

Chapters

A Journal of God's Reign at Calvary Baptist Church



**CAMP CALVARY
SUMMER 2008**

Chapters

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Calvary Baptist Church
exists to represent the
reign of God as:

**Community
Servant
Messenger**



Armand Merizon, *The Return*

In an essay entitled "Sometimes Fairy Stories May Say Best What's to Be Said," C. S. Lewis poses the question: "Why did one find it so hard to feel as one was told one ought to feel about God or the sufferings of Christ?"

He responds:

"I thought the chief reason was that one was told one ought to. An obligation to feel can freeze feelings. And reverence itself did harm. The whole subject was associated with lowered voices; almost as if it were something medical. But supposing that by casting all these things into an imaginary world, stripping them of their stained-glass and Sunday school associations, one could make them for the first time appear in their real potency? Could one not thus steal past those watchful dragons? I thought one could."

Much like a story, art has the potential to steal past those watchful dragons by way of the imagination, and to communicate truth with real potency. It is easy to let the old, old story get old, but through art we can hear the Story again, with fresh eyes, almost as if for the first time.

Over the last two years, in addition to exhibiting the art of our church's artists, we have been collecting art that tells the Story. We currently have seven pieces in our permanent collection, five of which are originals, and taken together they represent a wide variety of mediums and styles.

The first piece we purchased was *Hell* (2007) by Scott Laumann who is a full-time professional artist living and working in Fullerton, California. It is an original block print, and part of a series on the subject of Heaven and Hell.

In this piece, Scott uses a figure with everything internalized, which is partly

the way he imagines Hell to be, a place "...where one is not free from the sin and destruction that has caused the decay. The hand represents the anger and rebellion trapped within those who refuse to accept freedom. And the tears fall perpetually within the person, never being given the chance to escape. Contrast this image with the corresponding 'Heaven' where the figure's tears fall outside of himself and are collected by God (Revelation 7:17)."

In addition to Romans 1:18-32, and a smattering of other texts biblical and otherwise, a passage from C. S. Lewis' *The Great Divorce* comes to mind. Lewis comments:

"...both good and evil, when they are full grown, become retrospective.... The good man's past begins to change so that his forgiven sins and remembered sorrows take on the quality of Heaven: the bad man's past already conforms to his badness and is filled only with dreariness. And that is why, at the end of all things, when the sun rises here and the twilight turns to blackness down there, the blessed will say, 'We have never lived anywhere except in Heaven,' and the Lost, 'We were always in Hell.' And both will speak truly."

Thus, for Lewis, to be lost, is in a sense to be in Hell, or you might say that once in Hell a person's life takes on retrospectively a Hellish character, and so whether or not a person realizes it, to be lost is in a sense to be in Hell. When understood in this sense, Scott's piece speaks not only to Hell, but to the Fall and to fallen people, and as such is a fitting piece in our collection, a collection that tells the Story of Creation, Fall, Redemption and Consummation.

Simeon's Song (1996) and *Anna's Song* (1997) are original watercolors by Peter

STEALING PAST THOSE WATCHFUL DRAGONS

by Chris Brewer

MUCH LIKE A STORY, ART HAS THE POTENTIAL TO STEAL PAST THOSE WATCHFUL DRAGONS BY WAY OF THE IMAGINATION, AND TO COMMUNICATE TRUTH WITH REAL POTENCY.

Gordon who is an artist and lay theologian living in Grand Rapids, Michigan. They are from the *Songs of Advent* series which, in addition to these two pieces, includes *Balaam's Song*, *Zechariah's Song*, *Mary's Song*, and *Angel's Song*.

In *Simeon's Song*, we catch a glimpse, not only of our own individual longings fulfilled, but also of our corporate longings fulfilled, God's faithfulness realized, and peace already here but not yet fully realized.

Anna's Song is characterized by thanksgiving, and the imagery of the palm branch seems to foreshadow Jesus' triumphal entry (Jn. 12:12-13).

Abraham: To Give it All... (1985) and *That Glorious Form* (1968) are woodcuts by Chris Stoffel Overvoorde, who is Professor of Art Emeritus at Calvin College in Grand Rapids, Michigan. Chris is the author of *Passing the Colors* (Grand Rapids: Eerdmans, 2002.), and is a member of the West Michigan Eight, a group of prominent West Michigan artists.

Abraham is an original woodcut print, and is a recent addition to our permanent collection. What is interesting about the woodcut is that at first glance it seems to be stuck in Genesis 22:10, Abraham ready to slay his son, but then, as you study the scene, the story unfolds. Suddenly, you notice the angel of the Lord, looming above Abraham in the clouds, watching and waiting. Then, it is almost as if you can hear him crying out, "Abraham, Abraham! Do not stretch out your hand..." (22:11), and as your eyes fall onto the scene below, you see the ram caught in the thicket by his horns (22:13), and so the piece moves from test (22:1) to provision (22:14), and ultimately points us to Christ.

That Glorious Form is a giclee print from the original woodcut print, and takes its title from the first line in the second stanza of John Milton's "On the Morning of Christ's Nativity" (1629):

*That glorious form, that light unsufferable,
And that far-beaming blaze of majesty
Wherewith he wont at Heav'n's high
council-table
To sit the midst of trinal unity,
He laid aside; and here with us to be,
Forsook the courts of everlasting day,
And chose with us a darksome house of
mortal clay.*

What is especially interesting about this piece is the way in which it speaks both to Christ's incarnation and to his suffering and death at one and the same time in one intertwined, provocative, and glorious form.

Psalm 22 Crucifixion '04 (2004) is a giclee print on canvas from the original oil on paper by Wayne Forte, who lives in Laguna Niguel, California, where he is part of the Worship & Creative arts team at Coast Hills Community Church.

This image is a provocative retelling of Psalm 22:1-8, Isaiah 53:4-6, 10-12 and Ephesians 4:8. In it we see the suffering servant, before the text of Psalm 22:1-8, forsaken, bearing our griefs, carrying our sorrows, afflicted, pierced for our transgressions, and crushed for our iniquities, and all this by the will of the Father (Isaiah 53:6; cf. Matthew 26:42 and parallel texts), who is here pictured shedding tears onto the scene below. The "...flames coming up from below foreshadow Christ's descent into Hell to preach the good news and 'lead captivity captive'," a reference to Ephesians 4:8 (cf. Psalm 68:18), as well as the Apostle's Creed.

The Return (1972) is an oil on panel painting by Armand Merizon, who is the undisputed dean of the West Michigan Eight. His work ranges from landscapes to figures to abstractions. According to Chris Stoffel Overvoorde, "He's a real explorer. That's what most people don't understand."

This piece was recently acquired through an estate by way of Mercury Head Gallery, and is a welcome addition to our growing collection. At first glance the piece seems to be quite subtle, almost too subtle for the subject matter, but once the piece grips you it does not let go.

Your eyes are drawn to a white figure emerging from an opening of sorts. It is a stark contrast to the surrounding mountains, beach sand, sky, and water, all of which are depicted in a sort of impressionistic style and do not distract from the central figure of the piece. As you stare at this figure, it takes on increasing clarity and form, and appears to step through the opening, out onto the scene.

Given the title of the piece, it should not be too difficult to figure out that the figure is Christ, and with a little bit of help from Armand, that the opening is the tomb. *The Return* evokes a feeling, much like the feeling one gets from reading John 20 or Revelation 21-22. It is a glimpse of what is to come when Christ returns and dwells among us.

All of the pieces in our permanent collection were purchased from and framed by Eyekons: A Marketplace for Contemporary Spiritual Art, 210 E. Fulton, Grand Rapids, MI 49503 and Mercury Head Gallery, 962 E. Fulton, Grand Rapids, MI 49503. Many thanks to Phil, Amy and Ben!

These art pieces are exhibited in the Worldview Resource Center.



THINGS ARE NOT ALWAYS AS THEY SEEM

by Rhinda Hayden

TURNING OUR LIVES OVER TO JESUS MEANS DYING TO SELF. PERHAPS MIKAYLI WILL UNDERSTAND THAT BETTER THAN MOST OF US. IT IS ONLY IN DYING THAT WE BEGIN TO TRULY LIVE.

It's another Sunday morning and once again we are preparing for the worship service. Our eight-year-old adopted daughter, Mikayli, asks if I want a back rub and promises to buy me flowers. She looks in my eyes to tell me she loves me as she takes my hand. In the service, she sits remarkably still, and may cuddle up at my side as she diligently works on a picture of things she is thankful for. I'm in the picture this morning. "Things are not always as they seem." My pastor used to say this to remind us of the Great Deception and the story of how it has intricately woven its way into our world and our hearts. "The human heart is the most deceitful of all things, and desperately wicked. Who really knows how bad it is?"

Could you guess that our family fell asleep last night to hours of raging and breaking holes in the wall? Thanks to a new alarm system, we no longer need to play guard duty to prevent Mikayli from harming herself, the dog, or other family members throughout the night. Would you guess that we awoke to the stench of misplaced body waste once again? No, we weren't surprised when Mikayli dressed backwards, and inside out shoes on the wrong feet, eyes gleaming with a twinkle of intention. Yes, Mikayli is eight years old and can dress herself perfectly, when it's to her advantage. She scowls as I comb through her hair—the hair she hasn't pulled out in the night and hidden down the heater grates. Perhaps upon our arrival at church you will tell her how nice she looks. Most likely she will smile, unless you mention Mommy, too. No, things are not always as they seem.

A Glimpse Behind the Facade
Mikayli has been diagnosed with Reactive Attachment Disorder (RAD), one of the most severe forms of emotional pathology in which individuals have difficulty forming loving, lasting relationships. RAD is caused by severe emotional trauma inflicted some time from conception through the first few years of life, before conscious memory. This trauma can be experienced through unwanted pregnancy, maternal depression, exposure to drugs, alcohol, and nicotine in utero, sudden separation from the birth mother, inconsistent or inadequate care, several moves or placements, and ongoing, unresolved physical pain. Mikayli survived each of these traumas before she met us at

the age of two. Most children with RAD never experience healing. There is no medication to fix it, and it progresses in severity if left untreated. Brain scans of children with RAD reveal large blackened areas with no brain activity, though the "fight or flight" area of the brain is overactive.

When a baby's most basic needs are not met during this critical time, her rage becomes internalized and her trust is broken. She comes to believe that no one is powerful enough to keep her safe and so is unwilling to accept any limits, tenaciously seeking to control every detail of life. She impulsively meets her own desires, determining her own standard of right and wrong and assuring herself that no one will ever hurt her again. Almost always, the new mother becomes the target of her intense rage. She would rather fight to the death than be loved because she believes her very survival depends on it. RAD children habitually evidence the following characteristics:

- Superficially engaging and charming in public while privately abusive toward Mom
- Won't make eye contact with the parents on the parents' terms unless lying
- Lie about the obvious; believing their lies makes it hard for others to discern the truth
- Destroy property, animals, self, and others; preoccupied with fire, blood and gore
- Have learning lags due to an unwillingness to learn, yet are masterful at control
- Lack cause-and-effect thinking;

have no impulse controls; live in the moment without considering blessings or consequences

- Lack conscience--right and wrong are redefined according to desires
- Lack empathy--are able to hurt others without feeling badly
- Portray themselves as the victim even when being shown love; presume they are entitled to all wants even when disrespectful and disobedient; make false allegations
- Have eating disorders; steal and hide food; make accusations of not being fed
- Control through incessant chatter, nonsense talk, and interrupting (ask others to repeat themselves, feign forgetfulness, answer questions not asked, join conversations off topic)
- Purposefully speak abnormally to keep others guessing and to get attention (mispronounce, mumble, speak in monotone)
- Pit one person against another to divide and control (triangulation)
- Have poor peer relationships and family members appear overwhelmed

Seeing Beyond Our Misconceptions

Loving Mikayli brings agonizing, unwitnessed daily pain. I love while she rejects, give while she takes, and connect while she tears apart. I am seeking to show selfless love to a child who, in private, flaunts being my enemy and who, in public, diligently works to undermine me. RAD children are such masterful manipulators that husbands often wonder how their wives could feel abused by a child who is so affectionate with them. Often, years pass before others see what these mothers have been enduring.

We are often asked "How can we help?" If you are willing to support RAD families like ours, here are some simple but profound ways you can:

1. Understand that I am experiencing abuse though you may never see it. Do not simply believe Mikayli's allegations without checking with us first. Manipulated pity only creates a sense of power that makes her sicker.
2. Pray with us for therapeutic respite caregivers who help children like Mikayli focus on their parents, while teaching them to respect the caregivers as their parents' friends.

Therapeutic caregivers do not bond with RAD children (no loving eye contact, touch, smiles, sugar, etc.), but instead encourage them to bond with the Mom until the child is healed.

3. Keeping in mind the dramatic reversal in behavior from home to church, please understand Mikayli needs very tight structure and that you may not visibly see the reasons for it.
4. Please understand we may need to leave the sanctuary or steer clear of conversations if we feel Mikayli may misinterpret something. For example, the hymn "There's Power in the Blood" means something totally different to Mikayli. We do not intend to be rude or uncaring, nor are we asking you to refrain from freely sharing.
5. Be careful not to misinterpret Mikayli's superficially engaging and charming behavior as trusting and caring for you. RAD children can be compliant on the surface for months especially when there is no loving relationship involved. If they cannot love and trust their own family who loves them, they will not love and trust casual acquaintances.
6. We would appreciate it if you would refrain from interacting with Mikayli until you have a good understanding of the above. Mikayli is involved in intense therapy, and if she senses there is someone new to control, she will regress, sometimes even for weeks on end. General compliments like "You are such a good girl!" or "You are so sweet!" are interpreted by her as a successful con if she has recently managed to abuse Mom in private.

Some wonder how Mikayli could be held accountable for falling short of



Security system in the Hayden home

God's standard when she struggles to differentiate right from wrong. Romans 1 teaches that the truth about God is known instinctively by all because God Himself has put that knowledge in our hearts. While we will continue to grapple with the injustice of Mikayli's "punctured" conscience, we recognize that this is not her only problem. She also has a sin nature. Because Mikayli's conscience is frozen in the earliest stage of development there is little to restrain her from habitually exchanging the truth of God for a lie and following her own evil desires. As Romans 3 reminds us, we are all under the power of sin; none of us have the fear of God to restrain us. We have all fallen short of His glory and deserve to die.

Some have claimed that a child will always respond to love if it is unconditional. For Mikayli, accepting our love means trusting that we are strong enough to meet her needs and that we know what is best for her. It means a life threatening choice to risk everything, to be willing to die. As she attempts trust, you may begin to see the fear etched on her face. We are reminded that although God displayed perfect love in sending Jesus to pay for our sins, still most, being aware that their actions deserve death, will reject this love and live separated from Him forever. Turning our lives over to Jesus means dying to self. Perhaps Mikayli will understand that better than most of us. It is only in dying that we begin to truly live.

Do we love Mikayli? More than we ever thought possible. In the six years of Mikayli's rejection and the heartache of being misunderstood we have received an incredible gift. We are daily experiencing the never-ending spring of God's unfathomable love and marveling as it floods into the life of our precious daughter. We have no guarantees she will trust us or receive Christ's love. Our hearts plead with Mikayli, "Don't you understand how deeply we love you? All we desire is that you love and trust us." And God whispers to our hearts, "I know just how you feel!"

VISION TO REACH THE GLOBAL COMMUNITY

by Kathy Clawson

HORIZON INTERNATIONAL SCHOOLS HAS GROWN TREMENDOUSLY IN ITS SHORT EXISTENCE. HOWEVER, ITS POTENTIAL GROWTH IS LIMITLESS.



Living in the Grand Rapids area, many of us think it is normal to have a “church on every corner,” numerous colleges and seminaries nearby and several Christian bookstores in close proximity. Yet for many people, this is far from reality. In evangelical churches around the world, 70-80% of church leaders have little or no theological training. Horizon International Schools (HIS) was born out of a vision to change that statistic. Its mission is to “prepare Christian men and women around the world, in their own language and culture, for effective ministry through distance learning.”

The vision for HIS came from a ministry in Buenos Aires, Argentina, the International Baptist University (IBU). Al Cuthbert was asked to join IBU in 1998 to research the need to train international church leaders and the hurdles that had to be overcome. Dr. John White, a former pastor of Calvary Baptist Church, was the leader of IBU when Cuthbert joined. When Dr. White left HIS in 2003, Cuthbert took over leadership. At that time, IBU changed its name to Horizon International Schools HIS. The focus of the ministry became distance learning, rather than the establishment of local schools.

God directed the leadership to establish headquarters in Grand Rapids, Michigan. HIS was originally

located on the Calvary Baptist Church campus. As the team added staff, God provided offices in the Atrium Building on Claystone Street. Currently serving with HIS are Allan Cuthbert, president, global operations; Robert Hayden, vice president, academic affairs; Tracy Nissley, business and administrative officer; Chuck Stutes, technology officer, and, most recently, Larry Strawn, who will work with curriculum development and documentation. Strawn is currently raising support and working limited hours with the team. God has blessed CBC by allowing it to be the sending church for all the missionaries who are part of HIS.

As the HIS team recognized the huge opportunity before them, they partnered with other organizations who had the same vision of furthering God’s kingdom by providing biblical training for international church leaders. HIS joined a Learning Alliance together with Moody Bible Institute, Greater Europe Mission, and Missionary Aviation Fellowship to share curriculum, resources, and ideas to achieve their common goal. HIS is continually looking for other organizations and individuals with whom to partner. They have received course materials free of charge from Moody Bible Institute, and are currently working with other schools and organizations that have offered to further this endeavor. Biblical scholars,

including CBC pastors Mark Blocher and Jeffrey Halsted, are developing courses which will be translated into different languages.

Horizon currently offers courses in five languages: Global English, Brazilian Portuguese, European Portuguese, Russian and Spanish. Other organizations in the Learning Alliance provide courses in French, Romanian, Italian and Farsi (a Persian language spoken in countries such as Iraq and Iran). Courses are developed and managed using a free on-line program called Moodle. This program uses the latest technological developments to allow organizations to provide on-line learning for students. Moodle is accessible in 75 languages in 193 countries and is user-friendly for those who are not familiar with computers. HIS courses are available on the internet and via a Jump Drive that can connect to the internet. HIS is also in the process of making their courses available in a paper format also.

“God has blessed CBC by allowing it to be the sending church for all the missionaries who are part of HIS.”

Because about 80-85% of the students are already serving in full-time ministry, distance education is invaluable to them. National church leaders can complete their education from their hometowns using available technology. In Brazil, some church leaders traveled two hours one way to attend evening classes at the Bible college while working full-time and ministering in their local churches. By utilizing distance learning, these leaders can save time, remain with their families while keeping their jobs and still focus on ministry. It also allows them to fit their course work into their own schedules. The courses include a discussion component so that students who speak the same language become part of an on-line community around the world. They can ask questions, have discussions and develop relationships with fellow students—all from their own homes.

Horizon International Schools seeks to partner with already existing theological schools internationally (associates) to offer distance learning programs. HIS challenges partnering schools to think through their purpose, goals and desired curriculum design. After this initial process, HIS will train teachers of the schools to be on-line facilitators. The teachers become part of the HIS faculty. HIS then provides the desired courses and will work to develop new courses if a school has unique needs. This allows courses to be taught and administered by nationals.

In the past, American missionaries have gone into other countries, erected school buildings and tried to help these countries start Bible schools. Although God blessed their efforts, this model of education had difficulties. Many of the schools could not support themselves because the students could not afford to pay tuition. The schools were often run by pastors who volunteered their time while maintaining a full-time ministry. In addition, Americans established these schools with a Western view of education which did not always work well in other countries.

The Horizon staff desires to help change the way theological education is done internationally. They do not want to



push a Western style of education in other countries; instead, they seek to be a resource for already existing schools worldwide. All of Horizon’s courses were translated by trained nationals, not by Americans who speak that language. Course materials are changed, as needed, to meet the cultural needs of each country. The Church History course offered as an example. HIS developed material for that course up to the Reformation, but after that point, each country writes its own material to reflect the history of that country.

HIS has grown tremendously in its short existence. However, its potential growth is limitless. By the end of this year, it plans to have a two-year course completely translated and available to students so they can earn an Associates’ degree upon completion. In pursuit of accreditation, HIS is building its courses to meet the accreditation standards of the DETC as an on-line school. When talking about the potential growth of HIS, Al Cuthbert remarked, “The only

limitation is that we need more people to help us... We are in desperate need of qualified people to come and help.” As HIS seeks to expand its team of staff and volunteers, it will hold true to its core values of biblical integrity, academic excellence, cultural relevance, and accessible training.

The face of international missions is changing, and this year’s missions festival will make CBC attendees aware of that. “Missions 2.0: The Changing Face of Global Missions” is the theme this year and is to be held October 5-11. Missionary speakers will give their perspectives on the history of missions and how the global ministry is changing. Horizon International Schools will be featured at this year’s festival. Don’t miss the presentation on Sunday, October 5, to learn even more about how God is using HIS to train national leaders.

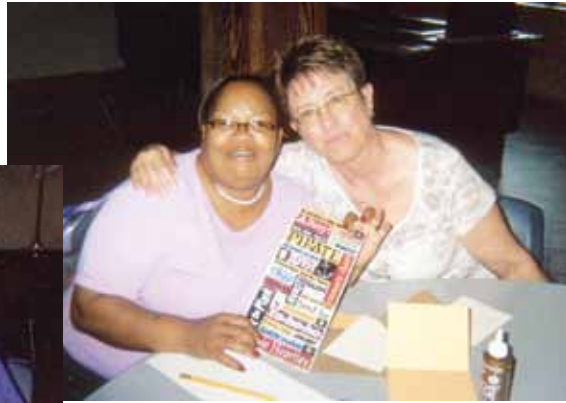
Come catch the vision of how God is at work in our world!

L to R: Tracy Nissley, Rob & Rhinda Hayden, Robin & Al Cuthbert, Margaret & Larry Strawn, Chuck Stutes



FALL COLORS IN WOMEN'S MINISTRY

by Shannon Popkin



Jan Tower (above) and Mandi Corliss (left) serving at Mel Trotter Ministries

The leaves will not be the only things touched by God's paintbrush of change this fall! We anticipate several new splashes of color on the same beautiful landscape of women's ministry. Our hope is that these changes will enhance the way that we represent God's reign at Calvary. Here are several places to watch for changes:

Sisters In Spirit (SiS)

As SiS resumes this fall with the same goal of glorifying God on Tuesday mornings, several exciting shifts in programming will take place. "After last year's pilot program, the women expressed a growing desire to spend more unhurried time in small groups and they wanted material that was slightly more challenging," said Miriam Walsh, director of SiS. This year, small groups will enjoy more time together, and rather than nail-biting over which "Breakout Session" to attend, the whole group will stay together for special speakers.

During the fall semester, SiS will use a book titled *The Story of Joseph and Judah* to study the images of Christ's betrayal and redemption tucked into Genesis's narrative about Joseph. The spring semester will recap on some of the same themes of suffering and finding hope in Christ via a Precept Ministries study of I Peter.

Tuesday mornings will be an adventure of faith for women of all ages and stages. Miriam Walsh said, "I'm not just hoping for change and refreshment in the spiritual lives of those who come; I'm counting on it!"

Meet at Mel Trotter

This past June, 17 of our ladies spread out their nail polish and scrapbooking supplies at Mel Trotter Mission in an attempt to add vibrancy to Calvary's ministry as "messenger." "We've had many opportunities to reach inwardly. We wanted to offer a chance for our ladies to reach outside our body, and Mel Trotter was a great setting," said Rachel Brewer, who will be organizing quarterly Mel Trotter trips.

CBC member, Kathy Durling, is passionate about her full-time ministry to the women and children of Mel Trotter and was the perfect liaison for us to get involved! Kathy works with ladies who have committed to a year-long program, where input from other godly ladies is invaluable. "Kathy was so excited to have her church there! And we were so impressed with the facility and program at Mel Trotter!" said Nancy Boukma, who also attended.

While Calvary ladies polished nails and made cards with their new friends, Bert Jeffery (who was in town to visit her daughter, Rachel Brewer) had several opportunities to share the gospel. Perhaps one of the Calvary ladies within earshot of these conversations—or maybe even you—could follow up next time when we "Meet at Mel Trotter!"

CBC Women's Fall Conference

Every other year, Calvary offers a time of retreat from daily activities for ladies. Historically, these retreats have been overnights at a remote location. But this year, in an effort to make this event accessible to more women, we will be holding a one-day conference on our own campus on September 27 from 8:30am -8:00pm. This setting will "provide a familiar and comfortable environment with known expectations for our ladies," said Sarah Blocher, who is on the planning committee.

Dynamic speaker and published author, Susan Sorensen will encourage us with how "God is Able" from Ephesians 3:16-20. Sarah Blocher said, "We desired a time for the women of CBC to be refueled, recharged and refreshed from God's Word and having one topic helps us focus more intently." The three workshops being offered throughout the day, will equip our ladies in "Living CSM." That is—"How can I live out 'Community, Servant, Messenger' in my own life?" This is the question each workshop will address.

Continued on page 11



CAMP CALVARY SUMMER 2008

by Scott Teesdale

For over 30 years Camp Calvary has been a place for our church body to learn and grow in Christ. Whether it's a first time camper or one who has been going for years, God works in those camp weeks to bring them closer to him. Camp Calvary provides a great place to enjoy creation away from TV, cell phones, video games and computers.

Katie King, 18, graduated from Northpointe Christian School this spring. She worked at camp as assistant cook this summer after three years as an engineer.

What are some of the things you learned this summer? "I learned to have patience because the engineer girls were new and did not have as much background as I did. So when they asked questions I had to help them figure out what to do. The last three years I was asking other people what needed to be done, but this summer, I was the one that the engineer girls were looking to for help. It taught me to make the right decisions."

How will this experience help you in the future? "It taught me to be on time, ask and answer questions, and do a thorough job so I didn't have to do it again."

How did God use this summer to help you grow? "I had to trust in Him when I didn't know what was going to happen or how I would get a job done."

Debra Teesdale has been a nurse at camp for several years, and she loves using her nursing skills in a different setting than her job at Faith Hospice. "I like being camp nurse because it gives me an opportunity to build into the lives of the staff and the campers. I see God work through the speakers by the questions the kids ask and the conversations I have with them during the week. Through the years, I have seen several of the youth from CBC grow from campers to engineers to counselors, assistant cooks, and other leadership positions. I have seen them grow in their knowledge and understanding of God and his story. Camp is a marvelous opportunity to have an impact in people's lives, whether it is campers or staff members."



JACOB'S DEAD DREAM, AND GOD'S RESTORED IMAGE

by Fredric A. Carlson

“God makes all things work together for good to those who love Him, those whom He has called according to His purpose. He predestined them to be conformed to the image of His Son, that He might be the firstborn among many brothers and sisters.”

Romans 8:28-29

Every parent whose child is apparently disabled, wrecks his future, or dies, will understand Jacob's feelings, and Joseph's.

Shreds of blood-stained cloak hung from Jacob's trembling hands. His stomach writhed. This new grief was almost too much to bare. Six of his sons had betrayed the family name, forfeiting the right to carry it on. The other boys also looked like losers. Their deadly revenge against the whole village when a neighbor violated their sister, finished the family name.

Jacob groaned, *And now ... now my brightest hope, Joseph, is dead. The one who shared my heart for Jehovah. The one with the princely spirit. The gifted one. He was going to be a prophet. And his brothers don't care that he's gone. They don't respect me, or our ancestors. They don't respect our God. Reuben even seduced my concubine—in my own bedroom! His brothers care no more for the family name than did their Uncle Esau, from whose ungrateful hand I had to rescue their inheritance. They don't care about Jehovah's promise that we could help fill the earth with people who bear his image and his name. They've ruined that dream. I thought Jehovah would keep His promises to my grandfather and my father. Our family was supposed to bless others, not ruin them. Jehovah, this isn't the way I thought things were supposed to be.*

Perhaps it was just as well that Jacob thought Joseph was dead. How much worse would he have felt if he had known

that his other sons' jealous plot to murder their brother had been thwarted only by Reuben's cowardly intervention and the coincidental arrival of the slave traders?

Jacob's agony and fear were too deep for words. All that was left of his family, of the family name, and of God's promises about his heritage, was this ripped robe. Its colors were all but obliterated with dried blood. And he couldn't even bury the body.

Joseph, manacled, trudging on the road to Egypt, was wrestling with the same question: *Why Jehovah? These chains bite deep. But not as deep as my brothers' malice. Why do they hate me? Why weren't they as glad as Dad was about the dreams that God gave me? I've got to keep walking. I'm so thirsty. That sun is so hot! Ouch! That whip bites deep, too.*



A slave market? ... Oh! ... How much? Is that all? Well, I'm only seventeen, so maybe they think I don't know how to work. I was worth a lot more than that to my dad. He ... sniff ... he told me I'd inherit the family trust. He was counting on me to use it to carry on the family name, the

name Jehovah gave him. Names don't seem to mean anything here. They don't know about my grandfather Isaac, or my great grandfather Abraham. They don't seem to know about Jehovah, either.

Well, at least Mr. Potiphar trusts me to manage his household. I hope I can live up to his trust.

Back in chains so soon? Jehovah, I was beginning to think I understood why You sent me here. Managing Mr. Potiphar's staff wasn't all that bad. You know that my conscience is clear. I tried to keep our family name clean. I never even flirted with Mrs. Potiphar. Even so, my reputation is ruined. I wonder how long my sentence is. I wonder if Mr. Potiphar had anything to do with the fact that they didn't execute me. Thank You, Jehovah, that I'm still alive.

At least the warden believes in me. Running the prison for him is a lot better than rotting in my cell. Thank You, Jehovah, for giving me a chance to help some of these men. They are being treated pretty badly.

I can't take credit for interpreting those dreams. Jehovah told me what they mean. Only He knows the future. When the cupbearer is released, I hope he'll remember to say a good word for me.

The Pharaoh wants to see me? Oh, he's had a dream?

Sir, you like my suggestions? You want to appoint me to two posts at once? Minister of Agriculture and Commerce both? Yes, I love Jehovah, but, sir ... Your whole palace, too? But, sir, that's like Prime Minister, isn't it? What makes you think I ... Oh. If you trust my God that much, yes, of course. I do, too.

Jehovah, my head is swimming. From my cell to the Prime Minister's office in a day? I'm not even 25. But now that I think of it, You have prepared me with my work for Mr. Potiphar, and for the warden. And meeting all those palace officials.

What would dad think if he saw me now? All these crowds coming to me for grain to keep them alive. But, Egyptians? ... What about my family? The famine must

Jacob's agony and fear were too deep for words. All that was left of his family, of the family name, and of God's promises about his heritage, was this ripped robe.

be getting worse back home, too. Hmmm, that looks just like Reuben. And Simeon ... Yes, that's most of my brothers! It's so good to see them. Wait, no hugs yet. What's going on here, Jehovah? Oh, I see ...

Reuben doesn't want our father to die of grief? His conscience hurts over selling me? Good. Jehovah has changed his heart. He's more like dad now, and Grandpa Abraham. And bloodthirsty Judah cares enough about dad's feelings that he'd sacrifice himself for Benjamin? Jehovah, you really have been at work!

I wonder how dad will react when they tell him I'm not only alive, but Governor of Egypt.

Jehovah, You know what I've been through. You know how I doubted You. Now I can see what I couldn't before. That's what I'll tell my brothers.

Now, back to Jacob's side of the story, as his sons again returned from Egypt.

What did Reuben just say? I've got to have him repeat it. ... Joseph is alive? Don't fool around with an old man's emotions, Jehovah. I thought Reuben had mellowed. Joseph is Governor of Egypt? He has two sons? ... Really? Can you prove it? ... Those do look like royal Egyptian grain carts.

Jehovah, did You hear what my son, Joseph, said to his brothers, after what they did to him? He told them, "Don't be afraid of me. Am I in the place of God? You intended to harm me, but God intended it for good, to accomplish what now is being done, the saving of many lives. I will provide for you and your children." That's my boy! ... Oh! Yes, he's the one I thought was dead. So, You are keeping your promises, after all. I'm sorry I doubted You, Jehovah. I didn't understand. Now I believe You. You will see to it that our family—your family—carries on the family name.

If life doesn't seem to be the way we think it ought to be, maybe it's time to review what God says about what He is doing with it:

“God makes all things work together for good to those who love Him, those whom He has called according to His purpose.” His purpose? “He predestined them to be conformed to the image of His Son, that He might be the firstborn among many brothers and sisters.”
—Adapted from Romans 8:28, 29



FALL COLORS IN WOMEN'S MINISTRY

Continued from page 7

Also, this year, ladies will travel throughout the day in groups of four. "Yes, you can sign up with a friend, and you may visit the ladies room with or without your group." Each group will be given intentional opportunities to intermingle with other groups, and will cycle through all three workshops, taking the guesswork out of scheduling your day.

The \$25 registration fee, due by September 21, will include a continental breakfast, a box lunch, and a fancy dinner catered by some Calvary men, including Chef Kirk Kuiper! Look for the registration table on August 24.

Wednesday Evenings

NEW for Wednesday evenings this fall

will be a women's Bible study on prayer. "This study will have a two-fold focus—digging into God's Word to see what He says about prayer and actually praying!" said Nancy Boukma, who is partnering with Sharon Browning to write this curriculum. Nancy said, "We want our ladies to understand the biblical basis for our CBC mission and values." So this fall, the women will begin studying our first value—"We value God, therefore we desire to be a worshipping and praying community.'

During the week, the women will complete a study at home on prayer and will also spend time praying in preparation. Then, on Wednesday evenings a brief large-group teaching time will be followed by small group discussion.

The ladies will conclude their time by actually doing what they're learning about—they will pray!

This women's study will replace both Precepts and Evening Connections. Look for an opportunity to sign up in the foyer on August 24.

Jump In!

If you rake all of these colorful changes together, they make a big heap! We hope you'll jump in with both feet and add your smile to these groups of women committed to our unchanging goal of representing God's reign.

Calvary Baptist Church

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Chapters

