't require as much of me as others did. I know God understands our limitations and the desires of our hearts. The devil will come when our bodies are weary and will work overtime with his accusations and discouragements. But God is faithful as we look to Him—maybe even while we are doing dishes, or cleaning, or preparing meals—and meets the needs of our hearts and lives when we have come to the end of our hoarded resources.

I have thought many times, "Why don't I have the strength of others who seem to fly through all the work and responsibility?" Satan used to attack me a lot along these lines. He would say, "Ted needs a wife who has lots of energy to do all the necessary things to make the church go forward." I finally had to come to the place that I just surrendered it all to Jesus and trusted that He would take the vessel I had given Him and make out of it whatever He chose to make. With that decision came peace.

The real problem comes when God finds a rebellious heart, and I don't think that is your case at all. You have a lot of pressure from being a young wife, mother, and preacher's wife with a very hardworking preacher husband (much like I have).

Sometimes I found myself thinking there would be less pressure if my husband were the slow-plodding, phlegmatic type, and then I thought, I certainly couldn't stand a lazy husband or one whom

I had to literally push out the front door to get him to go to work.

You are doing such a good job there in Parsonage, U.S.A. The Lord is blessing in a great way. Satan is trying hard to get you down and make you less than effective. You may have to let up on some things, at least for the time being, and concentrate on your family. After all, that is your main responsibility! No matter what anyone says, your precious family (including your hubby, of course) is your prime responsibility. No one else can take care of your family as you can! You alone have the love and concern they need. They look to you for peace and strength, especially when Daddy is away.

You are such a fine person, as well as a great mother. I know that all of those around you in the church feel this way, too. You have a quiet, sweet, friendly, and helpful spirit that is always appreciated among church folks. Other preachers' wives may be more "up front," but perhaps it is better to be a helpful, cooperative, boosting preacher's wife than to be the center of attention and, sometimes, controversy in the church.

I thought much about your remark that you have feelings of inadequacy, especially after attending preachers' meetings and retreats. I imagine most preachers and their wives have often had these same feelings. Some speakers lay a real guilt trip on you. (I'm sure they don't intentionally do it.) But, they have a job to do, to challenge those present, and I think guilt is often spread on a lot of people. This is perhaps the unavoidable fallout or aftermath of the meetings we leaders plan. However, if we can learn to take from the speaker's message what we can assimilate into our own special makeup, abilities, and talents and let the rest go that doesn't and couldn't apply to us, the better off we would be. And we would enjoy these meetings more! Take heart!

Feel free to come on down and stay in our house for a few days, or longer if necessary. Maybe just getting out of town would do you a lot of good. We have the extra bedrooms and a large house for the boys to play in. You could do whatever you felt like doing. We have the extra car and you could feel free to use it.

I will be praying for you, and I don't want you to feel less than Christian because you have shown your "humility." I just wish that back there when my children were all small I had had someone to talk to who understood and would not have thought less of me for having "feet of clay."

With all my love,

Your District Superintendent's
Wife

YOU LOOK FAMILIAR— ARE YOU MY HUSBAND?

Creating Family Leisure Time

by Gay L. Leonard
Olathe, Kans.

The dog! The kids! The boss! The telephone! Calgon, take me away! That scene depicting the harried 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 asked your mate what one diversion she'd most enjoy as a break from your shared hectic life-style, 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 resent the job. Such resentment toward a holy calling produces a vicious cycle of emotional battles and spiritual guilt. No one is laughing but Satan.

We all 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 workday, 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 not 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 ulcerous message, "You've been neglecting her again," relax. Continuing the cycle of guilt is no solution. But perhaps a few 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 temple of God. Even Jesus needed time away from 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.

C. S. Cowles has said: "Life is too short and the possibilities too great to squander it through all work and no play."



Gay is presently working on her Ph.D. dissertation in English. She has taught at Mid-America Nazarene College, Johnson County Community College, and the University of Tulsa. She is married to the director of Youth Ministries, Church of the Nazarene.

A healthy dose of leisure time will benefit you in all aspects—emotionally, physically, mentally, even spiritually. It will benefit your church; a rested minister's work hours are twice as productive. And it will benefit your wife and children who are longing to know that they, too, are important to you.

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 one sharing in the lives of all the others. In this day of conflicting schedules, this may take sacrifice. If you put all work aside—excepting 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. Avid 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 never afford that ski trip, that boat, that athletic club membership. Instead of bemoaning the loss or settling for a once-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 muddy 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 your lunch break to coincide with hers; your schedule may be more pliable. When you know you won't be

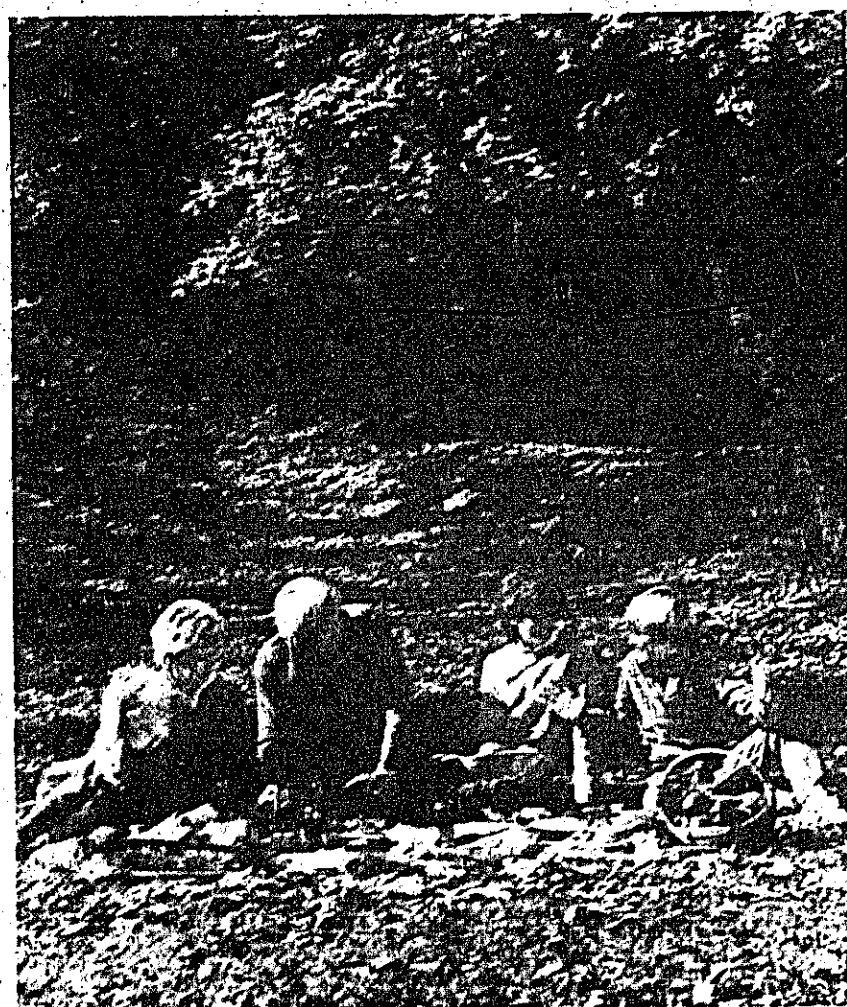


Photo: Tattler

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

spending the evening at home, stop by the school to give the kids a break from the routine bus ride with a ride home with Dad. Drop by the afternoon ball practice or play rehearsal. And always take time to attend those daytime school productions and field trips. You may be the only father in the class whose schedule enables him to come. What a treat for your kids!

6. When days aren't available, settle for moments.

How we would all love two or three days to head for the beach, the mountains, the lake, or even Grandma's. Unfortunately, these breaks are far apart. Sometimes we can't even find one full day to set aside totally for leisure. But the next time a funeral falls on your only day off, instead of resigning yourself to work all day, salvage any part of the day you can. When the day is so hectic that you can't even get away for lunch, instead of phoning home with "I'll grab something at McDonalds and see you tonight," see if your wife can pack a simple lunch for an indoor picnic for two at your office. Knowing you want to see her on an especially busy day will make her extra effort worthwhile.

This may be an appropriate time to invest two dollars

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.

7. Take a vacation.

Just as a series of naps cannot suffice for a full night's sleep, there is a periodic 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 to be restful and enjoyable. Though they must sometimes be spent in visiting seldom-seen relatives or checking on aging parents, try to reserve at least a portion of the vacation to spend alone with your wife. Chances are she doesn't want Acapulco or Honolulu—she just wants time with you.

In order to incorporate these suggestions into your daily life, it may mean breaking old habits and forming new ones. Discipline yourself. It will be worth it . . . for you, for her, for them.

Pay Attention to Yourself

by Jayne Schooler
Lebanon, 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, teen group, and choir. Besides this she goes calling, attends meetings, and holds Bible studies.

Carol fits 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 person-

hood and spirituality, their abilities, and their calling. And they tell no one.

It is a fact that many parsonage homes are struggling for survival. The wife is collapsing inwardly under the burden, and no one knows it. Why? Because she thinks she shouldn't have needs or problems. Pastoral wives are suffering from deep anxieties, loneliness, depression, and low self-esteem. Perhaps in proportions beyond our thinking. But there is hope for both pastors and pastors' wives. God is interested in the vitality of our lives. He is as deeply interested in our mental, emotional, and physical health as He is in our spiritual condition.

One pastor of a thriving church openly related, "Despite all the problems of the church, my greatest pressure is at

home. My wife is deeply depressed and has been for months."

Professional Christian counselors are more abundant and often more proficient today than ever before. There is nothing wrong in saying, "We have a problem, let's get some help." It must be done.

For pastors and wives who sense problems creeping in upon them, there is prevention. Prevention comes as the couple, especially the wife, pays attention to herself in three crucial areas—her marriage, her thinking, and her behavior.

Betty Graves has 35 years of experience as a pastor's wife and as a D.S.'s wife. She has met many frustrated and lonely wives in her experience, many on the edge of giving up. She has viewed

Jayne, mother of three, teaches elementary grades in the Lebanon (Ohio) Christian School, directs women's ministries in her church, and sandwiches 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 Nazarene.



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 prime contributor to the problems of these women.

"The pastoral home gets bogged down with a lot of legitimate responsibilities—critically ill 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 lives 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 be alone. Perhaps while the children are at school, or a regularly scheduled evening that is considered OFF LIMITS from board meetings and other church affairs. The marriage relationship must be nurtured."

Without such attention, the wife finds she is out of touch with herself, God, and her family. Deterioration sets in.

Darlene Walters, mother of three boys and pastor's wife in one of the fastest growing churches on their 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 sidestep depression and 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 needs while you're walking together."

It is also imperative that the pastor's wife resolve her thinking 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 holes—where the gaps were. Of course that's where the pastor's wife should be."

"Not so," says Darlene Walters. "I've had experience with gap-filling, but proper perspective of the demands kept me in balance. How I thought about them determined my level of frustration

Hundreds of wives are doing all the "right" things on the outside, but on the inside they are desperately hurting.

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?

Betty Graves suffered such difficulties in the earlier years of their ministry.

"I did not consider my responsibilities as a choir member, Sunday School teacher, and child raiser as vital con-

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

tributions to the church and God's kingdom. I thought of them as minimal. That's where I was wrong. I was really doing what God wanted me to and developing my gifts as He allowed me to. When I finally realized that, it changed everything."

The pastor's wife who sees her work and service as minimal and unimportant will have battles with low self-esteem. But if she disciplines her thinking and looks for opportunities to creatively develop her special gifts, she will realize God's intended vitality of mind, soul, and

body. We sometimes need to discipline the way we think.

Thinking is crucial to behavior. Scripture tells us as we think in our hearts, so we are. Spiritual destiny as well as present quality of life are determined by our behavior as fed by our thoughts.

If we allow every wind of doctrine (gossip) to control our thinking and behavior, we will feel out of control. Anxiety because no one helps around the house, periods of depression because of exhaustion and overcommitment, or resentment concerning the demands placed upon us will make us feel out of control. But realizing we are children of the King and that in Christ we have "all things pertaining to life and godliness" can set us free and make us more positive about who we are and what we do.

Jan Boesel, pastor's wife, says, "We must be graciously assertive with our priorities, our needs, and ourselves. Sometimes we must get tough with ourselves."

"So often we want people around us to sense our needs without telling them; especially our husbands. We want them to see how tired we are and to take us out for dinner. They miss the cue and we end up frustrated or angry. Why don't we just express our needs?"

"I think women generally feel that they have a right to be upset," Jan continues. "Why didn't the children do this, or the church member do that? We carry that secret hurt, often tucking it away and letting frustration, guilt, and then depression spin themselves around us like a web. We need to learn to express our thoughts and needs. Many wives are willing listeners to their husbands, but never allow their husbands to meet the deeper needs of their own hearts."

There is no question that pastors' wives are like other people. They have needs and problems too. But through ignorance or pride, few seek help until much emotional and spiritual damage is done.

Recognizing signs of stress can prevent much heartbreak. Prevention comes by attending to those things precious to us, our marriage, our thinking, and our behavior.

It may take time for churches and churchmen to realize change is needed in the general concepts and expectations for ministers' wives. But we can begin now to see ourselves as worthy of consideration, and we can begin making our wants and needs known to those who care and can help us. Disciplined thought and behavior can put us in control of our circumstances so that we need not experience burnout or blowout.

A Walk in His Shoes

by Ruth Human
Tulsa, Okla.

My heart just aches," he said. That startled me. It really shouldn't have, but all these 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. I suddenly 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 it 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 very concerned 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 my need to have some time for myself. I



Ruth was raised in a Nazarene parsonage. She and 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.

need a time when there is no phone or doorbell."

"I need a weekly cash allowance to spend just as I desire, even if it isn't much."

"I long for time when we can get away alone to plan, pray, and share dreams and goals."

"I wish my husband would understand our financial limitations."

"I wish my husband would say, 'I'm sorry.' He shows me he is sorry by his actions, but once in a while I'd like to hear the words."

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

"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 stop and think of the tremendous responsibility that rests upon my husband's shoulders. His job is so much more than just a vocation. Eternal values and destinies are in the balance. If he fails, results may be tragic.

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

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 gentlemen from the congregation for breakfast. The man unburdens his heart concerning struggles and adversities he is experiencing on his job. There is even the threat of losing his job, and he has a family to support. He has been faithful to the church in stewardship of his time and money, endeavoring to put God first in his life. Now, every word and expression from his pastor is crucial to his well-being. The pastor prayerfully seeks to say the right thing to encourage this member.

After breakfast, it is on to the office to study and pray in sermon preparation. Interruptions and

phone calls make it hard to keep on track.

At noon it 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 she has fallen into adultery and the parents' hearts are broken. Their world has fallen apart. "Why, Lord, why?" he says. "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 groping for a

Too many wives find themselves riding piggy-back on their husbands' self-esteem with little of their own.

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

As he heads home, traffic is at its peak and wears at his frayed emotions, slowing him down. At home he is greeted by his family. They have been awaiting his arrival and they clamor for his attention. He must try hard to shut out some of the day's burdens so he can be the right kind of 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 it. 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 all matters of business have been discussed and acted upon to every-

one's satisfaction. When he gets home the children are in bed. So ends an ordinary day for this weary man.

Then comes Sunday. It is almost time to begin the service. I slip into that second pew and breathe a prayer. I glance at him quickly as he comes onto the platform, to see if his clothes look as they should. He really should lose 10 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 heartbeat as he stands and watches the people he has been called to shepherd. Sometimes his eyes meet theirs and there is a bond between them because 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 and I am understanding more and more how his heart hurts.

Then comes the sermon. I see the gentle look on his face, but also the etched lines that only he, God, and I know about. I pull for him as he preaches and I understand where he is coming from and where he is going because I have felt his heart hurt.

The sermon is over. He steps off the platform and starts 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 the people.

My heart fills with warmth and gratitude. "O God, thank You for blessing me with the privilege of being married to this man. Please help 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."

How to Deal with Criticism

by Chris Blankenship

San Antonio District, Church of the Nazarene

Criticism will come; we can count on it! It should not surprise us. Considering all the facets, the surprise is that we are not criticized more.

The people with whom we work, worship, and play come from various backgrounds. Priorities are different. Stages of growth vary. Emotional capacities range widely. Environmental circumstances differ. Hereditary elements are present. Wow! Is it any wonder that wills clash and ideas conflict?

Criticism can lead to creative or destructive results. Accepting the premise that criticism will occur, we are faced with the proposition, "How shall I deal with this criticism?" Let us deal with it from two aspects: (1) Why Do People Criticize? (2) How to Respond to Criticism.

Some Sources of Criticism

Why do people criticize? Criticism usually occurs when two or more parties want different things. Criticism might appear as the outgrowth of a committee meeting on the new building. "I make a motion the carpet in the new sanctuary be blue."

"Blue?!! I never heard of such a dumb thing! I think it should be red."

"Blue!"

"Red!"

The stage is set, the characters selected. Lights! Action! The drama begins to unfold in the hours and days following the committee meeting. Too many times instead of dealing with the disagreement in a mature, sensible manner, the persons involved go for the jugular by trying to destroy or at least taint the integrity of the other. The object of the mission seems to be "seek and destroy."

Why do people react in such a manner? The answer is quite complex. A few observations might help us. We are told that all of us have feelings of insecurity and inferiority. We acquire these in the normal process of growth. We come into the world as babies and spend the first years of our lives as children. Everything is much bigger than we are. We feel our smallness. Our "computer" is programmed, "You are small. Everything is bigger than you." Later, even though our bodies take on the bigness of other adults, the concepts we have formed about ourselves remain small. A rather successful businessman with a lot of good qualities had the problem of occasionally getting extremely angry. Nothing seemed to help him control his temper. At the urging of

his wife, he sought professional help. After a few sessions of counseling, he remarked to his companion, "You know, dear, the amazing thing is that the areas where I am insecure are where the rage enters my life."

Another trap we mortals fall into is that we develop low self-esteem. We tried something and failed. We weigh too much. We barely made passing grades in school while "everyone else" was making A's. We didn't go to college. There are many things to rob us of self-esteem if we permit them. The issue arising from low self-esteem is that we do not like ourselves; hence, we do not like others. Someone has observed that we cannot love others until we first love ourselves.

Misplaced hostility can be another cause of criticism. A very popular bumper sticker reads, "I'M MAD TOO, EDDIE." Unfortunately, this is the state of mind of many people. I'm mad because...

"The boss chewed me out today."

"My companion is dying with a dreaded disease."

"The kid failed in school."

"Old Joe got the promotion at work instead of me."

(Continued on page 33)



Chris found Christ because a pastor called on her family. This influenced her to a commitment to personal evangelism. She is a recognized Personal Evangelism Trainer in the Church of the Nazarene and has trained others in the Evangelism Explosion method in 34 states, South America, and the Caribbean Islands. Chris has also spoken in boys' and girls' camps in Texas, Missouri, and Ohio. For 21 years she served pastorates with her husband, and for 11 years has participated with him in his assignment as superintendent of the San Antonio District of the Church of the Nazarene.

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've 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 harbored 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 present 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 work provides the additional income we need. In addition it has provided that extra 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 add 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 within 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

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 pastorate for 11 years. They have three children.



Nazarene

Update

UPDATE EDITOR, NINA BEEGLE, PASTORAL MINISTRIES

PREACHERS' WIVES—PARTNERS IN MINISTRY

If you were one of the more than 3,000 wives of pastors, evangelists, and missionaries who attended WILCON II last summer, you should know by now that the Church of the Nazarene has a genuine appreciation for your distinctive role.

First and foremost, we acknowledge your primary responsibility as a wife and mother. There is no higher calling than modeling the best in Christian homemaking. Marital happiness in the parsonage is the most effective illustration of your husband's sermons on the biblical ideal for marriage. And preachers' kids who are well-adjusted and home-loving will speak louder than all the words written on child-rearing.

We acknowledge that your homemaking will be complicated by several self-apparent facts. First, Nazarene parsonages all too often leave a good deal to

be desired. It will take lots of ingenuity and tender loving care to make your house a model home for your family. Then, there is the reality of your husband's demanding professional responsibilities. Evangelists who are gone from home for weeks at a time and pastors who must regularly work 10 to 12 hours a day can't give you all the time you deserve. And all too much of the time you must assume some of his fatherly responsibilities in addition to your own. But making the most of the house with which you have been provided and the time that you have together will be a real tribute to your commitment to the ministry of homemaking.

In addition to this valuable support ministry, you will find ways to link up with your husband in partnership in church-related ministries. Nothing will complement his effectiveness more than your giving leadership to women's ministries. If your spiritual gift is teaching, you will be able to conduct Bible studies and discipling classes. The nurturing of young Christians has been neglected too long in too many churches. Perhaps that is one reason why some of our new converts have become dropouts. In the Great Commission Jesus commanded us to "Go and make disciples." But He added this further instruction, "... teaching them to obey everything I have commanded you" (Matthew 28:19, NIV).

If you aren't gifted for teaching, you can lead your ladies in prayer activities. It is impossible to estimate the spiritual power that can be generated through faithful intercession. Burdens will be lifted, bodies will be healed, and people will be converted. And your husband's preaching will be more anointed and effective when he feels the prayer support of the women of the church.

All of these ministries and more will make your partnership with your manse-mate fruitful and fulfilling.



By General Superintendent
Eugene L. Stowe

A complimentary subscription to the *Preacher's Magazine* is sent to all ministers in the Church of the Nazarene from the Nazarene Publishing House.

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VIDEO INFORMATION T

WHAT IS VIDEONET

It is a video "magazine" that is published in *Magazine*, with practical

WHO IS VIDEONET

Pastors are the target audience. The video can be used with lay leaders.

HOW CAN VIDEONET

The best way is to watch the video and discuss questions from the video with lay persons.

WHAT WILL IT DO

It provides ideas that can be used in your congregation. These practical

WHAT WILL IT DO

It will give you fresh ideas that are working in your congregation. Your colleagues will give you ideas for your church.

WHAT DOES VIDEONET

\$12.75—billed monthly
\$133—prepaid yearly

Do YOUR part in encouraging
YOUR district to reach its goal.

1985 DISTRICT CAMPAIGN SCHEDULE

FEBRUARY

Alaska
Canada Central
Canada West
Central Florida
Central Ohio
Dallas
Houston
Indianapolis
Kansas
Kansas City
Louisiana
Minnesota
Mississippi
North Florida
Northeast Oklahoma
Northeast Indiana
Northern California
Northwest Indiana
Northwestern Illinois
Northwestern Ohio
Rocky Mountain
Sacramento
San Antonio
Southeast Oklahoma
Southern California
Southern Florida
Southwest Oklahoma
Southwestern Ohio
Upstate New York
Washington Pacific
West Texas
West Virginia North
West Virginia South

MARCH

Alabama North
Alabama South
Central California
Chicago Central
Colorado
Dakota
East Tennessee
Eastern Kentucky
Kentucky
New York
North Carolina
South Carolina
Southwest Indiana
Tennessee
Virginia
Wisconsin

APRIL

Eastern Michigan
Iowa
Missouri
New Mexico
North Arkansas
Northwest Oklahoma
South Arkansas

SEPTEMBER

Nebraska
New England

OCTOBER

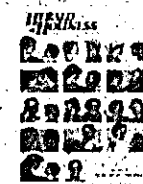
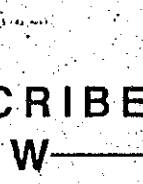
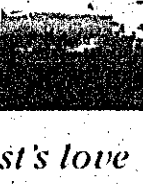
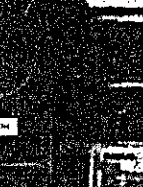
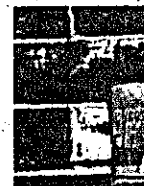
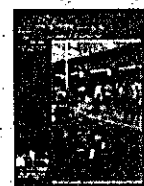
Akron
Arizona
Canada Atlantic
Illinois
Intermountain
Joplin
Maine
Michigan
North Central Ohio
Northwest
Oregon Pacific
Philadelphia
Washington

NOVEMBER

Canada Pacific
Georgia
Hawaii
Los Angeles
Pittsburgh

Sharing Christ & the Church

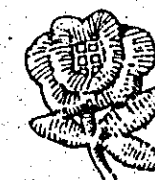
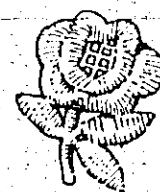
HERALD of HOLINESS



*For Christ's love
compels us...*

**SUBSCRIBE
—NOW—**

24 issues / \$6.00 per year when ordered through your local church



MAKE VISITORS FEEL LIKE SPECIAL PEOPLE WITH

Stick-on Embroidered ROSE APPLIQUES

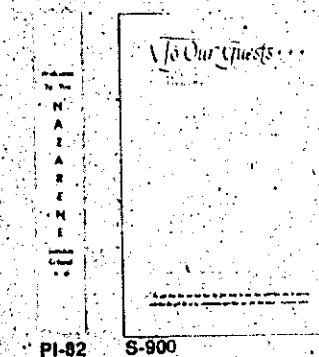
All guests will enjoy receiving one of these. Simply stick on to lapel or collar and they will not damage clothing. Visitors will be identified at a glance. Designs are done in attractive colors. Size, 7/8" height.

A-322W White Rose
A-322R Red Rose
A-322Y Yellow Rose

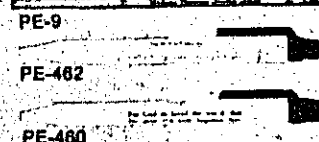
Roll of 125 for \$31.95



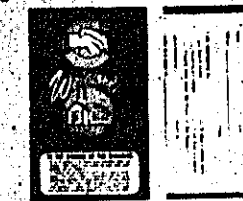
WELCOME SUPPLIES



PI-82 S-900



PE-9
PE-462
PE-460



R-200

CHURCH OF THE NAZARENE "WELCOME" INFORMATION CARD

A meaningful welcome message to visitors. Attractively designed, the front is to be torn off for the visitor to keep. . . contains brief information on the Church of the Nazarene. The back is filled out and placed in offering plate. Size, 2 1/4 x 5".
R-200 Pkg. of 100 1 pkg., \$2.75;
5 pkgs., \$13.50

CHURCH OF THE NAZARENE PROMOTION PENS

It has a unique shape with wide plastic clip. It is great for visitors or to give away on special days or to use with contests.
PE-462 Smile face and imprint, "Try Us, You'll Like Us; Church of the Nazarene"
PE-460 Imprinted with John 3:16 and "Church of the Nazarene."
Each, 39c; 25/\$7.50; 50/\$12.50

WELCOME PENCIL

Standard-size lead pencil with imprint: "WELCOME, NAZARENE SUNDAY SCHOOL." Assorted colors. 1 package of 20.
PE-9 pkg. of 20 1 pkg., \$2.95

NAZARENE WELCOME RIBBON

"Welcome to the Nazarene Sunday School," imprinted in blue on pink ribbon. Dignified souvenir to pin on all visitors. Size, 7/8 x 6".
PI-82 Pkg. of 25 1 pkg., \$2.00;
4 pkgs., \$7.50

GUEST LEAFLET, "To Our Guest"

An inspirational WELCOME message to visitors. . . dignified and brief, on the nature and doctrines of the Church of the Nazarene. May be inserted in a bulletin and handed to your guests. Lithographed on high-quality, ivory, vellum paper stock with scripture: Numbers 6:24-26. Size, 5 1/2 x 8 1/4".
S-900 Pkg. of 100 \$2.95

NOTE: For guest book and other important items helping your church make the visitor welcome, consult our latest Supplies and Equipment catalog, sent to all churches. Or free upon request.

Special Recognition Assuring Visitors They Are Welcome in Your Church

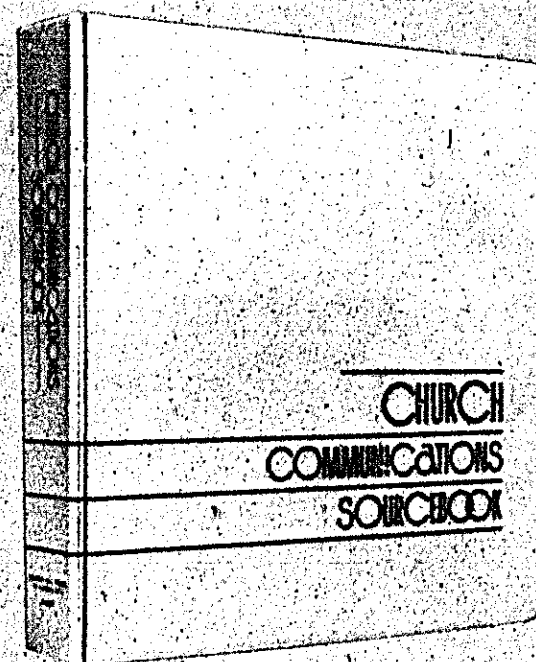
Available from Your

NAZARENE PUBLISHING HOUSE • Post Office Box 527, Kansas City, Missouri 64141

Church Outreach and Growth

The *Church Communications Sourcebook*, edited by Russell D. Bredholt and Merritt J. Nielson, is an information-packed resource manual to help you build an effective communication strategy for your church. Topics covered include: Public Relations • Community Relations • Promotion • Advertising Newsletters • Computers • Audiovisuals • Direct Mail • Radio/TV/Cable TV • Listening • Printing & Duplication and more!

When you purchase a *Sourcebook* you also receive FREE a Religious Research Update, featuring special studies on "The Unchurched American" and "Religion in America" by George Gallup.



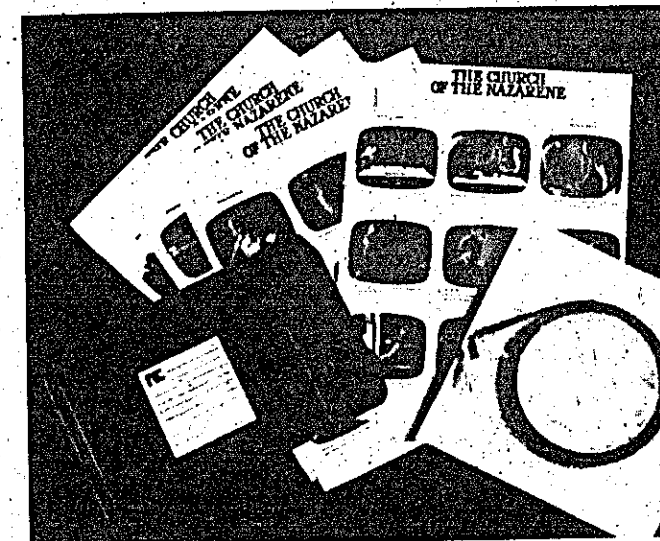
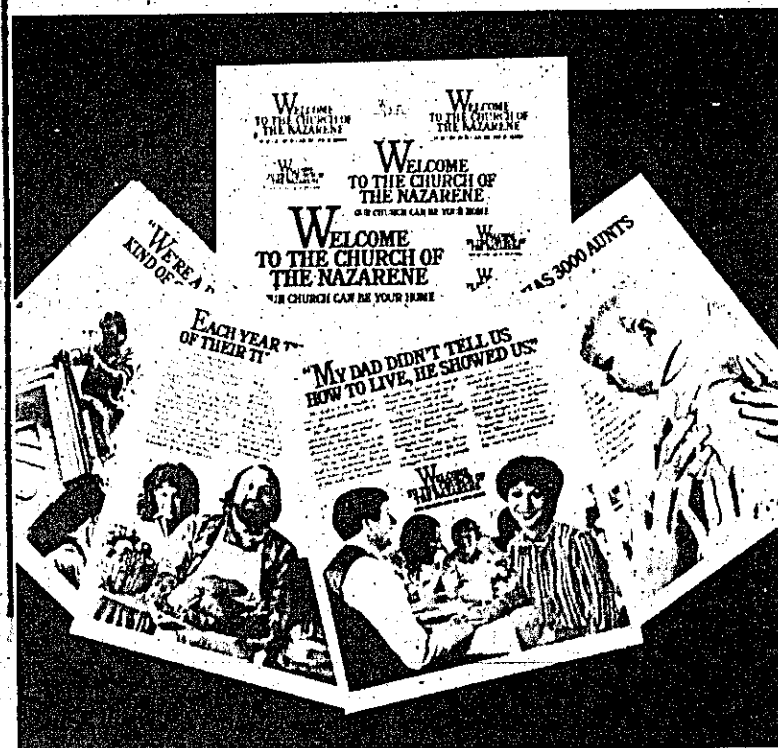
Discover new ways to communicate with your congregation and community. Fill out the coupon on the next page and send in your order for the *Church Communications Sourcebook* today! \$29.95.

READY-TO-USE PRINT ADVERTISING

The "Welcome to the Church of the Nazarene" campaign contains four professionally produced and ready-to-use newspaper advertisements. Each advertisement can be reduced or enlarged in size and localized with your church's name, address, and phone number. The four stories being told through the campaign tie-in with the radio, television, and cable TV messages to provide continuity and build awareness for the Church of the Nazarene in your community.

In addition, you will receive a sheet of "Welcome" logos to be used on letterhead, envelopes, newsletters and bulletins.

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

For those churches interested in direct mail pieces and leave-behinds for calling programs, Media Services has produced four brochures, each telling about one of the stories in the "Welcome" campaign.

These brochures can be used to give a positive identity for the Church of the Nazarene among new members of the community and for neighborhood or hospital visitation. They can be handed out separately or as a package of four.

On the back of each brochure is a place for the church to print its name, address, phone number, and the times of services.

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



**BEGIN YOUR
OUTREACH EFFORT
TODAY CONTACT
MEDIA SERVICES
FOR A FREE MEDIA
INFORMATION KIT!**

**WELCOME
TO THE CHURCH OF
THE NAZARENE**
OUR CHURCH CAN BE YOUR HOME

MAIL TO: Media Services
CHURCH OF THE NAZARENE
6401 The Paseo
Kansas City, MO 64131

☐ YES! I'm interested in more information. Please contact me.

☐ NO I'm not interested in additional information at this time. However, please keep my name on your mailing list.

Please send me _____ copy(s) of the *Church Communications Sourcebook* at \$29.95 each.

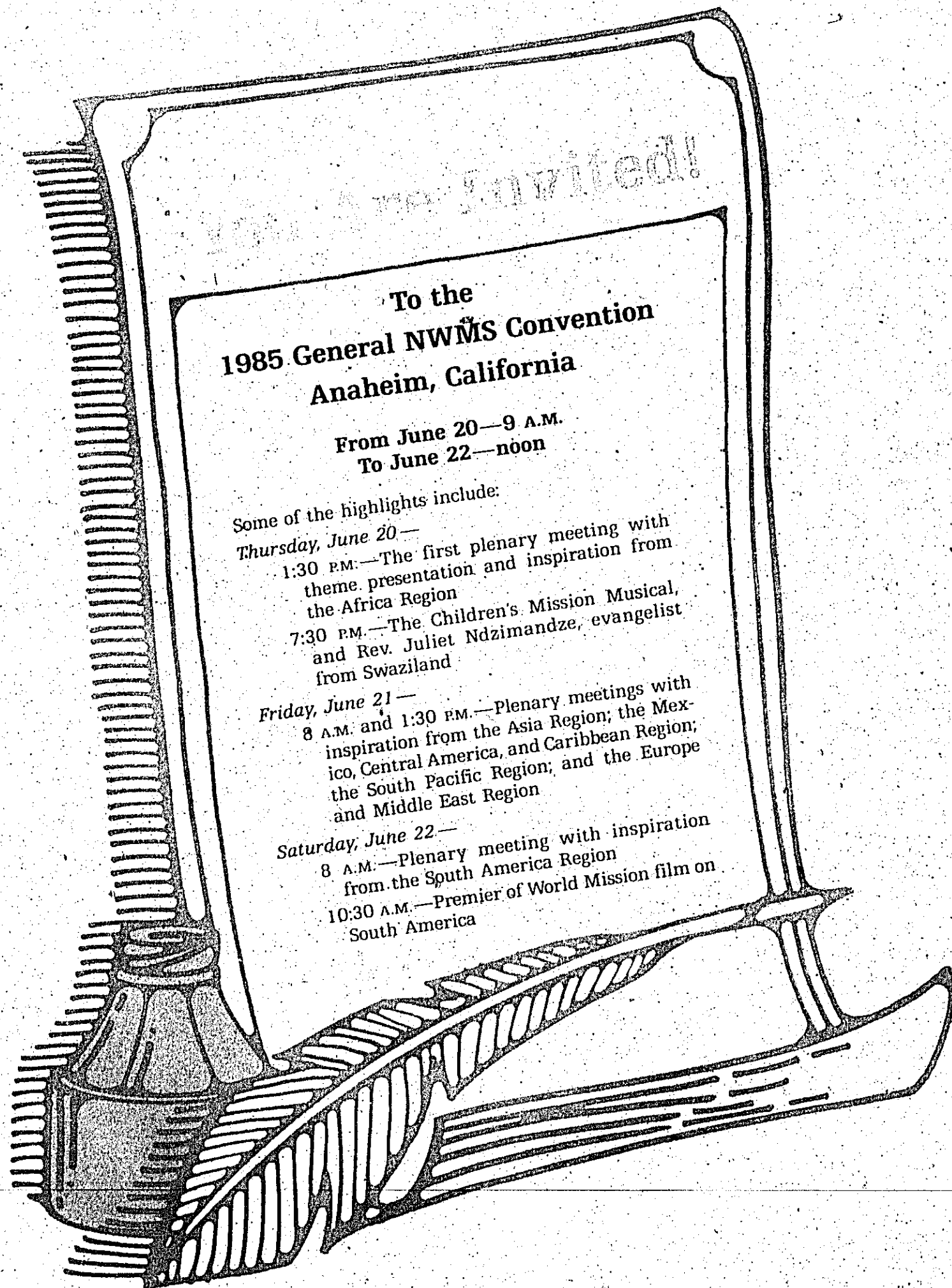
CHURCH: _____

ADDRESS/PO. BOX: _____

CITY: _____ STATE: _____ ZIP: _____

CONTACT: _____

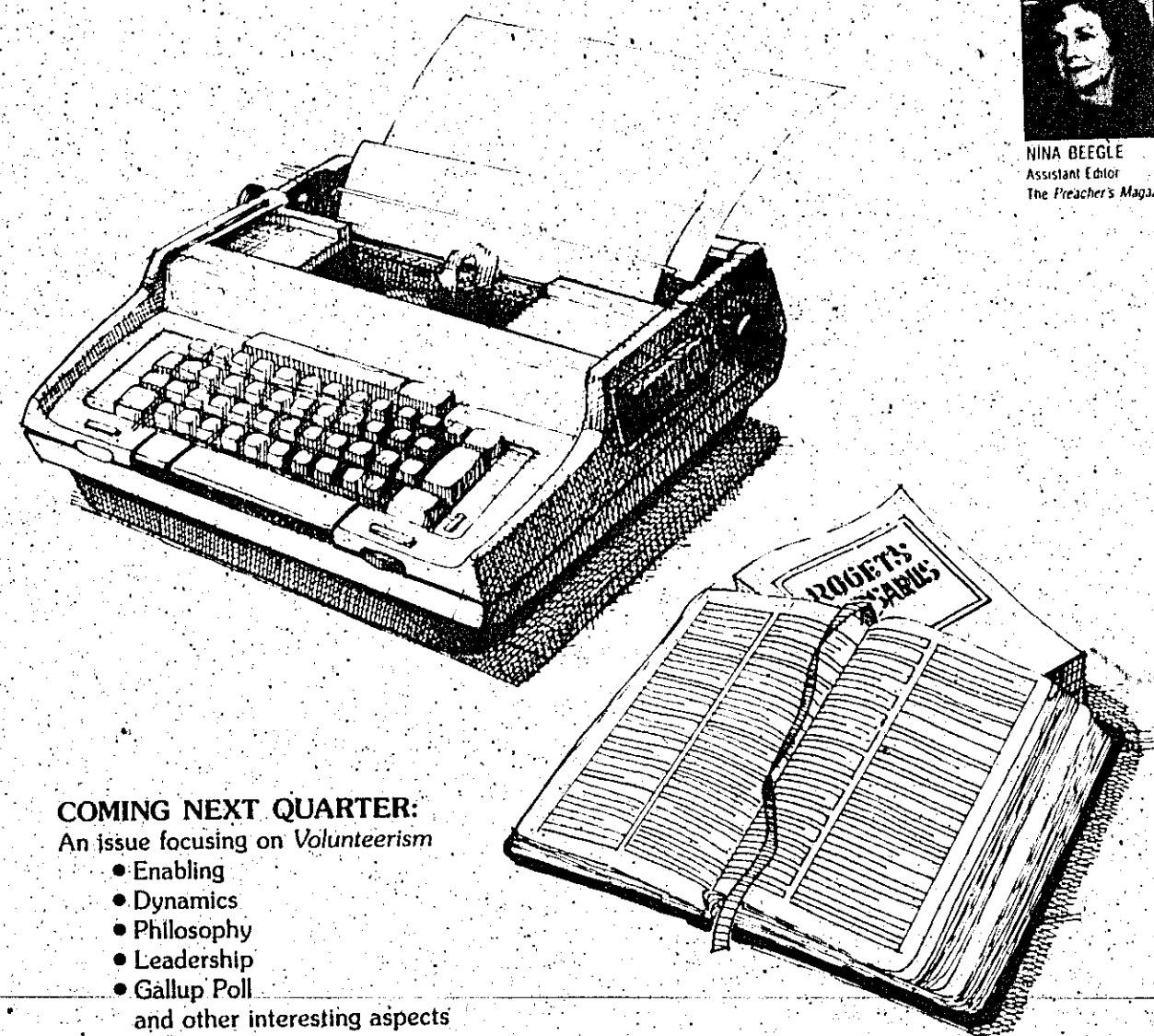
TELEPHONE: () _____



THE PREACHER'S MAGAZINE

The editorial team is supported by the wise counsel of a rotating editorial advisory board. Each issue of the *Preacher's Magazine* accents 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 accented theme.

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



COMING NEXT QUARTER:
An issue focusing on *Volunteerism*

- Enabling
- Dynamics
- Philosophy
- Leadership
- Gallup Poll

and other interesting aspects



RUTH HUMAN
Broken Arrow, Okla.



GAY LEONARD
Olathe, Kans.



WESLEY TRACY
Editor
The Preacher's Magazine



LUCILLE NEIDERHISER
Grandview, Mo.



NINA BEEGLE
Assistant Editor
The Preacher's Magazine



MARION RICH
Ferguson, Mo.



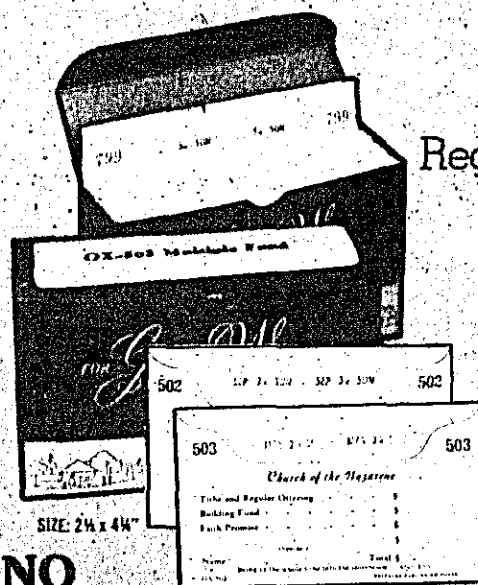
FRANCIS WRIGHT
Oklahoma City, Okla.

Your choice of

3 Offering Envelope Sets

Features worth considering...

- All perpetually dated
- Sets never out of date
- Start any time of the year
- Attractive flip-top box suitable for mailing

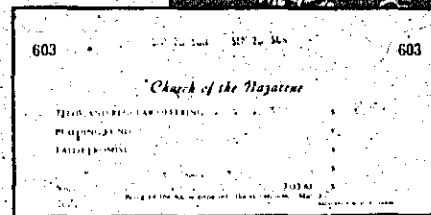


SIZE: 2 1/4 x 4 1/4"

**NO
MINIMUM
ORDERS
FILLED
AT ONCE**

Check **1** size

Regular **2** style



SIZE: 3 x 6 1/4"

Imprinted "Church of the Nazarene" and contains a year's supply of envelopes with the same number throughout to identify it to the contributor, plus a pledge card, "how to use" leaflet, and a "defray the cost" envelope. Single packet style. Available in consecutive numbers (example: 324-56) and orders will be filled from the next series of numbers available in our stock.

NOTE: Requests for specifically designated numbers series and imprint will be treated as custom-printed orders and prices will be adjusted accordingly.

For CUSTOM-PRINTED ENVELOPES, write for SPECIAL BROCHURE.

Children's **3** set

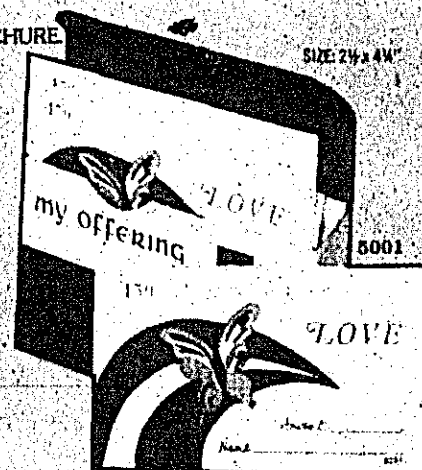
with Picture Story

Challenges girls and boys to a sense of personal responsibility and encourages the habit of systematic giving. Set of 52 envelopes feature an attractive two-color design and include space for writing in amount and name. Single pocket style.

OX-603	CHECK SIZE	\$1.40; 12 sets for \$15.00; 25 sets for \$28.75
OX-502	SINGLE	\$1.15; 12 sets for \$12.50; 25 sets for \$23.75
OX-503	SINGLE Multiple Fund	\$1.00; 12 sets for \$11.00; 25 sets for \$22.00
O-5001	CHILDREN'S SET	

Prices subject to change without notice.

Postage paid by the Nazarene Publishing House



SIZE: 2 1/4 x 4 1/4"

Nazarene Publishing House • Post Office Box 527 • Kansas City, Missouri 64141

Pastor . . .

Have you told
your people about . . .



THE GENERAL CHURCH LOAN FUND—U.S.A.



The Savings Bank of the Church

Encourage these deposits from your church

- Personal Savings
- Church Building Funds
- Savings for General Assembly Expenses

LET YOUR SAVINGS HELP BUILD CHURCHES
WHILE EARNING INTEREST FOR YOU

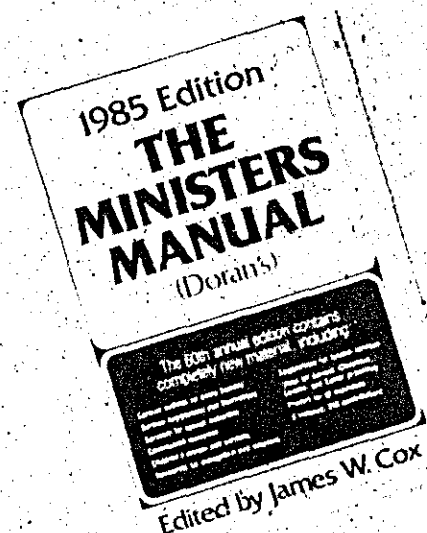
For details write to:

General Church Loan Fund
6401 The Paseo
Kansas City, MO 64131

Begin 1985 with Two of the Most Usable Annuals a Minister Could Want

THE MINISTERS MANUAL

Doran's 1985 Edition
Edited by James W. Cox



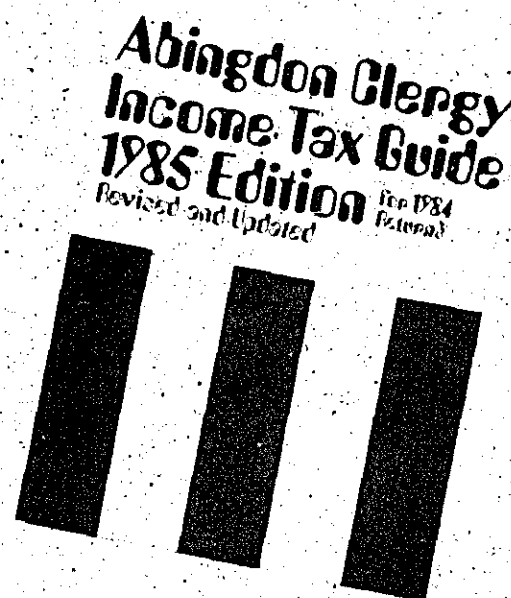
This entire year of resources, stimulating to the minister's imagination, includes sermon outlines, worship aids, and illustrations for every Sunday... services for special occasions... children's stories and sermons... resources for funeral, communion, missions, evangelism, Christmas, and Easter season... prayers. Drawn from some 350 contributors.

Material easily accessible through eight indexes. Ministers who have once experienced its value, will not want to be without this edition. 288 pages. Clothboard.

\$11.95

ABINGDON CLERGY INCOME TAX GUIDE

Revised and Updated
By Price Waterhouse and Company



Professional and money-saving advice for the pastor and evangelist preparing 1984 returns.

In nontechnical language this handy book offers such practical information as housing exemption, self-employment, gifts and donations, the working wife, retirement and more. Based on the latest tax laws available through October 1984. Illustrates sample tax form. Index. 8 1/2" x 11" format. 88 pages. Paper.

\$5.95

NOTE: Available December 15, 1984.

Contribution Receipt Form

A businesslike method to recognize individual giving.

An important reference for regular contributors when figuring their income tax. Space is provided for filling in money given through the various departments. Be sure your treasurer has information about this form. 5 1/2" x 8 1/2".

R-70

Pad of 50 for \$1.85

Order NOW While Ample Stock Is Available

NAZARENE PUBLISHING HOUSE

Post Office Box 527, Kansas City, Missouri 64141

Prices subject to change without notice

One significant reason why you should encourage your members to have this book

"It's good to have this background and understanding of the church, which 12 years ago became my church. I found it (CALLED UNTO HOLINESS, Volume 2) fascinating to read and full of information and insight that now makes me appreciate the Church of the Nazarene even more."

A Wichita, Kansas, layperson

The Story of the Nazarenes The Second Twenty-five Years

CALLED UNTO • HOLINESS •

Volume 2

By W. T. Purkiser

Picking up from Timothy L. Smith's volume *Called unto Holiness: The Story of the Nazarenes—The Formative Years* (1962) Dr. Purkiser views the second 25 years (1933-58) of the Church of the Nazarene.

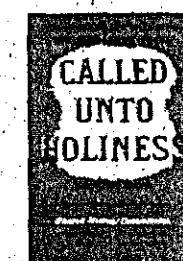
Through a period including the great depression and World War II the church rose to the challenge, experiencing a time of explosive growth and expansion. Its institutions and its methodology were established and its course set. The Church of the Nazarene won well-deserved recognition in the religious world as a holiness church concerned with taking the whole gospel to the whole world.

An inspiring, informative, and reassuring story that Nazarenes everywhere will read with great interest. An appendix and index increases its value as a reference volume.

356 pages. Clothboard with attractive dust jacket.

\$14.95

Price's subject to change without notice



• CALLED UNTO •

• HOLINESS • Volume 1

By Timothy L. Smith • clothboard • 416 pages

\$9.95

NAZARENE PUBLISHING HOUSE • Post Office Box 527, Kansas City, Missouri 64141

EVANGELISM MINISTRIES

What we
want to do
for you.

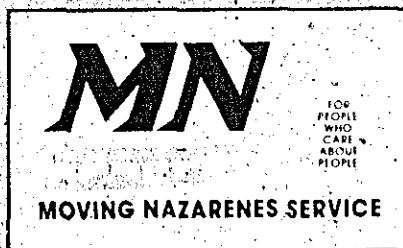
Evangelism Ministries offers many services, and we would like you to be informed of each. This will enable us to serve you better.

CONFERENCES ON EVANGELISM

Held every four years (in between General Assemblies) to provide inspiration, instruction, and fellowship to pastors and laypersons.

MOVING NAZARENES SERVICE

Inform us when someone from your congregation has moved or is in a hospital in another city. We will forward the name you give us to a pastor in that area and ask him to contact that person.



CONFERENCES ON DISCIPLING

Conferences are held in conjunction with Dr. W. Donald Wellman, pastor of Denver First Church of the Nazarene using the revised *Dynamics of Discipling* materials.



PERSONAL EVANGELISM

School of Evangelism

We will assist you in setting up a School of Evangelism in your local church, your zone, or your district. Four area personal evangelism coordinators are available to provide classroom and on-the-job training.

Newsletter

Published quarterly and full of information on personal evangelism.

ANSR (Association of Nazarene Sociologists of Religion)

This association serves the church of the Nazarene by responding to research needs. They provide information in areas the church considers helpful in fulfilling its God-ordained mission.

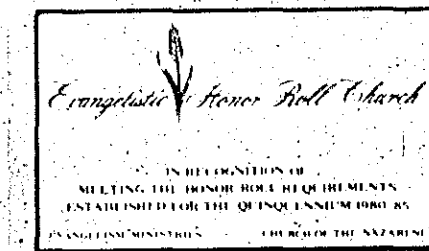
EVANGELISTS' GATHERING

We invite all Nazarene evangelists and song evangelists to meet annually for a time of personal revival and fellowship with other evangelists.



EVANGELISTIC HONOR ROLL

A program provided through your district office. This award is presented at district assemblies to pastors who have met the requirements for receiving new Nazarenes into membership.



PICTORIAL DIRECTORY

Published periodically, the directory has pictures and short descriptions of the ministries of commissioned and registered evangelists and song evangelists. This tool will help you find the right person for your revival.



OPEN-DATE LISTING

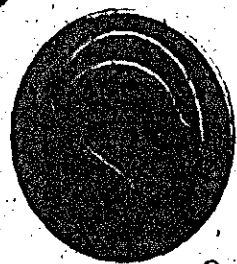
If you are looking for an evangelist or song evangelist for a specific date, we can supply you with the names of those who have that date open. (Note: This service can only be used four months or less in advance of your scheduled revival date.)

SERVICES FOR EVANGELISTS

Coordination of Christmas Love Offering
Evangelists' Newsletter
Service Pins
Campaign Quadrennial Calendar
Continuing Education
Adopt an Evangelist

In the United States call 1-800-821-2154

In Alaska, Hawaii, and Missouri call 816-383-7000



THE SHEPHERD'S LIFE

Coming to you each quarter from Pastoral Ministries, Wilbur Brannon, Director

LEADERSHIP • INSPIRATION • FULFILLMENT • ENRICHMENT

THE APPROVED WORKMAN SERIES

SOMETHING NEW FOR CONTINUING EDUCATION

Beginning January 1, 1985, is a new program for continuing education called "The Approved Workman Series" (AWS). The scriptural basis for this idea comes from 2 Timothy 2:15 (NIV): "Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth."

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 courses produced 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 Stud-

ies, Contemporary Theological Issues, The Pastor's Personal and Devotional 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 will 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 a pastor's place of ministry, including district events. The requirement of a certain number of CEUs through directed study has been dropped.

On January 1 the AMS credits that have been achieved will automatically be converted to Approved Workman credits. Our recordkeeping 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.



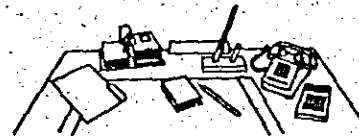
Which category sounds interesting to you? The "Approved Workman Series" will help you achieve your goals.

TO THE SECRETARY—BOARD OF MINISTERIAL STUDIES

How up to date are the forms you are currently using? To test your supply, for example, compare your Course Record forms (COS-1) with the latest computer printout. Does your record form 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-5 is now in triplicate. A copy is provided for the district superintendent.

Form COS-9 lists required subjects and has added instructions concerning documents needed when requesting a Certificate of Graduation. 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 make him thirsty! In Matthew 5:13, 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 chaplaincy?

Presently 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. Reserve and National Guard units in your 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 gleaned from this extended pastoral arm. If the guard or reserve unit in your town is mobilized for armed conflict, you would be prepared to be among the first to minister to an increasing number of Nazarenes and others who would be called into service. Serving in 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 Reserves or National Guard, you are eligible for a retirement pension.

There is a present need for members of minority groups to serve on active duty in the U.S. Army, Navy, and Air Force. Of course, there are stan-

dards that must be met, such as graduation from seminary and ordination in the Church of the Nazarene.

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

I'm going to paraphrase an old Marine slogan, and say,

"The chaplaincy 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 Ch. (Col.) Curt Bowers, U.S.A. (Ret.), 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 program 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.

"Wise counsel, nurture, and patience" are essential if young prospective ministers are to stay on track. Discouragements and diversionary elements may make other fields of service appear more profitable and satisfying. The ministerial ranks, like the population in gen-

eral, 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.

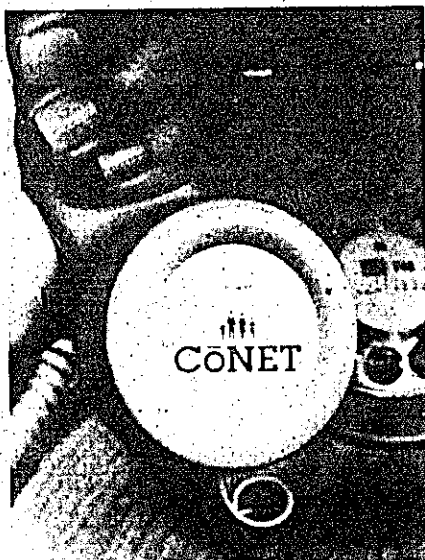
Pastors, district boards, colleges, and church leaders working together can cut losses and add to the ministerial ranks.

CALENDAR OF EVENTS

1984-85—The Year of Church growth

February 18-22, 1985
June 20-22, 1985
June 23-28, 1985
August 26—September 1, 1985
September 9-14, 1985
September 16-20, 1985
September 30—October 4, 1985
October 14-18, 1985

NIROGA, Florida
General Conventions, Anaheim
General Assembly, Anaheim
Youth Week
NIROGA, Glorieta, New Mexico
NIROGA, Ridgecrest, North Carolina
NIROGA, Adirondacks
NIROGA, Canadian Rockies



The CONET "Heartline" is a telecommunications link with caring resource and support personnel for Nazarene ministers and their family members.

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 Services (CCS) at Nashville, Tenn. CCS is a community social service largely supported and directed by Nazarene lay personnel. The calls are kept confidential and can be anonymous 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 tradename for CONFIDENTIAL COUNSELING NETWORK with Consultation and Continuing Education as integral components. CONET is a resource committed to facilitating wholeness for the minister and his fam-

ily 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. □

DIACONAL MINISTRIES FOR WOMEN

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 burning desire 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 di-

aconal 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 abdicated its office in favor of government agencies and social workers. However, it is commonly believed, paradoxically, that if the church would do its work ade-

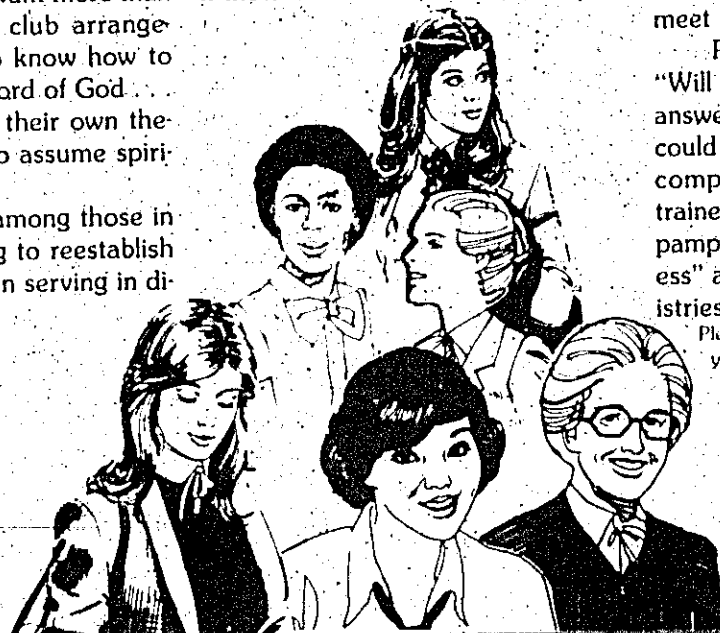
quately, the needs could be met.

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 post or reproduce any part of this so your women can get the news about this great open door of service. □



IF I CAN'T PLAN MY ACCIDENTS, WHY NOT PLAN MY PROTECTION!

Suppose I couldn't work for six months to a year—or 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?—but who would loan money to a person without income! Perhaps I should consider this Long-Term Disability Income Protection Plan, sponsored by my church through Pensions and Benefits Services. It says 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 insurability. 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:

Pensions and Benefits Services
6401 The Paseo
Kansas City, MO 64131

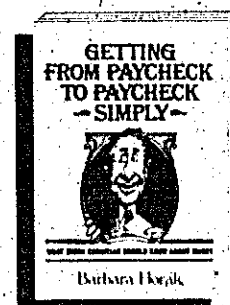
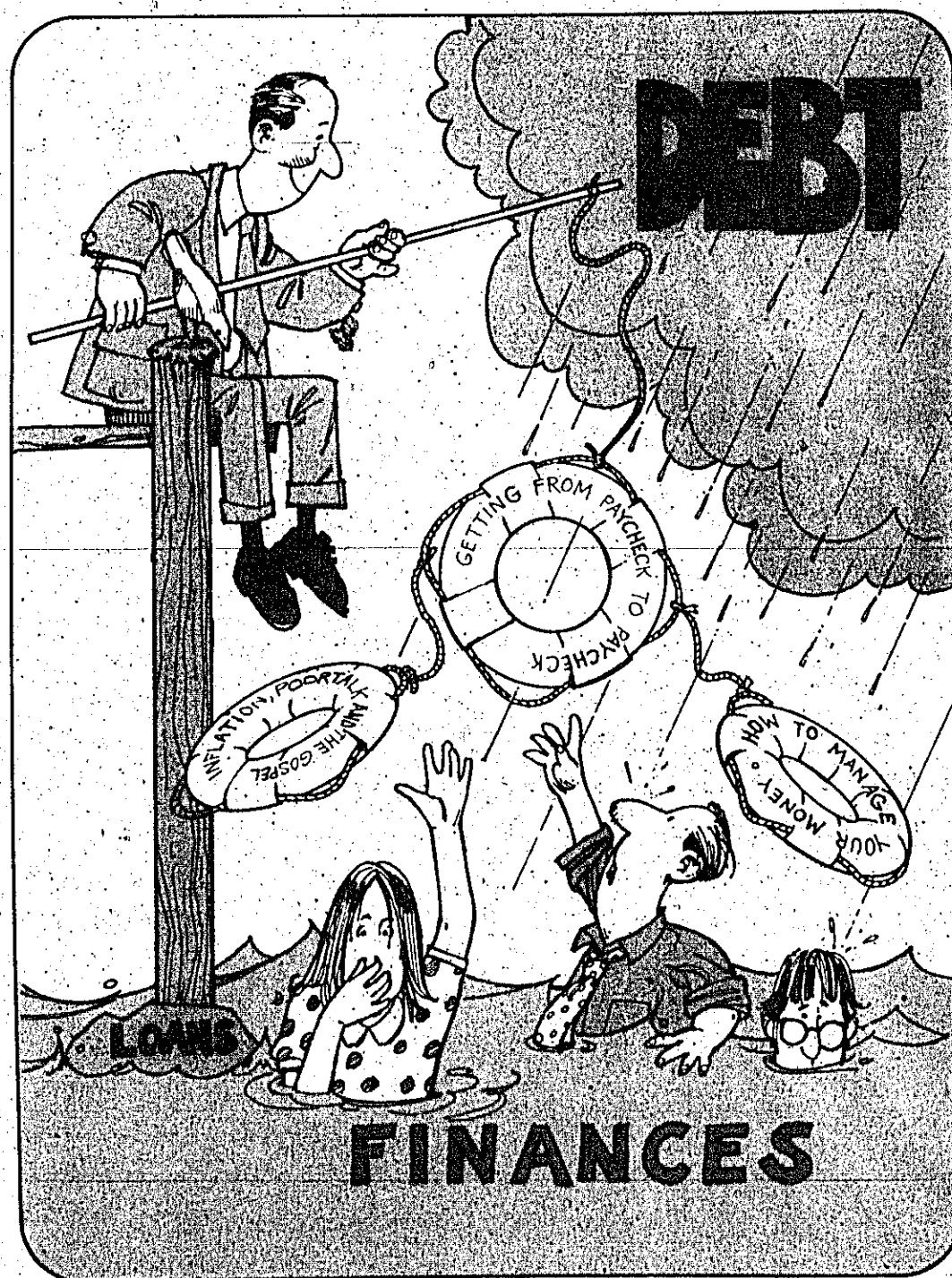


IS DEBT THREATENING TO DROWN YOUR PEOPLE?

These books can help:

- Distribute them.
- Use them in your church library.
- Use them as sermon material.

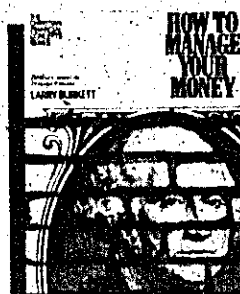
They will give the kind of instruction in Christian stewardship that can promote increased giving in your church.



By Barbara Horak, a CPA and a mother, shares her dual knowledge on this timely subject. She leads the reader out of money mismanagement to setting up a budget and controlling it. \$2.95



By Ludwig Westphal, Klay, and Myers. A timely resource for group study, personal reading, or sermon material. The authors say poor talkers know nothing of real poverty; they are caught up in consumer frenzy, and the most effective antidote is the gospel. Suggest answers to: How does the current economic situation affect Christians? and How can Christians respond? \$4.95



By Larry Burkett. A workbook that combines Bible study with practical application of Christian stewardship. For individuals or groups. Presents biblical principles for money management. Clever illustrations. Space to write in responses. \$7.95

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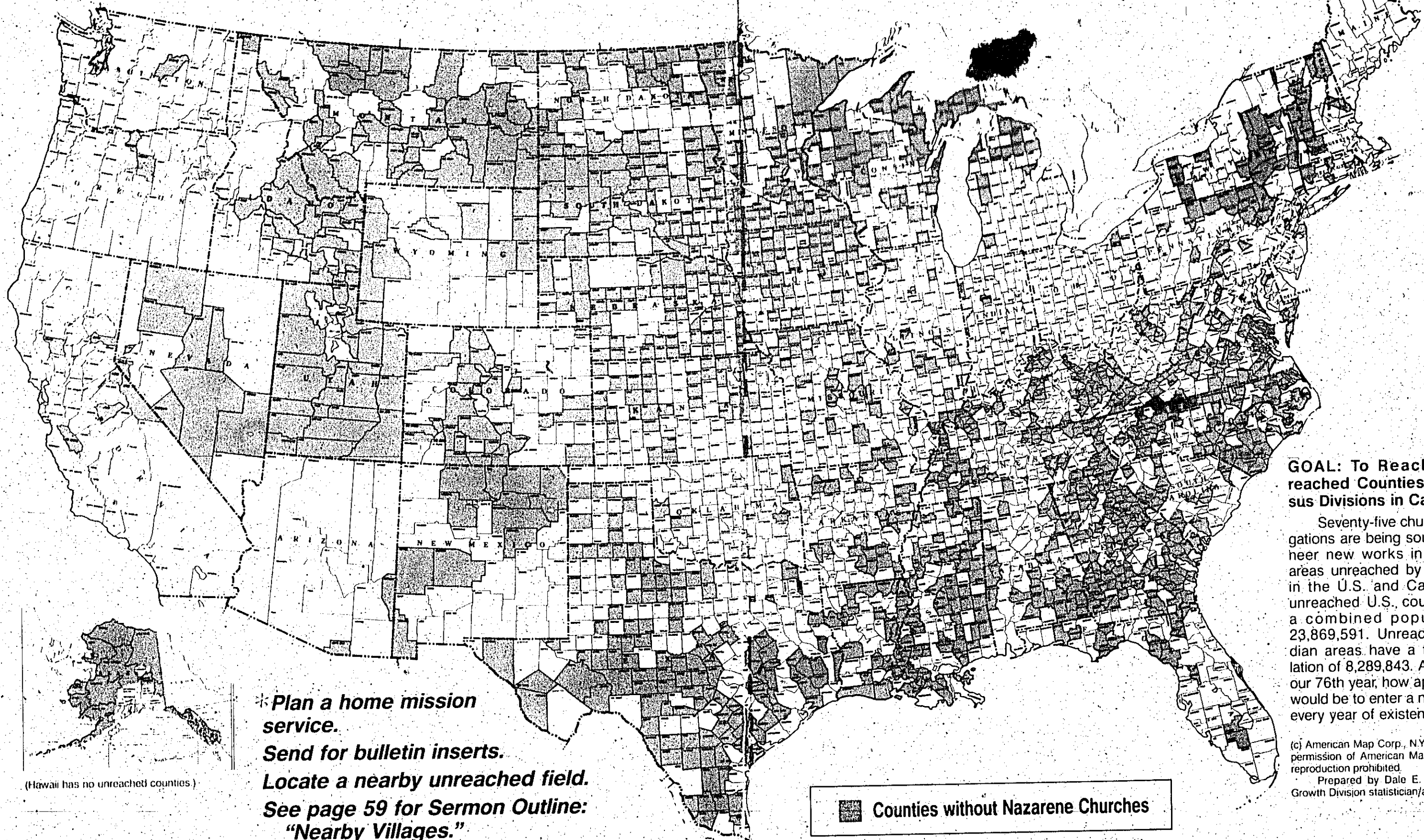
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PM-1

"LET US GO . . . TO THE NEARBY VILLAGES" — Jesus Christ (Mark 1:38, NIV)
*** HOME MISSION SUNDAY — MARCH 17, 1985**



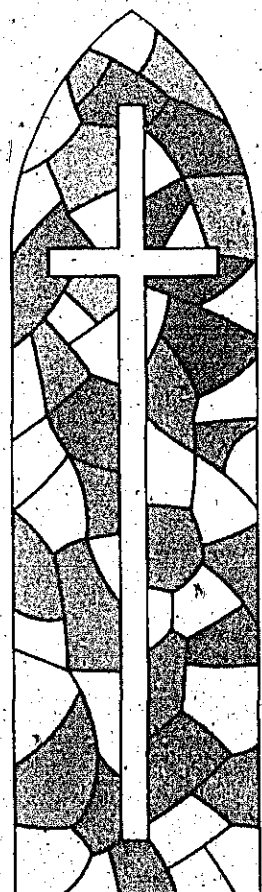
(Hawaii has no unreached counties.)

*** Plan a home mission service.**
Send for bulletin inserts.
Locate a nearby unreached field.
See page 59 for Sermon Outline: "Nearby Villages."

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.

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 Prepared by Dale E. Jones, Church Growth Division statistician/analyst.



Check These Out for Easter • APRIL 7

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Bread Plate Cover*	E-503A	E-503AB	\$16.50
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Bread Plate	E-505A	E-505AB	\$17.00

*Covers supplied with crosses unless knobs specified.

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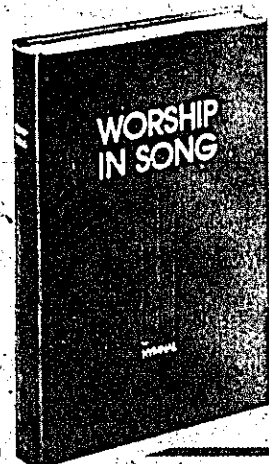
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*Is There Hidden
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Seated in YOUR congregation on any Sunday morning may be "hidden giving power," people whose giveable assets are unknown even to them... because they think only in terms of cash gifts. But they actually can give more, can give through plans which provide them with additional income, plans which help them make use of government-approved tax benefits, plans that can solve their money management worries, and plans that can bring lifetime satisfaction as they have a greater part in helping fulfill the Great Commission. It can all happen through the HORIZONS Planned Giving Programs, helping congregations discover their own giving power.

Hidden Planned Givers may be:

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stockholders who could turn unproductive investments into additional annual income

members who hold real estate which they never plan to use

people who have few if any heirs, who need to know God can use their resources to enlarge their heavenly family

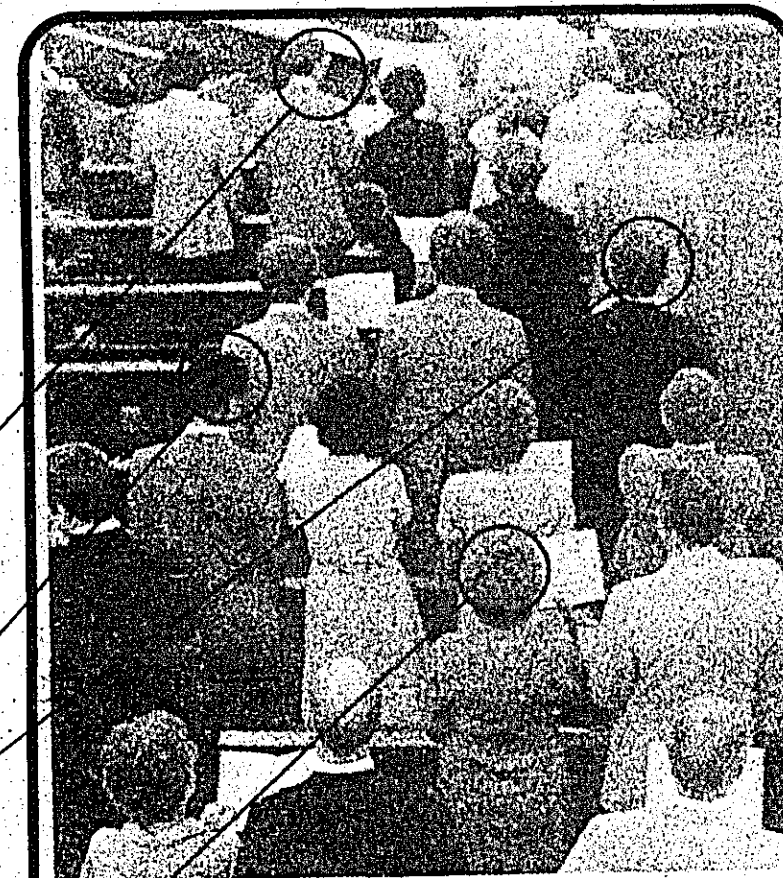
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Kansas City, MO 64131
Attn: Robert D. Heimpel

IN CANADA:
Church of the Nazarene
Executive Board
P.O. Box 30080, Station "B"
Calgary, Alberta
T2M 4N7



Please send me information about how my church can benefit from the HORIZONS Planned Giving Program. I am especially interested in the items checked at left.

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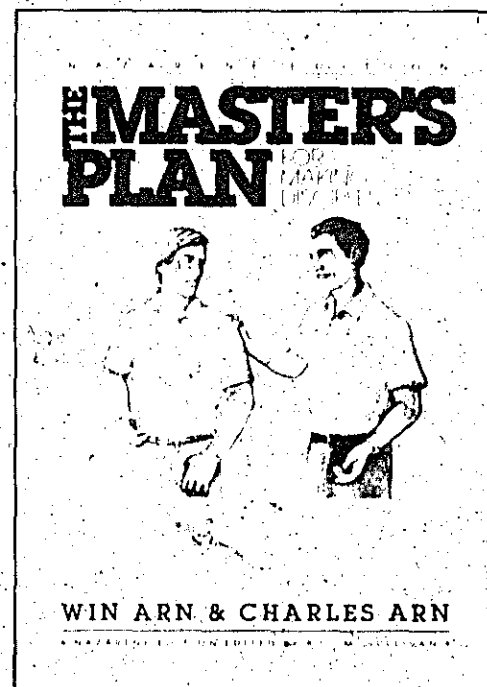
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pursuits? I credit God's help and support. The assurance that I am in His will and doing His work in all these areas gives me the confidence and strength I need. A daily quiet time with the Lord to refresh myself and a prayer time with my husband also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

I also give credit and thanks to my husband. For the 13 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. 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.

Goal setting is part of my regime that gives success to my dual role. I set personal goals relating to my Christian life, my job, my roles in the church, my children, and my relationships with my spouse and other people. Achieving these goals gives a sense of satisfaction. Without them I might drift endlessly. A real sense of accomplishment comes from completing assignments.

In both our pastorates the people have been supportive of my working outside the home. They have not demanded more of me than they do of themselves. Their understanding and patience with me have been a part of my success as a career wife in the pastoral setting.

Working is an accepted way of life for me and my family. Although I realize it may not be right for every woman and every family, the combination of working outside the home and assuming responsibilities within the church alongside one's husband can be accomplished successfully. And it can provide the outlet that many ministers' wives need for the release of tensions that arise from living in the parsonage home.

Criticism . . .

(Continued from page 31)

"The washing machine flooded the kitchen floor."

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

"The plant closed and I would 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 bitter, unwarranted 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 ignore it, be demoralized by it, or grow from it.

It is probably not good to ignore criticism. This is wasted opportunity. You remember the statement, "If life hands you a lemon, make lemonade." There may be an element of truth in the criticism. A minister's wife told him he used the phrase "each and every one of you" over and over during his messages. He denied the fact that it was as prevalent as she claimed until he taped a message and found that he used the phrase 17 times. This settled the debate! He responded to her criticism and improved his preaching.

Some people may feel demoralized and/or defeated under the stress of criticism. The put-down, name calling, judgmental statements, accusations, and slander that are often used when con-

flicts 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 as 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 invalid and you can do nothing about it, manage it (commit it) and move along. Don't let any barrier block your progress in becoming the beautiful, productive person God created you to be. Someone has passed along this tidbit, "Your day goes the same way the corners of your mouth turn."

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 damage to ourselves and the Kingdom when we bluntly return the criticism.

A young pastor's wife was devastated when an older lady in the congregation attacked her face-to-face and, among other things, called her "a persnickety little preacher's wife." When removed from the situation she was able to dry her tears, pull herself together, and pray

for the lady, realizing that the dear soul was going through some real trials in her own life and relationships.

An old Indian proverb states, "Don't criticize your neighbor until you have walked in his moccasins two moons." If we stop and consider the emotional and psychological wounds people have endured, we can summon much more patience in dealing with them. Major surgery or a severe wound takes months to heal; likewise, it takes many months and sometimes years for emotional wounds to heal.

We need to really know ourselves. Who am I? If we really know who we are and we like who we are, we can sustain about any accusation hurled at us.

Few problems in life are ever really solved; they are simply modified. Church members are troublesome because they are human. 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 troublesome church members. Peter was impetuous. Thomas lacked faith. Judas was covetous. James and John were position seekers. Some were so passive that they are not mentioned except in the list of disciples. But in all these relationships Jesus was forgiving, restoring, and accepting.

Prayer, patience, obedience, and waiting upon God will help us deal with criticism in a biblical way.

Joys and Adjustments of an Evangelist's Wife

- by Joy Wisehart

Nancy sat across from me staring at her half-full cup of coffee, tears running down her cheeks.

"Joy," she said, "I can't do it, don't want to 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.

I smiled, 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 is to stay fresh spiritually, stay open to God and those around you, and stay authentic—never assume a role. As we concentrate on those areas, we'll be growing, usable servants."

"It sounds like all adjustments to me—where's the beef?—er—I mean, where's the joy?" teased Nancy.

Oh, there are joys. It goes something like this:

Joy

- meeting new people constantly with new beginnings of friendships
- traveling children get to see firsthand what they study
- seeing the beautiful country we live in
- seeing God work His miracles of need-supplying
- seeing people's lives changed and being an encourager

Adjustment

- little opportunity for friendships to deepen or mature
- abnormal setting in which to raise a family
- very soon every mountain looks like another, every ocean and lake the same
- there is never a consistent income
- loneliness—a life-style; everyone—belonging to no one

Looking up from her cup of coffee Nancy exclaimed, "Oh, how depressing. I'm staying home for sure now."

"Let's take a trip together," I said. "Imagine with me. The setting: Washington, D.C. The people: foreign and domestic residents. Many of these residents are representatives to our government from other countries of the world. And in return, we have representatives in the same countries. These special people are called ambas-



**Talk about
a prepackaged role.
Try being an evangelist's wife.**

sadors. When our president sends an ambassador to another country, he is asking that person to be his personal representative to that nation. To be chosen as an ambassador is a great honor. What kind of person do you think the president looks for when he selects someone to represent us to another country? What kind of knowledge of our country and the new country do you think the ambassador must have?

"God has chosen you to be His ambassador! You are commissioned by God. In order to be an effective ambassador you must have the knowledge of God, understand the country you represent, and be well acquainted with the land in which you live. 2 Cor. 5:20 says, 'We are therefore Christ's ambassadors, as though God were making his appeal through us . . .'" (NIV).

"Well, this all sounds like a beautiful speech for some seminar somewhere. Let's get to the nitty-gritty of life. How am I going to live this out on the Mondays, Wednesdays, and Fridays of my life?"

At this point I inserted the following "sermon," accenting the main points with my coffee spoon.

Just be you. Don't assume a role. Let the Holy Spirit

work through your own unique personality. Be spiritually refreshed. Be open. Be authentic.

Be refreshed. Jesus' pattern for ministry was work, rest, work, rest as in Matt. 14:22-23. If you're always giving and giving, there must be a time for renewal and refillings. If you're always with people, you are not always at your best. Aside from your daily quiet time, periodically spend larger chunks of time alone. Get in touch with yourself and your feelings; talk these over with God.

But how can one stay fresh? Read, read, study, study. Read every good religious book you can. But beware! Don't read good religious books to the exclusion of the best book. Spend the majority of your reading time with the Word of God. Use the Bible as your rule book, guide, comfort, and direction.

Refuse to let other people control your time. Choose to spend time around people who are more spiritually mature than you. Let them teach you by their example and word. Avoid negative, critical people like the plague. We have a great opportunity to be gossip-carriers from one church to another (2 Tim. 3:5, NIV). Don't stoop to



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.

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, "he saved us through the washing of rebirth and renewal by the Holy Spirit" (NIV).

Be open. God has blessed me with some special friends who are open and who force 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 creaked 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 to encourage openness. Some maintain appearances that everything is great and wonderful when it is obvious their spirits are shrinking inside.

Openness breeds openness. Honesty and vulnerability breed honesty and vulnerability. Be willing to speak openly of instances (names are never necessary!) that have brought growth in you. 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 material gains—which give a false sense of worth and communicate "I'm somebody."

If I revert to focusing on people for 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, wishing I had someone to pray with me. I readjust my mask of "I've got it all together" when in reality I'm rather fragmented. I accept again the mask of fine things when I am critical or evaluative of others.

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. Seriously, I consider nothing quite so beautiful as a diamond.

Recently I stopped by the jewelry counter in a department store. There was a display of what looked like diamonds. Under the store lights they glistened, and refracted the light in many colors. One setting especially appealed to me. With the clerk'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 became 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 enhanced 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 something or someone else by comparing yourself to others. You'll reek 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, glitter, and refraction of His light through you, that God saw 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 to perhaps never see them again. You may stand aloof, 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, touching hurts with 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 evangelists' 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, busily doing "God's work," each involved 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. Regularly 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. Better to sacrifice a few meals than a long-distance phone call to stay in touch.

This walk of joys and adjustments, relationships and responsibility, 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 Christian who just happens to be an evangelist's wife." I guess I was focusing on fulfilling a role, rather than following my role model, Jesus. I can do that. I really want to. With Jesus helping me, I will!

"Hey, Nancy, how about another cup of coffee?"

"Oh, I'd love it, but I've got to go home. Got to start packing."

PASTORAL CLINIC

Problems Pastors' Wives Are Talking About

Case Studies for Reflection and Action

by Lucille Neiderhiser

Lucille Neiderhiser, a pastor's wife from Grandview, Mo., was a member of the editorial board that developed this issue of the Preacher's Magazine. We asked her what problems ministers' wives were talking about these days. Here are some pains and problems Lucille has heard her peers discussing lately. In behalf of our readers, we asked Lucille to pose these problems to friends and counselors whose advice she believed in. Here are the problems and the responses given to them by Marilyn Millikan, formerly a pastor's wife (now widowed) and now director of Children's Ministries, First Church of the Nazarene, Bethany, Okla.; C. William Ellwanger, professor of practical theology, Olivet Nazarene College; and Marolyn Miner, pastor's wife, Sierra Vista, Ariz.



1. I am a pastor's daughter and a pastor's wife. We have always been told we could not have close friends within the church. We really do need friends, so who, besides our husbands, can we have as friends?

Marilyn Millikan: In years past this advice might have been true but not so much anymore. You can have members to your homes, go to their homes, go to events together. The thing to strongly avoid is making church members your confidants by revealing your problems or talking about others in the church.

Always try to have your home open at some time to the whole church if they wish to come. This could be by open house or by inviting different groups to your home, such as a missionary group, board meeting, youth groups, etc. Though you may feel drawn closer to some of your congregation, always go out of your way to be friendly and interested in everyone. For a confidante, if possible, choose

C. William Ellwanger: It is a difficult life the minister and his family experience when it comes to having close friends. The pastor is the shepherd of the entire flock. He cannot show partiality or preference among the church members. Indeed, he is often lonely (as well as his family) for trustworthy friends. When I was in the pastorate my wife and I fostered friendships with other pastoral families on the district. Occasionally, we would visit and do things together with these friends, as well as have them come to our location. Also, we found friendships among ministers and their families of other denominations in the community. This broadened our social life beyond our church and increased the awareness of the community that we and

Marolyn Miner: First of all I believe that we *should* have close friends within the church. We teach our people to have fellowship within the "body of believers." When we set the minister on a "pedestal" and say, "You can't have close friends within the church," we are not being consistent. We *should* have close friends in the church. I know all the old arguments concerning this question; however, if we are wise in making close friends with several in the church, being careful not to exclude others in the church from friendship, and if we use wisdom in the friendships, we should not have problems. If you want close friends so that you can tell them problems about how some in the church mistreat you or how unfair your husband is, then

another preachers' wife who has the same types of problems and interests you do. Others who could be special friends outside your church are family members and those in the community.

our church were actively involved in ministry. Keeping contact with your college and seminary friends is a good social practice. Then, of course, maintaining close ties with your extended family is important. Ladies do well to be involved in Christian women's groups, and active in such organizations as Parent-Teachers' Associations. We gained some best friends by being friends to our neighbors!

you are seeking close friendships for the wrong reasons. There are some things best told to God alone. If there is no one available in the church for a close friendship, you might seek out a pastor's wife from a sister denomination. You are right, we all need close friends. I hope you find some special friends.

For discussion:

1. Consider Problem I and the responses. Which answer did you like best? Why?
2. What could you add to the discussion from your own experience and observation?
3. Can you bring the Bible to bear on this issue?

II. I always feel 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?

Millikan: Because ministers' wives work very hard and are deeply involved in the church, our expectations for retreat are very high. We look forward to this time to give us the needed and helpful uplift. Maybe our expectations are too high. Those who arrange for the retreats try to have programs that will benefit the most people. 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 should be a big relaxation in itself. Try to have fellowship with others between called meetings and in the evenings. Sharing in small, unplanned groups could bring spiritual renewal. We wives need to take ourselves a little less seriously and learn to laugh at ourselves and with one another. Laughter is one of life's best depression erasers.

Lastly, pray for our leaders as they plan for meetings and then try to bring something good to the meeting, yourself to be an encourager of others.

Ellwanger: Most district retreats for preachers and their wives provide corporate and separate meeting for ministers and their families. This way subjects and areas of ministry can be addressed for these special interest groups. The minister's wife should be willing to be apart from her husband for some of the time. Certainly she should be included in plenary sessions and services with her husband. If this need is not being met, and a number of the ministers' wives are agreed, make your feelings known to your district leader or the planning committee for the retreat, along with some suggestions on how to make the change in the program.

Miner: Each district is run differently, and preachers' meetings and retreats reflect much of what the D.S. believes to be the needs of his ministers. If you have a D.S. who tries to find out the needs, you and others who feel the same should discuss this problem with him. Often there are ministers and wives on the district who help plan the retreats, and if this is the case in your district, you can share with them. Your feelings of depression probably do not stem from being separated as much as something that is being said at the meetings. Through discussion with others, get to the reason for the depressed feelings. Hearing inspirational and helpful messages is much more meaningful than hearing one or two persons' "success" stories while we sit back and assume we are not successful. We need to pray for our district leaders that they will be wise in their help for us; and unless they know our needs, how can they help us?

For discussion:

1. Was there more of "weight" than "wings" at your latest gathering of ministers and wives? List the reasons for your "positive" or "negative" feelings. Now consider these reasons. Do they represent the most mature or most immature side of your personality?
2. Have you thanked those persons who made the retreat successful? Have you constructively confronted the ones responsible for negative notes? Should you?
3. List here three things that the retreat committee could do to make next year's affair more helpful to the minister's marriage.

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 either 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?

Millikan: 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 have done for you?

Those who have not lost a loved one do not really know how bad it is. After experiencing the horror of losing my husband, I realized that I had never shown true empathy with the bereaved. Many people do not know what to say to you so they just say nothing. Others think you may not want to be reminded of your loss so they avoid the subject.

Be thankful for the prayers you felt, for without prayer we would certainly be more desolate than ever.

Ellwanger: The minister's family has needs like any family in the church. Certainly surrendering your child to Jesus was a most serious and deeply felt loss. At such a time the local church usually closes ranks around its parsonage family, as do the district and general church. Occasionally the minister's family fails to get needed support from the district. We must remember that the path of suffering is, for the most part, a way of loneliness. We cannot expect others to make the full journey with us. They have their lives to live and burdens to bear. The grief process is extended over a long period of time in your case, which is normal and necessary. We are forced to rely on our Lord all the more when it seems others fail us. We must avoid self-pity and withdrawal as a means to get the support we seem to need. We can be supportive of others in need as the result of seeing the lack of caring that we experience.

Miner: Most of us do not do a good job of communicating with people who have lost a loved one. We mistakenly think that you no longer want to talk about your deceased family member, when in fact you do. Until a family has gone through the death of a family member they do not know how to react. Most of your pastor friends do not understand and are really at a loss for words. Your biggest need is to 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 doubt other parents in your area who have lost children who could relate to your grief. Your greatest benefit is that you have had the comfort of the Holy Spirit when many must go on with mere human support. Grief is such a personal problem and is dealt with differently by each individual. Hopefully you have opened our eyes to the needs around us.

For discussion:

1. Which response is more person-centered? How would you label the other two?
2. Which response is most helpful? Most practical?
3. Is it natural to avoid folks when we don't know what to say? Why?
4. Catalog your actions in relationship to a recent bereavement of a friend of yours. How could you have been more helpful? Is it too late to do something more? On a scale of one to five with "one" being excellent and "five" standing for failure, how would you rate your service to your bereaved friend?

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 breakdowns in the past. What can be done to change this idea?

Millikan: A preacher's life is a little different from the usual 8-5 job. The pastor is really on call 24 hours a day, and most of us realize this when we agree to marry a man in this position. However, you might talk to your husband and help him see that there should be time for his family. Most churches want and expect their pastor to take at least one day a week off and maybe more. Taking time to relax is like filling a car with gasoline. As a car can't run without gasoline, neither can a preacher work well without rest.

Sometimes wives get to feeling persecuted and left out and think their husbands don't care. Remember, though, husbands have feelings, too.

Ellwanger: It is true the pastor is a shepherd and is on call for ministry 24 hours a day. However, he must not neglect his wife and family amidst his demanding daily schedule. Neglecting one's own household is a common failure among sincerely committed and hardworking pastors. Many ministers have lost their family through being too busy to care for their own. The pastor should take time to be with and do things with his wife and children, even at the cost of being misunderstood by members of his church. The pastor who does not love his wife and family cannot be a loving pastor to his people! The minister's wife can help her husband see his priority to his own

Miner: A minister is "on call" for 24 hours a day because he is a spiritual leader. This does not mean that he should work every waking hour. A minister's job is never "done" or "completed"; therefore, each minister must regulate each 24 hours to include time for his wife, children, and himself. Now, lest we feel too sorry for ourselves because our husbands are away from us a lot, we need to look around us and realize that we are not the only wives who have similar problems. Corporate executives work many evenings and weekends, military men often work long hours and also are away from their families months and years at a time, doctors have long hours, just to

They need to be cared for with love and tenderness. Don't nag him. Go out of your way to do things for him, such as fixing a special dish, buying him an unexpected gift, shining his shoes, giving an extra big 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.

household by setting times and occasions daily, as well as on special occasions, to be together as a family. If serious personal depression results, it may be that the minister's wife should seek professional counseling for both herself and her husband. The CoNET counseling network for pastors and their families is recommended as a resource for help.

name a few. But back to our problem; we can help by planning times for the family to get away even if for a few hours. Many times the pastor thinks he needs to spend 24 hours a day on the job because he feels very inadequate. We can help him by helping him feel that he is doing a good job and by assisting him in administrative jobs that take so much time. Each minister needs to realize his godly duty to his wife and family and accept that responsibility. If a minister loses his wife and his children, he has lost his ministry.

For discussion:

1. What are some good guidelines for spending quality time together?
2. What do you think of Miner's idea that a workaholic is that way because of feelings of inadequacy?
3. Think of one idea for creating leisure time to be spent with your family or your wife. Be specific. Can you think of one overly busy pastor friend with whom you should 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?

Millikan: A preacher's wife's first job is to be a helpmate 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 let certain things go undone than to wear yourself out doing everything. Try to cultivate the ability to get others to do the necessary jobs. You can do this by encouraging and praising 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.

Ellwanger: A common failure of the pastor of a small church is to allow his wife to be overworked, loaded down with a multiplicity of jobs in the church. It may be necessary for her to fill a number of places of ministry in a beginning pastorate or small church. The pastor should take a strong stand on how much his wife will be involved in church work, even have an understanding before accepting the pastorate. As the church grows, laypersons should be developed to fill places of service, and the pastor's wife relieved of responsibilities. Some pastors' wives like to be actively involved in church work, others prefer to be supportive of their husband as a wife and homemaker. Again, I emphasize, the pastor should decide with his wife her involvement in church work. If she is too deeply involved, other talented persons go unchallenged. This may create a problem for the succeeding pastor. On her own, she will need to say no occasionally for some of the above-mentioned reasons, and as a protective measure for her personal well-being and her family's.

Miner: All of us who have been in small churches have experienced these dual roles and sometimes the load gets to be more than we can carry. We should not be expected to do more than any other layperson. At the same time we need to be an example to our laymen of a willing worker who carries our share of the load. The key to the question is prayer. If you have prayed about a job and the Lord does not lay it upon you, you should not feel guilty saying no. If you do more than your share you help to develop lazy laypeople (Why do a job if the pastor's wife will do it!), and you also place a heavy burden on the next pastor's wife. We should want to do what we do for the Lord, and we should enjoy the work, but most important we should have the leadership of the Holy Spirit in our lives and He will give us the strength for each task and peace for those He has not placed upon us.

For discussion:

1. List the various reasons the "responders" gave for not letting oneself become an overloaded pastor's wife: personal well-being, developing lazy laypeople, etc. After completing the list, rank the items in order of their importance.
2. Give an example from your own experience of an "opportunity for service" for which no was the right answer.
3. What scriptures should guide us at this point of work load?

PASTORAL CARE

Leadership is inseparable from followers' needs and goals.

Fat Shepherds and Scrawny Sheep

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

The words leaped out at me as I was reading *The Living Bible* paraphrase of Ezek. 34:20: "fat shepherds and scrawny 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, Israel.

If this were only ancient history, it would be tragic enough. But there is a contemporary 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 analogy 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. Not 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 invaluable ingredient, the body life of the church will suffer from neglect and fall prey to sickness, injury, and even death.

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

1. *Failure to feed the flock.*
Listen to God's Word:
Woe to the shepherds who

feed themselves instead of their flocks. Shouldn't shepherds feed the sheep? You eat the best food and wear the finest clothes, but you let your flocks starve (Ezek. 34:2-3, TLB).

Shepherds should be well fed and clothed—but not at the expense of the sheep. Full-time pastors who do 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 are taking their salaries under false pretenses! The first admonition of Peter to the elders is, "Feed the flock of God" (1 Pet. 5:2). Only a balanced diet of the "sincere milk" and "strong meat" of the Word will produce healthy sheep, according to the apostle Paul.

2. *Neglect of the tending ministry.*

You haven't taken care of the weak nor tended the sick nor bound up the broken bones nor gone looking for those who have wandered away and are lost (Ezek. 34:4, TLB).

Where did modern shepherds get the idea that pastoral calling was old-fashioned, out of date, or optional? Not from the Scriptures! 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 (34:6, 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.

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

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

Then, who will be held responsible for our sheep who wander off into the greener fields of "charisma" or other false doctrines while their shepherds fritter away their time in busy work? God gives a direct answer: I am against the shepherds, and I will hold them responsible for what has happened to my flock (Ezek. 34:9, TLB). And then listen to the frightening retribution that would come upon the unfaithful leaders of God's people: And I will destroy the powerful, fat shepherds (v. 16).

(Continued on page 43)

SERMONS ON THE CATHEDRAL FLOOR

by Clarence Bence

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FAITH

LOVE

HOPE

HUMILITY

MERCY

WISDOM

SELF-CONTROL

JUSTICE

COURAGE

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 in the Christ Church Cathedral 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 founder of Methodism had taken hundreds of times in his frequent partaking of the means of grace in this ancient church. And now, with head bowed, I was waiting to receive the sacrament and remembering.

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 Latin word. I recognized them as the Christian virtues that Thomas Aquinas had described during the Middle Ages. 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 became 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: Discipleship re-

quires 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 . . . peace, patience, . . . self-control" (Gal. 5:22-23, NASB).

WISDOM: Wesley called for "experimental 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 these words of Mine, and acts on them, may be compared to a wise man" (Matt. 7:24, NASB).

Those first four circles I stepped on have been called the cardinal virtues, human traits that were considered qualities of the good person 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-style by those who would be holy.

The next two circles puzzled me, for they are not included in the traditional lists of the seven Christian virtues. And yet, ironically, they conveyed a very Wesleyan emphasis upon repentance in one's approach to God. These twin circles of "mercy" and "humility" offered a silent rebuke to anyone who would presume to establish a relationship with God on the basis of good character or human achievement alone.

MERCY: "We do not presume 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 art the same Lord, whose property is always to have mercy" (*Book of Common Prayer*). "But God demonstrates 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. These were not simply the best virtues of human 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 futility of self-righteousness, the believer dares "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 not of yourselves" (Eph. 2:8).

HOPE: Beyond any wishful thinking is the confidence of the Christian that God's purposes, individual and cosmic, will be accomplished as history moves toward its ultimate goal. "How blessed is he . . . whose hope is in the Lord his God" (Ps. 146:5, NASB). "Christ in you, the hope of glory" (Col. 1:27, NASB).

LOVE: John Wesley's "heaven of heaven," where the realities of God's presence and power touch the circle of human reality was in the covenant relationship that binds the eternal Father to His children. "God is love, . . . love is from God, . . . and His love is perfected in us" (1 John 4:8, 7, 12, NASB). "Now abide faith, hope, and love, these three; but the greatest of these is love" (1 Cor. 13:13, 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 become the spiritual habits of those who would be living witnesses to the life-transforming work of God in our lives.

For Shepherds . . .

(Continued from page 41)

3. *Harsh, autocratic leadership.* "Ezekiel levels this serious accusation against Israel's shepherds: You have ruled them with force and cruelty (34:4c, TLB). Shepherds have been vested 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 *In 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 . . . begin(s) with what I think is most important: *our respect for the individual* (p. 15).

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

If this concept is valid in the secular world, it certainly is basic to effective church administration. People are not pawns to be ruthlessly manipulated and used to gratify the autocratic demands of those in authority. They are to be treated with respect and accorded proper dignity. In this light true shepherds lead—they don't drive. The Psalmist affirms, "The Lord is my shepherd . . . he leadeth me . . ." (Ps. 23:1-2).

And Jesus beautifully modeled the servant role of the leader. He demonstrated the basic concept that true greatness is commensurate with humble, selfless service. Any leadership style that is not patterned after this divine example is less than biblical shepherding.

May God help those of us who minister in His name to emulate the loving servanthood 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 and Benefits

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 compulsive 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 laws. 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 workman, the latter is entitled to the benefits of our act, otherwise not." (Schneider v. Salvation Army, 14 N.W.2d 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 it may allow self-insurance. Under the latter option, professional assistance is a must to determine the appropriateness and the risks of self-insuring Workers' Compensation coverage.

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 the continuing salary of a "recovering" 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.]

Probing the Mystery

by Ervin W. Lutzer

Senior Pastor, Moody Memorial Church, Chicago

If Christ were solely divine or solely human, we could more easily understand Him. But how can He be both? There is a tendency to emphasize one at the expense of the other.

At Christmastime a few years ago, one of my daughters, then six years old, asked, "Who was looking after the world when God was a baby?" She didn't realize she hit upon a topic that has occupied the best minds in Christendom.

The question of what happened in Bethlehem has intrigued theologians and stirred active debate within the church since the first century.

Imagine that you are one of the nearly 400 delegates in Chalcedon who gathered to debate the finer points of Christology. One hundred twenty-six years earlier, in 325, the Council of Nicaea had affirmed that Christ was God, of the same substance as the Father.

Now your agenda is to take the theological discussion a step further and try to define the relationship between His deity and humanity. You are asked to vote on which of the following statements best articulates the relationship between the divine and human natures of Christ:

1. Christ had a human body, but the spiritual (or national) aspects of His nature were divine. Physically He was man; but rationally, morally, and spiritually He was God.

2. In Christ, a man and God were joined together without intermingling so that Christ is really two distinct persons. The human person gave himself to the divine person so that there was moral unity between them, but there is no substantial union between them.

3. The human and divine natures were fused in such a way that humanity participates in divinity. More accurately, Christ had only one nature. This nature was neither solely God nor solely human but a mixture of both.

4. None of the above.

Now let's consider these views separately. The first was asserted by Apollinaris. He believed that if Christ had been fully human in body, soul, and

spirit, He would have been sinful. Furthermore, human nature itself cannot be the object of adoration, so to worship a Christ who was fully man appeared to be idolatry.

The church correctly argued, however, that if Christ did not assume a full nature, He could not be a sufficient representative of humanity and thus could not be our Redeemer. Manhood involves the spiritual dimensions of human nature as well as the physical. Christ must have possessed a human spirit and soul as well as a human body.

Apollinarism was rejected at the Council of Constantinople in 381.

Many Christians today have Apollinarian tendencies without realizing it. Even the familiar line of a Christmas carol, "veiled in flesh the Godhead see," unless carefully interpreted could be understood as Apollinarian. I've met many believers who assume that the physical body of Christ came from Mary, but all the immaterial aspects of His nature were divine.

The second view—that Christ was two persons—was popularized by the monk Nestorius. He became Bishop of Constantinople in 428, a time when devotion to the Virgin Mary was growing. It was said that Mary was *theotokos*, the "God-bearer."

Nestorius feared that people might suppose that Mary, called the "Mother of God," was the mother of Christ's divine nature. So he asserted that Christ was two persons, and Mary was the mother of only the human person who was united with the divine person.

Nestorianism appeared to solve the problem of how Jesus Christ could suffer as a man and yet be incapable of suffering as God. It asserted that humanity suffered but deity did not. The two persons have a moral union between them, but they remain distinct.

Nestorius is to be commended for his belief that Christ was fully man and fully God. But by believing that He was two persons, he introduced a kind of schizophrenia into the church's understanding of Christ. Scholars were tempted to divide His sayings: those He spoke as

man ("I thirst") and those He spoke as God ("Before Abraham was, I am").

But even more important, this view denies the Incarnation because there is no sense in which "the Word became flesh." At best the Word would have united alongside of flesh.

Finally, this understanding makes worship of Christ difficult. Nestorius said, "Christ is not worshiped because He is God, but because God dwells in Him." To fall in worship before the Christ who walked this earth would be a form of idolatry, for the visible Christ is but the human person. For Nestorius, it was only the invisible divine person who was worshiped.

At the Council of Ephesus in 431, Nestorius was condemned and given 10 days to recant.

We can easily fall into the error of Nestorianism when we say that Christ was both God and man. The implication is that He was two separate persons. It is better to speak of Him as the God-man to preserve the unity of His person.

The third view was held by Cyril, Bishop of Alexandria, who gained fame in his condemnation of Nestorianism. He approved of the belief that the two natures of Christ were fused. Though there is some question about whether or not he has been misinterpreted through the centuries, his view did eventually lead to Monophysitism—the belief that the two natures were blended into one. He felt that this was necessary to protect the unity of Christ's person.

If Nestorius separated the God-man to the point where the only contact between the two natures was moral agreement, Cyril united them in such a way that the resultant nature was neither God nor man but a mixture of the two. Eutyches, a controversial follower of Cyril, took this view to its logical conclusion and affirmed that Christ's body was essentially different from other human bodies. Through the union of the two natures, a third substance had been formed.

A variation of this view arose hundreds of years later during the Reformation. Luther argued that the body and

blood of Christ were literally present in the Lord's Supper. To Zwingli it was unthinkable that Christ's body could be both in heaven and on earth, wherever communion was served. Luther countered by saying that "each of Christ's natures permeates the other, and His humanity participates in the attributes of His divinity."

Understandably, there was considerable hesitation in ascribing human attributes to the divine nature, and later this idea was dropped. Whether Luther would have argued that the communication of attributes had formed a third substance is debatable, though his view seems to necessitate such a conclusion.

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

"We then, 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, without sin; begotten before all the ages of the Father according to the Godhead and in these latter days, for us for our salvation, born of the virgin Mary, the mother of God, according to the manhood; one and the same Christ, Son, Lord; Only-begotten, to be acknowledged in two natures, inconfusedly, 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 subsistence, not parted or divided into two persons, but one and the same Son, Only-begotten, God the Word, the Lord Jesus Christ."

Notice that the creed affirmed that Christ was fully man (contra-Apollinarianism), but He was one person (contra-Nestorianism) with two natures that remained distinct (contra-Monophysitism). By stating that the attributes of both natures can be affirmed of one person, the creed tried to help us catch a glimpse of what John meant 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 the delegates knew they were on the precipice of mystery.

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 forefathers for whom these truths were central, we have too frequently eschewed deep theological reflection. But they understood correctly that our eternal souls rested 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.

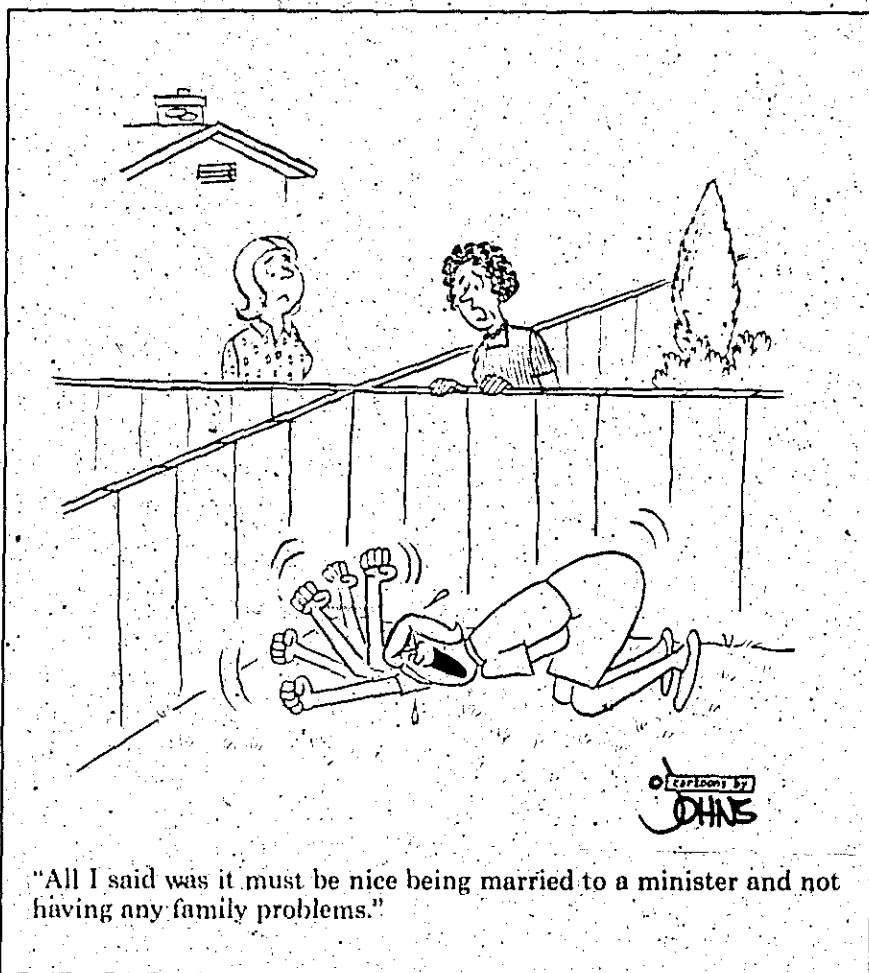
Of course, He had to be fully divine, too. Bishop Handley Moule once observed, "A Savior not quite God would be like a bridge broken at the farthest end."

Furthermore, if the relationship between His two natures is not correctly defined, He could not be properly worshiped. To worship 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 they were grappling with mystery, but the purity of 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 fear to ponder John's words, "The Word became flesh." The deeper the mystery, the greater our salvation, the more heartfelt our worship.

This article originally appeared in the December 1983 issue of *Moody Monthly*. Used by permission.



"All I said was it must be nice being married to a minister and not having any family problems."

An Advent Meditation

Where You Least Expect to Find It

by Fulton J. Sheen

In the filthiest place in the world, a stable, Purity 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 now were present to make their innocent reparation bowing down before their God.

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 worldly, 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 have expected the Son 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 always 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 have need for an ox and an ass to warm Him with their breath; that He who, in the language of Scriptures, could stop the turning about of Arcturus would have His birthplace dictated by an imperial census; that He, who clothed the fields with grass, would himself be naked; that He, from whose hands came planets and worlds, would one day have tiny arms that were not long enough to touch the huge heads of the cattle; that the feet which trod the everlasting hills would one day be too weak to walk; that the Eternal Word would be dumb; that Omnipotence would be wrapped in swaddling clothes; that Salvation would

lie in a manger; that the bird which built the nest would be hatched therein—no one would ever have suspected that God coming to this earth would ever be so helpless. And that is precisely why so many miss Him. *Divinity is always where one least expects to find it.*

If the artist is at home in his studio because the paintings are the creation of his own mind; if the sculptor is at home among his statues because they are the work of his own hands; if the husbandman is at home among his vines because he planted them; and if the father is at home among his children because they are his own, then surely, argues the world, He who made the world should be at home in it. He should come into it as an artist into his studio, and as a father into his home; but, for the Creator to come among His creatures and be ignored by them; for God to come among His own and not be received by His own; for God to be homeless at home—that could only mean one thing to the worldly mind: the Babe could not have been God at all. And that is just why it missed Him. *Divinity is always where one least expects to find it.*

The Son of God made man, was invited to enter His own world through a back door. Exiled from the earth, He was born under the earth in a sense, the first Cave Man in recorded history. There He shook the earth to its very foundations. Because He was born in a cave, all who wish to see Him must stoop. To stoop is the mark of humility. The proud refuse to stoop and, therefore, they miss Divinity. Those, however, who bend their egos and enter find that they are not in a cave at all but in a new universe where sits a Babe on His mother's lap, with the world poised on His fingers.

The manger and the Cross thus stand at the two extremities of the Savior'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." Disowned upon entering, rejected upon leaving, He was laid in a stranger's stable at the beginning and a stranger's grave at the end. An ox and an ass surrounded His crib at Bethlehem; two thieves were to flank His cross on Calvary. He was wrapped in swaddling bands in His birthplace. He was again laid in swaddling clothes in His tomb—clothes symbolic of the limitations imposed on His divinity when He took a human form.

The shepherds watching their flocks nearby were told by the angels:

This is the sign by which you are to know Him;
You will find a Child still in swaddling clothes,
Lying in a manger.

Luke 2:12

He was already bearing His cross—the only cross a Babe could bear, a cross of poverty, exile, and limitation. His sacrificial intent already shone forth in the message the angels sang to the hills of Bethlehem:

This day, in the city of David,
A Savior has been born for you,
The Lord Christ Himself.

Luke 2:11

Covetousness was already being challenged by His poverty, while pride was confronted with the humiliation of a stable. The swathing of divine power, which needs to accept no bounds, is often too great a tax upon minds which think only of power. They cannot grasp the idea of divine condescension, 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-

tacle of a Babe who said He would come in the clouds of heaven, now being wrapped in the cloths of earth. He, whom the angels call the "Son of the most High," descended into the red dust from which we all were born, to be one with weak, fallen man in all things, save sin. And it is the swaddling clothes which constitute His "sign." If He who is Omnipotence had come with thunderbolts, there would have been no sign. There is no sign unless something happens contrary to nature. The

brightness of the sun is no sign, but an eclipse is. He said that on the last day, His coming would be heralded by "signs in the sun," perhaps an extinction of light. At Bethlehem the divine Son went into an eclipse so that only the humble of spirit might recognize Him.

Only two classes of people found the Babe: the shepherds and the wise men; the simple and the learned; those who knew that they knew nothing, and those who knew that they did not know everything.

He is never seen by the man of one book; never by the man who thinks he knows. Not even God can tell the proud anything! Only the humble can find God! *Divinity is always where one least expects to find it.*

From the book *Life of Christ*, by Fulton J. Sheen. Copyright © 1958, 1977 by Fulton J. Sheen. Published by Doubleday and Co., Inc.

*Scripture quotations are in the translation of Monsignor Ronald A. Knox, copyright 1944, 1948, 1950, Sheed and Ward, Inc., New York.

A CHRISTMAS EVE SERVICE

INTRODUCTION

As you and your family enter the sanctuary this evening, 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.

The Future

Maybe 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. 1:18-2:12

Luke 1:26-28

John 1:1-14

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

- 1.
- 2.

Hymns:

Read carefully the following hymns and consider the message.

"I Heard the Bells on Christmas Day" (No. 169).*

"Thou Didst Leave Thy Throne" (No. 167).*

*Worship in Song

RENEW

After completing the above, you may now kneel and pray. Pray specifically for areas of concern within your own life-style. Pray for spiritual renewal and new strength.

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 inward communication, 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 reformation, 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 world a safe and sane society. The church is in need of a real re-reformation (p. 18).

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 any 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 negativism 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. This 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 himself in the name of the Lordship of Christ. He accuses the negative-approach people of doing the same thing with their presupposition (p. 113). His positive presupposition is exempted though. This is not a very strong biblical foundation on which to base a re-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 guilt and resentment as nothing else can. Becoming a Christian can make a person whole. The right ingredients are there for psychological as well as spiritual wholeness and health. This is not contradictory to the biblical record, but to deduct that "Give us our daily bread" means "I am assured of success" (p. 108) is a clear case of imposing one's own system to make the Bible say whatever one wants it to say. It is not that what Schuller is saying is wrong, but that he is trying to defend his system through an artificial application of the Bible. Christ did not have Schuller's positive approach in mind when He presented 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 exam-

^{*}All quotes are from *Self-esteem: The New Reformation* (Waco, Tex.: Word Books, 1982).

ined is Schuller's definition of sin. He is definitely breaking new ground for traditional Christian thought at this point. The question must be asked: Can sin be defined simply as "innate inability to adequately value ourselves?" (p. 67). At the core, this is defining sin as unfulfilled need. It says that sin is the result of the lack of self-esteem. While it is true that unmet needs often lead people to wrong acts and sinful attitudes, can unmet needs, or in this case, lack of self-esteem, be the basis of all sin? This is the only conclusion that can be drawn from Schuller's definition. Once the need is met, then the sin problem is taken away. So evangelism should be contained in the positive approach of meeting needs with the gospel. When a person finds self-esteem through Christ, then his need to sin will be removed. Herein lies the gospel according to Schuller. Without a doubt, it is a new call to evangelism.

Isn't the biblical message more correctly saying that low self-esteem is caused by sin, and not that sin is caused by low self-esteem? True, there is a circular cause-and-effect cycle between sin and low self-esteem, but where does the Bible ever define sin in terms of lack of self-esteem or any other need? At the heart, it is sin that robs life of every fulfillment.

Dr. Schuller defines original sin as "lack of trust." He says that, "our rebellion is a reaction, not our nature. By nature we are fearful, not bad. Original sin is not a mean streak; it is a nontrusting inclination" (p. 67). In this definition Schuller is reacting to the totally negative understanding of total human depravity.

But positive Christianity does not hold to human depravity, but to human inability. I am humanly unable to correct my negative self-image until I encounter a life-changing experience with nonjudgmental love bestowed upon me by a Person whom I adore so much that to be unconditionally accepted by him is to be born again (p. 67).

The Wesleyan theological perspective stands at an in-between position from the totally negative and totally positive sides of Christianity. We do not 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 nontrusting inclination. Everyone enters the world as a being curved in upon himself, who needs to be touched by the grace and love of God to come out of self to God and to others. The essence of sin is wanting to go one's own way and do one's own thing instead of going God's way and doing His will. This brings more content to original sin than simple human inability, but not in the sense that a person is left helpless to respond to the positive and loving influences of life and the grace of God. Conviction of sin and repentance are a part of the biblical pathway to salvation. "All have sinned, and come short of the glory of God" (Rom. 3:23). The sin issue entangles all of life and separates one from God. It must be dealt with, but not in a way that would destroy personhood. Sinful man 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 positive self-esteem building evangelism at the forefront of the Christian message and witness, but not from the basic premise of Schuller's gospel. Self-esteem should be a vital part of salvation, but not the basis of it. Coming



to a place of self-esteem is not synonymous with Christian conversion.

From this discussion comes another point of contention in Schuller's system. Is healthy self-esteem the universal greatest need of mankind? This is a questionable generalization. There is no doubt that it is a great need to which we need to be sensitive. But so are love, meaning, purpose, security, faith, and salvation—just to name a few. All of these work together with self-esteem as the essential need of our lives. If one need is more important than the other, it is salvation in the full biblical meaning of the term. This is the message of the gospel and the distinctive of the Christian witness. Schuller's error is that he has equated gaining self-esteem with Christian salvation. Only in this way can he deduce man's greatest need as lack of self-esteem.

Although I am unable to endorse this call to a new reformation, I am in sympathy with the basic direction of Schuller's intent. Salvation in Christ should result in meeting the needs of the whole person. Helping each person to develop self-worth and to find a fulfilling life of service in the kingdom of God is a part of the Church's task.

Salvation is not an isolated spiritual exercise, but a body, mind, and soul wholistic healing process. Any method of evangelism should be the working together of the spiritual, mental, emotional, social, and physical needs of people. Christ forgave sins, healed the sick, and built up self-esteem by making people feel loved and important, almost in the same breath. It is at this juncture that I am in complete agreement with Schuller's positive Christianity. We may get there from different directions, but our paths come together at the end. People do need to be built up in the faith in every area of their lives.

STAFF MINISTRIES

MAKE YOUR NEW ASSOCIATE SUCCESSFUL

by Roy F. Lynn

Assumption: As senior pastor, with the participation of your church board, you have interviewed and selected God's man for the position of associate pastor.

The new associate pastor moves into the designated housing and his books are in his office (probably still in boxes). Your 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 as your friend and associate. Describe his duties, responsibilities, and privileges. Tell of his qualifications and background. Know all this well enough to do it *sans notes*.

I have been in circumstances where I was obligated to tell my own qualifications and background as well as describe my work. I felt uneasy, as if I were "blowing my own trumpet." I felt as if I wanted the people to know I was qualified, but I worried they might think of me as a "braggart." I did not know what was really important to these new listeners so I could only guess at what they might want to know.

The senior pastor already knows his people and has their confidence. When the senior pastor pipes the new associate aboard, he can emphasize the things that need emphasis.

TALK ABOUT SUPPORT. Since our congregations are team oriented, all members should be encouraged to support one another. Jesus talked of

being "one" and their "servants." During the new associate's first introductions is a good time to talk about this servant attitude. As your people see they are to be your associate's servants, they will better appreciate him being their servant as he grows into the job. Your own servant attitude will be what speaks loudest here. As your people see you being a servant, they will model your behavior.

SHOW HIM ALL THE "OUT OF THE WAY" PLACES. One thing that helps a person feel he belongs is a knowledge of his surroundings. Show the new associate all the closets where things are stored (old SS records, props for plays, paper for the copy machine). Tell him about the schedule for secretaries and where to find the coffee. Tell him about the bookkeeper who only works one day each week and how all bills must be on her desk before that day. This will save embarrassment and will probably strengthen the relationship he has with others who have definite deadlines and responsibilities.

SUPPLY MORE THAN A BARE OFFICE. The new associate should not have to ask for permission to purchase a tape dispenser and stapler. He should be given an internal phone list, an organizational chart for your total church, attendance and other charts, and reports for all board meetings where action was taken that will affect his work. Give him a list of policies or a policy manual.

It was only after I had run roughshod over half a dozen established policies in one position that I discovered the existence of a policy manual.

A review of the policies ahead of time would have resulted in a close working relationship with a leading layman. Since this policy manual was not supplied until after the fact, the relationship had to be rebuilt and this took several months.

ASK THE NEW ASSOCIATE TO SIT IN ON SOME MEETINGS. Spend extra time during the first few weeks with the new associate. Have a "staff" meeting with him two or three times a week until he has a good feel for what needs to be done, how it is to be done, and who is responsible to do it.

I heard a story about how a father taught his son to swim. As the story goes the father took the son on a boat ride. Once in the middle of the lake the boy was told to get into the water. Just as he was about to slip over the side of the boat, the father pushed him in and rowed away. He kept enough distance between them so his son was not quite able to reach the boat. The boy was told to sink or swim.

This may or may not have been effective. It probably would not fit the biblical criteria of caring for one another, building one another up, being one another's servant. We understand that a person best and most quickly learns to swim when he is given careful instructions and then works through the steps one by one.

One senior pastor thought he was doing his associate a favor by saying, "Make your own bed, because you will lay in it." This new associate did not have the experience of the senior pastor. He did not know the personalities and "quirks" of some

(Continued on page 53)

WHY DO PASTORS MOVE AFTER THE PAINT DRIES?

by Erwin A. Self

Member, Association of Nazarene Building Professionals

Excitement builds around the church when building plans are generated. There is a euphoria of activity. Enthusiasm is high. The building progresses, is completed, and dedicated. Then? Well, something happens. The excitement wanes, enthusiasm stagnates, energies are drained. Why?

I see three reasons why stagnation sets in and pastors move. These are problems within themselves, problems within the congregation, and problems between the pastor and the congregation. We shall attempt to deal with them in that order.

Problems Within Themselves

Most pastors gear up for that time when "the going's great," but chafe under the load when the pace and the excitement slacken. Before any man gets involved in a building project he needs to recognize that the "Law of Periodicity" will sooner or later be very evident. It has been observed that a let-down will occur about four to six months after the building is com-

pleted and dedicated. I have also learned that a relationship exists between the amount of local church involvement, the period of time in which the project was anticipated, and the length and depth of the letdown. It is very easy at this point to feel that your people have lost interest in the whole thing. Actually they are only catching up on many valid things long neglected because of their involvement and commitment in the overall project.

Until this cycle passes, and it will, avoid panic and subtle second thoughts about the validity of all the effort expended. Let's not charge the people foolishly nor begin to pack.

Another problem to face in this area of building is that of radical adjustment in our own personal ministry. Before getting the project off the ground we preach faith and thus encourage our people to attempt great things for God and expect great things from God. They usually do, and He always does, and thus the vision becomes real-

ity. And it is often at this point, when we are physically and emotionally drained, that we lack those resources that will help us in the period of transition. It takes courage to admit to yourself, after the dedication, that the easy part is over. We must accept the fact that it is easier to build the tangible than the intangible and that concrete sets faster than character. But change we must if we are to have a balanced ministry, which is always a necessary component in utilizing a new facility. Such a ministry requires more study time and the reacquiring of study habits somewhat neglected because of the demands of the project. Make 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

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

their needs nor expectations. Frequently building committees visit other churches and become enamored with a concept without taking the time to determine their own needs. They should take plenty of time to study their 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.

Pastors and building committees should remain objective and open-minded lest they feel their wisdom is being impugned 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 observations and recommendations of others. I have learned after many projects that if a building program has validity, it can bear scrutiny.

Dissatisfaction also arises within a congregation when overspending during the course of the project increases the total obligation far beyond the accepted budget. Incurred debt should never be allowed to sap the church's economic strength so that a viable program cannot be maintained or denominational obligations be met. To allow an indebtedness to get out of hand is to destroy the morale of the church.

Disenchantment due to unrealistic expectations can be a source of trouble within a church. A surge of growth and an abundance of visitors may accompany a new project. But as soon as the honeymoon with the new facility is over, some may stay with you, others

will not. Some good people feel that a new church building, even a new location, is the secret of growth, not realizing that at best the building is but an expensive tool. A new building will not revive a dead church, and make it productive any more than a fancy casket will bring life to a corpse.

Problems Between Pastor and Congregation

Building projects are sometimes a very difficult and traumatic experience for the church when, in fact, they should be times of great blessing. Relationships may become strained because of differences of opinion, but these periods of stress can be avoided to a great degree if the accepted budget is rigidly honored, the plans adhered to, and tangents avoided. The pastor as a leader of the church must be completely open with the congregation. He must never hide the "bottom line" but openly spell out all the cost factors. When a congregation accepts a given amount and then is constantly besieged by special offerings to cover additional costs, they soon resent the pressure. When a credibility gap occurs, the validity of a man's word and message is questioned.

Building projects will not be a hassle if we plan well, stick to the accepted budget, preserve credibility with all parties, maintain an open mind, and foster a spirit of expectancy. And since the holiness churches have a message for all people, we should build in such a fashion that no person, rich or poor, will feel threatened.

ASSOCIATE . . .

(Continued from page 51)

of the vocal laypersons. It took some time to eliminate the bad feelings created because one layperson thought the associate was "after his job." The bed was lumpy for a while. The ministry of the church was set back while the relationship was mended.

PROVIDE ADDITIONAL TRAINING.

No matter how well the new associate succeeded in school (college and seminary), he still needs additional training. It is an understood fact in business and industry that new employees must receive additional training. The saying goes, "You can always tell a new associate, but you can't tell him much." This is unfortunate but still remains more fact than fallacy. Those who are "outside" most often have a better advantage in instructing the new associate than those on the "inside," such as a senior pastor. By providing additional training (youth conferences, music conference, etc.) the senior pastor enhances his own position and at the same time adds to the resource contained in the associate.

MAINTAIN A REGULAR STAFF MEETING.

If nothing more is done than to pray and discuss a scripture, followed by a meal together, the intimacy developed will be worth it. Actually I have found that regular weekly staff meetings increase my ability to know the pastor's mind and thus avoid violating something he believes. The congregation will see the pastoral staff operating as a unit—not as different persons going separate ways. Staff meetings help new associates grow in the faith as well as in the job and encourage true, intimate communication.

CONCLUSION. Every senior pastor wants to succeed in the ministry. Every associate wants to succeed in the ministry. Every congregation wants to succeed in ministry. Perhaps one reason they do not always work together toward success is that they start off on the wrong foot. There are many reasons why they might be out of step with one another. Perhaps these suggestions will help some to keep in step as they walk in the light together.

PREACHING POINT

HOW CAN I PREACH MORE EFFECTIVELY?

by Don W. Dunnington
Trevecca Nazarene College, Nashville, Tenn.

You're crazy! Why do that to yourself?" my neighboring pastor responded. I had just shared with him the project I initiated with members of the church I was pastoring. I had asked 18 members to join a study group to help me determine what could make my preaching more effective. I had invited them to complete a two-page sermon evaluation form on 24 of my sermons over the next five months.

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 fine points in our scholarly journals, and to read papers at each other in our convention meetings; but you who listen to preaching every Sunday are, after all, pretty 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 a Growing Personal Relationship with God. To be effective, preaching must be authentic; it must have about it the ring of reality. This can only take place when the minister has personally experienced the life-changing effects of the gospel.

One member of the study group declared: "You have to preach from conviction. You can't be convincing to your people unless you are preaching from conviction. So you have to live that life . . . there's no other way to do it." Another member's definition of effective preaching said: "It must come from the heart of the preacher." As the preacher's life is continually shaped by his faith, it is likely that improved effectiveness will characterize his preaching.

A growing personal relationship with God is so important that James Clarke values the devotional life of the preacher as the "supreme dynamic of preaching." He writes:

This does not mean that native gifts, strong personality, general and theological knowledge, persistent study, and mastery of the art of communication are of little moment. It means that one can have all of these and yet fail to be an effective preacher.²

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

You may begin your career with a doctrinaire 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.³

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 pastor also. 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 involvement in the lives of the congregation limits his effectiveness more than anything else because he is very effective from the pulpit.

I knew from earlier training and from several years of pastoral experience that relationships were important, but I failed to realize just how important they are to the laypersons who listen regularly.

Although I began the project expecting to learn how to improve the mechanics and content of my sermons, the far more important discovery was that preaching grows in effectiveness as the relationship 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 faithful and loving pastor.

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 as preacher 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 of this I worked to achieve a greater balance in my ministry between the private times of study and the building of strong interpersonal relationships.

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

Those who have what are called "pulpit gifts" will suffer great loss of power if their preaching is not surrounded by those more direct and intimate personal relations which are part of a faithful pastoral 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 is fatal.

You cannot love men from the pulpit. You can only love them in concrete personal situations wherein there is cost. 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.⁴

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 grow more and more convinced that only biblical preaching, preaching based on the continuous study of the Bible with all the help that modern scholarship can give, is the least likely to be not a trickle of water over desert stones, quickly dried up, but a broad, enduring river which reflects heaven and fertilizes the fields.⁵

In his book *The Preaching of the Gospel*, Karl Barth declares that "we can no more liberate ourselves from the Bible than a child can liberate himself from his father."⁶ For him, the "purpose of preaching is to explain the Scriptures." Preaching is "to proclaim to his fellow-man what God himself has to say to them by explaining, in his own words, a passage from Scripture which concerns them personally."⁷

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

During the sermon evaluation period I was careful to clearly organize my messages. The positive response by the committee was encouraging and verified the significance of this factor. Frequently, members of the group or other listeners commented favorably about the clarity of a given message.

The pastor who seeks to improve his ability to develop clearly and logically organized sermons may find it helpful to adopt, at least for a time, a definite and systematic procedure for sermon preparation. Lloyd Perry reminds us that "following a systematic method for con-

structing a sermon does not rule out nor does it limit the guidance of the Holy Spirit. Orderliness, not confusion, is the evidence of the leading of the Holy Spirit."⁸

5. Effective Preaching and Applying Biblical Truth to Life Situations. The sermon evaluation forms showed this to be one of the areas most needing improvement in my preaching. Effective preaching must touch the real lives and needs of people. It must answer the question "So 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 parishioner wrote about me:

His personal examples are usually excellent when he does use 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 hinders the effectiveness of the message.

Reuel Howe, who has worked extensively with lay-clergy dialogue on the subject of preaching, points out that the purpose of preaching "is to cause the Word of God to take flesh in the lives of men and women."⁹ "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 preaching on "real needs." 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."¹⁰

6. Effective Preaching and Communication Skills. This factor includes all that takes place in presenting the message to the congregation. Clyde Fant reminds us that the "stumbling block" to the gospel must not be "our inability to communicate."¹¹ The preaching must overcome any suspicions he may have of oral communication theory and learn from it those things that are useful to the preaching ministry.

Improving one's communication skills begins with the five key factors to effective preaching already discussed. The preacher himself must have "credibility" as a person and must have a positive relationship with people if good communication is to be possible. Since effective speaking 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 effectiveness will work on his sermon delivery. Many sources recommend that we record our preaching and then analyze it for weaknesses in the technical aspects of speech (pitch, quality, articulation, pronunciation, rate, volume, and phrasing). If videotaping is available, we may also evaluate posture and physical activity during the sermon. In any evaluation of the technical aspects of oral communication, we can profitably solicit the coun-

sel of a trusted and honest colleague.

Considerable attention has been given in recent years to developing an understanding of communication that takes into consideration what is happening to the listener as well as to the speaker. Preaching is not "one-way" communication. Clyde Reid in *The Empty Pulpit* tells us that complete communication is not reached until the preacher and the hearer "have a common, shared understanding (of the message) and are acting on the basis of that understanding."¹² For this complete communication to take place in preaching, "monologue is rarely enough, and a two-way flow of communication is almost always essential."¹³

You might wish to experiment with methods of "feedback." This could include a time of discussion following a sermon, involving laymen in sermon preparation or evaluation groups, or conducting classes centered on the topics recently preached from the pulpit. In a sense, my involving laymen in the evaluation and discussion of my sermons was an experiment to achieve more complete communication between pastor and people. The positive nature of that contact has led me to the conviction that improved pastoral preaching must include the development and use of effective communication skills.

Looking back, I think I understand why my neighboring pastor thought such a potentially vulnerable project to be "crazy." It did involve risk and openness—but it brought about a great deal of insight and learning. At the least I am now much more informed as to the effectiveness of my preaching, and the instructive criticisms of my members are solid stepping-stones to achieving my goal.

NOTES

1. William Thompson, *A Listener's Guide to Preaching* (Nashville: Abingdon Press, 1966), 8.
2. James W. Clarke, *Dynamic Preaching* (Westwood, N.J.: Revell, 1960), 93.
3. Paul Scherer, *For We Have This Treasure* (New York: Harper & Bros., 1944), 23.
4. Herbert Farmer, *The Servant of the Word* (London: Nisbet and Co., 1941), 94.
5. Ibid., 105.
6. Karl Barth, *The Preaching of the Gospel* (Philadelphia: Westminster Press, 1963), 28.
7. Ibid., 51.
8. Lloyd Perry, *Biblical Preaching for Today's World* (Chicago: Moody Press), 44.
9. Reuel Howe, *Partners in Preaching* (New York: Seabury Press, 1967), 46.
10. Charles Kemp, ed., *Pastoral Preaching* (Westwood, N.J.: Revell, 1960), 12.
11. Clyde Fant, *Preaching for Today* (New York: Harper & Row, 1975), 48.
12. Clyde Reid, *The Empty Pulpit* (New York: Harper & Row, 1967), 71.
13. Ibid., 73.

A WATCHNIGHT SERVICE

Last New Year's Eve was not a typical watch-night service in our church, but it proved to be very inspirational, combining the elements of commitment and fellowship.

The service began at 8:00 with games in the church fellowship hall. The children had separate games; the teens played Ping-Pong, air hockey, and such; the adults brought table games.

A separate handicraft room was available for the ladies and refreshments were available throughout the evening. A "joke time" in which we shared favorite humorous stories lent merriment.

At 10:30 we all gathered in the sanctuary for a Commitment Service. We used the 35-minute film *Angel in Ebony*, after which we passed out paper and pencils and challenged the people to write their commitments to God for the New Year. I spoke for 15 minutes on commitment. We sang a hymn, and the people came forward to drop their written commitments into a large, metal pan. Testimonies and choruses followed, and at midnight we formed a circle around the pews, joining hands. With lights out we burned the commitment papers, prayed, and closed with the chorus "Because He Lives."

—James C. Brillhart
Grand Rapids, Mich.

VALENTINE CANDLELIGHT COMMUNION

by J. Grant Swank, Jr.

February

GOD'S LOVE—HIS VALENTINE

*Solo: "The Way That He Loves"

Prayer

LOVE FOR THE SIN-SICK WORLD: John 3:16-21; 1:12

Vocal Solo: "And Can It Be?"

LOVE FOR THE HUNGRY: Mark 8:1-9

**Congregational Hymn: "Such Love"

LOVE FOR THE SORROWING: Luke 7:11-23, 36-50

Silent Prayer / The Lord's Prayer

Instrumental Solo: "Sweet Peace, the Gift of God's Love"

LOVE FOR THE DISTRAUGHT: Mark 9:14-29

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

LOVE FOR THE FORGOTTEN: Luke 10:30-37

Vocal Solo: "Immortal Love, Forever Full"

COMMUNION

**Offering

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

Benediction

*Sung from rear of sanctuary

**Sanctuary lights on for congregational hymns and offering

We Get Letters

(Continued from page 4)

ministers to feed His flock, don't you think He could use "out" men and bring dying congregations to life? It appears He did with the author of this article.

—A. Hess Brubaker
Newburg, Pa.

Who Forsook Who?

At last it has been said! And the writer of "When You're Out You're Out" said it well.

Too long has this situation existed in our ranks. The only person who can adequately describe the seeming hopelessness of it is the one who has been there. And, too often, when he has spoken, his words have been received as "sour grapes," and then ignored.

Some, who have been less fortunate than others, have ended up on secular employment. They may have been used often in sermonic illustrations as the perfect example of Demas.

The man who is "out" can probably show many letters from leaders who have said, "I'll keep you in mind." Then, in the ensuing issues of the *Herald of Holiness*, he sees churches that have been filled by those D.S.'s and wonders how long they kept him in mind. What the fellow really wanted was to be given a church, not just kept in mind!

One such ex-pastor and wife—who, incidentally suffers painfully with her mate—prayed so long for a pastorate that they reached the point of expectation much like the officer of the king of Samaria. When Elisha predicted the end of the famine the officer said: "Behold, if the Lord would make windows in heaven, might this thing be?" (2 Kings 7:2).

The writer of "Out" doesn't reveal his age, but I'd venture a guess that he is over 50. If that is the case, then he has committed the "unpardonable sin" for a pastor in the Church of the Nazarene. It's OK to elect a president over 70, but never, never call a pastor who is over 50!

With the Psalmist, I must confess: "I have been young, and now am old(er); yet have I not seen the righteous forsaken, nor his seed begging bread" [close to it, but not quite!] (Ps. 37:25).

—Carl B. Haddix
Paris, Tenn.

Not Out, but Concerned

I enjoy the *Preacher's Magazine*—you're doing a good job, keep up the good work.

After "sleeping on the matter"—I fi-

nally wrote down my feelings. I let several nights go by and have now decided to send this to you. Do with it what you will—

With interest I read the articles in the June/July/August issue of the *Preacher's Magazine*, in regards to "When You're Out You're Out," "We Liked His Spirit," and "My Church Died."

After pastoring for nearly 30 years in continuous service (never having been voted out, at least not yet), and having pastored some of the larger churches, I too have wondered why so many of my colleagues have decided to leave us. Many are serving in other, Christian-related activities, some in other denominations, but they originally started out to serve our church as pastors. Why did they decide to leave us?

I have concluded that the following items need to be considered:

1. The voting procedures in our church are more detrimental than they are a blessing. One-third of the congregation determines the future of the congregation. In many cases less than that if a pastor chooses to leave because he has so many negative votes. The voting then polarizes a congregation; that creates disunity, disharmony. Many times it cannot be overcome. Especially in the midsize to smaller churches. A better way must be found. Men who have given 10 percent of their lives in preparation to serve the church are simply walking away from us. Congregations are failing to grow. It must be a factor to be given high priority.

2. I am still convinced that most pastors will serve for whatever, and are willing to go wherever, yet it seems that a large number of our pastors and laymen are sacrificing in their service, and a few are living very well. Some church leaders are flying first class and living in very expensive hotels while overseas. They own their own homes and have a very definite sense of security while many pastors live in inadequate housing (I've been there) and never are able to enjoy some of the benefits such as owning a home for retirement.

3. Many pastors who do make good incomes are unable to send their children to their own Nazarene colleges. If one is poor or fairly wealthy, this can be done, but for those in the higher (higher than poor, less than wealthy) income bracket, it is not possible. I know the argument of we cannot afford not to, yet where does a pastor get \$6,000 per year for his son or daughter to attend the college that he has helped build and support for 30 years?

4. It seems to me that respect for the

pastor is pitiful. Perhaps some of this has been created by pastors, yet where is the respect and reverence for God's man? Though I recognize that respect and reverence must be earned, there must be a way to bring to our people the fact that God's servant is just a little different. Perhaps our British colleagues are right in wearing the clerical collar.

No doubt there are other matters of consideration; these four seem to me to be vital at this point. As a pastor it seems to me that morale is breaking down, the heart and soul is no longer there for many. The cause is suffering. Is it not time to stop and take a good hard look at ourselves?

I remain a loyal and faithful pastor.

—W. S. Muir

Out Is Interesting

I have been enjoying the *Preacher's Magazine* so much lately, I wanted to write and let you know my feelings. I have always appreciated the magazine but must confess I have not spent as much time with it as I have the last couple of issues. I found your article in the Pastoral Clinic, "When You're Out You're Out," very interesting. In fact, I enjoyed most of the issue.

Just wanted to add my voice to the many, I am sure, who are complimenting you on a fine job.

—Gene Fuller
Lubbock, Tex.

Still in Shock

Thank's so much for printing "When You're Out You're Out." Our *Preacher's Magazine* came in the mail as we were still in shock from having that very situation happen to us. It's hard to learn from mistakes, when you don't know what your mistake was. That article ministered to us. Thanks for talking about a hushed issue that many of us face.

Needless to say, name is withheld!

The Agony of OUT

The new edition of *Preacher's Magazine* arrived yesterday. Before dinner I sat down to scan the magazine and found the article, "When You're Out You're Out." I read. It made me too sick to eat dinner. Sleep was only brief last night. It will take time for me to recover from the stress of the article. I will seal the magazine so that I never read the article and surrounding articles again.

I have lived with the agony of recall for 30 years now. I have built churches valued at a million dollars. I have paid budgets, stayed by our doctrine, and never spoken against our church. I believe in

(Continued on page 62)

SERMON OUTLINES



ADVENT

Waiting for Christmas Luke 2:22-35

Only children mark days off 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—The words used to describe Simeon—"righteous," "devout," "inspired" (vv. 25, 27, RSV)—all suggest that Simeon trusted God to bring about what the world needed. We might read between the lines and assume that the old man went to the Temple daily and that his time there was spent penitentially, prayerfully.

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

Simeon waited openly—Verses 26-27 indicate that Simeon lived in such closeness to the Spirit of God that a miracle could happen to him. Though an old man, his were the eyes of a child on Christmas morning.

—W. Wayne Price
Williamsburg, Va.

CHRISTMAS DAY

Dayspring from On High Luke 1:67-79; Ps. 30:5; Gal. 4:4-5

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 pro-

portion to his suffering. The light of the Nativity came into the darkness of the first century. Notice Mary and Joseph, Zachariah and Elizabeth, the shepherds and the magi, Anna and Simeon, the condition of the first-century world.

The Nativity and the providence 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. 76b-78)—Zachariah envisioned the Lord as the dayspring from on high. Sorrow, trouble, need, and darkness are never the final word. The birth of John the Baptist meant that God kept His promises.

The Nativity and human participation with God—Zachariah, Mary, Joseph, and other personages in the drama of the holy birth were real people with whom we can identify. Joy replaced their sorrow and pain.

The personal, national, and international sorrows of this holy season may be the darkness through which real joy can come.

—W. Wayne Price

THE NEW YEAR

Great Expectations Ps. 62:5-8

The greatness of January 1 is that it opens a door to a new year. 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 anxiously toward God's plan for His people.

Great expectations are never dimmed by past failures—Faith is not diminished by failure. Rather, failure only eliminates one of the ways open to the believer and thus makes the door to success all 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 take 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 thrust into 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 rewarded—Great expectations are nothing more than faith. 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 bring to pass that which will bless His kingdom.

—Robert L. Wayne
Vinton, Va.

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LIFE JUST ISN'T FAIR, BUT GOD IS

SCRIPTURE: Luke 16:19-31

INTRODUCTION: In the January 18, 1982, *People* magazine, Karen Philter of St. Petersburg, Fla., wrote the following letter to the editor.

In these hard times my husband often has to work 16-hour days as a mechanic to provide for a wife and three children. His health has been affected by the long hours he spends on his feet—which is why I had tears in my eyes as I read your article on Prince von Furstenberg. He is a man so bored with marriage that he turns to affairs, so bored with sex that he dabbles in homosexuality, and evidently so loaded with money that he doesn't even have to think about it. His smug face contrasts sharply with that of my exhausted husband. *Life Just Isn't Fair.*

I. Life is problem filled

John 16:33; Job 5:7; 1 Pet. 3:14
There are a number of areas that show the problems of life:

- Disease
- Disaster
- Divorce
- Disappointment
- Death

II. Life is a proving ground

1 Cor. 3:13; 2 Cor. 13:5; 1 Pet. 1:17
The story of Job is the classic illustration that life is a proving ground. His encounter with Satan proved this:

- Faith—"Though he slay me, yet will I trust in him."
- Fidelity—"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."
- Future—"I know that he shall stand at the last day upon the earth."

III. Life is a prelude to eternity

This truth is evident in the scripture account of Lazarus and the rich man. Lazarus spent eternity in Abraham's bosom; the rich man lifted up his eyes in hell.

Eternity will bring to each of us either:

- Hades or home
- Horror or happiness
- Hell or heaven

CONCLUSION: Life just isn't fair. It wasn't fair for Lazarus or the rich man. God is fair, and only eternity will balance the books. Where will you spend eternity?

—Duane Yoesel
Westminster, Colo.

THE PRIVILEGE OF HOLINESS

SCRIPTURE: Rom. 8:1-16

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 (v. 1)

- Gospel scheme pardons and sanctifies.
 - It does not say there is no accusation.
 - It does not say there is nothing to condemn.
 - It does not say there is no cross.

B. Gospel scheme pardons and sanctifies.

- It does give union with Christ.
- It does give a walk with Christ.
- It does give a freedom through Christ.

II. Privilege Two—Freedom (v. 2)

- The new covenant
 - The Mosaic covenant fulfilled
 - The Messianic covenant fulfilled
 - The happy effect—salvation and sanctification
 - The law fulfilled

III. Privilege Three—Acceptance (v. 5)

- Personal acceptance required
- Personal joy upon acceptance

- Personal guilt atoned
- Sin overruled

—Darl Keefer

THE CLAIMS OF HOLINESS

SCRIPTURE: James 1:19-27

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

I. The Claim of Holiness—Not Vain Religion

- What is vain religion?
 - External and punctiliously performed
 - Acts in the sight of man
 - Bound up in self
 - Substitutes ethics for true righteousness
- Results of vain religion
 - Deceives men
 - Becomes a braggart
 - Moves away from God
 - Lost from God
 - A wrong social concern

II. The Claims of Holiness—a Pure Religion

- What is pure religion?
 - Keeps itself undefiled
 - Acts upon the Word
 - Is not bound up in self
 - Does not substitute ethics for true righteousness
- Results of true religion
 - Corrects man
 - Brags on God
 - Moves toward God
 - Based from God
 - A correct social concern

III. The Claims of Holiness—Spotless

- Keeps Christ in us
- Keeps sin out of us
- Keeps temptation overcome

—Darl Keefer

NEARBY VILLAGES

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

SCRIPTURE: Mark 1:35-39

"Jesus replied, 'Let us go somewhere else—to the nearby villages—so I can preach there also. That is why I have come'" (v. 38, 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 idiom 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 the outreach ministries of the 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

- Jesus found a solitary place of prayer early in the morning before all the pressure was upon Him.
- We dare do no less than pray as Jesus did if we hope to be successful in our time and place of ministry.

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

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

- It is the primary task of the follower of Jesus to go where the gospel has not been preached and practiced.
- Following Jesus means going where there is apathy and opposition as well as where there is acclaim and acceptance.

IV. Some Specific "Nearby Villages"

- The people I know
 - My family
 - My neighbors
- The people I don't know
 - Those nearby
 - Those in the nearby communities

ILLUSTRATIONS: In the tiny Eskimo village of Kivalina, Alaska, 40 young people in a Friends church became concerned about their friends and neighbors in the next village 70 miles away.

The next village was accessible only by small plane in the summer or by dog-sled over the frozen ocean in the winter. These young people raised \$2,500 to charter planes so they could go to the "next village" with the gospel.

Wilma Swanson, a Nazarene woman in Minnesota, looked out her window one day and saw some Southeast Asian neighbors. She could not speak their language. In prayer she claimed them for God. Now Wilma has a Bible study with them in her home and her church has a multilingual, multicultural ministry.

CLOSING: Where is your "nearby village"? Jesus calls you to follow Him as He goes there.

—Glen Van Dyne



TODAY'S BOOKS for TODAY'S PREACHER

ALL OUR LOSSES, ALL OUR GRIEFS,

By Kenneth Mitchell and Herbert Anderson (Westminster, 1983, 173 pp., paperback, \$8.95)

A needed resource book written for pastors by two seminary teachers.

Normally when the word *grief* is used it is associated with bereavement and the death of a close friend, relative, or companion. This focus is much too narrow, according to the authors. "Grief is the normal but bewildering cluster of ordinary human emotions arising in response to a significant loss, intensified and complicated by the relationship to the person or the object."

The key word is *loss*. Whatever loss we feel, pain will be experienced in varying degrees, depending upon the relationship of the person experiencing the loss and the person or object lost.

Six major types of loss are discussed: material loss, relationship loss, intrapsychic loss, functional loss, role loss, and systemic loss. Variables in loss, such as avoidable and unavoidable loss, temporary and permanent loss, actual and imagined loss, anticipated and unanticipated loss, and leaving and being left were compared and contrasted.

Particularly helpful to me was the discussion of the dynamics of grief. After rejecting Switzer's narrow reduction of all emotion in grief to anxiety, the authors discuss the common elements of grief: numbness, emptiness, loneliness, isolation, fear and anxiety, guilt and shame, anger, sadness and despair, and somatization.

Part III of the book, "Pastoral Responses to Those Who Grieve," deals with the pastor's personal ministry of intervention, support, insistent encouragement, and reintegration. It includes a section on public ministries to those who grieve.

This book will help at least two groups of people. First, students preparing for full-time ministry are provided a panorama of issues and emotions experienced by persons in the congrega-

tion, and guidance is given on how to minister to persons in need.

Secondly, pastors, who experience loss, not only of friends but also of position, security, and other significant relationships when they resign from a pastorate and move to another, will benefit from the discussion of the grief experienced and process needed to work through the "bereavement."

—Lebron Fairbanks

MINISTERS' WIVES' RESOURCE NOTEBOOK

Edited by Ina Strait, \$9.00 per year.

The *Ministers' Wives' Resource Notebook* is actually a three-ring binder, 7"x9", for which inserts are sent to the subscriber six times a year (bimonthly). Inserts are eight pages of potpourri written by ministers' wives for ministers' wives: Tips on counseling, crafts, entertaining, shower and party ideas, recipes, spiritual inspiration and suggestions for family devotions. A regular feature titled "Book Reviews" does not actually give reviews, only ratings from 1 to 10.

Though the pages are typeset, the notebook is "homespun" as opposed to a professionally produced product.

Color-screened background art behind the copy detracts from ease of reading and doesn't enhance the appearance of the pages.

Paper is good, heavy stock that will withstand a lot of page flipping, and you'll have to flip them to refer back to recipes and ideas you want because there is no index and no continuity of placement.

The practicality of the notebook is in the exchange medium it provides for pastors' wives to pass on their ideas and encouragement to one another. Its rapidly increasing subscription list attests to the fact that it is meeting needs. You may add your name to the list by writing to Ina Strait, Editor, 2754 Barfield Drive S.E., Grand Rapids, MI 49506.

—Candice Carpenter

THE CHRISTIAN PASTOR

By Wayne E. Oates (Westminster, 298 pp., paperback, \$9.95)

This volume on pastoral care is in its third edition and has become a classic. Dr. Oates, whose credentials are well known, approaches pastoral ministry under two divisions: The Pastoral Task and Pastoral Methods.

His stated intention is to offer "a practical 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 Combat.'"

Oates is scholarly yet practical. He clearly positions himself with evangelicals and is not ambiguous about who the "man of God" is. He provides ample space for women in the pastoral role. Our functions in the ministry are determined by our inner sense of identity and integrity. Preaching is described as a personal encounter and our interpersonal relations as pastors become a type of worship and an experience of prayer.

He defines pastoral care as spiritual conversation. As such he gives new meaning and significance to pastoral visitation. An underlying conviction for his approach to ministry is that an intensive attention to the Holy Spirit is the wave of the future.

The latest research in psychology and counseling brings this third edition right up to date. Pastors could often refer to this book in the years to come.

—Wilbur W. Brannon

PREACHING THE CHRISTMAS STORY

By Hugh Litchfield (Broadman Press, 1984, 126 pp., paperback, \$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 series on Christmas Personalities, Christmas Music (biblical songs of Mary,

Zechariah, the angels, Simeon are included), and the *Sounds of Christmas*.

In addition, the appendix contains four more outlines for Christmas and Advent sermons. The author is pastor of Azalea Baptist Church, Norfolk, Va.

—David Knaile

ESPECIALLY FOR WOMEN

By James Dobson; cassette tapes, Word Publisher

"Preparing for Widowhood," a tape from the series

The thought that widowhood is something to avoid until "some day in the far distant future" has left many women suddenly faced with decisions they are totally unprepared for and, in some instances, emotionally unable to handle.

Dr. James Dobson and Gil Megerly conduct interviews with five widows who have faced the dilemma that widowhood brings. The five have gone through the grieving process and are now willing to share their experiences.

According to statistics, 75 to 80 percent of wives will be widows. The immediate change of status, loss of dignity, loneliness, handling of business affairs, moving, avoiding hasty decisions, finding a purpose for living, human insensitivity, children's reactions, and the necessity for letting the bereaved react to death in their own way are discussed in a very candid manner.

The contents of this tape would make excellent subject matter for a seminar for small groups. This is not so much a tape for widows to listen to as it is for everyone in the church, to make them aware of what the real world of the widow is.

—Evelyn Gibson

HIGH CALL, HIGH PRIVILEGE

By Gail MacDonald (Tyndale House, 1981, \$6.95)

In fact, of the scores of books I have read, written for clergy wives, I would rate this book No. 1. Gail MacDonald's willingness to be vulnerable to reveal the ministerial life she shares with her husband makes the book an encouragement to women entering spiritual leadership or to those who are compatriots now in the heat of spiritual battle. The author peels back the layers of primary relationships in her own life and presents principles she has gleaned and implemented.

Key relationships she writes about emerge in five aspects of her experience. The first—God; the second—herself. This one, she feels, is essential to her self-awareness and her sense of self-worth. Then she affirms her relationship with her husband and her chil-

dren, and the fifth relationship takes her out of the home into the life of her congregation and community.

Gail MacDonald writes somewhat idealistically, but honestly, with a keen awareness of what she calls the "treasure—clay pot" balance. She also emphasizes the "growth moments from which can emerge a clearer vision of how to reflect the splendor of God and the joys of personal relationships." Her chapter about tending the inner fire lest it become a pile of ashes is especially challenging and heartwarming. This book will bless you, encourage and uplift you, and make you appreciate the privilege of your high calling.

—Marion K. Rich

THE SEASONS OF FRIENDSHIP, A WOMAN'S SEARCH FOR INTIMACY

By Ruth Senter (Zondervan, 1982, \$8.95)

An unusual book you will prize because of its universal teaching on personal relationships. The author is a pastor's wife who writes with a warm, conversational style and draws us into her personal life, giving observations and lessons she has learned from her varied, colorful friendships. We identify with pain, the disappointments and disillusionments that some friendships bring, and the rejuvenation of a new genuine friendship.

Here is a book that will make you want to open your hearts wide to oth-

ers, to love, to accept, and to give of yourself. It is a discovery of what it takes to be a woman and a friend.

—Marion K. Rich

More Books and Cassettes for Women

CASSETTES:

Especially for Women, by James Dobson; Word Publishers

He Began with Eve, by Joyce Landorf; Word Publishers

Looking for a Godly Woman, by Joyce Landorf; Word Publishers

BOOKS:

Women Called to Witness: Evangelical Feminism in the 19th Century, by Nancy A. Hardesty; Abingdon Press

What Happens When Women Believe, by Muriel Larson; Fleming H. Revell Co.

What Is a Family? by Edith Schaeffer; Fleming H. Revell Co.

Christian Renewal: Living Beyond Burnout, by Charles L. Rassieur; Westminster Press

Your Right to Rest, by Wayne E. Oates; Westminster Press

Where Have All the Mothers Gone? by Brenda Hunter; Zondervan

Where Love Is Found, by Marion K. Rich; Beacon Hill Press of Kansas City

The Whole Woman, by Faye C. Stowe; Beacon Hill Press of Kansas City

Love Must Be Tough: New Hope for Families in Crisis, by James Dobson; Word Publishers

THE PREACHER'S EXCHANGE

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

FOR SALE: Twenty-eight messages on cassettes preached by Dr. Lawrence Hicks in camps and services. Write Les Bearden, P.O. Box 162—Xenia, OH 45385, for further details.

WANTED: Two Paul S. Rees books: *The Radiant Cross* and *Things Unshakable*. Please inform me of price and postage: Major Edward W. de Vos, The Salvation Army, P.O. Box 31695, Braamfontein 2017 Johannesburg, South Africa. It will be greatly appreciated.

WANTED: An original 1908 *Manual of the Church of the Nazarene*, copies of the *American Holiness Journal*, and *The Life of Rev. John Wesley*, Vol. 2,

by Henry Moore, 1826 edition. I am also collecting books on holiness and the history of the holiness movement. I will send a list of books wanted. Contact Larry Stover, Box 302, St. Bernice, IN 47872.

WANTED: *Biblical Illustrator*. Must be a complete set, and also the 57 separate-volume edition. Contact Bob Hopkins, P.O. Box 390, Fayetteville, TN 37334. Phone 615-433-3904 or 433-4169.

FOR SALE: C.H. Spurgeon; *Sermons*, 20 volumes, \$100. Alexander MacLaren's 25 volumes *Exposition of Holy Scriptures*, \$125. *Pulpit Commentary*, 51 volumes, \$250. All in excellent condition. Buyer pays postage. Contact Merrill Braymer, 4418 Milan Rd., Sandusky, OH 44870, or call (419) 625-0809.

We Get Letters

(Continued from page 57)

the Founder very much and value His call upon my life.

The agony of pastoral renewal has wrought many scars to my family. The author of the article calls his crisis "death." I have not "died" but have learned, with Paul, the meaning of beatings. A whip would hurt no more than a pastoral vote. Paul was beaten 3 times; I have been beaten over 10 times. If I live a full ministry, I have only 5 more beatings before retirement. I thought age would ease the pain... it's worse!

What the author and thousands of pastoral families have suffered is a shame and discredit to holiness. There are those who plead that such action chastens and refines a pastor. The devil's crowd may do that, but when was the church called to do so? Holiness standards do demand a high road in all we do, and basement politics should be below us.

If we must confess our sins of unfaithful witness in the moral decline of our day, what, pray God, will we do about treatment of the pastoral families by thousands of churches in our 75-year history?

The way frustrated, beaten pastors treat a congregation in some cases is just as serious and needs to be dealt with also. I have no desire to protect a brutal or backslidden pastor who mistreats a group of people. A means for reconciliation in all cases would be Christlike and right.

Some observations after 30 years of ministry:

1. I have no desire to quit. I hope to be strong enough to serve a full life for the Lord and the Church of the Nazarene.

2. Our pastoral changes are dictated by neurotics and others with more severe psychological disturbance. Almost to the number, my no votes have come from spiritually weak, psychologically disturbed persons. Neurosis is common in society in general. Thirty percent of any crowd suffers from such. This is true for a church crowd also. That 30 percent can dictate a pastoral change in a church.

3. No district superintendent should have the power to say no to any man. No one man is capable or unbiased enough to say no to a pastoral position. Many a man has had his life call sealed for him by a no from one D.S. I have

known it to happen, and it is wrong. At least, the D.S. should have a group of laymen and pastors for such an hour of decision as asking a man to leave a church.

4. I question very seriously, if God's will can ever be found in a pastoral vote because of point 2.

5. I'll take my next five beatings, because I still want to be a minister holding out a hope of healing.

6. I would pay any price to see that another brother did not have to go through what the author of the article had to face.

Gentlemen, you know that I can't sign my name. That would seal my doom, but be assured that I am on no "kick" to do anything but support my church till Jesus comes or He calls me home. I assure you also, that you'll never hear one word from me spoken against us. I do feel that leaders should find a way to deal with this horrible problem.

—Name withheld

Growing Though Voted Out

Thanks so much for your excellent work as editor of the *Preacher's Magazine*.

I am grateful for the latest issue in which the Pastoral Clinic dealt with being voted out. I had this experience in my first pastorate, which I guess could be as devastating as in one's older years. One thing I am grateful for is that God gave me a revival in my heart when this happened and did not permit me to become bitter.

I had been there three years with a few negative votes each year, until the third when the opposition seemed to be able to do what they desired. The district superintendent sympathized with me, but also thanked me for breaking through the resistance of the church so the next man could come and go with it. I was not ostracized on the district by anyone and went on to another church from there.

That church still exists, only much bigger, and I still have warm friends in it who to this day do not know why I was voted out. Those who seemed to be opposing have since left the church and some, unfortunately, the Lord.

I can certainly sympathize with an older person, me for instance, having that experience now. I think it would be more difficult to take when one is past 50.

Thanks again, my brother, for your excellent work.

—Galen L. Anderson
Lawndale, Calif.

Editor's Note

We have received more mail in response to "When You're Out You're Out" than to any two other pieces published in the *Preacher's Magazine* in the last six years. Apparently the item touched a point of concern for many. I did not publish all the letters. I seldom publish unsigned letters, but this issue includes three. I wish the writers had signed. They seem to think that to do so would be professionally fatal. I disagree: The district superintendents and other leaders I know are also concerned about this problem. Most of them could be as "out" as the next person. Several readers commended me for the courage to print the article. I wasn't even trying to be courageous—just helpful to all of us. Perhaps I should add that not one "leader" has reproved me for printing "When You're Out You're Out." Perhaps we are more free to talk about the nitty-gritty problems of our profession than some think we are.

—The Editor

Clever, but Cynical

I continue to read the *Preacher's Magazine* with avid interest. The time has come when I should give you my reaction to some of the Ark Rocker pieces.

I'll have to admit that he (or they) are really quite clever at putting words together, but so many times the article is basically cynical, negative, and consequently destructive. Isn't there enough of that in the world, without adding to it in a Christian publication, as if the author had some superior knowledge or insight about how the Church really works?

What was described in the March, April and May issue, 1984, is very far indeed from the hundreds of experiences I have had when the church board and I opened ourselves up to each other and to God, to find His perfect will for leadership in a given local church. The system works, more often than not, in spite of the cynics.

—Kenneth Vogt

A Needed Message

I want to express my appreciation for the "The Church, Don't Wipe It Out," by J. Grant Swank, Jr. I think this article should be in the *Herald of Holiness* and possibly also in tract form.

I have appreciated the *Preacher's Magazine* so very much. I have received it since 1954.

—Theo Rosenau
Sacramento, Calif.



NEW TESTAMENT WORD STUDIES

by Ralph Earle

Three Foes and Their Final Fate

The 20th chapter of Revelation gives us a vivid picture of the last 1,000 years of human history before the ushering in of the new heaven and new earth (cc. 21-22), which will last forever. With John we want to take a prophetic peek at what will happen in 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, "having the key to the Abyss and holding in his hand a great chain." The Greek word here, *abyssos*, occurs nine times in the New Testament (Luke 8:31; Rom. 10:7; and 7 times in Revelation). The King James Version renders it "bottomless pit" or simply "bottomless." The NIV 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 Greek word *drakon* ("dragon") occurs only in Revelation (13 times). Foerster says that it "is the key image for Satan in the whole book" (TDNT, 2:282). The dragon was the dreaded monster of Greek mythology.

This enemy of mankind is also called

"that old serpent." This reminds us, of course, of the serpent who tempted Eve in the Garden of Eden (Genesis 3).

Then the enemy is identified as "the devil." The Greek word is *diabolos*, which means "slanderer" or "false accuser." This term is found 38 times in the New Testament. The KJV translates it "false accuser" twice and "slanderer" once—the rest of the time as "devil."

"False accuser" reminds us of the Book of Job, where we find Satan falsely accusing Job before God. In Rev. 12:10 he is described as: "the accuser of our brothers, who accuses them before our God day and night." But that hateful action will finally come to a close.

The fourth designation of the enemy in verse 2 is "Satan." This is the Hebrew word *Satanas*, taken over into Greek in the same form, and abbreviated in English as "Satan." The term means "adversary." Occurring 36 times in the New Testament—most often (8 times) in Revelation—it is always "Satan" as a proper name. Satan is, and has been, the great adversary of God and humanity.

We were told in Rev. 20:2-3 that Satan was bound for a thousand years, and locked and sealed in the Abyss. That was so Christ could enjoy His mil-

lennial reign without the devil "deceiving the nations."

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

What is the final fate of Satan? Verse 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."

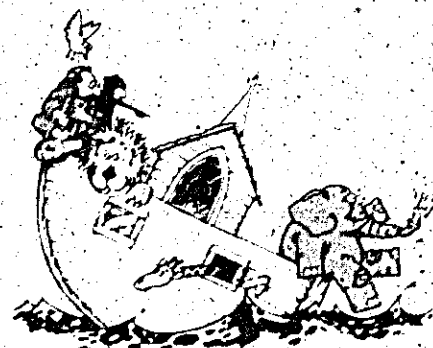
The KJV says "fire and brimstone." The latter term is *theion*. It means "sulphur." The word occurs in Luke 17:29 (in a quotation from the Septuagint) and six times in Revelation (9:17, 18; 14:10; 19:20; 20:10; 21:8).

John has already recorded the fact that before the Millennium the beast (the Antichrist) and the False Prophet (his religious supporter) "were thrown alive into the fiery lake of burning sulphur" (Rev. 19:20). 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 deceiver or usurper! That will be heaven.

*Scripture references are from *The Holy Bible, New International Version*, except as designated.

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4. Quotations cited TLB are from *The Living Bible*, © 1971 by Tyndale House Publishers, Wheaton, Ill.
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THE ARK ROCKER

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 someone took a whack at telling his audience that its 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 summers off the Maine coast and winters 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 unfeeling world, the real world, awaits you—maybe as early as breakfast tomorrow morning."

One of the college baccalaureates featured an ecclesiastic who loves the school primarily because in a moment of grolitics (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 cleric 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.

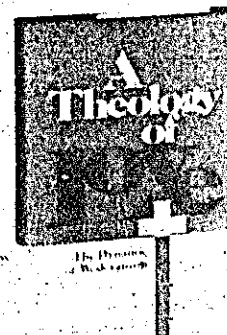
Then we wonder why even the Christian graduates of our holiness colleges won't take the educational programs of their alma maters seriously. We wonder why so many, now 30 or 40, have no more cultivated tastes, no better judgment, no more sensitive ethic, no deeper spirituality than they had when they marched to "Pomp and Circumstance." Look at that circumstance! And at who is a pomp!

Have we helped do ourselves an ill 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 retirees; for D.D.'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 credits quacks with wisdom.

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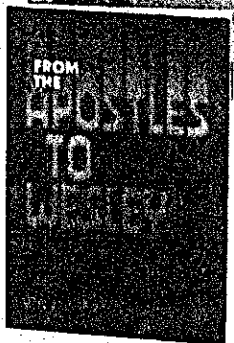
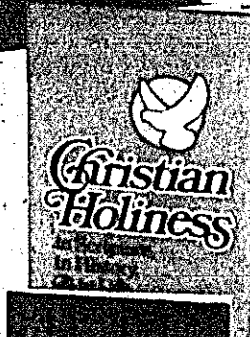
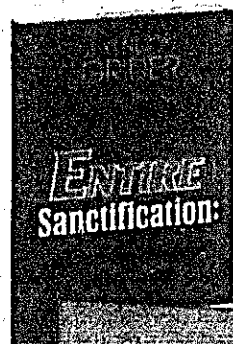
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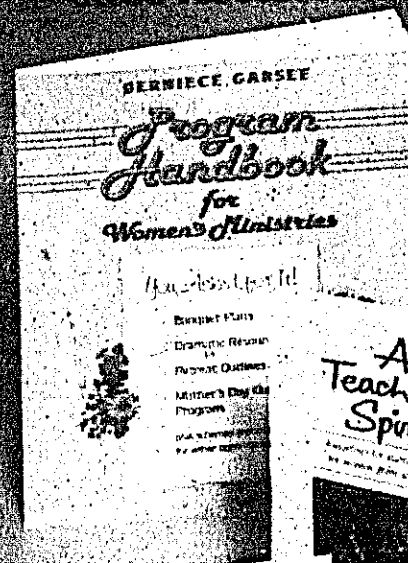
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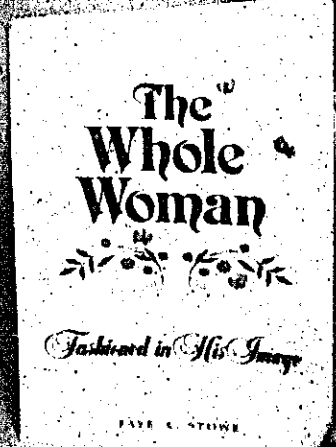
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