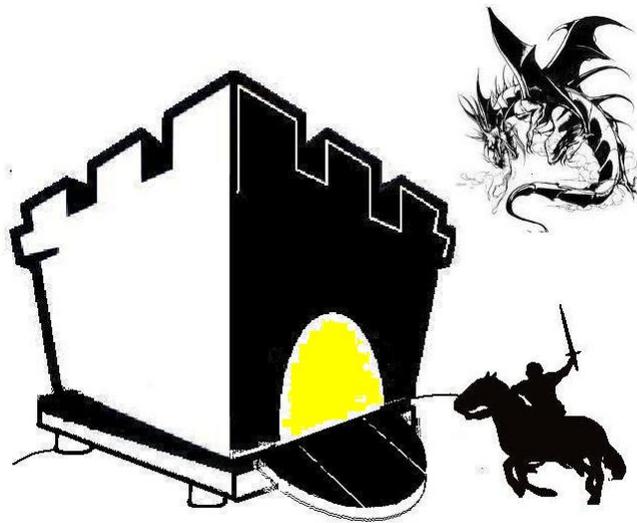

Fortress Living

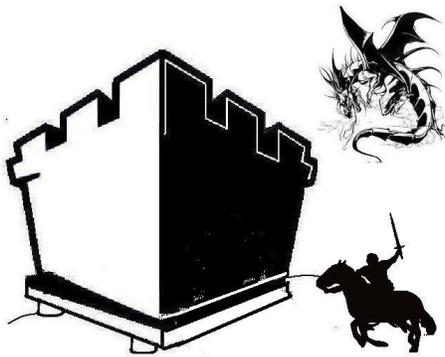


Three Solutions for Your Greatest Problems in Life

Fortress Living: Three Solutions for your Greatest Problems in Life

Lesson Fourteen *The Fortress Solution to the Greatest Problem of Pain*

God-Centered Situations: Structural Integrity



Imagine the disappointment if you were fleeing from a fire breathing dragon, looking for a place of safety and comfort. You see construction in the distance but when you arrive, it's only a foundation. There's nothing built on top of it—or what was built has come crashing down. Even a solid base is not much protection if there is no structure. Such was the situation we considered through the last 2500 years of history. The situational solutions offered to the greatest problems in life were insufficient to the task, leaving the desperate riders with no where to hide as the fire reigned down upon them.

Situational solutions describe the ordering and arranging of the events and circumstances in our lives to make sense of them. We've seen how this is the special function in society of arts and culture. Artists and craftsmen use their skills to address the problems of danger, pain and failure, sometimes focusing on the problems, sometimes on their solutions. How these works are analyzed and appreciated by the rest of us marks the test of how effective they are as solutions.

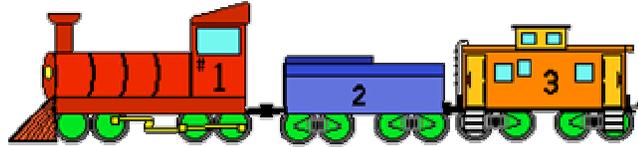
Though much of our attention in the previous lessons was how artists attempted to solve the problems, in this lesson I'm going to depart from a survey of arts and culture to focus on how individuals in various stages of trouble respond to adversity. Recall that the second great problem in life is the problem of pain. Ultimately, artists produce their art in response to this. But since most of us are not artists in this sense, it will be more useful to focus on the specific form of pain we all confront throughout our lives called "stress."

Inductive Logic, Aposteriori Reasoning and Hope

Of the three types of reasoning—deductive, inductive and abductive--*inductive, aposteriori* logic means we gather as much data and detail as we can about our experiences, then attempt to arrange and organize it in meaningful patterns. One of the distinctive features in inductive approaches, compared to deductive, is *when* we utilize them. Deductive reasoning *begins* with an assumption or premise about what is true and real—even before we have evidence or experience to analyze. As we saw in the last lesson, this form of reasoning highlights the need for trusted authoritative information: assumptions and premises received from others, not necessarily from our own experience. Though logical deduction of this kind is scorned in some circles, it is historically an essential way of knowing. It alone among the various forms of reasoning can produce certainty or surety.

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Whereas deductive logic can produce *surety*, the purpose of inductive reasoning is different. It produces a *story*. When I use the word “story” I’m not just describing some paperback or library book but a collection of data or events we arrange in meaningful order or patterns. Another



term would be “narrative.” Typically, a story or narrative is an array of events with three aspects. Think of it as a freight train. The *beginning* is the engine, the *middle* the freight cars, and the *ending* the caboose.

- The *Beginning* of the Story - The beginning is what is present when everything in the story starts. Often it’s the activating event or triggering mechanism that sets into motion the other things. Think about the story of your life. Where does it begin? You could say it began when you were born. Of course, if you want to be precise, it really began nine months before that, if you include the time you were in your mother’s womb. And, if you want to push it further, you wouldn’t have spent those nine months in your mother’s womb if it were not for having a mother! So she and her history are the beginning of the story as well.

That’s one of the challenges of understanding our stories. There are always things that came before it. Even so, we have to choose a beginning point to *tell* our stories. And that’s what I mean here. It’s not when the story actually begins as when we begin to tell it and the event or events that marked that beginning: the state of affairs that existed until changes came into the picture.

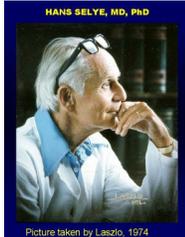
- The *Middle* of the Story - The middle of a story is the largest section. In a typical fairy tale, for example, the beginning may be one sentence, “Once upon a time...” But the middle encompasses many paragraphs or chapters. The *middle* is the various events and circumstances that unfold after the *beginning*. In our lives, the middle includes the moments we have been alive and what happened in them. Specifically, the middle revolves around *changes* that occur after the beginning. I’ll have more to say about change in a moment since it is such a significant factor in the situations of our lives.
- The *Ending* of the Story - The ending of our story comes generally when we die, although there are less dramatic endings as well—like endings for individual chapters. Here too there is a sense in which the ending serves as the beginning of another story. The ending doesn’t just mean we cease to exist. Christians believe that the ending of our mortal life story is only the prelude to the eternal story of the afterlife. Even so, when I speak of the ending, I mean a kind of summary of what went before and what it all meant: the consequences of the middle of the story. Consequences are the results, not only in our lives, but in the lives of others and in the circumstances around us. Perhaps that’s the most significant part of the ending: how the particular events and circumstances impacted others and what they meant to their stories.

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Stories and Stress

Situational solutions to the great problems in life are derived by assembling the bits of data and experience into some kind of meaningful order. Recall what I said about change. The middle of our stories is the changes thrust upon us by circumstances and how we react to them—how they change us. Situational solutions always involve the way we handle change.

In the last few decades scientists have come to understand more about the role of change in biological systems. Change is a form of adaptation to new circumstances and it's something we experience all the time. Some changes are good and exciting. But change can also be difficult. Whether a change is good or bad depends not so much on the situation but on how we manage it. And as researchers explored this topic, first in laboratory animals and then in humans, they began using a term to describe the effects of change on organisms and even organizations: *stress*.



The first one to study the effects of changing circumstances on creatures was a researcher named Hans Selye. He lived in the 20th century. Selye noticed that when lab rats were subjected to increasing amounts of change in their environment it affected their health. For example, if they were repeatedly forced to run through ever changing maze patterns, they eventually suffered health effects, sometimes getting sick and some dying. This led Selye to coin two important terms to describe changes in life and their effects on us: *distress* and *eustress*.

Eustress – Not all change is bad! In fact, life would be boring without it. Hamburgers and French fries for lunch can be exciting. But if you have them every day for five years it gets pretty boring. The prefix “eu” is from a Greek word that means “good.” Thus, “eustress” is “good stress.” Hans Selye’s research recognized that a certain amount of change is necessary for a system. Change means adaptation to new realities—particularly the changes in other systems. When lab rats had no change at all—for example they were left in one cage and never got out, always given the same food, etc.—they got bored and apathetic. When a moderate amount of variety and change was introduced into their lives they thrived.

Distress – Even so, too much change can have ill effects. Distress is the result of so much we cannot handle it. Lab rats subjected to too much change got confused, sick, diseased and even died. How could this be? Selye studied the effect of change on the rat’s immune system. I can’t go into the details here, but what happens is this: change activates chemical release in our bodies to handle the new situation. The specific chemical is called adrenaline.

A little adrenaline release is okay. After we grow comfortable with the change, adrenaline flow stops and the remnants are reabsorbed into our system. We feel “normal” again. Remember what I said earlier about equilibrium and balance? Too much adrenaline with no reabsorption means chemical imbalance. Internal resources are redirected to sustain the high degree of adrenaline, depleting other systems. This is a recipe for confusion, sickness even death.



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Laboratory animals subjected to unrelenting distress have little hope for survival. One of the reasons is they do not have enough higher brain function to rearrange and reinterpret the events in different ways. Their ability to adapt to the new state of affairs is extremely limited.

Humans, on the other hand, have higher brain function that allows us to adapt even to distressful situations. We have more tools in our neural toolbox to manage all this change. And one of the most important tools for situational change is our advanced story-telling ability—rewriting the “ending” of our stories based on a different arrangement and ordering of the particular events in them. That’s the wonder of *aposteriori*, inductive reasoning. It permits us to come up with alternative endings and hypothetical meanings.

A lab mouse subjected to painful distress over time knows only what has just happened and what is taking place then. It uses a crude form of induction: “if I experience this, plus this, plus this: it means this.” Even so, the data is extremely limited so the outcome is also. The mouse, subjected to dangerous levels of distress, concludes that things will continue this way and nothing will change. It does not have the ability to imagine alternative story lines or different endings.

We do, however! And, as we’ve seen through our study of history, that’s what situational solutions do: they attempt to portray alternative story lines and create new endings. The artists and craftsmen, whether they are painters, sculptors or poets, are story tellers, inductively arranging the data of their lives to tell their story. If they are able to present a persuasive and attractive narrative, both they and their audience is given hope that there really are answers to the greatest problems in life. However, as we’ve seen in our study thus far, the best and the brightest situational solutions offered have rarely been sufficient for the challenge. Does the Christian message offer more? Does it offer situational solutions that can arrange and order the stresses of life in such a way there is hope that never fades away?

Fortress Living with Hope: Confession

Yes it does! One of the writers of the Bible, Peter, described it this way:

³ Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, ⁴ and into an inheritance that can never perish, spoil or fade. This inheritance is kept in heaven for you, ⁵ who through faith are shielded by God’s power until the coming of the salvation that is ready to be revealed in the last time. ⁶ In all this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. ⁷ These have come so that the proven genuineness of your faith—of greater worth than gold, which perishes even though refined by fire—may result in praise, glory and honor when Jesus Christ is revealed. ⁸ Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy, ⁹ for you are receiving the end result of your faith, the salvation of your souls. (1 Peter 1)

Fortress Living: Three Solutions for your Greatest Problems in Life

Notice that this kind of hope is described as a “living hope.” That means it is dynamic and ongoing. The “hope” offered by the philosophers and artists of the world has been a temporary hope at best. But this hope is one that will never “perish, spoil or fade...kept in heaven for you.”

Practically speaking, this living hope means we are able to arrange and order the story of our lives in such a way it has a good ending—“kept in heaven.” Even the painful and tragic experiences of our lives can make sense. How? Peter says:

Now for a little while you may have had to suffer grief in all kinds of trials. ⁷ These have come so that the proven genuineness of your faith—of greater worth than gold, which perishes even though refined by fire—may result in praise, glory and honor...

Peter explains how a living hope rewrites the story of our lives. The stress and change we experience is difficult at the time (“now for a little while you may have had to suffer grief in all kinds of trials...”) but the trouble is accomplishing a higher purpose: it will result in “praise, glory and honor.” Just as gold must be refined and made pure by fire, so must we. In the final analysis, there is no “distress” for God’s people, even in the midst of trials, we can experience them as “eustress.” Danger, pain and failure have a good purpose: to refine and purify our lives.

This doesn’t mean life is easy, especially when we’re suffering. So, what can we do to handle the stress correctly so it doesn’t become distress?

We’ve seen how the natural situational solutions throughout history proved inadequate. What’s different about God’s? Though it can be described in many ways, I’m going to use one word: “confession.” And just as God’s *normative* solutions are processed in our lives through true *repentance*, God’s *situational* solutions are processed in our daily lives by true *confession*.

The Three Faces of Confession

When most of us use the word “confession” we mean admitting we’ve done something wrong. If someone robs a bank and then, feeling guilty, turns himself into the police, he “confesses” his crime. That’s certainly one aspect of confession. But there’s something more. The word literally means to “agree with another.” It’s from two Latin roots: “con” (*with*) and “*fateri*” (speak). Essentially it means we speak truthfully about what others already know. In the Christian message “confession” means we agree with what God says about us. It means we no longer pretend to be someone we aren’t. We’ve exposed the cognitive distortion (pride) and the affective disorder (lust) in our hearts. Our secrets are exposed. And now, God can do his transforming work.

Even as repentance has three dimensions or faces, so with confession. In order to rewrite the stories of our lives, finding hope and answers to our greatest problems, we must understand how each of these faces of confession contributes to the new ending God wants to write.

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Memory and the Three Face of Confession

The Amygdala Drawer – Painful Memories

The Amygdala stores files of memories that are remembered as painful.



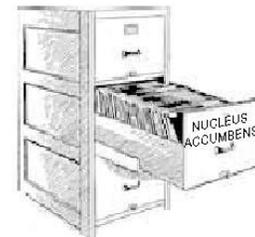
Located in the mid-brain, the Amygdala are like two tiny almonds, one on each side of the brain. The Amygdala has many duties, but the one most relevant to our study relates to the storage of the class of memories we're calling painful. Painful memories can be anything that make us suffer. They are experiences we would rather not repeat. This is where many of the childhood fears and insecurities are stored.

The Nucleus Accumbens Drawer – Pleasant Memories

Ice cream and cake, warm sunshine, a tender embrace-- these are feelings we remember as pleasant. Events that create that kind of pleasure are stored in the Nucleus Accumbens.

Note that one person's painful memory can be another person's pleasant one. So the taste and memory of broccoli might be stored in one person's Amygdala and another's Nucleus Accumbens. Much depends on what was going on during the experience which drawer it gets filed in. For example, if mother made you eat broccoli in the midst of much protest, it is more likely to be stored in the Painful Memory drawer. On the other hand, there is no reason, neurologically speaking anyway, that eating broccoli might be a most pleasant past time, akin to eating a chocolate bar! In that case it would be in the Pleasant Memories drawer.

The Nucleus Accumbens stores memories that are remembered as pleasant



The Cingulate Gyrus – Motivational Memories

The Cingulate Gyrus stores memories that are remembered as motivational



Much mystery attends the Cingulate Gyrus. I'm just going to call it the Motivational Memories drawer because it seems to be involved in our sense of anticipation and reward, particularly the feelings that attend those states. Thus, for most children, birthday party memories get stored not only in the Nucleus Accumbens, but there will also be some memories that get stored in the Cingulate Gyrus, especially those involved in counting down the days!

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If we hope to write alternative endings of our situational stories, it will involve doing something with the memories in storage. For one thing, we'll have to retrieve them. Some of the memories are so painful or confusing we don't want to pull them up. It's easier and less embarrassing to push them back in the drawer. While this may work for a time it doesn't help in the long run. Recall that *a posteriori*, inductive reasoning—the type used in creating situational solutions—means we arrange and order experiences in meaningful patterns. Imagine trying to put together a



jigsaw puzzle but ignoring some of the pieces. This is what happens when we try to write our stories with only part of our memories. While some people focus too much on the pleasant memories and ignore the painful ones, others focus so much on the painful memories they fail to acknowledge the pleasant ones. This too leaves holes in the puzzle and limits the completeness of their *a posteriori* conclusions.

Thus, the first face of confession involves dealing honestly and truthfully with memories—agreeing with what really happened. It is usually best to do this work of memory retrieval with the aid of others—trusted friends, family or advisors who can help us in the process. I'll have more to say about that in a moment. But first let's consider two other faces of confession.

Balance and the Faces of Confession

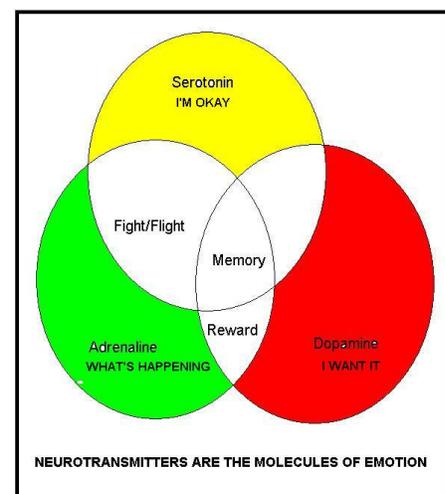
The Hypothalamus functions something like a thermostat in the brain, switching on and off tiny “molecules of emotion” called neurotransmitters at predetermined set points. It is the wash of those particular neurotransmitters through our nervous system that we “feel” as emotions. It's quite an oversimplification, but let's imagine the Hypothalamus-thermostat as activating or deactivating three chemicals or chemical combinations.

Epinephrine: “What's Happening” Chemical

Epinephrine (adrenaline) alerts us to danger and prepares the body for fight/flight. It's what I call the “What's Happening Chemical.” We need epinephrine in our system to arouse us to action. However, too much over time can cause confusion, forgetfulness, shock, sickness, even death.

Dopamine: “I Want it” Chemical

Dopamine is particularly active in focusing our attention and memory development. As dopamine is released everything else but the thing we are focused on seems unimportant. I call it the “I Want It Chemical” for it make us feel like we need some particular object in order to have pleasure and avoid pain



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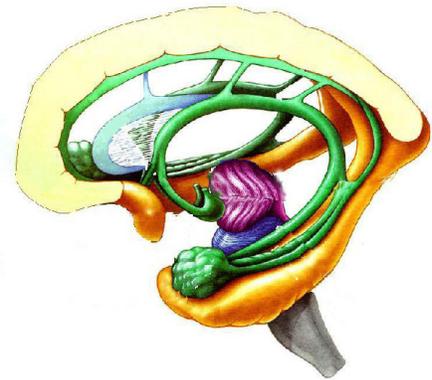
As important as it is in correct doses, however, too much can be a problem. Dopamine imbalances underlie many addictions and mood disorders. Too much dopamine is thought to contribute to obsessive compulsive disorders and panic attacks. Too little makes a person apathetic and distracted. Severe dopamine deficiency is believed to be the cause of Parkinson's Disease.

Serotonin: the "I'm Ok" Chemical

Thirdly, the Hypothalamus controls serotonin—the "I'm Okay Chemical." We need enough serotonin to feel normal. However, too much can be a problem. A condition called Serotonin Syndrome occurs when a person has too much in his system. It can result in everything from headaches and anxiety attacks to shock. Many anti-depressant medications work by controlling the reuptake of serotonin.

As the Hypothalamus turns these molecules of emotion on and off, the resulting mixture is what we identify as *feelings*. These feelings get attached to particular experiences and are also filed in the Memory System so that in the future, when the memory is retrieved, similar neurotransmitters will be released through similar neural pathways making us feel the same way we did when it was originally experienced.

Perhaps you can see why the Balance System is so necessary in confession. How we feel about the experiences and memories stored in our filing cabinets becomes a significant factor in what they mean to us. While we can't always change those feelings, we can learn to manage them. Confession is a way to do that.



Navigation and the Face of Confession

The Hippocampus was identified by Guilo Aranzi in the 16th century. It was given its name because it looked like a sea horse (Greek: HIPPOKAMPOS). The Hippocampus is a small banana shaped tube in the middle of the brain. Its function has been much discussed and disputed but is generally thought to be a kind of internal "GPS" device (global position satellite) helping us locate ourselves and our experiences in time and space. Thus, the Hippocampus helps us map our world, in three ways:

< Space Mapping

The Hippocampus helps us locate ourselves in space allowing us to gage relationships to other space objects. When sitting in a chair, it uses memory to give us a sense of being connected to the chair. Those with Alzheimer Disease have diminished Hippocampal function which makes them forget where they are in space.

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< Motion Mapping

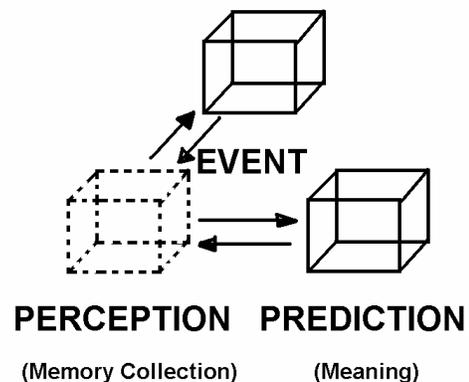
The Hippocampus remembers patterns of motion. Lab studies of rats showed that special “placer cells” in their Hippocampus fired at specific locations in a maze by remembering how many turns and moments had passed. This allowed them to eventually anticipate or predict when to make the next turn. The Hippocampus is what allows us to drive the same route to work every day without having to think about it.

< Time Mapping

It is from our perception of space and motion that we derive our sense of time—the passage of the past to the present and our sense of the future. Time mapping is an extremely important part of our expectations of the future. As we will see shortly, inaccurate internal time maps account for many stresses in our lives including worry, impatience and dread.

To save memory processing space and speed, God designed our brains to utilize what computer engineers today call “predictive intelligence.” The brain uses the stored memories, combined with the neurochemical traces from the Hypothalamus, to make predictions about what it all means—even before all the gaps and details of knowledge are filled in.

Thus, we experience an *event*, and messages about it are processed through the various subsystems we’ve discussed. The Hippocampus arranges the various data points and, even before we see the whole picture, produces a *perception* of what is really there. This becomes the basis for our *prediction* or *expectation* of what it means and what we should do next.



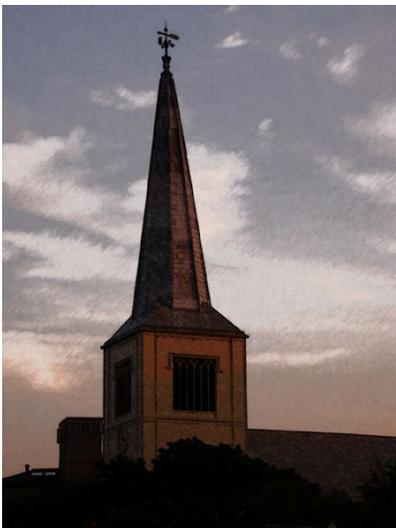
Because these predictions represent a subjective arrangement of information, the reality may not at all be like what we expect. This explains why different ones can look at the same set of circumstances in their lives and come to different conclusions about what they mean. It explains optimists and pessimists—why two people can look at the same glass of water and one sees it half full and one half empty. No wonder our perceptions and predictions about the future are such a significant source of stress in our lives.

Do you also see how this activity in the Hippocampus affects confession? Confession means we agree with what God says about our circumstances. It includes what already happened (filed in memory), what is happening now (the Hypothalamus) but also what will happen in the future. All these things work together to form the story or narrative of our lives. Confession means we arrange the various pieces of the jigsaw puzzle of our experiences not just how *we* think they fit together, but how *God* says they fit together.

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Confession and Worship

So, how do we put *confession* into practice? Practically, God intends the three faces of confession to be implemented in the way we *worship*. While most people, even many Christians, assume that “worship” is simply going to church once a week and singing some songs, praying prayers and listening to a sermon, that’s not what worship and confession truly are. Those can be meaningful parts of it, but unless we understand the larger purpose, even the significance of those activities will pass us by. The purpose of worship is to arrange and order the experiences in our lives, creating meaningful and accurate stories and situational solutions. A true confession means the three parts of our story—the beginning, middle and end—line up with God’s purpose. That’s why I like to call the story of history “His Story.”



In the beginning of His Story, we find God and his cosmic purpose to make a world for his own purpose. We could call this chapter “The Creation.” In the middle of His Story, change enters the world, particularly with the presence of the great problems we’ve discussed: danger, pain and failure. As I mentioned earlier, ultimately these greatest problems in our lives are manifestations of sin and what theologians call “the Fall.” The “Fall” (Adam and Eve’s “fall” from innocence in the Garden of Eden) is the major theme of the middle of His Story—not only their fall but the fall of everyone else born into the human family. Finally, there is the ending. And in His Story, the ending relates to God’s purpose to redeem and transform everything into a “new creation.”

There are at least three areas where this pattern of true confession must be practiced in our daily lives if we would implement and activate God’s situational solution of hope:

Private Worship

Private worship describes the daily ordering of the situations of life around true confession. It’s “private” in the sense there are only two people involved: God and us. We commonly call this “daily devotions.” I like to call a daily time of private worship *The Most Important Hour of the Day* because the practice of private worship is the most important ways to order and arrange our days. Even Jesus practiced daily, private worship. The Bible says that it was his practice to rise daily, before dawn, go out into the wilderness and spend time in worship to God the Father. (Mark 1:35).

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Family Worship

Family worship is not an alternative to private worship but another necessary practice of it. In family worship we spend time daily with others in our family or household ordering and arranging the situations of our lives around true confession. It is especially important for husbands and wives and parents and their children. Through family worship we confess that God's Story of Creation, Fall and Redemption is written in our home. Through prayer, reading the Bible, even singing together, we arrange and organize our family life around His Story.

Corporate Worship

Finally, there is "corporate worship." It's what we commonly think of when someone mentions the word "worship." For most people, it involves going to church once or twice a week, praying, singing, listening to sermons and perhaps putting money in the offering plate. Corporate worship has been an essential part of God's situational solutions throughout history, stretching back to the beginning.

Yet it's important to emphasize that God designed corporate worship for more than a weekly outing. Corporate worship, like the private and family variety, is God's way of ordering and arranging our lives. It's his answer to the situational problems of life. As we practice corporate confession we give meaning and purpose to the otherwise meaningless and hopeless situations that enter our lives.

Though corporate worship has many elements, including cultural and localized traditions and practices—styles of music, for example, or particular liturgical expressions—the important point for us to remember here is that in order for corporate worship to provide these situational solutions it must revolve around God's story—Creation, Fall and Redemption—and present it in such a way that our own stories can be seen within that larger, cosmic context.



Confession and Sacraments in Worship

Again, there are many important elements in how that takes place. God has graciously permitted us a great latitude in the telling of His Story. And at different times in history, God's people have told it in different ways. However, there are two practices that are universally essential in worship. Sometimes they are called "sacraments" of worship: baptism and the communion. I want to focus on communion for a moment because it is the most important way God tells His Story in our corporate, family and private worship.

A detailed study of the way God's people have celebrated communion over the centuries would take us beyond the scope of our study. So if you are interested I will suggest you consult other resources—particularly, reference books on church history or theology. I will just say that the

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communion sacrament, also called the Lord's Supper, was instituted by Jesus himself during the last night before his betrayal, arrest and crucifixion. This was not the first time such a practice was celebrated, however. For Jesus' communion with his disciples 2000 years ago was actually a continuation of a practice God had given to the nation of Israel 1500 years before that: the Passover during which Israel celebrated God's deliverance of his people from slavery in Egypt. The disciples and Jesus had no doubt celebrated such a Passover every year since they were born. However, on this particular occasion, Jesus shocked them all by departing from the ancient tradition and saying with these new words:

Jesus and his apostles reclined at the table. ¹⁵ And he said to them, "I have eagerly desired to eat this Passover with you before I suffer. ¹⁶ For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God."

¹⁷ After taking the cup, he gave thanks and said, "Take this and divide it among you. ¹⁸ For I tell you I will not drink again from the fruit of the vine until the kingdom of God comes."

¹⁹ And he took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of me."

²⁰ In the same way, after the supper he took the cup, saying, "This cup is the new covenant in my blood, which is poured out for you."



In uttering these words during this time of worship, Jesus radically transformed not only the practice of Passover but its significance. And in doing this he demonstrated that the ancient traditions with which they were so familiar had a purpose they could scarcely have imagined. These traditions pointed toward him and the deeds which he would soon perform.

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Such is the wonder of communion in worship. If we could only appreciate the significance of a communion service it would radically alter our lives for in this simple service God gives us the answer to the greatest problems in life. What is the answer to the problems of danger, pain and failure? It's Jesus himself, identifying with him in his death, burial and resurrection. Furthermore, when God's people bring this understanding into their periodic celebrations of the sacrament, God's story is told in fresh and new ways in the individual stories of the worshippers. This is why the Scripture says, "As often as you eat this bread and drink this cup you show forth his death until he comes back" (1 Corinthians 11:26). In the communion sacrament we have the most complete situational solution. It provides answers for our memories, our internal balance and our navigation through life.



It is tragic that so few Christians understand and appreciate the significance of the communion meal. For many, it is simply a "post script" at the end of an already long Sunday morning service, hurriedly squeezed in at the end. And in most quarters of the protestant tradition, it's celebrated only

rarely—perhaps once a month or even once per quarter. How much better if the structure and rhythm, the theme and patterns inherent in the Lord's Supper occupied the central place in corporate worship. There is no reason it should be otherwise. Restoring it to the focal point of worship would revolutionize the way God's people deal with the stresses and distresses of their lives. Imagine if communion were not only the centerpiece of corporate worship, but also of family and private worship? Imagine if Christians in varying degrees of distress and suffering could look forward to the bread and cup at the end of the week as their hope and comfort? Such a perspective could even revolutionize Christian counseling and therapy. How our individual, family and corporate narratives would be transformed if, whenever we entered prayer, it began with confession and ended with this celebration!

Fortress Living: Three Solutions for your Greatest Problems in Life

Quiz 14 Questions

1. The situational solutions to the greatest problems in life always involve the creation of
 - a. Scientific discoveries to explain their meaning
 - b. Stories to explain their meaning
 - c. Statements to explain their meaning

2. The researcher who first linked stress and change to sickness and disease was named
 - a. Hank Selwick
 - b. Harvey Sergeant
 - c. Hans Selye

3. An effective situational solution to the greatest problems in life will result in
 - a. Happiness
 - b. Hope
 - c. Headaches

4. The word “confession” literally describes
 - a. Getting in trouble for bad things we’ve done
 - b. Avoiding trouble for bad things we’ve done
 - c. Agreeing with what others know about the bad things we’ve done

5. God has given what practice to his people to give meaning and purpose to the situational problems in their lives?
 - a. Communion
 - b. Epinephrine
 - c. Excitement