

BE WHOLE

Healthy Preacher Movement Monthly Newsletter

ISSUE 07 MAY 2015



A Message From the Founder

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospers."

3 John 1:2

Our ACCOUNTABILITY APRIL Campaign was a major success! With over 1,000 posts we broke the internet with #KPP Keep On Pushing Preacher! What a grand display of support and encouragement as we tagged each other in our workouts, readings and meals! We are not perfect but we are pushing! Let's remain consistent and press towards wholeness! Be a model of health and self care to your people!

Please send us suggestions for future challenges! Get creative! We have some exciting new developments in the works for Summer 2015 that will expand our mission and build our relational efforts! Stay connected! It's our movement! Since 2011 we've been a network that promotes wholeness amongst clergy! Logo Crests, T Shirts, Blogs, Monthly Newsletters, 367 Subscribers, and Success Stories!

We are excited about our upcoming retreat! BE WHOLE 2015. The retreat will be an opportunity for supporters of the Healthy Preacher Movement to network, connect and share our stories. There will be workshops for clergy seeking to be whole spiritually (of the spirit), scholarly (of the mind) and somatically (of the body)

Our guest facilitators include a doctor of ministry, a licensed clinical psychiatrist, a nutritionist, a physiologist and a fitness trainer! This promises to be a quality encounter. August 26-28th in beautiful Baltimore, Maryland! Register today! \$125 is all! BE WHOLE!

Dr. Robert E. Young-Founder

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Doctor of Ministry Program: Preaching Prophetically in a Postmodern Culture: Communicating with Contemporary Audiences, August 2011—May 2014
Dissertation: Soulful Sermonizing; Black Preaching with a Blues Motif
United Theological Seminary, Dayton, Ohio

Master of Divinity Degree, May 2008
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BEWHOLE



RETREAT

FOR LICENSED AND ORDAINED CLERGY

WORKSHOPS FOR CLERGY SEEKING
TO BE WHOLE SPIRITUALLY, SCHOLARLY
AND SOMATICALLY

AUGUST

26 - 28, 2015

AT THE RENAISSANCE
HARBORPLACE HOTEL
BALTIMORE, MD

PRESENTED BY

DR. ROBERT E. YOUNG

EARLY BIRD
REGISTRATION
MARCH 1ST THRU
APRIL 30TH

FACILITATORS



DR. WILLIAM H. CURTIS
PASTOR/AUTHOR/
PROFESSOR



DR. TAUNYA TINSLEY
LICENSED PROFESSIONAL
COUNSELOR



MIN. CRYSTAL E. NEAL
CLINICAL PHYSIOLOGIST/
NUTRITIONIST



ODELL DICKERSON
FITNESS TRAINER/
MOTIVATOR

EVENT ATTIRE: ACTIVE GEAR

WWW.HEALTHYPREACHERMOVEMENT.COM

Prayer Meditation and Spiritual Growth (Spirituality)

Rev. Montele A. Crawford

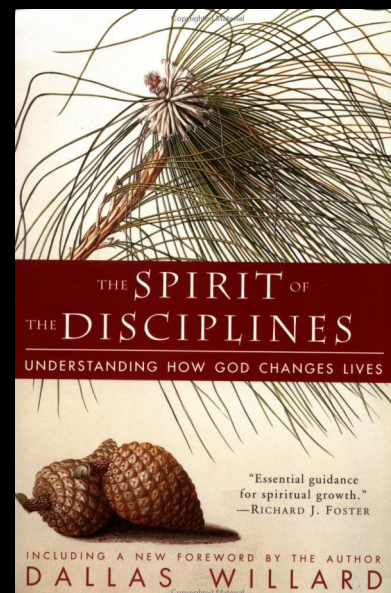
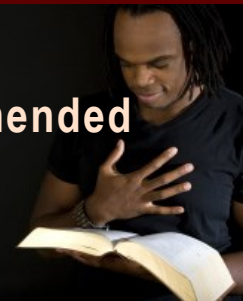
Nothing in the world of the living grows without being fed. From babies to trees and everything in between the simple reality is living things need nourishment to grow. The same principle holds true in matters of the spirit. In order for us to grow spiritually, we must be nurtured and nourished through the spiritual disciplines. There are a plethora of spiritual disciplines with which many of us are familiar such as: study, service, fellowship, giving and the like. Our aim is to zero in on two disciplines, prayer and meditation. Though these two disciplines are often viewed as one in the same, they are different. First, we will define the two. Then we will explore examples of how they can work together in our efforts to grow spiritually.

In his book, *The Spirit of the Disciplines*, Dallas Willard describes prayer as “communicating with God”. Richard Foster, in his book *Celebration of Discipline* takes it a step farther as he says, “to pray is to change. Prayer is the central avenue God uses to transform us”. Throughout the Bible we are introduced to those who prayed to God, Moses, David and even our Lord, spoke to and heard from God through different kinds of prayers. It is safe to say that if we are going to talk to and hear from God we must pray. It is also prudent to suggest that if we are to grow spiritually, prayer must be part of our daily life.

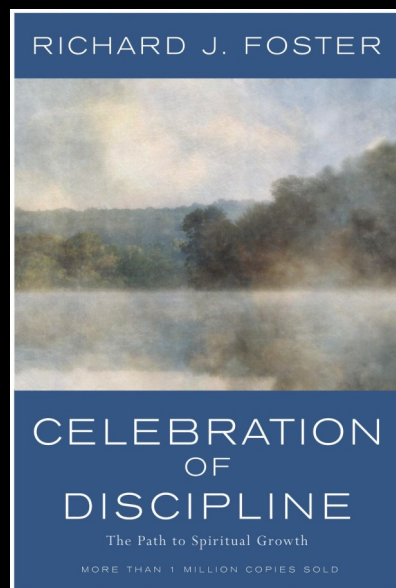
Christian meditation, unlike other forms of meditation is not meant to empty the mind. It is actually “an attempt to fill the mind” through facilitating a “detachment from the confusion all around us in order to have a richer attachment to God”. Simply put, meditation allows us to hear and obey as we learn to be in relationship with God (see Joshua 1:8, Ps 1:2). The most common form of meditation is upon scripture. In this form we select a short passage and engage it in different ways.

Now that we understand a little more about prayer and meditation the question of how they partner in our spiritual growth still remains. To answer this question we first look to our Lord. Jesus often withdrew to solitary places and it is in these moments we believe he may have used meditation coupled with prayer to discern the will of the Father and/or gain insight for the next step in the journey (see Matt 14:13, Mark 1:35, Luke 5:16). We must follow suit if we are going to grow and gain insight for our lives.

Recommended Reading



The Spirit of Discipline
Dallas Willard



Celebration of Discipline
Richard J. Foster

Prayer Meditation and Spiritual Growth (cont.)

It is also through prayer and meditation we come to see ourselves as we truly are and are subsequently challenged to change. This is what occurred with Peter as he sat atop Simon the tanner's home (see Acts 10 & 11). Through his time of prayer and meditation, Peter discovered "God does not show favoritism" and that he could enter the home of a Gentile without being defiled. This changed Peter and helped open the door to Paul's missionary work.

The above are but two examples of how prayer and meditation couple in spiritual growth. The bible contains others. I challenge you to spend this year learning more about and practicing all of the spiritual disciplines and to journal experience. The rewards will be life-changing.

(Willard 1988, 184)

(Foster, Celebration of Discipline: The Path to Spiritual Growth 1998, 33)

For more on the types of prayers see (Foster, Prayer: Finding the Heart's True Home 1992)

(Foster, Celebration of Discipline: The Path to Spiritual Growth 1998, 20-21)

This Isn't Your Parents' Theology (Scholarship)

Anita R. Wright

I am a ruling elder under care as a candidate to become an ordained Minister of Word and Sacrament in the Presbyterian Church (USA); however, this has not always been my story. I grew up in the Baptist denomination. When people learn my history I am most often asked, 'what made you change from Baptist to Presbyterian?' This is an understandable question that I'd like to address here.

My mother was a former Methodist who married my father, a very active Baptist. I am the product of this multi-denominational union. This is part of my history that allowed me to be open to becoming Presbyterian. However this is not the only factor. As an aspiring theologian, I have observed a pattern that has been active in allowing me to be open to transitioning from one denomination to another. It is a pattern that all theologians would be well to acknowledge and engage. It consists of EXAMINATION, EVOLUTION and ENACTMENT.

This Isn't Your Parents' Theology (cont.)

EXAMINATION is the process of inspecting what you've been taught. As a young believer you are given information as to what you believe. Your mentors (parents, pastors, professors) tell you the foundational principles of your faith and you adopt them as your own. At some point in your development what you've been taught is held in tension with your personal practice. It is at this point that examination happens.

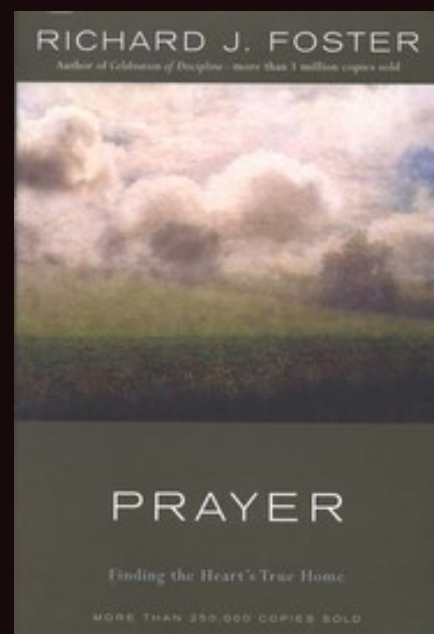
The examination process allows the student to critically engage the material to determine where there are points of divergence and intersection. For me, this process began as a personal pursuit for understanding. It was necessary to understand the nuances of my faith as I began to engage others in Sunday school and Vacation Bible School. What resulted was an evolution in my theology.

EVOLUTION is the process by which one's theology is examined and begins to change in light of what the student has discovered. The evolution process indicates that one's faith and theology are not stagnant, but rather they are vibrant and dynamic. Daniel Migliore defines this "classic definition of theology as faith seeking understanding (*fides quaerens intellectum*) in which the individual examines the faith and practice of the community." After this examination, the individual makes adjustments to what (s)he understands are the nuances of his/her faith.

The evolution process identifies points of intersection with what one has been taught as well as points of divergence. This is when your personal theology truly becomes your own and is no longer your parents' theology. It addresses this issue: in examining the sacred texts and the information that I've discovered, can I still hold to the positions that I have historically held? The answer to this question leads to the third part of the process: ENACTMENT.

ENACTMENT is the process by which the individual integrates what she has discovered in the examination process with the ways in which her theology has changed in the evolution process. These two combine into actual theological practices. It culminates in addressing how a person actualizes her call. Knowing what you know now after having examined what you believe and coming to an understanding of how that has changed, this is how you put it into practice. Migliore says the Church "examines its proclamation and practices to determine their faithfulness to the gospel of Jesus Christ..." It is the praxis of one's understanding of the work God has called you to do based on what you have discovered in the inspections and evolution of your theology. This process occurs every day as a preacher examines a text, sets vision for a ministry, or is faced with the tension between the divergence of polity and what she understands as the work of God.

Recommended Reading



Prayer: Finding the Heart's True Home
Dallas Willard

Isn't Your Parents' This Isn't Your Parents Theology (cont.)

Personally, this process began with my personal pursuit for understanding. How do I reconcile the call of God on my life with the traditions of my faith? This was an informal examination of my faith. It developed in the hallowed halls of the academy. I was equipped with tools that allowed me formal ways of seeking answers. It is actualized in the praxis of ministry within the local context, which has not been limited to my Baptist roots, my Pentecostal/Non-Denominational influences, nor the structure of the Presbyterian denomination. For me, I had to learn how to enact what I understood as God's call with my own evolving theology.

Ecclesia reformata, semper reformanda! The Church reformed, always reforming. This is a motto of the Presbyterian Church that indicates a perpetual exercise in learning, growing, developing and discerning the will and work of God. Preachers become stagnant spiritually, intellectually, and as leaders when they cease to engage in an examination of their faith, the evolution of their theology and the enact effective praxis that fulfills the mandate of the Jesus Christ.

A portrait of Dr. Robert E. Young, a Black man with a full beard and mustache, wearing a patterned blazer over a light-colored shirt. He is looking directly at the camera with a slight smile. The background is a soft, out-of-focus teal color.

RECHARGE

EVERY WEDNESDAY @ 6AM WITH

DR. ROBERT E. YOUNG

CALL: (712) 775-7031

MEETING ID: 281-642-720

Why I Am A Vegetarian (Somatics)

Dr. Joan Prentice

I must inform you from the outset that I am not an expert on the subject of vegetarianism, pescetarianism, lacto-ovo-vegetarianism, or veganism. However, I assume that if you are reading this article, you too, are interested in making healthy choices that contribute to your overall well-being.

The above “-isms” expresses the various ideas or beliefs pertaining to vegetarian diets. Today, I am pescetarian. I have been a pescetarian for approximately 12 years. This word was coined in 1993 combining the Italian word pesce “fish” with vegetarian. Thus, a pescetarian or pesco-vegetarian is a person who consumes a diet of fish and seafood, but excludes the flesh of all other animals.

My choice of diet is not exclusively for religious or ethical reasons. But my theological conviction that self-care is our responsible and grateful response to God for the life He has invested in these bodies. What we eat and how we eat is very much a part of our responsible stewardship.

When I am asked why I changed my diet, my response is generally, “I was led by the Holy Spirit.” It was a necessary change. I was inspired to change my diet in September 2003, when my mother was diagnosed with an aggressive form of brain cancer. As she became progressively weaker, it required every ounce of my physical, mental and emotional energy to care for her. I did not know at the time of her diagnosis what was going to be required of me, but God had already started to deal with me about my diet.

Hence, memory is a wonderful thing. God continued to bring back to my remembrance a diet that I tried about 20 years earlier, which included only fresh fruits, vegetables, legumes, nuts, water and fresh juices. While on that diet, I experienced a tremendous increase in my energy level. I kept remembering how good I felt on that diet. Shortly thereafter, I made the choice to change my diet. I cut out all meat and processed foods and began to eat a strict vegetarian diet. I immediately began to experience an increase in my energy and an overall sense of well-being.

My mother’s battle was intense and my ability to take care of her, her needs and maintain my own health was a major challenge. Research has shown that a caregiver’s health is often jeopardized with the



Why I Am A Vegetarian (cont.)

Furthermore, prior to changing my diet, I experienced frequent bouts with extreme fatigue. Countless visits to the doctor and tests did not show any medical reason for the level of fatigue and general malaise I experienced. However, with the change in my diet, my issue with fatigue subsided and during my mothers illness, I did not have one episode. I would get tired, but not to the point of extreme fatigue I had known prior to the altering my eating habits.

Considering my family medical history, I am at high risk for heart disease, and stroke. To say the least, I am committed to this diet because it has been identified to reduce the risk for heart disease and other cardiovascular diseases, such as stroke, diabetes, osteoporosis, obesity, arthritis, high blood pressure and some types of cancer.



An article printed in Huffpost, Healthy Living, (February 6, 2015), cited a study that illustrated a vegetarian diet could make you happier and less stressed since most of the meat that Americans eat, unless grass-fed meat, contains high levels of AA (arachidonic acid) that can cause mood-disturbing brain changes.

As pastors, we know that our work is not without the many stressors that can also contribute to many the conditions mentioned above. A vegetarian diet, in some form, may be the answer to help manage the levels of stress that can sabotage us and our ministries.

My choice to maintain a vegetarian diet is because of the realized benefits. I have found that not only do I feel better physically, but I also feel that there are benefits to my emotional, cognitive and psychological health and well-being.

At 64 years old, I feel wonderful! I believe that my vegetarian diet has a lot to do with how I feel. The change in my diet was the beginning of my journey towards other healthy lifestyle changes. Exercise, cardio and weight training are now a part of my regular routine. I have a trainer who works with me and continues to challenge me in my effort to live healthy and well.

My taste palate has changed considerably. I don't have any desire for meat products. I am even more amazed as I continue to discover new foods and new taste experiences that I otherwise would have missed. It is an exciting life, this life as a vegetarian. I love it!

As I have discovered the joy of being a vegetarian, I would recommend that you to try it. I have found it to be a pathway to not only living healthy, but also a pathway to living holy and happy.

Choosing Wellness (Success)

Pastor C. Guy Robinson

Do you want to get well? Twelve years and nearly one hundred pounds ago, this question profoundly changed my life. It is a question posed by Jesus in the fifth chapter of the gospel of John to a man who had been living with an infirmity for thirty eight years. I had read it many times before, but one day it spoke to me and I saw resemblances of myself in the man to whom Jesus was speaking. Do you want to get well? For me, the implication was that the condition did not have to be terminal. In fact, it had just been declared preventable. Grace makes wellness a choice. And with that realization, like the man at the Pool of Bethesda in John 5, I decided to choose wellness.

Choosing wellness changed my source of motivation. Like the man at the pool, I had spent many years being temporarily motivated by external sources. For the man at the pool it was waiting on, and living for high-profile, water troubling events and the possibility of attention and assistance from other people. For me, it was preparing for annual days, special church events and the court of public opinion that served as temporary sources of motivation for episodic, pseudo-wellness. But ultimately, such external sources of motivation came to pass, fizzled out, disappointed and provoked excuses for resuming the life to which I had become accustomed. But Jesus' question removed the external excuses and provoked introspection: Do you want to be well? Not for an event, and not even for other people, but do you want to be well for you? Do you believe there is a healthier you in you? And do you believe that a healthier you can more effectively be who you've been divinely purposed to be? When I said "yes" to these questions, I found my source of motivation. The answer was not around me; it was within me.

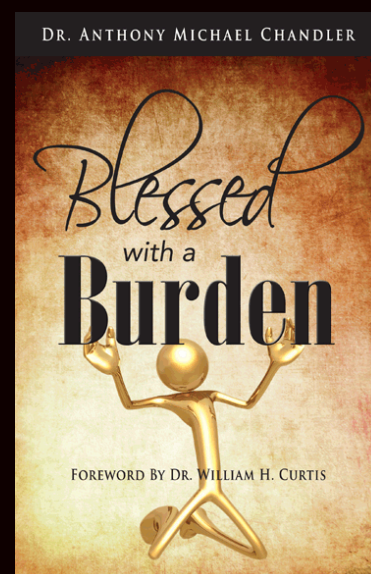


Choosing Wellness (cont.)

Choosing wellness also changed my associations. Like the man at the pool, I had spent years in environments where infirmity was normative. The porches that surrounded the Pool of Bethesda were filled with persons living with infirmities. In a culture of infirmity, dysfunction is standard function and authentic transformation is rare. Perhaps this is the significance of the healing waters being troubled only at special times and for relatively few persons. For the man at the pool, wellness meant saying "goodbye" to life on the porch. Similarly, I concluded that changing my condition meant changing my lifestyle. And a change of lifestyle is a change of associations. Life of the porch of obesity, with all of its fast-food restaurants, processed sugars and deep-fried foods became a thing of the past for me. This was not only a change of location, but a change of association. For me, embracing the culture of wellness meant associating myself with a family physician (for regular physicals), the gym (four to five days a week) and a pescatarian/vegan diet. But there were physical, emotional and social gains for every sacrifice. Regular exercise and a change of diet introduced me to a smile from my physician as he looked at my vital signs and numbers. A change of diet introduced me to newly acquired tastes from new foods and new restaurants. And a healthier lifestyle infused me with more energy to keep up with my kids, to serve God's people and to preach the glorious gospel of Jesus Christ!

Finally, choosing wellness is a continuing revelation. It is interesting to note that after the man left the porch and the people at the pool, Jesus appeared to him again in the Temple and challenged him to continue to make healthy choices: "See, you are well! Sin no more, that nothing worse may happen to you." Similarly, I am grateful to the Spirit of Christ who empowers, encourages and challenges me on a daily basis to choose wellness. I do not write this missive as a wellness expert. I write as a continuing student who realizes the spiritual significance of being well. As a disciple of Christ, wellness is not about vanity; it is about destiny, fulfilling the assignment to be the best person, husband, father, pastor and friend I can be. I pray my testimony inspires others to join me in the journey that is the daily

Book of the Month



Blessed with a Burden by
Dr. Anthony Michael Chandler
www.amazon.com

This Month's Contributors



Prayer Meditation and Spiritual Growth (Spirituality) Reverend Monte A. Crawford

- Pastor First Baptist Church of East Point, East Point GA
- Master of Arts, Pittsburgh Theological Seminary
- Bachelor of Science Community Ministry, Geneva College
- Founding member of the South Fulton Ministerial Coalition
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Text HPM to 68398

Dr. Robert E. Young,
Founder



Healthy Preacher Movement

"A Network that Promotes Wholeness
Amongst Clergy"