

New Year's Greetings

God sees every detail of the coming year—an almost imperceptible dot on His eternal calendar but a line that stretches out before us in a series of unknowns. Of this we are assured, however, that through every moment of pain or pleasure, every uncertainty, bungled strategy or failed relationship, not one of His promises will fail.

We pray that day by passing day you will remember God's promises to you. His promise of the gift of peace of mind and heart (John 15:27), of rest and renewed strength (Matthew 11:28), balm for a broken heart (Psalm 34:18), answered prayer (Psalm 6:9).

What is His special, personal promise to you for the new year? Take time to find it, for His promise is infinitely more valuable than any new year's resolution you could make.

In this new year may God produce in each of us "through the power of Jesus Christ, all that is pleasing to him." (Hebrews 13:21 NLT)

—Marjorie McDermid

IN FOCUS

—Phyllis Kilbourn

As we head into another year of difficult ministry with hurting children and youth, I have been challenged by the need to see the world as Jesus sees it. In his book, *The Journey*, Billy Graham asks the question we all long to have answered, "How can we make an impact for Christ on our hurting world?" He gives the following insightful response: "First, ask God to help you see the world the way He sees it. All round you are people (including children) whose lives have been broken and torn apart by the ravages of sin and the harshness of life. For others, life is a constant, unending struggle to survive."

Scripture, too, challenges us to see desperate situations as God sees them. In 2 Kings 6:8–17, we find recorded the account of how the king of Aram, to capture Elisha, "sent horses and chariots and a great army there, and they came by night and surrounded the city." Early the next morning Elisha's attendant, upon seeing an army with horses and chariots circling the city, inquires of Elisha, "What shall we do?" Verse 17 states that "Elisha prayed, 'O Lord, I pray, open his eyes that he may see.' And the Lord opened the servant's eyes and he saw; and behold, the mountain was full of horses and chariots of fire all around Elisha." This story so beautifully illustrates the need to see seemingly hopeless situations we confront as Jesus sees them, to maintain our faith

and hope. We can't always see the victory over the powers of darkness and oppression, but He can open our eyes to see, by faith, what He sees and be encouraged to press on.

In this issue of *Barnabas* we seek to have our eyes opened to the plight of those who hurt. Adrienne Pilke and Greta Wikkerink take us to those who are forced to leave all that is loved and familiar to become aliens in a strange land—the refugees. The writers of *Healing the Wounds of Trauma* open our eyes to see deep inside the hearts of those who have been wounded through violence, exploitation and evil. The writers also open our eyes to Scripture-based strategies that will make us more effective in our response.

In *Caregiver's Time-out*, Rhoda Longenecker explores the theme of God-given treasures and how we are to use them in personal ministry and worship. She also grapples with the question of what to do with our treasures when they are broken: shattered dreams, unfulfilled visions, broken relationships or broken health.

As God opens your eyes to the suffering around you, ask Him to let you see what He sees. His desire is to make you effective instruments of healing and hope, fulfilling His compassionate commission to "bind up the brokenhearted" (Isaiah 61:1).

LOOK FOR . . .

In Focus	1
Strangers Within Our Gates	2
New In the City	2
How Can the Wounds of Our Hearts Be Healed?	4
News/Events/Resources	7
Caregiver's Time-Out	8

Strangers Within Our Gates

From the beginning of time people have been displaced. Adam and Eve are banished from Eden; Cain is banished from his family; and God's chosen man, Abram, wanders around Arabia with no land of his own for his entire lifetime. This lifetime stretched to generations as God created a nation out of a family of strangers. Many of our heroes of the faith— Joseph, Moses, Esther, Daniel— were all forced to leave the comforts of home and family to spend time in a foreign place. Our Lord Jesus himself was also a refugee for the first two years of His life. Throughout time men, women, youth and children have all been uprooted.

The refugee situation today has not improved. Still the result of conflict, millions of people are displaced around the globe. Scripture tells us that God has determined the exact times and places for all of mankind (Psalm 139:16; Acts 17:26). This truth reassures us that in spite of the vast unexpected and unwanted movements of people, God is still in control, and He is the One who is ultimately moving people. He does this “so that men would seek him and perhaps reach out for him and find him” (Acts 17:27).

Our God of justice and compassion established laws to protect and provide for refugees. The Israelites were repeatedly reminded to treat the aliens fairly because they themselves were once foreigners in Egypt. “The stranger who dwells among you shall be to you as one born among you, and you shall love him as yourself; for you were strangers in the land of Egypt” (Leviticus 19:34). The command is the same for us today, to “love your neighbor as yourself.” We should desire to be messengers of good news and instruments of peace, to practice hospitality and to defend the rights of the oppressed. Furthermore, we are to live our own lives as if we are also foreigners; our citizenship is in heaven and not of this world (Philippians 3:20; 1 Peter 2:11).

Refugees come from a variety of religious backgrounds and may never have heard the gospel previously. You may be the first Christian they've ever met. What an amazing opportunity!

In many ways refugees are desperate. They have lost all they ever knew and held dear and are struggling to establish themselves in a land of foreign language and customs. As we seek to clothe and feed them in the

name of Jesus, let us make every effort to lead them to the Prince of Peace and the source of life itself. “Gather the people together, men and women and little ones, and the stranger who is within your gates, that they may hear and that they may learn to fear the Lord your God and carefully observe all the words of this law” (Deuteronomy 31:12).



Adrienne Pilke is an associate missionary with WEC International and a trainer for Rainbows of Hope. She has worked with internally displaced persons (IDPs) in Sierra Leone and now serves refugees in her home city of Surrey, BC, Canada. She has established a local network of refugee ministries under the Refugee Highway Partnership and is also the Director of the Crisis Pregnancy Centre serving clients from over 35 different countries.

Refugee Highway Partnership (RHP) is a network of the Mission Commission of the World Evangelical Alliance. The highway is the path that many refugees travel on their road to safety. Christian ministries around the world are seeking to aid refugees as they travel. RHP seeks to enable the local church to bring hope along the highway. To connect with those serving refugees in your area or for further information check out: www.refugeehighway.net

Scriptures cited: Genesis 3:23–24; Genesis 4:12, 16; Genesis 12:1; Genesis 37:28, 36; Exodus 2:15; 22:21; Esther; Psalms 82:3–4; Isaiah 9:6; Daniel 1:1–6; Matthew 2:13–14; Matthew 25:35–36; Acts 17:24; Romans 10:14–15; John 10:10; 14:6; Philippians 3:20; Hebrews 13:2; 1 Peter 2:11.

New In the City

—Greta Wikkerink

Approximately one and a half years ago, our After-School Program in Whalley, BC, Canada went through a big change. We were introduced to our first Sudanese refugee family of four children, which led to many other connections with families from Sudan. Before this connection our ethnic makeup was predominantly Chinese and Caucasian Canadian families.

These Sudanese children —the Nuer people, specifically—had been in Canada for about one month when they came to our program. I was moved to tears within seconds

as the three boys (grades 4, 5 and 8) dropped their backpacks and joined a group of children playing hockey in the church basement. They played a little rough and their rules were a little different, but they wanted to just have fun and play. The sixteen-year-old girl put down her backpack and watched all the commotion around her. Apart from seeing her in church on Sundays, we lost contact with her for months after that first day.

Acclimatizing to a new culture takes a long while. Our staff felt excited about a new connection in the Whalley

community to people we thought could really benefit from our program. However, we didn't know where to start, and in those first few months we struggled to embrace the differences. We realized soon enough that it was much simpler to give the children math assignments than to have them read to us.

The best way to build rapport with them was to play soccer or show them a toy. These children cried when they were hurt but did not run to us for help. They lay on the floor and cried, hardly making a sound, until we recognized that they were hurt. They took care of discipline among themselves until we taught them, through many time-outs, that they could not hit or otherwise hurt each other. We didn't understand why so many orange peels lay on the ground after snack time until we connected that these newcomers didn't know where to dispose of their garbage.

Our After-School Program focuses mainly on working with children who attend inner-city schools to help them develop academically, socially, emotionally and spiritually. In the beginning it seemed like a lot of what we did with the refugee children was discipline. We tried to help them sort out problems in a way that was age appropriate. One fifth grade boy cried every time he did not get what he wanted; he cried when he did not get a desired seat in the van on the drive home or when he was told to go to the back of the line for budging. One might understand that reaction in someone who is entering preschool but not a boy in grade five.

Slowly we moved from working on discipline to reading and speaking English. The eighth grade boy spoke English most quickly and his brothers reluctantly followed. To encourage growth in this area, we eventually had to establish a speaking-only-English rule at any time when non-Nuer people were present. We tried to affirm the children in their love and loyalty of their own culture and language while at the same time stressing the need for learning English since they now lived in Canada.

One way to aid children in their development is to be connected to their family and home and school. Developing connections with adults from the Sudanese community, though difficult because of language barriers, began to evolve even on the first day. Painstakingly we filled out the registration forms with older siblings translating for us. Parents or adult siblings expressed their gratitude for our work with their children by welcoming us into their homes and providing us with drinks and meals when we had a chance to visit. I believe some of our most meaningful times have been at the family homes. They have opened up so much of themselves in their generosity of what little they have. They have also shared much of the struggles they have experienced through their time in Sudan and in refugee camps in surrounding countries. Women have

expressed why their husbands no longer live with them; they have showed us the scars of domestic violence. Some parents have inquired deeply into my or my staff's family life, praying for our sick family members and letting us know God has them in his care.

Connecting families to practical resources in the community has been very important. Taking a parent to the food bank or welfare office has been appreciated verbally and their gratitude demonstrated through offering food to us. Connecting parents to an ESL class and allowing them to practice English while they teach us a few words of Nuer has been fun and helpful. Due to our time and language constraints, we found that focusing specifically on one or two families allows the worker to become deeply invested, hopefully at a level where families can develop an honest and trusting relationship.

Connecting to teachers who work with refugee children has been successful. When our staff members pick up children at the school, they regularly connect with a teacher and discuss the progress of the children's learning and behavior. These conversations ranged from discussing the current homework assignment to carrying a note home to ensure parents receive necessary information about a child's behavior.

This year and a half has been interesting, challenging, confusing and refreshing! The number of Sudanese children started out as four and has developed to roughly 50 percent of our program. They have changed the dynamics drastically, but they are full of life, love to learn and love to have fun. I wouldn't have it any other way!

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Greta Wikkerink is the Site Director for Camp Hope, the After-School Program site in Whalley, a neighborhood in Surrey, BC. Camp Hope is a program of UrbanPromise Ministries Vancouver, a Christian, non-profit organization that serves under-resourced neighborhoods with Summer Day Camps and After-School Programs for youth in grades 1-12. Following a few years of interning with UrbanPromise in Camden, New Jersey, Greta began her work with UrbanPromise Vancouver in 2002.

The Importance of Recreation For Children Affected by Organized Violence

Play is the work of children. Especially during stressful times, parents need to encourage children to play. Play allows children to relate to events around them and to express these events in their own simplified way. Their participation in community activities can raise their spirits and occupy them in meaningful ways. When we realize how important play is for the development of a child, we can recognize the need for providing traumatized children with a place to play, an opportunity to play and things to play with. They can thus re-enter their development cycle, which has been so violently interrupted. It would seem that the sooner we can intervene with play in the life of a traumatized child, the sooner the child can appropriate the healing effects of the play environment and the sooner hope will re-enter the child's world.

How Can the Wounds of Our Hearts Be Healed?

The following article is excerpted and condensed from Lesson 2 in the book *Healing the Wounds of Trauma: How the Church Can Help*, by Wycliffe missionaries **Margaret Hill, Harriet Hill, Richard Bagge' and Pat Miersma.**

1. The Story of John Mba

John Mba and his wife Mary lived in a small village in Bingola. They had two children living at home, and one older son who was in the nearby town working as a teacher. One night some rebel soldiers invaded the village and started setting fire to the houses. John, Mary, and their children ran out of their house as the roof caught fire. Two soldiers grabbed John, though Mary and the children managed to run away. As they ran, Mary looked behind and saw a soldier cutting off John's arm with a machete.

Not long after they heard some trucks arriving, and the rebels quickly got into them and left the village. Mary ran back to John and was able to stop the bleeding from the stump of his arm. They went to the local hospital where the wound was treated and stitched. When their son in the town heard this news, he was horrified. After a little while John's wound healed. The rebels were chased out of the area, so life came back to normal for most people.

John began to learn to farm with only one arm. Although he did his best, he was angry with everyone. He started beating his wife and children, and quarrelling with all the neighbors. Mary was not angry with people but she felt very sad inside. She wasn't interested in hearing very much, and often wanted to die. Sometimes when she was alone in the house she became very frightened for no particular reason. Both she and John had trouble sleeping and often had nightmares.

The older son in the town, who had been a very good teacher, now started losing interest in his job. He drank a lot with his friends at night and was often late arriving at the school in the morning. He had a lot of headaches and stomach aches, but the clinic couldn't find anything wrong with him.

All three of these people were Christians and went to church regularly. Every Sunday the pastor told them what God wanted them to do, how they should give money, and how they should work on the pastor's farm. One day Mary began telling the pastor's wife how miserable and frightened she felt, but the pastor's wife told her that Christians should not have those kinds of feelings. That made Mary feel ashamed of her feelings, so she never tried to talk to people again.

John's friends never talked about his missing arm. They just pretended nothing had happened. For John, his whole life had changed and he could not pretend that nothing had happened. He believed that men shouldn't talk about their problems and he kept his feelings inside. The pastor knew that some people in his church had changed their behavior for the worse in the troubles. He thought the solution was to preach more of God's laws.

🌸 Discussion Questions

- What wounds are John, Mary and their son carrying in addition to John's physical wound?
- In our area, what are some ways in which people's hearts have been wounded?
- What does our culture teach us to do with our emotions when we are suffering inside?

1. What is a Wound in the Heart

A heart wound is like a physical wound.

🌸 Discussion questions

- Think of a leg ulcer. How does it heal?
- What helps it heal?
- How is a wound of the heart like a physical wound?

The first column below describes a physical wound. The second column describes a wounded heart. Both kinds of wounds need to be treated for healing to occur.

If possible write the following chart on a blackboard or on a large piece of paper.

Physical Wound	Heart Wound
Is visible	Invisible but shows up in the person's behavior
Painful and must be treated with care	Painful and must be treated with care
Likely to get worse if ignored	Likely to get worse if ignored
Must be cleaned to remove any foreign objects or dirt	The pain has to come out, and any sin must be confessed
If the wound heals with infection still inside, the person will become very sick.	Pretending emotional wounds are healed when they are not will cause greater problems.
Only God can bring healing, but He often uses people and medicine.	Only God can heal but He often uses people and an understanding of how our emotions heal.
Attracts flies if not treated	Attracts sin if not treated
Takes time to heal	Takes time to heal

How do people with wounded hearts behave?

Some people with wounded hearts—

- may not be able to remember part or all of what happened to them.
- feel numb.
- find themselves thinking about the event all the time.
- may tell everyone about what has happened over and over again. Others may refuse to talk about it at all.
- may try to kill the pain by using drugs or alcohol. Others may eat too much or work too much.

All these reactions are normal in people who have been through things like war. These reactions may happen immediately or be delayed and start happening a long time after the event.

What makes some wounds of the heart more serious?

Some situations are more difficult than others. For example: Something—

- very personal—a family member dying
- that goes on for a long time
- repeated many times over a period of time
- connected with death
- done intentionally to cause pain rather than accidental

The way a person reacts to an experience determines how serious the wound—not the bad thing itself—will be. A person who has experienced a smaller trauma may react more severely than another person who has had a bigger trauma.

3. What does the Bible teach us about how to handle our feelings?

Some Christians who have troubles like this say that we shouldn't think or talk about our feelings. They also say that we shouldn't go to others for help with our trouble. They say we should just forget the past and move on. They think that feeling pain in our hearts means we are doubting God's promises.

Discussion Question

These verses share the feelings of some biblical characters. What do they teach us about handling our emotions?


- | | |
|-----------------------|---------------------|
| John 12:27 (Jesus) | John 13:21 (Jesus) |
| Matthew 26:75 (Peter) | Jonah 4:3 (Jonah) |
| 1 Samuel 1 (Hannah) | Psalms 32:3 (David) |

4. How can we help someone heal from the wounds of the heart?

People get pain out of their hearts by talking about it. Usually people need to talk to another person about their pain before they are ready to talk to God about it. If they are able to talk about their bad experiences, after a while their reactions will become less and less. But if people are not able to talk about their pain and no one is able to help them, these reactions may continue for months and even years and worsen as time passes.

What is the goal of letting people talk? They can—

- gain an honest understanding of what happened and how it affected them
- accept what happened
- be able to trust God (Psalm 62:8; 42:3–4; John 8:32)

 Discussion Question With what kind of person would you feel free to share your deep pain?

For people to feel free to share deep wounds of the heart, they need to know that the person cares about them and will keep the information confidential

How can we listen?

The following questions may help the listener to guide the person into telling his or her story:

1. What happened?
2. How did you feel?
3. What was the hardest part for you?
4. What gave you strength and helped you to get through it?
5. How did God help you?
6. How were you able to help others?

5. Lament

One kind of Psalm is the lament Psalm. In a lament people pour out their complaints to God in an effort to persuade him to act on their behalf while at the same time stating their trust in him. Laments can have seven parts:

1. Address to God
2. Review of God's faithfulness in the past
3. The complaint
4. A confession of sin or claim of innocence
5. A request for help
6. God's response (often not stated)
7. A vow to praise, statement of trust in God

Not all parts are present in each lament, and they are not always in the same order. Laments allow persons to fully express their grief, and even accuse God, but are quickly followed by a statement of trust in God. This combination makes for very powerful prayers. The grief is not hidden, but the person does not stay in grief—he or she calls on God and expresses faith in him. The laments encourage people to be honest with God, to speak the truth about their feelings and doubts. When they do, he can act.

Read Psalm 13 together in class. Identify the parts of this lament.

Verses 1–2—Address and complaint

Verses 3–4—Request

Verse 5a—Statement of trust in God

Verse 5b—Vow to praise

Laments are well known in many ethnic groups. Compose a lament in your mother tongue about your own painful experiences.

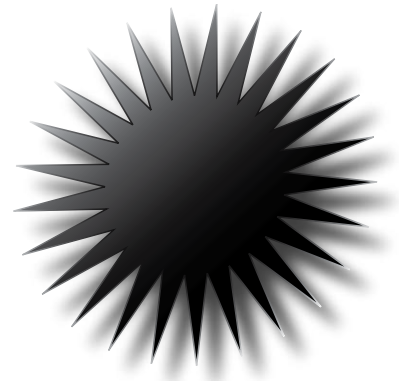
Closing Exercise (1 hour)

Divide the participants into groups of three. Each person in turn tells the other two about one bad thing that has happened—a small event rather than something very big. A second person is chosen as the listener. He must be careful to listen properly and to show he has understood, and is sharing in the speaker's pain. He should use the questions suggested in section 4. The third person serves as an observer. After 10 minutes the observer can give feedback to the listener about what he did well, and what could be done better. The person sharing can say when he felt the listener heard his pain, and what was helpful and unhelpful. Then switch roles. Do this until each person has played each of the three roles.

(Editor's note: Lack of space forced us to condense heavily and omit some of the material from this lesson. For further information on this excellent curriculum see our resources on page 7.)

**NEW TRAINING TOOLS
NOW AVAILABLE**

Offering Healing and Hope for Children in Crisis



The world's children are in crisis. Deep emotional woundings stem from traumatic events: natural disasters (Asian tsunami, hurricanes and typhoons); wars and conflicts (Iraq, Sudan, East Timor and more than 30 other countries); life in refugee camps (Afghanistan, Chad, Jordan, to name a few); violence in schools (Beslan, North America). Domestic violence brings trauma to children everywhere.

Aware of a cry for training materials to prepare workers to effectively bring healing and hope to these children worldwide, Crisis Care Training International (CCTI) began developing a curriculum, *Offering Healing and Hope for Children in Crisis*. The curriculum will consist of a series of 11 or more modules. The first two modules are currently available.

MODULE 1: TRAUMA AND CRISIS CARE

The first module is foundational, describing the impact that losses play in the life of a child. The 15 lessons discuss various effective intervention principles that promote healing and facilitate closure to a child's traumatic experiences. Emphasis has been placed on holistic ministry. (Phyllis Kilbourn, curriculum and module developer)

Module 1 Outline

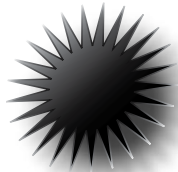
Understanding Trauma in Children
Cycle of Violence and Intervention Planning
Trauma and Loss
Children and Grief
Children's Emotional Health
Attachment and Bonding
Setting Boundaries
STOP Sign Model: Introduction
and S=Structure
STOP Model: T=Talking/Time
STOP Model: O=Organized Play
STOP Model: P=Parental Support
Spiritual Nurture for Wounded Children
Stresses of Compassionate Caregivers
Planning Care for Caregivers

NEW TITLES SOON

- HIV/AIDS
- Family/Trauma Prevention
- Module 2 in Spanish

And to follow—

Child Soldiers	Disabilities
Trauma and Spirituality	Refugees
Project Development	Sexually Exploited



For ordering information

contact:

Crisis Care Training International
2742 Woodridge Dr
Fort Mill, SC 29715
803-548-2811
crisiscare@comporium.net

MODULE 2: STREET CHILDREN

This material is applicable to all children living on the streets. The module provides an understanding of the impact street life has on a child and discusses various effective prevention and intervention principles and strategies that assist children to give up street life and return to a structured environment with adult oversight. (Andy Sexton, module developer)

Module 2 Outline

Understanding Children and Childhood
Who Are Street Children?
Why Street Children?
Life as a Street Child
Trauma of Street Life
Making Initial Contact
Research: Laying a
Foundation
Project Development
Prevention Strategies
A Multi-Phase Project
Developing a Street Work
Project
Substance Abuse Problems
Responding to Patterns of Drug Abuse
Health Concerns Affecting Street Children
Responding to Negative Behaviors and Authority Issues
Spiritual Nurture
Care for the Street Worker
Key Principles . . . : Review

Training is
an instrument by
which we multiply
our ministry.

—Sylvia Johnston,
ROH training coordinator



Mark Your Calendar

July 23–28, 2007, Crisis Care International will present a training seminar in the Charlotte, NC area. Workshops will center on the topic Offering Healing and Hope for Children in Crisis.

Featured speakers:
July 23-25 (until 10 am) “Trauma and Crisis Care” with **Dr. Phyllis Kilbourn**

July 25 (2pm)–July 28 (noon)
Topic—HIV/AIDS with medical doctor **Gisela Schneider, serving in Uganda.**

Participants may choose to take one or both seminars. For more information contact crisiscare@comporium.net.

North American Consultation Addresses Child Sexual Exploitation

The first-ever Asha Forum North America consultation will be held April 27–29, 2007.

The event is designed to inform equip and empower students, professors, church leaders, child care providers and others who minister to children who have been sexually exploited or trafficked. Participants will learn how to care for sexually abused children, including psychological, spiritual, legal, and economic issues. Factors that increase demand for exploitation, such as pornography, sexual addiction and sex tourism will also be discussed.

Register at www.fuller.edu/swm/ashaconsultation or contact Jennifer at jivvh@hotmail.com

Resource

The article on pages 5 and 6 in this issue, “How Can the Wounds of Our Hearts Be Healed,” is abbreviated from the book *Healing the Wounds of Trauma: How the Church Can Help* by Wycliffe missionaries serving in Africa, Margaret Hill, Harriet Hill, Richard Bagge’ and Pat Miersma. The book, geared for national church use, contains eleven lessons for facilitating healing from trauma. The book is normally intended as a textbook for seminars. The participatory lessons are rooted in Scriptures, allowing participants to search the Bible for answers to their situations.

Each lesson begins with a story that depicts the problem addressed by the lesson. To make the lesson relevant, teachers are encouraged to substitute their own stories on the issue being discussed.

Discussion questions are interspersed throughout the lesson. Each lesson ends with a closing exercise that provides opportunities for application. The concluding chapter, “Final Ceremony,” provides concrete ways to bring closure to one’s traumatic experiences, allowing participants to move on with their lives. This book is a gold mine of helpful strategies and activities.

The lesson book is available on Amazon.com

In the UK write to:

Reception
Wycliffe Centre
Horsleys Green
High Wycombe
Bucks HP14 3XL

The cost is 3GBP plus postage.

Sylvia Johnston, Rainbows of Hope training coordinator, is currently working with Wycliffe on an activity/methods book for children, to accompany this manual.

Resource

Understanding God’s Heart for Children, edited by Doug McConnell, Paul Stockley & Jennifer van Heijzen.

With contributions from 43 authors representing over 30 organizations and more than 18 countries across the globe, this volume is a must-read for all who are involved in ministry to children. The book discusses seven key affirmations about children that trace the biblical narrative from Genesis to Revelation: created with dignity, placed in families, caring in community, well-being in society, a hope for the generations, members in God’s church and participants in God’s mission. For more information on this book, that will be available early in 2007, contact Jennifer van Heijzen at: jivvh@hotmail.com or call 626-204-2061.

New Year’s Project— Evaluate

One activity most of us face in the new year is to sort out priorities and goals. Some of you may feel you have more reading materials than you can handle. If you think *The Barnabas Letter* is one of the pieces that “has to go” in the new year, we will understand. Just let us know by writing Crisis Care Training, 2742 Woodridge Dr., Fort Mill, SC or e-mail crisiscare@comporium.net

Caregiver's Time-out



—Rhoda Longenecker

Treasures, treasures. Everyone loves treasures! Let's go exploring to see if we can discover a new treasure today. The dictionary defines a treasure as an accumulated or stored wealth in the form of valuables, or something considered especially precious.

As Christians we have been given innumerable treasures. In 2 Corinthians 4: 6-7 we find that we have the light of the knowledge of the glory of God in our "jars of clay." We have the gift of eternal life, the invitation of Jesus to "come unto me," forgiveness of sins and instant connection with our Creator God through prayer. We have the treasure of his Word. Proverbs 2: 3-5 tells us that if we look for wisdom and understanding as we would search for hidden treasure, we will understand the fear of the Lord and find the knowledge of God. Filling our hearts with his Word, his wisdom, his understanding is a beautiful treasure for the taking.

We have treasures in nature. Autumn is my favorite time of the year. Traveling along the highways, back roads or through the forests, the splash of colors gives an awesome awareness of a majestic Creator God. Job 38 talks about treasures of the snow and His storehouse of the hail.

The ability to remember is a great treasure God gives us. Many years ago we lived in a country where flower beds and greenery were rare scenes. Every spring, my mind would go back to our beautiful headquarters at Fort Washington, Pennsylvania. In my memory I would walk down the hill and thoroughly enjoy the memory of colors and the scents of spring flowers. Then I would think of our parents, sib-

lings, our extended family, our WEC family and thank God for the memory of each one and all that they added to our lives. How rich were those memories, especially when I pondered the narrow experience of my dear village friends. Yes, memory is a great gift. Throughout Scripture, God tells us "to remember" many things, many occasions. The Lord's Supper is a precious time for us and for him, for he said, "Remember Me!"

Sometimes we have old belongings that become treasures. How about that old pair of slippers we hang onto so long that we hate to part with them? Or, we may find ourselves focusing on sad situations in our lives—re-living, re-hashing them, nurturing them. Those memories can become such a part of our lives they actually become like a treasure that we hang onto. I call those junk treasures! Most of us have a few pieces of junk, don't we?

What should we do with treasures? Matthew 6: 19 tells us what not to do with treasures. "Don't store your treasure in a room for a thief to steal or a moth to consume." That verse became real to our family long ago as we returned to the Middle East after a year in America. We had left a very loved Persian carpet with a friend to keep until our return. During the year the carpet was folded and kept in a storage room. You guessed it, our carpet was damaged by moths, beyond repair . . . a good lesson in rejoicing even when your treasure is destroyed.

In Deuteronomy the people of God were told to bring their first fruits, their treasure, in a basket to the altar. They left it there as an act of worship. They were not to pick up

their gift and take it along home with them; it belonged to God. Hannah had a precious treasure, a son, whom she gave to the Lord. As a young boy, she left him at the temple. Esther held a gift of liberty in her hand. She risked her life to give that treasure to her people. The wise men brought their treasures to the Baby King and those gifts provided for his family during a period of time in the foreign country of Egypt. Mary brought expensive perfume and poured it on Jesus' feet. Jesus said that women everywhere would hear of Mary's act of worship. These treasures all were given back to God.

Many of us have shattered dreams—an unfulfilled vision, broken relationships or broken health. What do we do with broken treasures? Children in crisis, in a true sense, are broken treasures, carrying scars of their brokenness. We can put them in our basket, bring them to the altar, leave them there asking for Christ's healing touch on them, stay there at the altar and worship Him. Surround these broken treasures with our praises to the only One who can restore these precious, broken treasures.

Today, let us bring our personal treasures, our beautiful treasures, our broken treasures and leave them all at the altar. As a very deep act of worship, let us seek His purpose in the use of the treasures He has placed at our disposal.



Rhoda and her husband, Will, began their life abroad in 1963, working in an orphanage in a Middle Eastern village. They have since served in many other capacities and countries in that area of the world and raised five children there. Those children have given them 19 grandchildren. Rhoda says, "We thank God for the Rainbows Of Hope ministry to children all around God's world."



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