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Wesley D. Tracy (Editor)  
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# Herald of Holiness

NOVEMBER 1996

CHURCH OF THE NAZARENE



## **TIME TO SPARE MINISTRIES**

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HOME?**

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HOLINESS TO  
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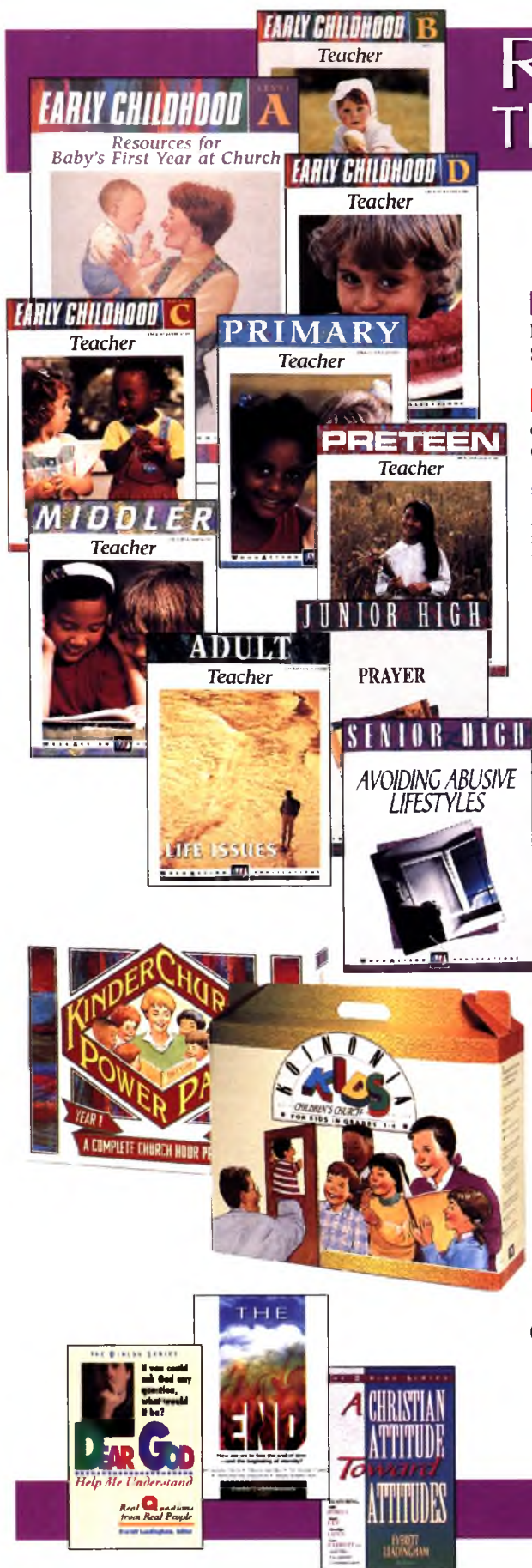
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# Move Over, Henry

WESLEY D. TRACY



DOROTHY WHEELER WASN'T A great cook, so I don't remember what she served on that Sunday afternoon 55 years ago. Probably fried chicken, mashed potatoes, corn on the cob, sliced tomatoes, followed by chocolate cake—something like that.

But I do remember two things from the day Dorothy Wheeler had the nerve to invite the preacher and his wife and four hungry kids for dinner. From where I sat, I looked across the table over my mom's shoulder at a motto on the wall. Do you remember those cheap mottoes that we used to buy for 35 cents? They were made of colored poster board, and the letters were glitter sprinkled on glue. Dorothy had mounted one with a blue-violet background in the dining room. I still remember its sparkly message:

*Only one life, 'twill soon be past.*

*Only what's done for Christ will last.*

The second thing still glued on my memory happened when my dad, the pastor, right in front of everyone asked Dorothy about her experience of entire sanctification. I knew that she had struggled a long time to find sanctifying grace, but do you quiz her about that at Sunday dinner? But Dad asked her anyway. Dorothy had just brought a plate of something and put it on the table. She paused, dried her hands on the apron that covered the front of her blue checkered print dress, and in her gracious way said, "I

have sought God with all my heart, I have taken His promise by faith, and by His grace I am living it every day."

A few days ago, Bettye and I toured the York Minster Cathedral in York, England. We love the cathedrals. Bettye still likes the one at Ely best; I'm partial to York Minster. It is a wonderful place to just sit and let your soul catch up with you. Even the chatter and sandal slapping of camera-laden tourists don't bother us.

I walked around the Minster, noting the memorials in crypt and pew to the notable and famous. Most of the elaborate statuary was dedicated to kings, warriors, and priests. Leaders of church and state were immortalized from Eborius (the first "known" archbishop of York, A.D. 314) to the first 15 kings of England.

The human thirst to be remembered, the longing to count, the dread of being forgotten had led to the ornate memorializing in the Minster of some who had done very little. But apparently their families and friends had the money to commission a memorial.

Take Lt. Henry Lees, for example, of the 3rd Dragoon Guards. What did he do to garner a marble memorial? Liberate a city? Rescue a garrison? Save a child's life? No, according to his lavish monument, he went for a ride in the park—Phoenix Park in Dublin, to be exact. For reasons unknown, the trusty lieutenant, on September 30, 1876, fell off his horse and died. Since his "loss was deeply deplored" by his troops, they paid for his memorial in York Minster.

Ensign Henry Whittam "in the 26th year of his age accidentally drowned" on the 28th of May, 1800, in the river Ouse, one of two murky rivers that ooze through York. His fellow sailors

"to perpetuate the noble virtues of their beloved . . . comrade . . . caused this marble to be engraved."

In St. Mary's Church in the same city, I paused to read the 5-foot-high marble tablet engraved in the honor of Amos Green, Esq. His wife wanted him to be remembered "even after his friends are gone," and she provided the memorial that is viewed by all who take "The Story of York" tour. What higher tribute could Mr. Green have been given? The polished gray stone testifies that Amos was a man "unequaled in sweetness of manners." Who could ask for anything more?

I thought about Amos and the two Henrys as I strolled through the Minster one last time before we left York. They must have been good men, their departure of this life indeed painful to those who memorialized them. I meant them no disrespect when I had the wild impulse to move them over and make room for a modest plaque in honor of Dorothy Wheeler. That good

**Sanctifying grace can soothe the fever we have to be remembered.**

woman didn't fall off a horse, drown in the Ouse, or get the label of unequaled sweetness of manners (although she was indeed gentle and sweet). She wasn't even much of a cook, for pity's sake.

But she sought God with all her heart, claimed His promise by faith, and by grace lived the sanctified life every day. And she knew what belonged on the dining room wall. **H**



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# Hitoshi "Paul" Fukue

**MICHAEL R. ESTEP**



Michael R. Estep is director of the Communications Division, Church of the Nazarene.

A SMALL ISLAND off the coast of mainland Japan, a broken home, and a harsh dad were the early beginnings for Hitoshi Fukue. Eventually he joined his brother and sister, who were living with his mother.

An invitation to an English Bible study was Hitoshi's first step toward Christ. It was the first time he had heard about Jesus. He was fascinated by the Bible, was very interested in learning English, and the pictures illustrating the Bible stories impacted him. Over the next several years, he returned often to the English Bible studies.

Life took him to Tokyo's Sophia University. There he met Helen Wilson, who asked Hitoshi if he would like to come to America to study. Hitoshi wished he could go, but he couldn't.

Two years later, amid nationwide student unrest and campus riots, Hitoshi searched for the card that Helen Wilson had left with him. He finally found it in the back of a desk drawer. It said "Northwest Nazarene College." Soon he was there. In chapel and services at Nampa College Church, he struggled. He had doubts about God's existence. Desperate, one Sunday he vowed if he didn't find God that night, he would never go back to church.

A missionary spoke. There was an altar call. Many went forward. Hitoshi found himself at the front, weeping and repenting of his sins, asking Jesus to save him, promising a life in service to the Savior.

He grew by leaps and bounds. He became known as "Paul." Mitsuko, his girlfriend, came to study at NNC. She, too, found Christ. After their wedding, they moved to Kansas City to attend seminary.

In Kansas City they started a Japanese-American Nazarene Fellowship. Many people came to Christ for the very first time, including a 70-year-old Japanese woman.

Upon graduation, they went home to Koshi City, Japan, and planted a Church of the Nazarene. Paul's mother, sister, brother-in-law, and brother came to Christ, along with many others. For 20 years they labored there, except for 3 years at Boston University, where Paul earned the doctor of theology degree.

Now Paul is pastor of Oyamadai Church in Tokyo. Paul counts among his members the son of the former president of Sony Corporation, who serves as minister of music; the head of Tokyo Disney, leader of men's ministries; and a

top executive in Dunkin' Donuts, who is a key local and district lay leader.

An invitation—  
to study English,  
by way of the Bible;

An invitation—  
backed by personal interest,  
to study in America;

A cross-roads encounter—  
with a God who was already  
there for him.

All signs of how our God builds His kingdom on earth as it is in heaven.

Dr. Hitoshi "Paul" Fukue—a sign.

H

**Sony, Disney,  
Dunkin' Donuts,  
and Dr. Paul**



## HIV/AIDS: An Equal Opportunity Pandemic

by Donald D. Owens

When I was growing up, there were some things that we just did not discuss as a family. As I reflect upon it, perhaps we should have. Some things about life are best brought to light in the security and confidence of one's own home rather than on the street corner with the "experts." It is acknowledged that some complex issues need to be aired and talked about with some degree of enlightenment. Public education may be very helpful with regard to health and hygiene; but some things, including sex education, are better taught at home. One subject that must be addressed somewhere—and with clarity—is the matter of AIDS and personal responsibility.

The truth of the matter is that AIDS can be avoided. But we must begin by not avoiding it. We must face it, talk about it, read about it. We cannot close our eyes to the fact that it is stalking our planet like some consuming Goliath, bringing suffering, separation, isolation, and death. We cannot assume that our children and youth are immune. The world is busily and expertly seeking to fashion our youth into its mold—have you not observed that? Let us pay attention, then, for we are advised that the majority of people who die of AIDS are between the ages of 15 and 35.<sup>1</sup> In the mid-1990s, AIDS became the leading killer of all Americans aged 25-44. Among those aged 15-24, AIDS is the seventh-leading cause of death in the United States.<sup>2</sup>

Someone has correctly observed that the HIV (Human Immunodeficiency Virus) that causes AIDS (Acquired ImmunoDeficiency Syndrome) "does not ask questions about our religion, age, sex, lifestyle, or sexual preference. It crosses all social, politi-

cal, and economic lines."<sup>3</sup>

As parents and friends, we may not know a great deal about how HIV/AIDS functions in the human body. But in this case an "ounce of prevention is better than a pound of cure," since a cure is yet to be found. Still, we pray for a breakthrough in that regard—and soon. Please, God! As confessed novices in this field, where can we begin? What about teaching plain, old-fashioned, biblical morality as a start?

### THE CHURCH MUST NOT BE INTIMIDATED IN THIS STRUGGLE NOR BECOME A SILENT WATCHER AS SOCIETY CRUMBLES.

Dr. A. P. Waterson has said: "Ironically this disease is essentially preventable. The abandonment of sexual promiscuity, homosexual activity, and drug abuse could eventually stop it in its tracks, though that is hardly likely to prove an acceptable or practical solution."<sup>4</sup> Unfortunately, his pessimism seems justified in the face of the efforts to make alternate lifestyles acceptable in the culture.

Sex with an HIV-infected partner transmits 75 percent of AIDS in the United States and 80 percent of AIDS globally. Sex, then, in the sanctity of marriage between two who have maintained their purity, are HIV-free,

and have committed to lifelong monogamy, is absolutely safe. Therefore, the current youth movement that stands for total abstinence until marriage is not only morally correct but also the greatest guarantee of avoiding the HIV plague, unwanted pregnancy, and remorse.

Intravenous injection drug use transmits 23 percent of AIDS in the United States and 6 percent of AIDS worldwide. Dirty needles and experimentation with "friends" of the drug-set are an invitation to a condition that alters lives forever. A drug-free environment will not come in a quick fix. Therefore values, education in the home and the culture, are essential. The Church must not be intimidated in this struggle nor become a silent watcher as society crumbles.

What about those who have contracted AIDS, from whatever source, and have fallen victim to a disease that may eclipse the black death epidemic in Europe and Asia in the 14th century? Not all those who have AIDS have been promiscuous or into the drug scene. This we know. But to all who suffer—the victims, the families, the little children—the only biblical answer is one of love, compassion, and personal acceptance. The people of God are those who feed the hungry, give drink to the thirsty, take in strangers, clothe the naked, care for the sick, and visit those in prison. The AIDS epidemic may provide the ultimate test of the spiritual maturity of the Church.

#### Reference Notes

1. Saleem A. Farag and Joel N. Musvosvi, "AIDS in the Church in Africa," *Ministry*, July 1996, 12.

2. Millie White, "AIDS: Wrestling with Fear and Grief," *Ministry*, July 1996, 14.

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# Nazarene Roots

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## The Sunday School Heritage

by Stan Ingersol, *denominational archivist*

**S**unday Schools have always been important to Nazarenes as a means of outreach and Christian nurture. The People's Church of Providence, Rhode Island, our oldest congregation, set up Sunday School classes and elected a superintendent to guide them soon after its founding in 1887. A Sunday School committee of nine also was appointed. Their duties: approve books for the church library, keep Sunday School records, visit church and Sunday School-related families, visit those "in the community [who] neglect the house of God," and welcome strangers. The superintendent and church librarian were ex officio members of this committee.

When Los Angeles First Church was founded eight years later and a continent away, a church school program developed there as Phineas Bresee drew upon his experience as a Methodist pastor. Rev. Lucy Knott edited a Sunday School column in the *Nazarene Messenger* for many years.

In 1905 the Nazarene Publishing Company of Los Angeles began marketing Pentecostal Sunday School Literature, a curriculum published in Louisville, Kentucky, by the Pentecostal Publishing Company, a major holiness publisher. John Paul, a Methodist, was general editor of the line. The Holiness Church of Christ (in the South) was using the same curriculum by 1907, when the Nazarene Publishing Company purchased the rights to publish it. The transfer of these rights marks the real beginning of systematic Nazarene curriculum.

The Pentecostal Sunday School curriculum moved to Kansas City in 1912 after the General Assembly authorized a



**Classes of the John Wesley Church of the Nazarene, Brooklyn, rally before joining area churches for the city's annual Sunday School Union parade. The large banner in the background reads, "John Wesley Church of the Nazarene Sunday School, Brooklyn, N.Y. Organized October 4th, 1896." If the banner is accurate, the Sunday School was established 11 days before the church was officially organized on October 15, 1896.**

central publishing house. Today's Word-Action series descends from that early curriculum published originally in Louisville and then Los Angeles. The curriculum's early Nazarene writers and editors included E. F. Walker, E. P. Ellyson, Emily Ellyson, and C. E. Cornell.

The 1923 General Assembly created the Department of Church Schools. E. P. Ellyson was elected to head it. Ellyson had served a single term as general superintendent from 1908 to 1911 and was reelected to that office in 1915 but declined. He accepted his election to the

new department, however, bringing prestige to a position he held for 17 years.

The Nazarene Sunday School has helped form disciples young and old, molding Christian identity, teaching theology, and instilling purpose. During the Mid-Century Crusade for Souls, the Sunday School was seen principally as an evangelistic tool. In other periods, it has been regarded as a potent force for teaching the Bible and creating a sense of Christian community. And in all periods the Nazarene Sunday School has reflected some of each.

HH





## Sine Off

The article in the August issue of the *Herald* by Professor Tom Sine of Fuller Theological Seminary took the position that Christians should not become involved in politics. I wonder if he ever read what Old Testament prophets had to say about national leaders and moral issues. With the prevailing view in America today that honesty and high moral standards in people in high office are not important, it seems to me that now more than ever Christians need to take a stand.

The professor is entitled to his view, but its appearance in the *Herald* gives the impression that it is our official position.

*Clarence M. Killion  
Sanger, Calif.*

## I Wish I Had Said That

I have been very proud of the *Herald of Holiness* for the past few years in your refusal to take sides politically on issues that affect Christians in America today. You have always printed news items that were relevant, even if they favored people that other Christian publications consistently "demonized." I was especially happy with the article in the August issue "Back to the Gospel: Depoliticizing the Church in '96." This is the article I wish I had written. I am so tired of watching Christian organizations get so carried away by hate and anger that they have completely forgotten what Christ said to us about love and unity. In the New Testament, we see that the two groups that Jesus got really angry with were the Pharisees (the conservative religious leaders of the day) and the money changers in the Temple (big business). He never condoned sin, but He always showed love and compassion to those considered the outcasts . . . of His day. What I see today is many Christian groups trying to . . . restore America with fear as a weapon instead of trying to win people to Christ and thereby creating real change.

*Jeanette A. Strong  
Gardnerville, Nev.*

## Christian Coalition the Best

I have been a faithful member of the Church of the Nazarene for over 30 years and always enjoy reading my *Herald* and the encouragement the articles offer.

Can you imagine my surprise and shock when I read the article by Tom Sine titled "Back to the Gospel: Depoliticizing the Church in '96" in the August issue.

Mr. Sine is far off base and poorly informed. I suspect he, like many others, has been brainwashed and deceived by those left-wing "pro-choice mass murderers," "anti-American liberals," or "family-hating feminists" that he refers to (his terms, not mine).

Mr. Sine states that they (mainline denominations and now Evangelicals, Charismatics, and Pentecostals) are increasingly turning to politics to change society instead of relying on the gospel of Christ.

I wish to challenge Mr. Sine. . . .

Mr. Sine refers to the Christian Coalition in a negative sense, yet the Christian Coalition is one of the best things that has happened in our society to help prevent evil and wicked people from serving as our elected officials. Great strides have been made already, and more can be if people like Mr. Sine ever wake up.

*Joe Seay  
Greenbrier, Ark.*

## Aiding and Abetting

I am writing in regard to Tom Sine's article "Back to the Gospel: Depoliticizing the Church in '96" in the August issue of the *Herald*.

In my opinion . . . the church (mainline Protestant, including Nazarene) has been much too *uninvolved* in the political process for too many years, proving again the principle "all that is necessary for evil to triumph is for good men to do nothing."

I agree wholeheartedly that the first concern of the church should be saving the lost. On the other hand, Christianity should permeate the whole spectrum of our lives, including politics.

I believe Mr. Sine is aiding and abetting the forces of evil by discouraging the church from becoming involved.

*Samuel M. Saxon  
Tupelo, Miss.*

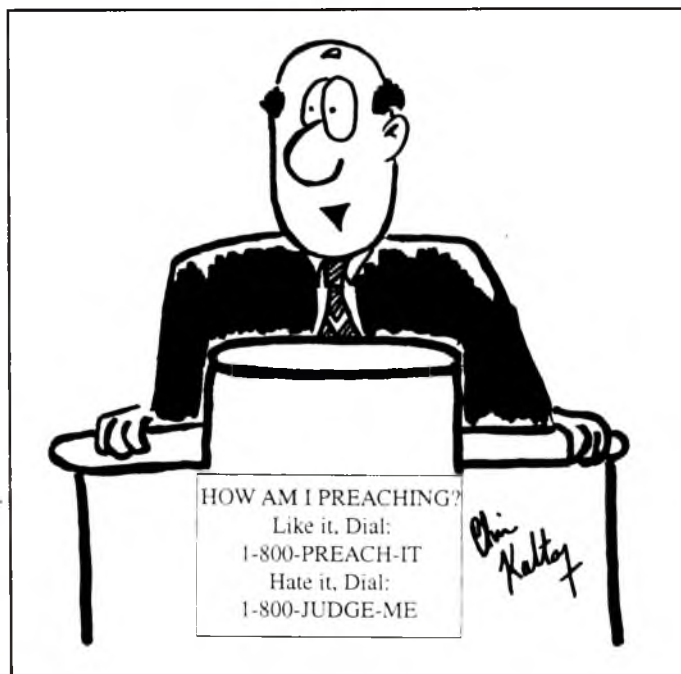
## No Sidestepping

I would like to commend the *Herald* for having the "guts" to print an article like "Back to the Gospel . . ." Most Evangelical publications have sidestepped the issue or ignored it altogether. Unfortunately, many well-meaning Christians have been duped by some of the philosophies of the religious right that are not too much different from the rhetoric of the Pharisees in Jesus' day. Thank you for calling this issue to your readers' attention.

*Rodger Hooker Sr.*

## It's the Gospel That Transforms

Thank you for Tom Sine's fantastic article "Back to the Gospel: Depoliticizing the Church in '96." For too long, the religious right has used the terms "conservative" and "Christian" as interchangeable. In their support for "traditional values," they have forgotten that there are several traditions in America that



run contrary to the teachings of Jesus (racism, militarism, nationalism, etc.). I am thrilled to see Sine point us back to what Nazarenes have always believed. Let's not forget that it is the gospel that transforms.

*Paul Stout  
Jackson, Mich.*

### Tremble in Shame

Contrary to Tom Sine's agenda, our Christian founding fathers, via the Mayflower Compact, Declaration of Independence, and Constitution, obeyed their biblical duty as "watchmen on the wall" and formed a free constitutional republic.

Unfortunately, a decline to decadence followed precisely because Sine's message was embraced by nondiscerning people.

Read Ezekiel 9 and tremble! We are the salt and light, commanded to confront, oppose, and overcome. I say shame on the *Herald of Holiness* for printing Sine's deceitful message.

*Delsie Brooks  
Chalon Harris*

### Silence, Not Noise

I was interested in your editorial in the September *Herald*, "Picking Them Green." Your comment "I wonder if my generation really wants to revisit [the days of emotionalism] as much as we act as if we do" sounded a loud "Amen" in my heart. The quotations you printed in which Barton Stone described the extreme of demonstrative exercises in camp meetings was spooky. They made me think that in these days we would wonder if it was the Holy Spirit or the devil who was inspiring those demonstrations. And yet, much of the preaching I hear exhorts us to go back to at least the loud "Amens," "Hallelujahs," and "Praise the Lords" that our grandparents shouted.

While . . . we need to be responsive to the preached Word and the Lord's voice through His servants, I believe that Jesus comes to us where we are. This is a different generation coming from a different environment.

Our world is full of noise. . . . Dr. Weigelt's editorial in the same issue of the *Herald* quotes Wayne Oates from *Nurturing Silence in a Noisy Heart*: "Our demanding world has so many voices that we can no longer listen to them all." The thing we need now most of all is not excitement and noisy exhibition but quietness and silent reverence. If we knew that we could find quietness and confidence by entering a sanctuary of God, people would stream there, looking for it like fresh water. . . . If preachers want the best from a service, let them exhort us to creative listening rather than trying to get us to act like our grandparents. I find myself responding with "Amen" and "Praise the Lord" sometimes . . . but it springs from a natural response, not a cheerleader's shout.

*Cindy Jackson  
Vacaville, Calif.*

### Encouraged to Tithe

In the September issue, "Waylaid by Malachi" brought tears to my eyes. A mixture of emotions flooded over me. The tears were tears of joy at the blessings God poured out on the Gochnauer family—tears of wonderment, tears of conviction, and tears of realization.

Not only did God work through the ageless words of Malachi to encourage Cheryl and Terry's tithing, but also He has worked through the Gochnauers and the *Herald of Holiness* to encourage me to tithe.

Thank you for doing God's will.

*Julia Hughes  
Cabot, Ark.*

### MS and General Assembly

I have just read the article "Running the Race with Patience" in the August issue and felt that the Lord would have me write to you. The final paragraph of the article, which tells of a Nazarene pastor's struggle with multiple sclerosis, says, "Others who suffer from a disease like MS may have given up . . . but not Duane Tulowitzky." I, too, have MS. It is now almost 17 years since it was diagnosed, and since then my condition has both worsened and improved because of remissions and relapses. I can testify with all my heart that, far from giving up, I look back over the last 17 years and praise God for the way . . . I now have such a confidence in Him that wouldn't have seemed possible before the MS. . . .

By the grace of God, I will be able to attend the General Assembly next year. Prayers are being answered, and it seems as if I will be able to afford to make the trip. I cannot tell you how I long to be at the Assembly.

*Jean Brotherton  
West Yorkshire, England*

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## Nazarenes Make Historic Visit to North Korea



**Nazarene delegation in front of Bong Soo Church with Hwang Si Chon, director of International Affairs Department of the Central Committee of the Korean Christians Federation. (Left to right) Gary Morsch, Bob Helstrom, Gen. Supt. Owens, Hwang Si Chon, Vijai Singh, and Brent Cobb.**

Donald D. Owens, general superintendent, led a delegation of Nazarenes in a historic visit to North Korea.

On August 13 the group of five Nazarenes left Beijing, China, for an official visit to North Korea. The delegation, in addition to Owens, was comprised of A. Brent Cobb, Asia-Pacific regional director; Vijai K. Singh, superintendent of India's Delhi District; Gary Morsch, physician and founder of Heart-to-Heart, a nonprofit relief agency; and Bob Helstrom, layman and director of the Helstrom Foundation.

North Korea, known as the Democratic People's Republic of Korea (DPRK), has not permitted outside Christian influences in 42 years. A Nazarene church had been established in Pyongyang in 1932. Officials today report only about 10,000 admitted Christians in the nation, although they indicate there are a number of house churches. Still, most North Koreans claim to be atheists.

Singh had visited the country four months earlier to see that a grain shipment for thousands of flood victims, which was coordinated by Nazarene Compassionate Ministries (NCM), had reached the proper destination. Through contacts Singh made with the North Korean embassy in Delhi, officials asked the Church of the Nazarene for help. A follow-up shipment of medicines, jointly sent by NCM and Heart-to-Heart,

opened the door for the Nazarenes to make this visit.

The delegation met with officials of several health and relief agencies and with representatives of hospitals and clinics that had received supplies from the NCM and Heart-to-Heart shipment.

The Koreans were amazed to learn that Owens, Singh, and Cobb spoke their language fluently. This was because Owens had been a pioneer missionary to South Korea, Singh had attended seminary in Seoul and married a Korean, and Cobb served as a missionary in Korea.

The highlight of the trip was the group's opportunity to worship with about 250 Christians at Bong Soo Church, one of only two Protestant churches in Pyongyang. Singh and Owens sang a duet in Korean. Cobb brought greetings in Korean and presented the beliefs and mission of the Church of the Nazarene.

The group gave many Christian books printed in Korean to officials. Singh requested permission to open an office in Pyongyang to operate as a nongovernment organization and to restart the long-closed Church of the Nazarene. Owens says, "We are praying that the current isolation policy will be abandoned and that preventive grace will allow Christianity and the Church of the Nazarene to bring peace and harmony in the peninsula."

## New General Board Member Elected

C. Wayne Rice was elected to fill a vacancy on the General Board, according to General Secretary Jack Stone.



Representing the East Central U.S.A. Region, Rice fills the vacancy left by the death of Thomas Skidmore. Rice is the president and chief executive officer of the Greater Cleveland Hospital Association in Ohio.

Rice is active at the local, state, and national levels of the Church of the Nazarene. He is serving as the representative at large on the executive committee for the 1998 International Lay Conference (ILC).

Rice will serve on the Communications Department of the General Board.

## Fighter Pilot Joins SNU Faculty



Todd Sheehy joins the faculty of Southern Nazarene University (SNU) for the 1996 fall semester as adjunct instructor and director of the aviation program in the School of Business.

Before coming to SNU, Sheehy served as an active duty fighter pilot in the United States Air Force. He flew over 40 combat missions during Operation Desert Storm at the controls of an A-10 "Warthog" attack jet. He was one of the most decorated combat pilots of the Persian Gulf War.

Loren Gresham, SNU president, made the announcement of Sheehy's appointment along with six other new faculty members: Mark Cranston and Craig Wiginton, Kinesiology and Sport Management Department; Scott Daniels, Religion and Philosophy Department; Donna Eckhardt and Jude Miller, School of Nursing; and Mary Eskridge, School of Education.

## Nazarene Wins Miss America Crown



Miss America 1997 Tara Dawn Holland

Tara Dawn Holland, a member of College Church of the Nazarene, Olathe, Kans., won the title of Miss America on September 14 in Atlantic City, N.J. She entered the pageant as the reigning Miss Kansas.

Holland, 23, moved to the greater Kansas City area a year ago to enroll in the music department of the University of Missouri at Kansas City. She is pursuing a master's degree in choral music with plans to teach music at the middle school level upon graduation.

A resident of Overland Park, Kans., Holland started attending College Church, joining the singles group. As she competed for the title being broadcast on television, the members of her Sunday School class were cheering her on. J. K. Warrick, pastor at College Church, said to the congregation, "We want to pray for Holland that she will be a model of what it means to be a disciple of Christ."

Holland wants to use her new role to help eliminate illiteracy and serve as a role model for today's youth. According to staff writer Diane Carroll of the *Kansas City Star*, Holland said, "Youth and children today are looking for someone to lead the way. Miss America is the perfect person they can look to. That's why I felt God wanted me to become Miss America, because I could have the opportunity to talk to youth and be that role model for them."

## Partnership Agreement Joins NNC and NTC

A partnership agreement joins Northwest Nazarene College and Nazarene Theological College of Australia, according to NNC President Richard Hagood. The cooperation between the colleges includes exchange and collaboration of faculty and staff for research, teaching, consulting, and other academic pursuits. The agreement also provides for exchange of students for study and research, sharing of published information, and assistance in providing advice in administration and management.

After the agreement was signed by Hagood, Ralph Neil, chair of the NNC Division of Philosophy and Religion, delivered the accord to Australia for signing by Robert Dunn, president of Nazarene Theological College.

Richard Hagood, NNC president, also announced that NNC has once again been rated among the top 10 liberal arts colleges in the West. The rating was published in a recent issue of *U.S. News*



Richard Hagood, NNC president (center), signs agreement with NTC. Sam Dunn, NNC academic dean (left), and Ralph Neil, chair of philosophy and religion (right), look on.

and *World Report*. This is the third straight year and fifth time in seven years NNC has received a Top 10 rating.

"The combination of rankings for value and quality," said President Hagood, "validates that NNC provides academic excellence and access at a competitive price. These ratings offer assurance to families that their college investment will be well spent at Northwest Nazarene College."

## Lillenas Announces Music and Drama Conference



Participants at the 1996 Lillenas Drama Conference demonstrate new techniques.

Lillenas Publishing Company is sponsoring its annual Music and Drama Conference February 6-8, 1997, in the greater Kansas City area.

John Mathias, director of Lillenas, reports that several nationally known conference leaders will conduct sessions, including Tom Fettke, Derric Johnson, Dennis and Nan Allen, Steve Bowersox, Roger Bennett, Deborah Craig-Claar, Robert Rucker, Paul Miller, and Paul McCusker.

A special concert featuring the Martins and a drama performance by Crosswalk has been scheduled.

For more information, call the toll-free number, 800-877-0700, and ask for a free conference brochure.



## Wesleyan Higher Education Explored at MVNC

The school year for MVNC faculty began with a one-day workshop on how being Wesleyan informs education theory and practice on a Nazarene college campus. President LeBron Fairbanks launched the meetings with an address based on the last words of John Wesley, "Best of all, God is with us." Fairbanks challenged the faculty to make spiritual growth as important as professional growth during the school year.

Resource visitor Wesley Tracy conducted sessions on encountering the Wesleyan ethos and interpreting Wesleyan principles into educational philosophy, learning theory, and methodology. Bettye Tracy led a workshop on cooperative education and person-centered methods.



**MVNC Professors Alan Schrock, Beverly Smith, and Naomi Hedrick work on making education person-centered.**

## New WordAction Customer Service Program Is a Success

More than 3,000 churches signed up for the WordAction Priority-Plus customer service program in less than three months, according to Mark Gilroy, director of WordAction Publishing Company, the curriculum arm of Nazarene Publishing House (NPH).

*Priority-Plus* is a new system where churches place a standing order with NPH and automatically receive the same Sunday School materials each quarter. The major benefit of enrolling for local churches is free shipping and handling, a savings of 5-10 percent. Another benefit is simplifying the order process each quarter, yet allowing teachers to customize their orders.

## Chic Shaver Honored for 20 Years of Personal Evangelism

More than 340 people paid tribute to Dr. Charles "Chic" Shaver on the occasion of the 40th personal evangelism banquet held at Kansas City First Church on August 29. This semiannual event of the past 20 years celebrates with the individuals who have joined God's kingdom through personal evangelism.

The banquet is sponsored by Nazarene Theological Seminary as part of its evangelism instruction. Shaver, who teaches the personal evangelism classes at NTS and serves on the staff at Kansas City First, mentors his students on how to win people to Christ through one-on-one contact.

Shaver, however, was surprised when he was honored at this special dinner. Keith Wright, superintendent of the Kansas City District, and Nancy Shaver, Chic's wife, gave special tributes. Larry Campbell wrote and sang a song "EvangelVision Man."

Twenty people from the audience came and stood behind Shaver to represent the hundreds who have become Christians as a result of Shaver's work during the past 20 years. Thirteen individuals testified how the personal witness of Christians led them to accept Christ as Savior.

Erin O'Toole, president of her high school class, told how she came to

Christ when her friend Kami invited her to church. Erin said, "I can't imagine going back to the way I used to live." She shared her desire to help others experience what she has.

Peggy Kumor reported how Shaver had introduced her to the "God of comfort and peace," who saw her through a battle with cancer and life with seven teenagers. Kumor said to Shaver, "Thank you for introducing me to a Man who not only changed my life but became my life."

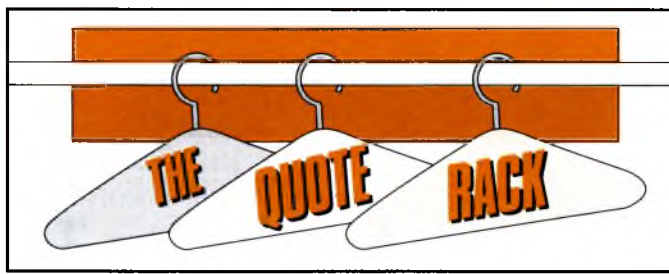
Spencer Shaver (no relation to Chic Shaver) testified how, when he had decided to take his own life, Dr. Shaver invited him to take hold of the new life offered through Jesus Christ. And he did. He closed his testimony with his own revised version of Luke 15:32, "Let's party!"

The banquet kicked off another semester of personal evangelism training where Dr. Shaver will equip seminarians and laypersons alike with the passion for winning souls to Christ.



**Keith Wright, superintendent of the Kansas City District, along with personal evangelism converts pay tribute to Chic Shaver.**





"IN the cellars of the night, when the mind starts moving around old trunks of bad times, the pain of this and the shame of that, the memory of a small boldness is a hand to hold."

John Leonard  
New York Times

"THE great thing about getting older is that you don't lose all the other ages you've been."

Madeline L'Engle

"THE glory of Love is brightest when the glory of self is dim, and they have the most compelled me who most have pointed to Him."

Ruby T. Weyburn

"HE who despises himself esteems himself as a self-despiser."

Susan Sontag  
Death Kit

"THE task of future Christian leaders is not to make a little contribution to the solution of the pains and tribulations of our time, but to identify and announce the ways in which Jesus is leading God's people out of slavery, through the desert to a new land of freedom."

Henri Nouwen  
In the Name of Jesus

"SOMETIMES . . . church leaders prefer that the church die in superficial harmony than live in vigorous debate."

John B. Cobb Jr.  
Becoming a Thinking Christian

"STORMS come and terrors come,  
Our frail beliefs are shaken;  
But—in God's hand we only dream—  
And, in His arms, we waken!"

Margaret E. Sangster

"WHAT discord we would bring into the universe if all our

prayers were answered. Then we should govern the universe and not God."

Harry Emerson Fosdick  
The Meaning of Prayer

"WHY do we people in churches seem like cheerful, brainless tourists on a packaged tour of the Absolute? . . .

"On the whole, I do not find Christians, outside of the catacombs, sufficiently sensible of conditions. Does anyone have the foggiest idea what sort of power we so blithely invoke? Or, as I suspect, does no one believe a word of it? The churches are children playing on the floor with their chemistry sets, mixing up a batch of TNT to kill a Sunday morning. It is madness to wear ladies' straw hats and velvet hats to church; we should all be wearing crash helmets."

Annie Dillard  
Teaching a Stone to Talk

"IT costs God nothing, so far as we know, to create nice things; but to convert rebellious wills cost Him crucifixion."

C. S. Lewis  
Mere Christianity

"FIFTY years from now it will not matter what kind of car you drove, what kind of house you lived in, how much you had in your bank account, or what your clothes looked like. But the world may be a little better because you were important in the life of a child."

Chicken Soup for the Soul

"OUR minds must be fixed upon grace, otherwise we will always be overwhelmed and withdrawn from the Presence of God."

Francis Fragipane  
Holiness, Truth, and the  
Presence of God

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## Devotion and Duty in Deuteronomy

# Forgetting Is Easy

ROGER L. HAHN



Roger L. Hahn is professor of New Testament at Nazarene Theological Seminary.

*Be on your guard lest you forget the Lord your God by not keeping his commandments, his judgments, and his statutes, which I command you today. Lest when you have eaten and been satisfied and have built good houses and lived in them, and when your cattle and goats have increased and your silver and gold have increased and all that is yours has increased, your heart become haughty and you forget the Lord your God, who brought you out of the land of Egypt, out of the house of slavery (Deuteronomy 8:11-14).\**

WHEN OUR CHILDREN WERE first learning to talk, they said some amazing things. Their garbled pronunciations were highly entertaining. Every so often my wife would suggest, "We ought to write this down so we don't forget it when they get older." I would always respond, "Oh, we'll never forget this." After all, I can still remember dates and persons of historical events that I have not studied for over 30 years. Unfortunately (and as usual), my wife was right. We can hardly remember any of our sons' cute phrases that I thought I would never forget.

Forgetting is easier than I realized. The experience of our children's early years was so intense that I thought I could never forget it. But each stage of development brings new experiences

that are so intense they seem to wipe away our memory of earlier stages. There are also different kinds of memory. Remembering facts of world history is not the same as renewing a relationship by remembering the precious moments that first made it so special.

Deuteronomy 8 focuses on remembering—and forgetting. The call to remember is reinforced by a warning not to forget. Moses, like my wife, was concerned that Israel remember what God had done for them. Israel, like me, was confident they would never forget. But Moses understood that forgetting is easy. His descriptions of forgetting remind us that remembering is much more than recalling facts and faces. Remembering actually renews relationship by bringing the past intensity and intimacy of that relationship into present reality again.

Deuteronomy 8:11 defines forgetting as failure to keep God's commandments, judgments, and statutes. As Israel was about to enter the Promised Land, the joy of having been delivered from Egyptian slavery and the passion of love for God made obedience to the divine commandments seem reasonable, if not actually desirable. The reality of whether Israel remembered that joy and love would not be measured by an objective test but by whether the people continued to keep and to cherish obeying God's commandments. That kind of remembering is more difficult than reciting the facts of the exodus from Egypt.

Verse 14 defines forgetting in terms of a haughty heart or exalting oneself. Again, if that is the meaning of forgetting, it will be easier to forget God than one realizes. The context makes it clear that the issue is not arrogant rebellion against God. Rather, the problem is the

successful accomplishment of the basic goals in life. Food, shelter, and increasing security are appropriate goals, but once they have been accomplished, it is easy to think of them as our own accomplishments. It is that satisfied feeling expressed as, "Ah, look what I have accomplished . . ." that God sees as a haughty heart that has forgotten Him.

Verse 19 defines forgetting as following other gods. Perhaps the problem is most difficult here. Israel never forgot the fact that her creed was monotheistic (Deuteronomy 6:4). Neither do we, but like Israel, we also find it easy to give the allegiance that belongs only to God to ourselves, to other people, and to the things symbolizing security.

The command to be on guard lest we forget the Lord seems rather unnecessary to most of us. Our relationship with Him is so vital and intense that we cannot imagine ever forgetting Him. And, to be sure, we will never forget the basic facts of our relationship with Him. But if forgetting God means failing to keep His commandments, if forgetting God means feeling pretty satisfied about what we have accomplished, if forgetting God means dividing our allegiance between Him and some other source of security, then forgetting God may be easier than any of us have realized.

**To exalt yourself or to promote some security symbol to god status is to forget God.**

*For further study: (1) Study Psalm 103. What are the benefits coming from God that we are not to forget? (2) Meditate on Philippians 3:13. What motivation(s) to remember your relationship with God do you find in the context of that verse? (3) Write down some of the most significant aspects of your relationship with God that you do not want to forget. Covenant with God to review and renew your relationship with Him on a regular basis.*

\*Scripture quotations are the author's own translation.

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# Seek in Reading; Find in Meditation

**MORRIS A. WEIGELT**



Morris A. Weigelt teaches spiritual formation at Nazarene Theological Seminary.

RECOVERING FROM MINOR SURGERY condemned me to viewing rather extensive segments of the Olympic Games. Repeatedly, I was impressed with the intentionality of the athletes in preparing for their particular event. The women's basketball team had spent 14 months in preparation. Several individuals had interrupted their educational process for one whole year to compete. Divers had done as many as 100 dives per day during preparation. Intentionality was written in bold print all over the games.

In a recent radio broadcast, Gary Smalley was talking about intentionality in marriage. He argued that many marriages deteriorate because they do not have goals—there is no intentionality for the future. He spoke of the current goal of growing tenderness in his own marriage.

Where is intentionality in spiritual growth today? Immersing myself in the spiritual masters from across the centuries, it becomes increasingly clear to me that the absence of intentionality is one of the reasons for shallow spirituality today.

St. John of the Cross—a 16th-century spiritual master—wrote: “Seek in reading and you will find in meditation; knock in prayer and it shall be opened to you in contemplation.”

John is echoing the words of the Lord himself in Matthew 7:7, who may well have been echoing Proverbs 2:3-5: “If you indeed cry out for insight, and raise your voice for understanding; if you seek it like silver, and search for it as for hidden treasures—then you will understand the fear of the LORD and find the knowledge of God” (NRSV).

The motivating core of intentionality is seeking or yearning. Only persons who have a deep yearning to know God will intentionally spend time in seeking. The hunger will draw them to learn and grow.

Such a deliberate longing for the knowledge of God requires sharpening our skill of listening for the voice of God. Some persons have not yet developed the silence necessary to hear His voice. Some persons only want guidance when they are in trouble. Some persons do not listen because they do not intend to follow. But the genuinely hungering heart will tune in to God with intentional care.

John of the Cross, in the quotation cited earlier, highlights the four primary disciplines of reading, meditation, prayer, and contemplation. Regular dedication to these resources will sensitize us to the voice of the Lord.

Persons who yearn to know God will intentionally invest time in formative reading. It is learning to spend time with a text until the core and heart of the passage begin to inform our lives and satisfy the yearning that brings us there. Dallas Willard recommends that we read the Bible “in a repentant manner.” He defines the process as follows: “Read with readiness to surrender all we are, all of our

plans, opinions, possessions, positions. . . . Subordinate your desire to find the truth, and your desire to have others do the truth, to your desire to do it yourself!” (*In Search of Guidance*, Harper, 1993, 172).

John of the Cross writes that the yearning that leads to reading results in meditation. The text becomes the vehicle by which the Holy Spirit communicates with us. Susan Muto invites us to identify both the elements in the text that set our hearts to resonating and the elements in the text that set up resistance in our minds and hearts and wills. “Seek in reading and you will find in meditation.”

The next element in this intentional search to know God is prayer: “Knock in prayer.” Prayer, to use a favorite image of St. Catherine of Siena, is to realize that we are in the enveloping presence of God, just as a fish is surrounded by the ocean. Prayer then becomes an avenue to recognizing the voice of our Father. A number of the spiritual masters use marriage language to articulate this rich relationship with God. Communication is not a duty, but the highest of privileges.

“Knock in prayer and it shall be opened to you in contemplation.” Contemplation is different from meditation. It is the wonderful moment

**The genuinely hungering heart will tune in to God with intentional care.**

when the divine presence rushes in and renews and restores. “It is now no longer we who seek to grasp the Mystery . . . but the Mystery that grasps us. It draws us beyond ourselves to depths of intimacy understood abstractly but now known experientially” (Susan Muto, *A Practical Guide to Spiritual Reading*, 283).

Ask! Seek! Knock! It's better than winning the bronze, or even the gold.

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# Pickles or Peppers?

MARLO M. SCHALESKY



Marlo M. Schalesky is a Christian novelist and freelance writer. She and her pastor husband, Bryan, live in Gilroy, California.

THE ROOM WAS CROWDED and the night sweltering as we took our family to Chevy's Mexican Restaurant to enjoy an evening out. Before long, a sizzling platter of chicken fajitas was placed before us with a mound of sour cream and guacamole heaped to one side. And there, perched high and proud on top of the *pi-co de gallo*, was an enormous jalapeño pepper.

Becky's eyes lit up as she saw it. Soon her chubby hand reached across the table to grasp the pepper in her fist. "Pickle!" she exclaimed, a huge smile spreading over her face.

I gasped. "No, no, Becky," I admonished. "It's not a pickle. Here, give it to me." I reached over and tried to pry the vegetable from her grip.

Immediately she shrieked her disapproval. "Pickle! Mine!"

"Listen to me." I attempted to remain calm. "That is a jalapeño pepper. It's very hot. You'll burn your mouth if you eat it."

Her forehead furrowed in conster-

nation. Becky loved pickles. And to her young eyes, the pepper looked an awful lot like her favorite kind.

"It's very hot," I repeated.

In a fraction of a second, she made up her mind. She knew better than I did. It was a pickle. So with one swift movement, she shoved the pepper into her mouth and bit down.

Sure enough, a moment later her eyes watered, her mouth burned, and she was crying for water. "Waa! Hot!" she hollered, her hand grabbing for the closest glass in sight.

Gulp, gulp, gulp, she guzzled down the water. But her mouth still burned. I shrugged my shoulders. It was too late for my advice now.

Am I ever as foolish as Becky? Sin is like a jalapeño pepper. Sometimes it looks good, like a sweet, juicy pickle, but it burns us when we bite into it. In Deuteronomy 5:29, God laments, "Oh, that their hearts would be in-

clined to fear me and keep all my commands always, so that it might go well with them and their children forever!" (NIV). In His Word, God warns me against eating the peppers. He wants my life to go well. And He knows that sin will always

hurt me, no matter how harmless it may seem at the time.

But sometimes I think I know better than God. He says "No," but I ignore Him. As soon as I sink my teeth into sin, I suffer. Then I must endure the painful consequences that no amount of water can quench. Now, when faced with temptation, I remind myself of Becky's face, all wrinkled up as she grabbed for the water glass.

Sin is not a sweet pickle; it's a hot jalapeño pepper.

**Sooner or later,  
we all sit down  
to a banquet  
of consequences.**

## The Blessings That Remain

There are loved ones who are missing

From the fireside and the feast;

There are faces that have vanished,

There are voices that have ceased;

But we know they passed forever  
From our mortal grief and pain,

And we thank Thee, O our Father,  
For the blessings that remain.

Thanksgiving, oh, thanksgiving.  
That their love once blessed us  
here,

That so long they walked beside us,

Sharing every smile and tear;  
For the joy the past has brought us,

But can never take away,  
For the sweet and gracious memories

Growing dearer every day,

For the faith that keeps us patient  
Looking at the things unseen,  
Knowing spring shall follow winter

And the earth again be green,  
For the hope of that glad meeting  
Far from mortal grief and pain—

We thank Thee, O our Father,  
For the blessings that remain.

—Annie Johnson Flint

## Thanksgiving

The psalmist sang with  
thankfulness  
when life was filled with  
cares.  
The Master prayed with gratitude  
for heard and answered  
prayers.

With grateful praise our hearts  
we lift  
to Thee, our Sun and Shield,  
our Source of all that's good and  
right  
in life, in sea, in field.

Our saving Friend, our House of  
Rest,  
our living Drink and Bread,  
without whom earthly wealth is  
dust  
and life a vale of dread!

With bounteous hand the year is  
blest  
with gain from field and tree.  
For these, Thy gifts, and for  
thyself,  
we lift our thanks to Thee.

—Jean Leathers Phillips

# Don't Mix the Messages

MARK METCALFE



Mark Metcalfe is a senior technical writer, husband, and father of four who lives in Nashua, New Hampshire.

NAZARENES DON'T GO TO movies; we rent them. Many Nazarenes I know these days have ignored the admonition of the church to avoid the movie theater. They reason that all forms of entertainment media are airing some shows that are good and some that are bad, and we should be selective in what we watch. Indeed, there is some truth to it, but too often this reasoning is ignored. Few people have made the effort to look at the church's reasons for such a stand, dismissing the idea as archaic prudishness.

We live today in a culture of merging ideals, and many entertaining shows have an agenda of social reengineering. Their alternative gospel says that humankind is entering a new, enlightened period in history where the superstitious concept of God is no longer needed. Religious beliefs are ridiculed, and Christians especially are portrayed as unenlightened or stupid, hypocritical, and intolerant.

The desire for harmony makes the new gospel appealing to many in the church, such that the rush to embrace it has many ignoring the realities of today's society, which is presently disintegrating into moral chaos. The new gospel says all be-

lief systems are created equal, rendering none of them absolute. But Christianity is less than equal in the new society because of its intolerance of other views. If Christianity will agree to keep its values but drop the idea of its unique God, it can be welcomed into the new world order.

Perhaps some of you men think that I am being too much of an alarmist about issues of entertainment. What real effect do these amusements have on the Christian life? Contrast the portrayals of Christian figures in the entertainment industry with the portrayals of godless people or people of other faiths.

Men, our gluttony for entertainment is starving our souls. We should be concerned about the desensitizing forms of entertainment that pollute our minds with gratuitous foul language, violence, and illicit sex. But there is a greater danger that "is crouching at . . . our door" (Genesis 4:7, NIV), subtly seeding our faith with an empty promise of a human-engineered heaven on earth. Its message seeps into the pews of our churches and attempts to merge itself with our Christian experience. Be careful! The humanist message of the power within ourselves cannot be integrated with the Christian message of human depravity and the need of salvation.

We need the grace of God in order to be resen-

sitized to "whatsoever things are true, . . . honest, . . . just, . . . pure, . . . lovely, [and] . . . of good report" (Philippians 4:8a, KJV), instead of eagerly consuming the tabloid gossip columns, adulterous soap opera sagas, and lustful violence. "Whatever is admirable—if anything is excellent or praiseworthy—think about such things" (v. 8b, NIV) so that you are feeding your mind a healthy, wholesome, and holy diet.

**Be transformed by  
the renewing of your  
minds, so that you  
may discern what is  
the will of God"  
(Romans 12:2, NRSV).**



# SPENDING TIME WITH DAD

by Gloria H. Dvorak

Ask any child today what he or she wants from a father, and in most cases, the answer will be "to spend time with me." Too many children live in fatherless homes where the mothers have to try to be both father and mother to their children. Mothers are forced to try to glimpse into the world of the masculine gender. But time is a luxury they can hardly afford.

Guy Corneau, who wrote *Absent Fathers, Lost Sons*, says, "It is estimated that one of every four children lives in a single parent family and that 89 percent of these families are headed by women." With so many fathers not present in homes today due to divorce, death, abandonment, or demanding jobs, children are missing out on normal family life. If a child is lucky enough to have a father in the home, you can bet that his job is eating away on quality time with his family. The actual time in hours and minutes will depend on each family's lifestyle, the father's profession, and if the mother is employed too. On top of that, many fathers are committed to a second job, a club, a sport, the church, the PTA, and so on. Hardly enough time is left for his family.

## How Boys and Girls See Fathers

A boy's male image and role model is his father. Some psychologists suggest that boys without

fathers risk growing up with little self-esteem. They become overly dependent on women. Melissa Manny, a social worker at the Boys and Girls Club of Venice, California, says that boys come up with their own ideas, from friends and from gangs. Nobody is showing them what to do except to be drunk, deal drugs, or go to jail.

For girls, psychotherapist Joan Minninger, coauthor of *Father-Daughter Dance* (Putnam), be-

lieves that fathers haven't been thought developmentally important for daughters. But research is showing a woman's sense of worth as a woman and as a person is rooted in her experience with her father.

"A grown woman will reenact her struggles with her father over and over later on with other men—lovers, husbands, teachers, employers. We look for that same dynamic as with Dad. The tension, the excitement for a woman is to find a man like her father" (*USA Today*, April 5, 1993, "Dads and Daughters' Tricky Tango Through Life").

## The Negative Father Image

Knowing that men are so vital to family life, the negative father images that creep into society are quite troubling. Some scholars believe that fatherhood is more fragile than motherhood and needs to be reinforced by society. More and more women say they are looking for sensitivity in men. Yet a lot of women do not know how to accept it, says Carlton Stuart Patton. "Today's woman is telling her man to open up. And when he does, she does not know how to react," says Ken Druck, a San Diego therapist and author of *The Secrets Men Keep* (Ballentine).

In today's world, employers are slow to understand the needs of fathers. A prominent Washington executive who took leaves of absence for both his children said his boss was very generous with the

## FATHERS SEND THEIR CHILDREN TO CHURCH BUT TAKE THEM TO THE CIRCUS."

lieves that fathers are the first men that daughters ever love and that fathers teach what men are. And these lessons last a lifetime. Minninger shares her controversial opinions on the father-daughter bond:

"It has been a common assumption that the mother is the crucial parent. She is the daughter's role model.

"While the father later becomes an important role model for a son,



**The father-daughter bond is important because a woman's sense of worth is often rooted in her experience with her father.**

Kingswood Images

time, but he never let him forget it. He kept telling him what a great guy he was and that he owed him "big time." Many men admit that they lie to their employers about their family commitments. They say they are going to a meeting, but they are actually going to a son or daughter's sports event.

My husband loved sports, and

he tried very hard to leave work early two nights a week to coach a Little League team which each of our sons played on over the two years. Even though time was a premium, both boys knew that Dad was sacrificing what little time he had with them. Both sons are grown up now and have a very close relationship with their dad.

## I AM NOT A CHRISTIAN BECAUSE MY FATHER IS NOT A CHRISTIAN."

We knew of some boys whose fathers never came to a practice or a game, and we and some others adopted those kids for after-the-game treats.

A father who goes to church with his family makes them proud. He sets a good example. Some have said, "Fathers send their children to church but take them to the circus." No wonder three out of four early teenagers drop out of Sunday School. One child, asked on a questionnaire if he was a Christian, wrote, "I am not a Christian because my father is not a Christian, and I am the same thing" (Leslie B. Flynn, *Fathers*).

### A Positive Father Image

I have fond memories of my father. When I was a child, we had a little game we played when he came home from work. I would hide in some remote place in our apartment, and my dad would try to find me. When he did, he made me feel like something special. I'll always remember Dad having a great sense of humor and making people laugh.

I guess a true test of a good father is what memories you have of him. Do you remember him as a grumpy old man or a good sport and friend? I know I was one of the lucky ones. My dad was a short man (shorter than I), but he stood tall in stature in "being a father." He loved all his children and grandchildren and spent time with them. He was a faithful member of the church and made time for those in need. Everyone needs to spend some time with Dad. **HH**



# IS DADDY REALLY HOME?

by Dan Schaeffer



Comstock

**W**hy is it that the ordinary moments in life seem to be the most momentous?

I was reminded of this recently as I sat in my office at home reading the newest edition of my favorite journal. In my occupation, time is always at a premium. To linger over an article seems almost sinful, like eating a hot fudge sun-

dae when you're on a diet.

I had just managed to become thoroughly engrossed in an article when my young son walked in.

His request was simple. Could I please help him with his spelling words? He explained that all I had to do was let him write his spelling words on my back with his finger while I tried to guess what they were. It seemed simple enough.

My next move was instinctive

and reflective of the pattern of busy daddies and mommies everywhere. I looked in his eyes with the loving expression of a father who is always available to his children—and lied through my teeth.

“Sure, Son, go ahead. I’ll turn around, and you start writing on my back.”

What I said and what I proceeded to do were two different things. I never had any intention of interrupting my luxurious moment of reading pleasure; I was just keeping up appearances.

As I turned my back to this quiet, affectionate little fellow, I returned to my reading, feeling content that I was a noble example of concerned and available fatherhood. I would have remained blissfully in this little bubble had the next few moments gone differently.

My son was laboring under the conviction that he had his daddy’s undivided attention, so he began fingering the words on my back very slowly and carefully, giving me every opportunity to guess their identity. He figured, naturally, that because Daddy’s lights were on, he was home.

I could feel those tiny fingers gently tracing letters on my back. Those fingers that even at the age of eight seek to hold mine when we walk; those fingers that labor for hours drawing the pictures that grace my walls; those fingers that penned the words on my wall, “to daddy I like you Becose. your very fun and nice to-me from: Andrew.”

Had Daddy actually “been home,” he would have put the magazine down and spent five delightful minutes of fun and education with his best buddy. But he wasn’t, and it wasn’t the first time.

My son thought that because I was with him physically and answered his questions rationally, he had my attention. When I turned my back, little did he know I was gracefully tuning out. “He’ll never know,” I reasoned. “He’ll think I’m really paying attention and be just as happy.” The sad part is that I’ve pulled it off enough times for it to be true.

None of this would have affected me much except for what happened next. My son dutifully and carefully traced the word on my back and then asked me what word it was.

I wasn’t expecting this. I was hoping he’d just race through the words, say “Thanks, Daddy,” and leave. But when he finished the first word, he asked, “Do you know what it is, Daddy?”

“No, I sure don’t, Son.” I hadn’t been paying any attention, except to my journal. He wrote another one and asked again.

“Nope, you got me on that one,” I mumbled distractedly.

## MY SON THOUGHT THAT BECAUSE I WAS WITH HIM PHYSICALLY AND ANSWERED HIS QUESTIONS RATIONALLY, HE HAD MY ATTENTION.

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And so it continued until he was finished. I’m ashamed to say how relieved I was. Now I could read without interruption. But apparently I hadn’t been listening.

“Now it’s your turn, Daddy.”

“My turn for what, Son?” I mumbled from the far-off pages of my magazine.

“Time for you to do me.”

“What?” I said, suddenly aware I was going to be further interrupted.

“Now you are supposed to write the words on my back, and I guess them.” I sighed and smiled. He had me. I could not do this while reading my journal.

I knew it wouldn’t take long, so I turned around, in a hurry to get done. He was grinning, excited, and expectant. I had all his attention.

Prompted by momentary guilt, I set the article down and took the list of words. He turned around with a smile on his face as I slowly

fingering out the letters to the words on his back. Several times he giggled and squirmed as my fingers tickled his shoulder blades. I smiled and laughed. When I finished spelling out “there,” he proudly announced the word.

Ouch! My eight-year-old son had already guessed more words than I had, and we’d just begun. Each time he guessed a word, I winced inside. It was over soon, and he left.

I’d like to say I didn’t finish the article, but I did. I just didn’t enjoy it as much. God kept nagging at my heart. There was something to be learned that He didn’t want me to miss. He gently reminded me of the catatonic state I enter when my hand grips the television remote control. He reminded me of how often my wife or kids try to talk to me, but I am distracted and inattentive.

One of the greatest miracles of my faith is the fact that at whatever time, whatever place, and whatever situation I happen to be in, I can immediately turn to my Heavenly Father and have His full attention. I can know that He is not only listening but also hearing me. With all the significant and catastrophic events occurring all over the world at any moment, He still waits to listen patiently and without distraction to me over the most insignificant of issues.

In the mystery of His divine nature, He’s always available to any and all who seek Him out. His promise is that if I come near to Him, He will come near to me (James 4:8). I guess that’s where my human weakness becomes apparent. For there is no guarantee that if my children give Daddy their undivided attention, then Daddy will return the favor. And a favor it truly is—a temporary gift of inestimable value.

I understand I am unable to duplicate my Heavenly Father’s flawless Fatherhood, but it serves me well as a compelling model. As He is my Model, so I, right now, am my children’s.



This is what He wanted me to see. He knew there was no malice intended, just relational laziness. But God pointed out the cost of this laziness, and He did it with an eight-year-old boy. I'm good at pretending to be attentive, but is this a trait I wanted to change or pass on?

I realized that 10 years from now, those spelling-on-my-back moments are the ones I will want to remember. The magazine articles I can always come back to, and the TV shows are often better left unwatched.

The funny thing is, I can no longer remember what the article was about, but I can still feel those little fingers on my back, and I can still hear the giggles as he wiggled beneath mine.

**T**he other day I took a giant first step and made an amazing discovery. As my older daughter spoke to me about something that I admit I had little interest in, I noticed my gaze begin to shift from her to other things in the room.

Then it struck me that wherever my eyes go, so goes my attention. It was so simple it had eluded me. I quickly adjusted, looked her straight in the eye, and actually listened. I saw a lovely young girl of nine who was growing up quickly and who *wanted* to talk to me. She was hoping I would be interested in her life, her interests, her!

She tells me funny things that happened to her at school and then laughs with the grin that is hers alone. Do I think it's funny too?

I'm ashamed to say that too often I have smiled and nodded yes when in reality I didn't pay attention to one word she said. It didn't occur to me that she was paying me the highest compliment possible. She was inviting me into her private world at school, in which I am a foreigner.

But she doesn't want that world to be private; she wants to let me in. It won't be long before she is able to realize when I'm really listening and when I'm just pretending. My guess is that will be the



Marilyn Noll

day when my pass into her private world is revoked.

What at times may seem annoying distractions are really trial runs for the future. I will be attentive when my daughter starts showing an interest in boys, but will I still be invited into her private world?

I will if I start looking in her eyes when she talks to me and start hearing what she says. I will if she realizes that I really want to hear what she has to say. She is nine years old. In another nine years, she'll be making some of the most

looked her squarely in her eyes, which were just inches from mine. I noticed how grown-up her expressions were and how often they changed as she talked. She had interrupted me in the middle of something, but I can't remember what it was. But I remember her face and her momentary surprise to have Daddy drop everything and look at her so fully and completely. And she talked, and I listened, and she knew it, and so did I.

Things I pay the most attention

## **S**HE WAS HOPING I WOULD BE INTERESTED IN HER LIFE, HER INTERESTS, HER!

important decisions of her life, and I'll desperately want her to seek me out. I want that private pass into her world, but I know I'll have to earn it, and I start earning it now. Perfect pearls had been spilling through my fingers, and I hadn't even noticed. Fortunately, God had.

**N**ot long ago, I sat my youngest on my lap and, quite out of character,

to are the things I remember the longest. My wife and I have three treasures to enjoy for a few more short years, and there will be far more unguarded, unplanned moments with them than the other variety. I think I'm just beginning to realize that those are our real moments. It is the accumulation of these moments and their memories over time that leave the greatest impressions of us, and on us.

HH

# A Father's Commencement

**K**arla achieved a major goal last June. For 13 years, she worked for the day she would receive her high school diploma. In the last few weeks, it has been the dominant topic of discussion.

Many memories enlivened our conversations. We looked at Karla's school pictures and saw the graphic growth. We've gone through the folder in which we placed awards she received. We talked about events that at the time didn't seem significant but now are special memories. Some elicited a smile, some feelings of amazement.

Throughout these weeks, I've done some reflection about myself as Karla's father. I've become increasingly aware that this is a pivotal point not only for Karla, but also for me. As Karla received her diploma, I had the sense that I was at the end of a school year, and my report card was about to be sent home.

As Karla prepares for the increased independence that comes with the first year of college, my parenting report card may become a public document.

Have I equipped my child for life? As Karla's parents, Judi and I have systematically provided Karla more privileges and responsibilities. But we've always been nearby, calling out encouragement or warning, ready to shield her from forces that might overwhelm her. Now she'll be on her own, living in another city. Alone. Have I filled her toolbox with what she needs to build a healthy, God-honoring life?

Have I crippled my child for life? I've warned Karla in the past couple of years that she'll find some things for which I'm responsible that she'll have to work through. I have some regrets, and I've apologized. I wonder about the excess baggage I've placed on her shoulders that she'll need to discard to be healthy and independent.

When Karla was an infant, we carried her to the front of the sanctuary and placed her in the arms of our pastor. We really were placing her in the arms of God. As the father of a recent high school graduate, I am intensely aware of the need to release my daughter into the care of a loving God. I wish we had a ritual that would help me express the utter dependence on God that I feel now. I guess a private one will have to do as I regularly ask Karla's Heavenly Father to provide everything she needs.

I expected to feel a little more closure as my child moves out of the house. Now I see that Karla's commencement was really a new beginning for me too.

—Keith Schwanz  
Milwaukie, Oregon

## WORDACTION

# DID YOU KNOW?

## DISCOVER THE WORD

WordAction recently surveyed teachers of adult Sunday School classes in the Church of the Nazarene. One of the questions we asked them was what they believe the most important elements of a curriculum need to be.

Eighty-four percent of our teachers surveyed cited biblical content as one of the three most important—if not the single most important—elements in Sunday School materials. This was the highest response by a significant margin.

At another point in the survey, we asked what is the most important contribution Sunday School makes to the life of a local church. The teachers strongly indicated that what Sunday School does most effectively is foster spiritual growth.

When you put those two dynamics together, the outcome is a reaffirmation that Sunday School is at its best when leaders and learners discover God's Word together. If we want to grow spiritually, we must dig into God's Word. And a good place—though not the only place—for that to happen is Sunday School.

Dr. Talmadge Johnson and his staff in the Sunday School Ministries Division recently renewed their theme as Discover the Word. That's a great call to Nazarenes to reaffirm Sunday School as a place where people are cared for—and God's Word is taught.

—Mark Gilroy  
WordAction Director



For a **FREE WordAction catalog**  
call **NPH** at

**1-800-877-0700**



# TELL TIME

by Raymond L. Couey

**M**y wife and daughter can hardly bear to miss the TV situation comedy that portrays the misadventures of Tim Taylor. His quest to supercharge every tool, turning it into the "most powerful" tool of its kind, intrigues us. We have even begun dreaming up new tools and gadgets for Tim to foul up while souping up. The other day Donna said, "Wouldn't it be funny if Tim tried to combine a stun gun and a pager and ended up getting shocked every time someone paged him?"

While part of me duels with the women of my house to defend the

male quest for the biggest, the newest, the best, and the most powerful, I must admit that I myself am puzzled. I am puzzled by the never-ending parade of church growth studies, seminars, and how-to clinics, all designed to provide the newest, best, and most effective tools to build a church in today's world.

In no way do I frown on training, education, or skill development. But I do grieve over the misconception that Christians must be trained before they can be effective witnesses. In our search for the most effective tools for evangelism, have we forgotten the limitless power of God's Holy Spirit? It is the work of the Holy Spirit,

not the clever patter of a new life huckster, that convicts persons of sin.

The biggest, the best, the most supercharged tool for evangelism and church growth is still the same one that worked so well on the Day of Pentecost. When Spirit-filled Christians speak out boldly (and continually) to proclaim Christ and the salvation He offers, they are assured of making two things—converts and enemies.

Yesterday was *tell time*. Today is *tell time*. Tomorrow will be *tell time*. Every day from now until Christ returns is the perfect *time* for every Christian to *tell* someone about the salvation that Christ offers.

**Rev. Stephanus Hartoyo, district superintendent, addresses pastors and other workers who minister in the 60 Nazarene churches and preaching points in Indonesia.**

Gustavo Crocker





**The atheistic religion of Buddhism has ruled in Indonesia, but the light of the Son of Righteousness is dawning.**

Gustavo Crocker

Having served as a Nazarene missionary in Indonesia for the last 17 years, I have been thrilled by the constant growth of the church in that country. During that time, our church has grown from 2 organized Nazarene churches and 4 Nazarene preaching points. Today, through the power of God, there are over 60 churches and preaching points. At the Indonesia District's last assembly, our superintendent, Rev. Stephanus Hartoyo, was quite concerned that the district's increase in average Sunday morning worship attendance was "only" 9 or 10 percent above the previous year. True, that was the smallest annual percentage increase in the district's history. But it is also true that the church in Indonesia has been under ever-increasing opposition from the country's Islamic majority and under ever-tightening rules and regulations designed to restrain the growth of the church. Even so, the church has continued to grow.

Some of our fastest-growing churches have been pastored by our best-educated ministers. Some of our fastest-growing churches have been pastored by ministers still struggling to meet their ordination requirements. All of our fastest-growing churches have been pastored by ministers who were avidly proclaiming the gospel of Christ.

The constant growth of the church in Indonesia is a miracle of God's grace, the power of the Holy Spirit, and the effectiveness of fervent testimonies. The miraculous church growth in Indonesia is only a small part of the great worldwide spiritual harvest being reaped through our church.

I am so glad to belong to the Church of the Nazarene! Our church steadfastly believes in the Great Commission of Christ to go and make disciples of all nations. At times, our growth on one field or another has been remarkably rapid, outpacing our church

growth at home. At times, the church on some of our mission fields has not grown as quickly as our home church. Yet, regardless of the temporary statistics at home or abroad, our church remains faithful to the command of Christ to evangelize the world. Historically, it has been our goal for every local church to spend 10 percent of its funds on world evangelism, providing a balanced effort between local and world missions.

Now that I think about it, I really don't see anything wrong with striving for the biggest, the best, and the most powerful. Striving to have the biggest heart for missions is a good thing. Striving to give the best to our Lord and Savior is a good thing. Striving to make the 1996 Thanksgiving Offering the greatest ever is a good thing too.

As we approach this Thanksgiving season, it is my prayer that God's Holy Spirit will supercharge our service to Him and electrify our witness for Him. It's *tell time*. **H**



# TIME TO SPARE

## *A Gift of Time*

by Peg de Alminana

**W**hether they are joking with television personality Robin Marsh on KWTU's *Today's Oklahoma*, preparing sweet-and-sour chicken for Paula Zahn on CBS's *This Morning*, or speaking from pulpits to women's groups throughout the Oklahoma City area, their message is the same: "You can beat the clock and find *Time to Spare*."

Robin McMurtry and Julie Glover of Oklahoma City have a message for today's stressed-out, overtaxed homemaker. Instead of letting time pres-

sure get the best of you, get organized, plan ahead, and get your priorities in line with the Word of God.

Robin understands time pressure. She is a fourth-generation Nazarene who works full-time, runs a ministry, is a mother and homemaker, and a nursing student. "When we're overwhelmed and overburdened, we lose our ability to hear God speak," Robin says.

Robin and Julie have created Time to Spare Ministries to help women regain control and focus on what matters most: God and family. They have developed a cooking plan designed to give hurried women an

extra hour or two each day by cooking dinner ahead. Robin and Julie cook four times per year and freeze their delicious meals. They have self-published a cookbook titled *Seasonal Cooking*, which contains their plan.

Their ministry has touched a need. They are booked to speak nearly every weekend, and their cookbook is in its fourth printing. They have been interviewed on local and national television. The two women are also working on a second book about home organization, called *If You Have an Excuse, Don't Use It*.

**W**HAT ARE TWO  
WOMEN WITH A COOKBOOK  
DOING IN THE PULPIT?  
PREACHING TO OTHER  
BUSY WOMEN ABOUT  
HOW TO FIND TIME FOR  
CHRISTIAN SERVICE.

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# MINISTRIES

## ROBIN McMURRY AND JULIE GLOVER HAVE A MESSAGE FOR TODAY'S STRESSED-OUT, OVERTAXED HOMEMAKER.

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### Cancer Comes Calling

Robin attends Western Oaks Church of the Nazarene, pastored by Greg Ricky. She sensed a call to minister to other women about the preciousness of time after hers nearly ran out. At the age of 25, Robin was told she had lung cancer. In a stunned moment, she sensed her faith, purpose, and priorities were changed forever. "Cancer ages you in a way that years cannot," says Robin. "Most people who have had cancer speak of their lives in two distinct segments, the life they had before cancer and the one they have now. Usually the two have very little

to do with each other."

When Robin's daughter Erin, now nine, was just three years old, Robin began coughing up blood. "I knew right off the bat I had cancer," she said. Doctors reassured her that she had merely broken a blood vessel in her throat. "When I mentioned lung cancer, the doctor chuckled. I thought my suspicion must be unrealistic," she said.

Robin returned to the doctor repeatedly throughout the following year as her symptoms grew increasingly worse. Finally, an allergy specialist scheduled a cancer test in which they put a scope down her

throat. "Deep inside I knew something was really wrong," Robin said.

The test revealed cancer had blocked 98 percent of one of Robin's lungs. The cancer never appeared on X rays. Because it was slow growing, the surgeon opted to keep it in check with laser treatments. "The doctor told me he would try to buy me time until my daughter was seven. He felt little girls needed their mothers until they were seven," Robin said.

Robin fell apart in the car on the way home. "My head was pounding. Between sobs I said, 'I'm not brave enough. I can't go through this.'"



IF YOU COOK JUST  
FOUR TIMES A YEAR,  
YOU HAVE MORE  
TIME FOR MINISTRY  
AND FAMILY.

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Scott, Robin's husband, slammed on the brakes. He said, "You need to get ahold of yourself. No, you're not brave enough, and you can't do it. Not today. All you have to do now is what you know to do today. You can be a little strong and a little brave and a little bit determined today."

Robin experienced the typical emotional stages cancer victims go through. First is shock and denial. She bargained with God, pleading for more time. Then she became angry. The cancer also created a chemical imbalance in her body, causing depression and panic attacks.

"I grew up in a very 'works oriented' church. I believed that if a person did this and didn't do that, bad things would not happen. I became really angry when I got cancer because I felt as if I had done all the right things. I told my husband, 'I have never smoked a cigarette in my life; I've never tasted any alcohol. I didn't have sex until I was married. In every way I've been a faithful Nazarene girl.' I felt indignant. I kept asking, 'Why me?'"

Scott called her a boiling pot. Whether someone cut in front of her while driving or she came home and found toys on the floor, she would boil over.

"I felt as if God had betrayed me," said Robin. "I felt totally abandoned. I had kept my end of the bargain, but God hadn't kept His."

Scott told Robin, "To you, God is like the mob. You pay Him off with your tithes and your good behavior, and He protects you."

Robin called her faith her "parents'" religion. Before her cancer, she understood little about a personal walk with God. "My relationship with God totally ended. I didn't trust Him anymore. Meanwhile, I kept going to church, but I had no feeling at all," she said.

Out of the midst of Robin's crisis, her interim pastor, Don Dunnington, helped her rebuild her faith based upon an understanding of God's love, acceptance, and mercy. It had taken a lifetime to build her "works-based" understanding of God, and it took a few years to lay a new foun-



Robin and Julie sign copies of their book *Seasonal Cooking*, now in its fourth printing.

dation. "He assured me that even though it seemed that my faith had vanished, it had not."

After four years, her daughter then seven years old, Robin returned to the doctor to discover that the cancer had consumed her lung. "It was just a routine visit, so I was surprised when the nurse asked me to put on a gown." The doctor dropped Robin's thick file on the counter. "Your cancer's back. My colleagues agree that it would be best to remove your left lung."

Robin thought, "Did he flunk Break It to Her Gently 101 or what?"

Just as Robin was feeling like a little girl in need of her mother, the nurse poked her head through the door. "Your mother is here. Should I send her back?" Robin was unaware that her mother knew her appointment time. "It's funny," said Robin. "Mothers always seem to know when you need them."

"Hi," she said. "Thought you could use some company."

"I have cancer again, Mom," said Robin. "They want to take my lung." Secretly, Robin wished her mother could make it all go away.

That evening, they met again for pizza. As Erin played outdoors, Robin shared her fears. "I'm scared," Robin told her mother. "There's a seven-year-old girl over there who won't understand that her mommy didn't want to go away. All she'll know is that she's gone. She'll forget what I looked like, what I sounded like, what I felt like. If I die, please tell her that leaving was the hardest thing I ever did."

"I'll tell her," Robin's mother promised.

"And don't let her father pick out her school clothes! He has horrible taste," Robin added with a smile.

Robin had bargained for four years, until Erin was seven. She felt as if her time was up. "I had begged God for more time, and He granted me four years. What did I do with the time? I was mad, bitter, angry, and resentful. I hadn't grown any. I realized that without change, more time would not make a difference."

Robin made a commitment. If she lived, she would make every remaining minute count.

Two nights before Robin's surgery, Erin came into her bedroom shaking and crying. "I called, and you didn't

come," she sobbed. Erin dreamed that her father returned from the hospital and told her Robin had died.

"I'm all right," Robin told her. "It was just a bad dream." Her little heart pounded as Robin pulled her close. Through the darkness, she whispered, "Mommy, who will come when I call in the night if you never come home again?"

"It broke my heart," Robin said. "She didn't ask who would cook her meals or who would put clean socks in her drawers. I knew that while her dad could learn to cook and clean for her, and even to hear her when she called in the night, he could never learn to be her mother."

"I lay awake for a long time after that," said Robin. Unable to sleep, she sat at the kitchen table and wrote letters to her husband and daughter for their next Christmas, one for Erin's wedding day, and one for Erin to open when she had her first baby. "I wanted her to know that dying was not the hard part. Leaving her behind was far more difficult," said Robin. She sealed the letters and tucked them into the Christmas box for her family to find. "I went back to my bedroom and watched them sleep, wondering if they could make the journey through life without me.

"I went to the hospital and had my lung removed, and I survived," said Robin. In the recovery room, the nurse shook her awake and yelled

questions into her ear. Robin opened her eyes and quipped, "They removed my lung, not my eardrum."

Scott grinned. "She's back."

In some respects, it was not the same person who returned from the hospital and rummaged through Christmas boxes to remove post-mortem letters.

"God taught me a lesson about trusting Him through my experi-

**I NEVER SMOKED . . .  
NEVER TASTED ALCOHOL,  
I DIDN'T HAVE SEX UNTIL  
I WAS MARRIED. I'VE BEEN  
A FAITHFUL NAZARENE  
GIRL. WHY ME?"**

---

ences with cancer that might not have been possible otherwise," said Robin. "He didn't instantly take away my cancer. He didn't save me from lung removal. But He took a scared young woman and made her a little brave. This is proof that God has the power to change us if we have a willing heart," said Robin.



**Three months of timesaving dinners, all cooked in one day, stored in the McMurry freezer.**

Robin was declared cancer free following the surgery and given an excellent prognosis.

#### **Time to Spare Ministries**

If you see Robin McMurry today, it will probably be on your TV screen or behind a lectern or pulpit in a church. She will likely be with her partner, Julie Glover. They may be laughing about losing a diamond ring in a tub of beef Stroganoff or describing the looks on the faces of supermarket clerks when they buy enough food to feed their families for four months. Their delivery is humorous, but their message is serious. They preach hope to a generation of women who often feel overwhelmed by the stress of working outside of the home and raising families in a pressure-cooker society.

Time to Spare Ministries was birthed when Robin cooked enough food for her family for four months

*continued on page 37*



**The McMurrys on the CBS *This Morning* show, where Robin cooked sweet and sour chicken for Paula Zahn and Harry Smith (left).**





Kingswood Images

# TEACHING HOLINESS TO GENERATION X

**X** stands for the unknown. And although sociologists and advertisers have been studying them like mad, generation X, otherwise known as the baby busters, remain a mystery.

## Television Trained

One of the reasons for this confusion over the 18- to 26-year-olds is that they are a product of the television age. They have seen countless acts of violence, the destruction of cultural icons, and an unrelenting criticism of almost everything.

They have been exposed to a million commercials and have chuckled as the media ridiculed moral and traditional values.

## Self-centered Individualism

Baby busters aren't attracted by causes, nor do they follow the

by John W. Dally, *pastor,*  
*Faith Church of the Nazarene,*  
*Burbank, California*

crowd. Disinterested in politics and international affairs, their own careers and personal comforts hog their attention. They are accustomed to the good things of life and treat technology that once would have dazzled consumers like common household appliances. Most of all, they are individualistic, the product of self-help concepts.

### Private Ethics

In George Barna's 1992-93 report, some troubling discoveries about generation X are revealed. Barna found that 66 percent of baby busters believe that all things are negotiable. In addition, he found that 71 percent believe that nothing can be known for certain except the things you experience in your own life.<sup>1</sup>

This presents a challenge to the concept of holy living and to the very experience of entire sanctification. If all things are negotiable, who needs moral absolutes? If entire sanctification is just a big question mark, why seek it?

### Church Is OK

Another challenge has to do with church participation. While 41 percent attend church each month, only 23 percent attend Sunday School, and 16 percent attend a small group. Yet during the same time, 80 percent will have attended a movie. The survey included feelings toward denominations. About 39 percent had favorable feelings toward Protestant denominations.<sup>2</sup> This compares with a 66 percent favorable feeling toward the Ford Motor Company.

What kind of Christianity has generation X heard about? The vast amount of exposure to Protestant faith in America is Calvinistic.

Calvinists and Wesleyan-Holiness people, although brothers in the Lord, see the world quite differently. These differences are what produced the Wesleyan movement. The airwaves are filled with programs from the Calvinistic point of view. The most popular authors are Calvinist, and most of the religious publications are too. This means that baby busters are more likely to hear a Calvinistic message than a Wesleyan-Arminian Holiness message.

Generation X presents a real challenge to our churches. Not only is it our future as a denomina-

churches. With the vast majority of our churches under 100 in attendance, how can we reach these busters with our limited resources? And more importantly, how do we keep them? We can no longer rely on loyalty or tradition. That is not part of the busters' makeup.

### How Do We Reach the Xers?

Barna discovered an interesting trend. Between 1991 and 1992, there was a 12 percent increase in interest in religion and an 8 percent increase in interest in the Bible among baby busters.<sup>3</sup> After years of declining interest in theology,



**By more than a 3-2 margin, baby busters prefer Ford Motor Company to Protestant churches.**

tion, but also it is our sons and daughters. If they are not there to take their place in the Holiness churches of tomorrow, who will?

Other churches have found ways to attract the young. Mega-churches with vast programs ranging from athletics to job training are drawing the busters, even those who have been raised in Holiness

we are experiencing a turnaround. How can we take advantage of this trend? By holding up our distinctive Wesleyan-Arminian Holiness theology. Here are some ideas.

### 1. Keep our theology prominent.

Holiness churches exist to declare the message of holiness. It is

*continued on page 35*





# REACHING OUT TO SINGLE PARENTS

by Victor M. Parachin

D. Jeanerie Tiner

A woman vividly recalls the day she sat in a psychologist's reception room waiting her turn to see the counselor. She was experiencing great hurt and anger at having to cope with an impending divorce because her husband had decided to end the marriage. While struggling to hold back tears, this realization hit her with the force of a physical blow:

"After the divorce, I would be a single parent! I couldn't do it! My sons were only four and six. What did I know about raising sons alone? I had never been a little boy. I panicked. How was I going to support all three of us on my meager salary? How was I going to teach them all they had to know? Was I wise enough to cope?

Countless questions blurred in my head. I was sure I couldn't do it."

The memories of those fears, anxieties, doubts, and panic attacks are expressed by Bobbie Reed in her book *Single Mothers Raising Sons*. The same issues are echoed through the lives of an increasing number of single parents. Although parenting is always an unending challenge, for those who raise children without the support of a loving spouse, the daily struggles and triumphs are magnified. The writers of Scripture understood clearly the pressures faced by single parents, especially single mothers. The Bible urges the people of God to help. "Learn to do right! Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow," declares the prophet Isaiah (1:17\*).

And in the New Testament, James writes, "Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress" (1:27).

Behind the biblical call to help single parents is a profound awareness that children can suffer terribly when deprived of the love and support of a mother *or* a father. Recent research verifies the biblical concern. Among the grim statistics being cited about single parent households are the following:

- Three out of four teenage suicides occur in households where there is an absent parent.

- Eighty percent of adolescents in psychiatric hospitals come from broken homes.

- Five out of six adolescents caught in the criminal justice system were raised by one parent.

For those reasons, Vanderbilt University political science professor Jean Bethke Elshtain says, "Father absence is the single most important risk factor for children."

Clearly, Christians can and must do more to assist heroic single parents who, against great odds, are attempting to be faithful to their children. Here are some ways of reaching out to single parents.

● **Be positive.** Do not allow statistics to create within you a negative view of single parents. Although there are social problems that can emerge from families with only one parent, when there is enough extended support, acceptance, and love, those issues can be reduced and eliminated. Try to view single parents and their children positively. Look at single parents as courageous individuals who want what is best for their children. Let your mental and spiritual formation about single parents be shaped by Scripture. Remember the example of Job: "I was eyes to the blind and feet to the lame. I was a father to the needy; I took up the case of the stranger" (29:15-16). "I rescued the poor who cried for help, and the fatherless who had none to assist him" (v. 12). Keep in mind that God has special affection for single-parent families. In Psalm 68:5, God is described as "a father to the fatherless, a defender of widows." In Psalm 146:9, the psalmist declares that God "sustains the fatherless and the widow." Our concern and care for single parents should mirror that of God's.

● **Respond boldly.** One pastor was proud of the way his church members responded to a new single parent who visited his church. "When the single-parent mother appeared on Sunday morning after having at last gotten her two little girls dressed for church, some of the congregation's surplus grandparents embraced those children,

took them to their Sunday School classes, invited the three of them for lunch after church, and followed up with a trip to the park."

● **Befriend singles.** Seize the initiative. Talk to single parents. Ask gentle questions about their work, family, and other interests. Invite them to sit with you at church, visit with them during the coffee hour, bring them home for a meal. Even though a single parent may have several children, they still feel lonely and long for adult company. Let single parents know you want to be their friend. Keep in mind the observation of Mother Teresa of Calcutta: "Loneliness and the feeling of being uncared for and unwanted are the greatest poverty."

● **Provide financial help.** The majority of single parents are women, and most find themselves in considerably worse financial circumstances than when they were married. Single parents typically earn less than half the in-

come of a traditional family—\$18,069 versus \$39,000 per year. By exercising some imagination and sensitivity, you can alleviate economic stress by making a financial gift. Consider the response of one single mother: "I was surprised and uplifted when I went to pay my monthly child care bill and was told that an 'anonymous' friend had paid it. It was a great blessing, because it was December, and I just didn't have enough money to buy gifts for my two sons. Not only was their child care bill taken care of, but also I had money to brighten their Christmas Day. I'll always remember my anonymous benefactor."

Other ways to help a single mother financially are by giving gift certificates to a fast-food restaurant, a gift that is always popular with children. Or consider giving tickets to a zoo, museum, or other special event that a mother and children would enjoy. If you

*continued on page 34*

**Passersby have left daisies and a 7-Up at the Eleanor Rigby monument in Liverpool, England. "Eleanor Rigby" was a Beatles song protesting "all the lonely people" ignored by the church. Is the song passe? Are there any singles in your church who need flowers and a 7-Up?**



Kingswood Images





Just because you never give birth or never father a child does not mean you have no obligation to kids.

Kingswood Images

# CHILDLESS—YES WITHOUT CHILDREN—NEVER

by Linda Hardin

**I** willingly accepted the invitation to care for Seth while his mother, Darlene, attended an Internet literacy conference. The conference started Saturday evening, and Darlene would pick up Seth from school on Wednesday. Since we attended different churches and I assist with a class of first and second graders, I needed to work out the plans for Sunday morning. After some negotiating, Seth agreed to attend my church in exchange for selecting the restaurant for dinner.

Just before bedtime on Saturday I heard, "I'm going to bed, Linda." Seth awakened in a cheerful mood on Sunday. He ate breakfast and dressed for church without spilling or ripping anything. As we walked into the sanctuary, the greeter asked, "Is this your grandson?" Now that was one reality check I didn't need!

\* \* \*

Susan's new job had required a move to Milwaukee. She had unpacked the last box and faced the first

Saturday evening alone. She missed her friends. She flipped on the TV and with popcorn and Diet Pepsi found a "wedding industry" exposé was on. The camera followed a young lady as she purchased a wedding dress. There was a trip to the florist to choose flowers and candles. The next stop was the caterer to decide the reception menu and finalize plans. In addition to giving facts regarding the costs of a wedding, the commentator discussed how little girls are programmed early to dream of their weddings.

As Susan thought of weddings, she thought of young Amanda and wondered if she missed their weekly walk along the beach. Amanda was the daughter of Susan's college roommate. She had hated to leave Amanda behind. They enjoyed playing in water and looking for shells as the tides came and went.

\* \* \*

Bill and Haley's friendship developed as they attended single adult parties and prayer group meetings.

When Haley's nephew came to live with her, Bill was there to help as Darren adjusted to the move. Bill taught Darren how to throw a football, wrestled with him, and took him for double dip strawberry ice cream cones on hot August evenings. Now a teenager, Darren speaks fondly of Bill and the time they spent together.

What do Susan, Bill, and I have in common? We are among the never-married persons who have chosen to invest part of our time and energy in children. For some, the children are nieces, nephews, or cousins. Others invest in the children of friends—married or single parents. Several choose to become a big brother or big sister to help a child needing adult attention. For all of us, the adults and children, mentoring satisfies a thirst in our hearts.

The children benefit as another adult chooses to invest time in them. During my teaching career, I watched children point out parents and grandparents who attended their activities. There was, however, a difference when the children pointed out that special mentor. The kids walked taller.

Single parents benefit as they discover time. Time to spend alone. Time to work uninterrupted in the garden or a personal journal. Time to shop leisurely. Time to paint the bedroom.

Those of us without children experience the love they so freely give. We love 'em, spoil 'em, and send 'em home! What fun!

Businesses and schools are working together to offer students the opportunity to explore career options in the business world. Churches provide similar activities as professionals work with young people, giving them a hands-on introduction to what various vocations are really like.

Mentoring is what we usually call this kind of ministry. Mentoring is more than being a friend, teacher, buddy, or coach. It involves a close relationship focusing on total life development. Bobb Beihl, in *Mentoring: Confidence in Finding a Mentor and Becoming One*, defines mentoring as a close relationship "in which a mentor helps a protégé reach her or his God-given potential" (Broadman and Holman, 1996). It's not cloning another person to become another me. It's helping individuals determine and achieve significant life goals. Beihl suggests individuals will mentor 1 to 12 persons in a lifetime.

When helping preteens, the relationships should not

be identified as mentoring ones. At this stage, preteens need friends who are available to listen and help them figure out what it means to "grow up." Adolescents need individuals willing to listen to their rambling. What we call rambling may be part of the process for a teen to think through beliefs and values.

Mentoring is important—but so are the other relationships! Not every helping relationship will blossom into a mentoring one. The needs of children vary with each phase of life. What difference would it make if every child in your neighborhood or your church knew there was at least one adult, other than a relative, who really cared about them personally?

My first career was teaching elementary school in suburban Indianapolis. During those years I saw many changes. The younger children were more mature each year. No longer were kindergartners innocent

kids. My fifth graders talked about dates, going steady, and boy/girl parties. More frequently, the girls extended rest room breaks with their primping. The boys soon competed for spending extra time in front of mirrors. In conversations with former colleagues, I learn these behaviors are displayed even earlier now.

Today's children face problems and temptations that some of us faced as young adults. They brood over wars, terrorism, and starvation. Some experi-

ence separation from parents through divorce, military service, or distant jobs. In many communities, kids have to cope with gangs. And what kid can make it to the fifth grade without knowing about drug use in their own school?

Allen and LeAnn are the parents of three boys under the age of 10. Marilyn is their godmother. Each week she spends time with the boys. Once a month, Marilyn and each boy spend the evening together. Sometimes it's reading a book or working on a hobby or school project or walking or playing. The boys know Marilyn cares about them. She's investing her life in the future of her godchildren.

It's a cold, hard fact of life: Some of us will never give birth to or father a child. That doesn't negate my responsibility to be faithful to those who follow me. I will live my life childless, but I will never be without children.



Linda Hardin is director of Women's Ministries and Single Adult Ministries for the Church of the Nazarene.

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are moved to help with a sizable financial gift, do it anonymously. Keep in mind Jesus' directive: "When you give to the needy, do not let your left hand know what your right hand is doing" (Matthew 6:3). Anonymity in giving keeps the recipient from feeling overly obligated and does not lower self-esteem.

● **Help with chores and errands.** If a single is moving from one home to another, offer to help out. Volunteer a few hours a week so that a single parent can run errands without having to drag children along. One man faithfully changes the oil in a single mother's car every other month. He buys the oil and filter. "It's not much for me to do, but it will keep her car running well," he says. A grandmother volunteers to do sewing and mending for a busy single father of four children. Another grandfather approached a single mother after church saying, "If your washing machine or re-

frigerator go out, call me."

● **Listen.** "One of the best ways to demonstrate God's love is to listen to people," says minister and author Bruce Larson. Single parents face many pressures, and one way to reduce those is by confiding in another person. Be a single's confidant. Let him or her share feelings, express concerns, reveal personal information. Your willingness to listen will be a great source of comfort, encouragement, and inspiration.

● **Remember holidays.** Many single-parent families have nowhere to go at holiday times. Economics may prohibit an out-of-town trip to visit extended family. Tight finances may also preclude entertaining others on holidays. Include single parents and their children in your holiday celebrations, whether it is Thanksgiving or Labor Day or Christmas. One single mother fondly recalls: "My children and I were invited to join other families for most of the holidays

this year so far. Since we couldn't go out of town to visit the children's grandparents, it was delightful to spend those holidays with other families." Also, be sensitive to family celebrations such as Mother's Day and Father's Day. Single parents and their children often feel uncomfortable and even pained as those days highlight who is missing in their lives. Make it a point to spend some extra time talking with single parents on those days. If possible, have them join you and your family for the day.

Finally, by reaching out to single families, you will be God's chosen vessel through whom their anxiety, frustration, and loneliness will be transformed into hope, joy, and friendship. Also, the children of single parents will benefit from your involvement by having another adult role model to emulate and learn from.

\*All Bible quotations are from the New International Version (NIV).

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## Resources for Single Parents and Their Children

► Single Adult Ministries, Church of the Nazarene, Attn: Linda Hardin, 6401 The Paseo, Kansas City, MO 64131; 816-333-7000, ext. 2257.

► The Nurturing Network, 800-866-4MOM. This organization is specifically for single pregnant women who wish to give birth. They can provide temporary housing, counseling, and other practical help. Call for more information.

► National Organization of Single Mothers, P.O. Box 681, Midland, NC 28107; 704-888-KIDS. A clearinghouse

for a network of support groups; \$15 annual membership includes support group information and subscription to the bimonthly news journal *Single Mother*. For a free copy of *Single Mother*, send a SASE or call their 24-hour hotline.

► Rainbows for All God's Children, 111 Tower Rd., Schaumburg, IL 60173; 708-310-1880. Peer support groups for all-aged children of single parents (four through college) led by trained group facilitators. Call for further information and the

name of a registered director in your area.

► Parents Without Partners, 8807 Colesville Rd., Silver Spring, MD 20910; 800-637-7974. Over 650 local chapters offer support to both custodial and noncustodial mothers and fathers. They publish *Single Parent* magazine. For more information, write or call.

► North American Conference of Separated and Divorced Catholics, 80 St. Mary's Dr., Cranston, RI 02902; 401-943-7903. This organization has groups in almost every diocese.

Not limited to Catholics.

► American Association of Marriage and Family Therapists, 1100 17th St. N.W., 10th Fl., Washington, DC 20036; 800-374-2638. Membership includes a variety of mental health professionals such as psychologists, psychiatrists, and social workers who specialize in the family. They will send a list of clinical members in the zip code area you specify along with *The Consumer's Guide to Marriage and Family Therapy*.

—Victor M. Parachin

the Christian's greatest hope. If we lose this distinction, we lose our identity. Without a clear holiness theology, we are left to compete with other churches on their terms. Teaching the tenets of our doctrine not only will lay a foundation of understanding and hope but also will keep our people from drifting from church to church, looking for the latest seminar or the most popular personality.

## 2. Keep our terminology up-to-date.

How can we expect the new generation to understand holiness if they do not understand the terms we use, such as second blessing holiness, pure heart, and Christian perfection? We cannot afford to assume that people know the meaning of the terms used to describe holiness. We must either explain them thoroughly and often, or we may need to change some terms to make them current with today's ways of understanding.

## 3. Every ordinand should be able to clearly articulate the doctrine of holiness.

We cannot expect people to understand holiness if the men and women who occupy our pulpits do not understand it. Our colleges teach the doctrine of holiness as a requirement for graduation. The ministerial course of study for religion majors requires the study of holiness. There are many good books on the subject. Therefore, it is reasonable to expect that before we ordain a person in our church, that one should be able to articulate our defining doctrine.

## 4. Our preaching should include an annual holiness series.

There are many things to preach on in a year—Christmas, Pentecost, Easter, Reformation Day, and others. Why not make a special time for preaching on the doctrine of holiness? A good time might be the time between Easter and Pentecost Sunday. It naturally follows the Atonement and leads up to the

coming of the Holy Spirit upon the disciples on Pentecost. This also gives time to more fully develop the understanding of holiness.

## 5. Youth leaders need to be theologians.

Youth leaders are usually the pastor of the teens. Should we expect any less of them than the senior pastors when it comes to teaching (and modeling) holiness? Our teens are our future. We need to provide them leaders that will promote the doctrines of the church they represent. One of the major areas for such opportunity is summer camps. Nazarene camps provide a week of opportunity away from the temptations back home to hear and learn the holiness gospel. Retreats are another setting for teaching our doctrines. Let's take advantage of these times, and maybe we can hold on to our youth.

## 6. Holiness must be taught at all levels.

Sunday School is the teaching arm of the church. Holiness should be found in all levels of teaching material on a regular basis. We should always use Nazarene curriculum materials. Most others are Calvinistic and teach a worldview that is drastically different from ours.

Our teachers should understand

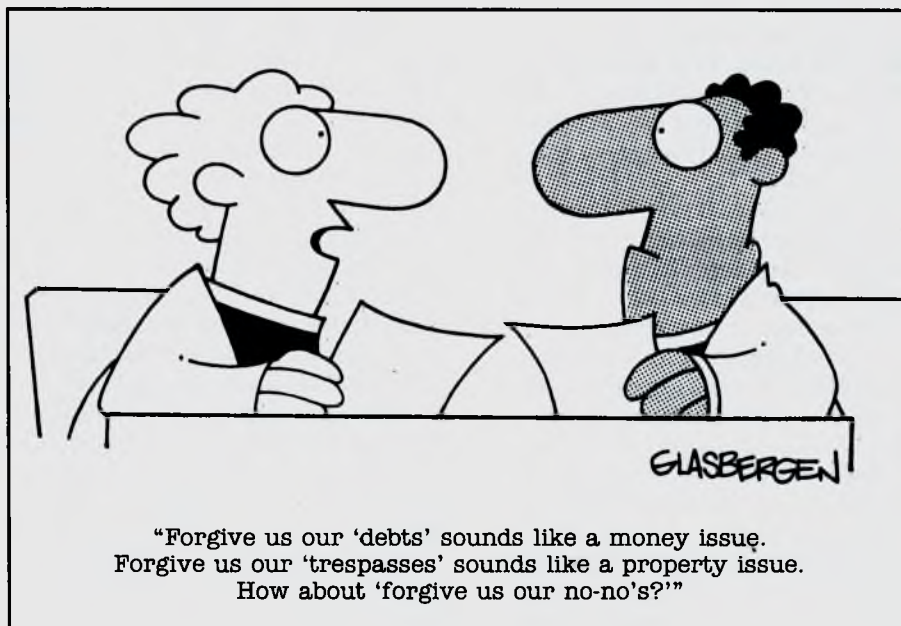
holiness. Sound difficult? If the pastor is faithful in presenting holiness to his or her congregation, the teachers will understand. Should our teachers be required to study books like H. Ray Dunning's *Layman's Guide to Sanctification*, Kenneth Grider's *Entire Sanctification*, William Greathouse's *Sanctifying Grace*, and *The Upward Call: Spiritual Formation and the Holy Life*? Such books present sanctification in understandable ways and are easily obtained through the Nazarene Publishing House.

We face a real challenge. Our future as a viable, discernible voice depends upon our willingness to face the challenge. We need to produce a people who are informed and transformed.

No worldview, no theology, no doctrines that I know of address the unique needs of generation X as well as Wesleyan-Holiness teachings. It's time for us to speak up and speak to the hunger in the hearts of a disillusioned but searching generation.

### References

1. George Barna, *The Barna Report 1992-93* (Ventura, Calif.: Regal Books, a Division of Gospel Light, 1992).
2. Barna used the Presbyterian, Baptist, Lutheran, and Methodist Churches in his survey. As for the Catholic Church, the favorable response was 57 percent, showing another point of concern for our Holiness churches.
3. The report was even more encouraging for boomers, who showed an 8 percent increase in interest in religion and 10 percent in the Bible. The numbers for 46- to 64-year-olds were 13 percent and 17 percent.





## Adventures in Christian Parenting

# Mickey Mouse, Spiders, and Visa Bills

**JERRY AND LYNDA COHAGAN**



*Jerry Cohagan is one half of the comedy-drama duo, Hicks and Cohagan. Lynda is a high school English teacher in Olathe, Kansas.*

THIS PAST SUMMER, we took the all-American vacation. We packed up the kids and the credit card and went to Disneyland! Jerry's still coming to grips with the Visa statement, so I am writing this article to soft whimpering in the background about "45 bucks for hot dogs and a lemonade . . ."

We arrived at Disneyland shortly after it opened—8:19, to be exact. By 8:24 we'd taken the kids' pictures with Mickey Mouse, and we were feeling great about our timing. We walked right onto the Star Wars ride with Chase greeting R2D2 and C-3PO as if they were long lost friends. As we fastened our seat belts, both kids' faces were bright with anticipation. Then it started. Chase's face remained bright with excitement and awe, while Tori's face quickly became embedded in her father's armpit. It's all perspective; to one kid, traveling light-speed to hyperspace was "AWESOME! Can we do it again?" and to another, it was dark and bumpy and loud and "I'm scared! I don't like that!"

It was still early, so we grabbed the opportunity to ride those "popular" rides while the lines were still short. We rode the Matterhorn roller coaster and Space Mountain, and it wasn't even 10:00 in the morning! What great tim-

ing! WRONG! We knew the strategy had not been the best when Tori planted all 34 pounds of herself squarely in the walkway, stomped her foot, and announced, "I don't like those rides! They're scary! I'm not going on any more! EVER!"

Oops. We should have known better. After all, this is the kid who insists on sleeping with her closet light on. We should have endured Small World for her sake before we forced her to ride Space Mountain for ours. Next time we'll know better.

In the meantime, the intensity of Tori's fears reminded me of my own childhood. Throughout the first 21 years of my life, I was deathly afraid of spiders. I mean, it was genuine arachnophobia. Whenever I saw one, I was paralyzed with fear. I would just stand still and scream. My parents finally learned that no amount of talking or reasoning would work. They knew they had to kill it. Mom and Dad never knew why I was so afraid of spiders—neither did I, for that matter—until I was 21.

Every summer as I was growing up, Mom, Dad, and my sister Karen and I would go to Kentucky to visit my grandparents. I always slept upstairs, which was fun in that old farmhouse. The upstairs was one big room, which ran the length of the house. You could go to bed watching the sunset out one window and wake up to the sunrise out the other.

When I was a small girl, probably close to Tori's age, I noticed a small knothole in the pine wall of the staircase leading up to the bedroom. It was partially covered by the middle step, so it looked like a half circle the size of a quarter. In my childish imagination, it looked like a perfect place for spiders to live. When I was five or six, I just knew

that if I stepped on that particular stair, spiders would come out of that hole and attack my foot. That same night after I had first noticed the knothole, I was having a nightmare that thousands of spiders had come out of that hole and were camping underneath the bed where my sister and I were sleeping. The spiders in my dream were starting to crawl all over us when, in reality, my sister threw up in the bed. Talk about waking from one nightmare to another! In all the middle-of-the-night trauma, my dream was totally forgotten—or so I thought. But on every summer visit thereafter, I never stepped on that middle stair.

And when I was 21, during a summer visit to Grandpa and Grandma's, I was halfway up the staircase with one foot on one step and the other two steps above it when all that memory flooded back to me. I turned right around, went back to the kitchen, and told the whole story to my parents and grandparents. We all laughed.

But when I visited my grandparents the next summer, I noticed that Grandpa, who was a carpenter, had patched the knothole.

I will tell that story to Chase and Tori because I want them to know that their mom has been afraid and they are not alone in their fears, whether it has eight

**It's nice to have a carpenter around.**

legs or goes bump in the night. Fear is real; rational or irrational, it makes no difference. I want them to know about their great-grandpa, who was a carpenter who fixed fears. Sounds like another Carpenter we know, doesn't it?

We will also remind them as their fears arise that that Carpenter has a lap big enough and arms strong enough to comfort us in the midst of the journey. In fact, He yearns to come along for the ride.

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just before going to the hospital to have her cancerous lung removed.

"I wanted my family to have food while I was gone," said Robin. "When I woke up, the doctor said, 'I got all the cancer, and I think you're going to be all right. But who is going to eat all that food you put in the freezer?' While I was home convalescing, I didn't have to worry about cooking, and it was a blessing," said Robin.

Robin's friend Julie Glover had helped with the cooking. The women were inspired to develop a prepare-ahead cooking method they named *Seasonal Cooking*. They shop and cook dinner four times a year, freezing the entrées in throw-away containers. In minutes, Robin comes home from work and prepares healthy, satisfying meals.

Robin and Julie begin by planning. They chart their meals on calendars. Then they make a grocery list of all the ingredients they will need. They pride themselves in making few casseroles and having great variety. Once their plan is complete, they shop for all of the food at once—four months' worth. This slashes ongoing grocery costs and shopping time.

Julie announced to the audience that *Seasonal Cooking* permits them to feed a family of four on a weekly budget of \$48. Robin interrupted, reminding Julie that cooking for her cost \$2,500 when she lost her ring in the food.

*Seasonal Cooking* also saves a bundle on eating out costs. "The way I used to do 'once a month cooking' was to cook one night and eat out the other 29," quips Robin.

After the food is purchased, the women return to Robin's kitchen, organize the cans and packages, and get ready for their cook-a-thon in the morning.

When cooking, they divide the recipes. Each person makes enough for both families. They cook the entrées and immediately freeze them in throwaway containers. The cooking

## Seasonal Cooking Recipes

Here are two of Robin and Julie's favorite recipes:

### Lasagna

- 1 pkg. ricotta cheese (15 oz.)
- 2 eggs
- 3 c. mozzarella cheese (divided)
- ¼ c. grated Parmesan cheese
- 2 Tbsp. parsley
- 4 c. spaghetti sauce
- 1 pkg. lasagna noodles (8 oz.)

**Directions:** Combine ricotta cheese, eggs, 2 cups mozzarella cheese, Parmesan cheese, and parsley to make cheese mixture. Cover bottom of 9" x 13" pan with 1 cup of sauce. Top with uncooked noodles. Pour 1 cup of sauce over pasta. Spread on half of cheese mixture. Repeat layers. Top with pasta and remaining sauce. Sprinkle 1 cup mozzarella cheese on top. Freeze.

**To prepare for serving:** Bake covered at 350 degrees for 60 minutes. Let stand 10 minutes.

**Servings:** 8 to 10

### Chicken Pot Pie

- 2 c. cooked chicken (chopped)
- 1 pkg. frozen mixed vegetables (16 oz.)
- 1 can cream of chicken soup (10¼ oz.)
- 1 c. milk
- 2 unbaked pie shells (9")

**Directions:** Mix together chicken, vegetables, soup, and milk. Pour into pie crust. Seal with remaining crust. Freeze.

**To prepare for serving:** Cut slits in top of pie for escape of steam. Cover edge with foil. Bake at 350 degrees for 30 to 45 minutes or until crust is golden brown.

**Servings:** 6 to 8

can last up to 14 hours. Afterward, Robin's husband, Scott, kindly does the cleanup while the women rest. Although it's a great effort, they will not cook again for three months, and their families will have delicious, home-cooked meals every evening.

One busy weekend of cooking gives Robin and Julie many stress-free evenings. "This cooking method is just a tool," said Robin. "The goal is to help women gain hours in their day. Your children are not going to remember the time you spent every night cooking for them or cleaning every Saturday. They are going to remember when you had time to sit down and talk with them."

Gaining control creates time for ministry. "Having food prepared ahead allows us to take it to people who are in need," said Robin. "Church people are so busy that we don't have time to minister to one another's needs. I think that is what is missing today. People are falling through the cracks every day."

Christians often neglect prayer and Bible reading when their lives are too busy. "We want to help women get to the point where they can have time to just sit and be still. When you are running all the time, you don't have time to hear God, and God doesn't speak very loudly," said Robin.

After going through menus and slides at their seminars, Julie opens her Bible and reads:

[Martha] had a sister called Mary, who sat at the Lord's feet listening to what he said. But Martha was distracted by all the preparations that had to be made. She came to him and asked, "Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!" "Martha, Martha," the Lord answered, "you are worried and upset about many things, but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her" (Luke 10:39-42, NIV).

*Time to Spare Ministries can be reached at P.O. Box 6964, Moore, OK 73153; 405-691-5127.*





## THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

**Q.** I've been hearing the phrase "postdenominational age." What is that all about?

**A.** I can't tell you *all about* this phenomenon. I don't have the time, space, or knowledge. But I will try to speak to one dimension of this issue. We live in an anti-institutional age. Listen to the television network news on any day, and it will be largely an attack, challenge, or exposé of several institutions (the banking system, schools, hospitals, police departments, corporations, etc.). Denominations have become just another multinational institution for us to hate or at least ignore.

Denominations have long been hailed as "sinful divisions" of the church. And in some eras and some places, they have lived up to their bad reputations. Denominationalism reached new peaks in North America. The European churches were made up of persons clustered around a confession of faith, a creed. The dominant ones were usually state churches. In America, church and state were (more or less) separated. That resulted in frontier America being open for religious free enterprise. No government was going to back a church, no taxes were collected and distributed to churches. It was a religious free-for-all that sometimes made current Madison Avenue huckstering look like a Sunday School picnic. The "cola wars" between Coke and Pepsi are mild compared to some of the slamming that sometimes went on in frontier America among Methodists, Baptists, Disciples of Christ, and the Presbyterians.

In that atmosphere of ecclesiastical entrepreneurialism, anyone was free to start a new denomination. It could be built around doctrines (deity of Christ, sanctification, predestination, etc.) or around a practice, such as baptism by immersion only, speaking in tongues, the right to hold slaves, or closed Communion.

Observers today tell us that the center of gravity in the Christian community has shifted from denominational loyalty to shared needs and concerns. That is, rather than gather around a set of Christian doctrines or even sectarian practices, people gather around felt needs and social commonalities.

Gender, race, sexual preference, social class, cultural distinctives, and political and religious issues attract and capture the loyalty of persons across denominational lines. Gender concerns have created new theologies that mean more to their devotees than the label Baptist or Lutheran. Feminist theology has created such new movements as Women-Church and the Sophia ideology. Male theology, in movements like Promise Keepers, proudly proclaims that male bonding is stronger than denominational walls. Race has produced new theologies including Black theology and Asian theology. Sexual preference has produced gay and lesbian theology, along with

a string of Metropolitan Community Churches, to provide an arena where homosexuality is celebrated and ordained. The social class struggles gave us liberation theology and various other justice theologies.

On a somewhat different level, religious and political issues have given birth to cults with loyalties fiercely stronger than denominational ties. The antiabortion, environmentalism, creation science, and family values movements collect like-minded people whose loyalties to the cause outweigh their loyalty to any denomination.

Many observers celebrate the weakening of denominational walls. Ecumenism is conquering sinful denominationalism, they cheer. But is that really true? Rather than ecumenism, it looks to me as if we may be simply developing a new tribalism. Will the new religious communities based on gender, race, class, sexual preference, or single issues build more exclusive walls than the denominations have built? Can the Christians of Women-Church and Promise Keepers find fellowship?

Denominations have their weaknesses. They have made their mistakes. But they also keep good traditions alive. Could we ever drift away from justification by faith alone as long as the Lutherans are among us? Can any neotribal group consumed with gender rights, the ordination of homosexuals, or picketing abortion clinics teach the Body of Christ as much about sanctification as the Wesleyan tradition?

In response to the center of gravity shifting to neotribalism, some Christian groups are renewing their emphasis on doctrinal teaching through new looks at catechisms. The Roman Catholic Church and the Presbyterians seem to be leading the way in catechetical renewal.

True Christian unity is a great value, highly prized in the Wesleyan tradition. Christian unity around classic Christianity (as Thomas Oden has been preaching lately) has a great deal of appeal. But before we get too intoxicated with the center of gravity of the Christian community shifting away from denominations to neotribalism, we need to look out the windshield and not just in the rearview mirror. If the denominational age is over, what comes next is not necessarily progress. Tribalism unfettered is what we see in Rwanda and Bosnia. Neotribalism may do little more than launch another generation of cultural wars.

There is much more to be considered in the "postdenominational age" discussion. I do not have the final word, but I do want to raise a caution, since few others seem interested in doing so.

**Q.** Are the chapter divisions and the verse numbers in the Bible part of the inspired text? If not, where did they come from?

**A.** The chapter and verse designations are not part of the inspired text. In fact, they sometimes interfere with the flow of thought, making each verse look like a separate paragraph and each chapter like a separate essay. For many centuries, however, those who studied, preached, and taught the Holy Scriptures have devised many different ways to divide the text into usable parcels.

For example, Jerusalem scholars arranged the Old Testament books into 452 lessons to be studied in a three-year cycle. In Babylonia, the Hebrew congregations divided the Torah into 53 or 54 lessons to be read in a year of worship services.

The New Testament has also undergone numerous divisions in order to make it available in consumable chunks to students and disciples. Our oldest manuscript of the Greek New Testament (Codex Vaticanus) contains divisions according to when the topic changes. For example, Matthew has 170 divisions, John 80. Eusebius, A.D. 260–340, prepared a division of the Gospels based on passages that treated the same topic or event. The material in the Book of Acts, in its oldest forms known to us, was divided into 36, 40, or 69 chapters. The letters of Paul were divided into a series of chapters whose numbers run continuously through the text. (Ephesians, for example, starts with chapter 93.) One Archbishop Andrew of Caesarea in Cappadocia (ca. A.D. 600) divided Revelation into 24 chapters, one for each of the 24 elders mentioned in Revelation 4:4.

Cardinal Hugo of St. Cher and Stephen Longton, two 13th-century Christians, devised systems in which each book was divided into seven chapters with seven (or four) subsections lettered A, B, C, etc.

Numbered verses for the Old Testament books were created by Rabbi Isaac Nathan in 1440. Arabic numerals were added by Joseph Athias in 1661. The modern system of chapters and verses for the New Testament came about in Greek and Latin Bibles published in Geneva in 1551 and 1555. Robert Stephanus assigned verse numbers for these Bibles as he journeyed from Paris to Lyons. His son later claimed that some of the awkward verse divisions were due to the lurching of the horse. The divisions of Stephanus were adopted by the English editions of the Geneva Bible in 1557 (New Testament) and 1560 (whole Bible). These arrangements have been with us ever since.

I asked Roger Hahn to help me find the answer to your question. He referred me to *The Oxford Companion to the Bible*, 1993. You can find more information about these matters there.

The views expressed in the responses in this column are those of the editor and do not constitute official statement by or for the Church of the Nazarene. The editor is not able to send replies to questions not selected for publication. Address: *Herald of Holiness*, 6401 The Paseo, Kansas City, MO 64131.

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# WORDS & MUSIC

## Reviews of recently released books, music, and tapes

### More Ralph Twigger Stories and Five Fabulous Folktales

Melea J. Brock (*Right Side Up Stories*, \$10 each cassette, plus S&H)

Melea Brock is a gifted Nazarene storyteller, and her talent radiates in two cassettes now available—*More Ralph Twigger Stories* and *Five Fabulous Folktales*. Many *Herald* readers will remember Melea's story "Ralph Twigger, Innkeeper" from the December 1994 issue. The story of how a widower finds Christ through the love of a lady and her two children comes alive as Melea tells it, enhanced by a musical backdrop.



This cassette features another story about Ralph reaching out to a tough kid on a Work and Witness trip. Both stories are excellent, but "Ralph Twigger, Innkeeper" will be one of your favorite stories to listen to with loved ones during this holiday season and for years to come.

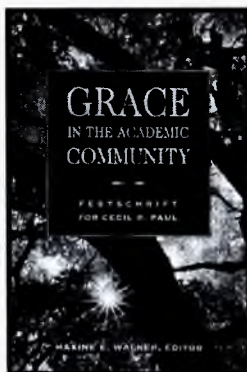
*Five Fabulous Folktales (Told from My Front Room)* are just that. Melea shares folktales in front of an audience at her home. The interaction between artist and audience is dynamic. You will find yourself loudly laughing at the story of "The Worriers" and sobered by the truths learned by the faithful and unfaithful daughters in "The Grain of Rice." Melea paints beautiful canvases with her words. Young and old alike will be entertained and challenged to new levels of faith by her stories.

Both cassettes are available directly from Melea's own Right Side Up Stories, 260 South Lake Ave., Suite 185, Pasadena, CA 91101; 1-800-369-9230.

—Mark Graham

### Grace in the Academic Community: Festschrift for Cecil R. Paul

Maxine E. Walker, ed. (Point Loma Press, 1996, paperback, 254 pages, HH096-526-6909, \$19.95)



The Wesleyan Center for Twenty-first Century Studies at Point Loma Nazarene College has released its first publication, *Grace in the Academic Community: Festschrift for Cecil R. Paul*. This collection of essays honors the work and life of Cecil Paul, teacher-scholar and president of Eastern Nazarene College until his sudden death in 1992. Twenty essayists from various Nazarene colleges have written on significant topics in Nazarene higher education: "Naming the Mission," "Confronting Central Questions," "Living the Vision." PLNC President Jim Bond begins the collection with his essay on "The Nazarene College President as Servant Leader," and Dr. Paul's eldest son, Bruce Paul, finishes the festschrift with "Reflections on a Life."

Maxine Walker, festschrift editor and PLNC professor of literature, notes in her acknowledgment, "Dr.

Paul was ENC to the core; however, he would have applauded any Nazarene college celebrating a sister institution. I believe this book suggests the cooperation and community that characterizes our mutual mission in Nazarene higher education." Commissioner of Education Jerry Lambert, in his foreword, also commends the book: "How appropriate that a life that spoke so clearly to the church he loved should inspire his colleagues in the academy to . . . offer to their church the fruit of their own creative thinking about the things that matter most." This "feast of ideas," as Lambert calls it, contains chapters by Gerard Reed, George Lyons, Tom Barnard, Samuel Powell, Stephen W. Nease, and others.

### Adventures of a Semi-Reformed Overachiever

LaNelle C. Stiles (Ann Arbor, Mich.: Vine Books, Servant Publications, 1996, paperback, 174 pages, HH089-283-9155, \$10.99)

"We've tried to have it all (somebody said we could) and do it all (nobody said we couldn't). And



while we're doing it, we have to look good and stay slim and young." This excerpt captures the tone of Nazarene author LaNelle C. Stiles in her latest book of 34 witty and outrageous short essays.

Stiles is a high school English teacher in Waynesburg, Pennsylvania, where she lives with her husband. They have two grown children.

Martha Bolton calls this book "a terrific humor break for anyone trying to survive the hustle-bustle of the '90s."

The book was written for women, but LaNelle says a surprising number of men and teens have enjoyed the book as well.

### **The Tides of Change: Riding the Next Wave in Ministry**

*Leonard Sweet and Rick Warren (Abingdon, 1995, two audiotapes, HHTA-1868, \$19.95)*

Don't ask God to bless what you do. Do what God is blessing. The audiotape set shows how the church flourishes when we catch the wave of what God is currently doing. Much church growth material tries to "create a wave." "Impossible," say the expositors. Waves of the Spirit are sovereign acts of God. We merely recognize and ride them.

An entertaining and stimulating dialogue takes place between the cream of the Baptist church and the Holiness Movement. These two movements that together swept the American frontier in a few decades are happily reunited for two hours. Rick Warren is a fourth-generation Baptist pastor. He is the founding pastor of the Saddleback Community Church. After 15 years, they have more than 9,000 members and have planted 23 churches. Leonard Sweet is the son of a Pilgrim Holiness evangelist. He is now a leading church historian and dean of the Drew Theological School.

It may surprise some to hear a mega-church pastor and a historian saying, "Healthy churches today don't copy others or the past," and "The future's worst enemy is the success of yesterday." So don't sanctify the methods. God often uses opposite methods to produce health in different cultures and times. Effective churches are in touch with their cultures and shape the handle of the container in any and every possible way that enables people to grab hold and receive the unchanging content.

Sweet and Warren avoid the pitfalls of subjectivity by showing that this health can be measured. It is revealed in the percentage of members in ministry; the balance between

worship, evangelism, fellowship, ministry, and discipleship; and changed lives.

The tapes are divided into 10- to 15-minute segments. They are excellent for stimulating discussion groups among key leaders in a church. They also have remarkable coherency through the dialogue. Both salaried and volunteer church leaders will find enrichment in these tapes.

—Kendall Hughes

### **Let Every Voice Sing Christmas**

*Beverly and John Darnall (Lillenas, 1996, HHMC-97, \$4.99)*

The church music department seeking a good buy should consider *Let Every Voice Sing Christmas*. It is a set of six pieces, three standard carols and three new offerings, all in a contemporary setting. The money's worth comes from the flexibility inherent in the work, which can be performed in its entirety or sepa-



ately as anthems. It is excellent youth choir and young adult material with some exciting horn arrangements led by Nashville's Sam Levine, a leading jazz musician. The first piece, "O Come, All Ye Faithful," would also make a good sanctuary choir introit for the Advent season. Sound track and orchestra parts are also available.

—Michael Graham

### **Wonderful Name**

*Richard Kingsmore and Christopher Machen (Lillenas, 1996, HHMC-95, \$4.99)*



*Wonderful Name*, a Christmas musical for two-part choir, is an excellent choice for the church with small musical forces. Much of the choir work is unison, and the two-part sections are cleverly written to sound bigger than they are. The work is heavily orchestrated and will bring an exciting event to the sanctuary that boasts a good sound system. Drama and narration are included, making it a perfect vehicle for participation by non-choir members.

The use of traditional carols such as "Joy to the World," "The First Noel," "Silent Night," and "Hark! the Herald Angels Sing" make this a good investment for the church choral library. These pieces can be used in future years when a quickly rehearsed anthem is needed to augment the busy Christmas music season. Accompaniment tracks on both CD and cassette and a full orchestra score are available.

—Michael Graham

### **Works of John Wesley on Compact Disk**

*(Providence House, 1995, HHTROM-795, \$149.95)*

Providence House's new *Works of John Wesley on Compact Disk* allows the average student to do in seconds research that once would have taken scholars months of painstaking work to dig out. The speed of the search engine is truly impressive for Windows-based software. It easily outperforms the latest Bible study computer software, despite the much larger database it must search.

We are in debt to Providence House for making available to a new generation of students and pastors the still powerful works of the father of what is arguably the most influential theological tradition in contemporary Christianity. Almost all evangelical Christianity has been profoundly shaped by Wesley's vision of "practical divinity." It is only appropriate that this CD should be the first attempt to make the virtually complete corpus of the founder of such a significant theological tradition readily available to the computer generation. The Oxford don, John Wesley, who adapted himself to minister to simple coal miners, would have approved.

—George Lyons





## Holland Lewis Honored



**Holland Lewis and wife, Mary**

**Rev. Holland Lewis** was honored August 18 on the occasion of his 35th anniversary as a licensed minister. The West Valley Church of the Nazarene, Yakima, Wash., planned an evening of celebration to congratulate their pastor. Joining Lewis for the occasion were his wife, Mary; three daughters, Cassandra, Candance, and Crystal; a son-in-law; and two grandchildren. Lewis had the privilege of dedicating a new granddaughter that evening.

## Perfect Attendance in Sunday School Awarded



**Wanda Kohn** of the Lima, Ohio, Community Church was recognized for 40 years of perfect attendance in Sunday School. Presenting the award is **Melvin Miller** (left), SS superintendent, and pastor, **Wayne Sharpes**.

## Nazarene Evangelist Honors Tom Landry



**Coach Tom Landry** (center) with wife and **Rev. Roediger**

**Rev. Terry Roediger**, Nazarene evangelist, gave a special tribute to Tom Landry, former coach of the Dallas Cowboys, at a Fellowship of Christian Athletes banquet in Dallas.

Roediger stated that it was a "dream come true" to put into words his feelings and that of thousands of others in honoring Landry, an NFL legend and Christian gentleman. "He [Landry] has been a hero of mine since I was a young boy," said Roediger, "an inspiration through my athletic career, and an example of Christ to this day."

Mrs. Landry said that the award was one of the most meaningful that her husband had received and would be on display in his office.



**LaGrande, Oreg., Church of the Nazarene** dedicated their new facility in June 1996. **Marshall Vaughn** is the pastor.

**Teens at Northbreak, British Isles North District family camp, pore over the July Herald of Holiness. That issue carried three feature articles about churches and people from their district.**



## Richard Harper Cited as Chaplain of the Year

**Richard Harper**, a marketplace chaplain, received the Chaplain of the Year award for 1996 from the Church of the Nazarene. In his position, Harper oversees 18 chaplains throughout east Texas, including nine client companies. He serves 1,800 employees who, when family members are added, total some 5,000 persons.

"It takes a unique personality with a varied background to be a successful chaplain to the workplace," stated Gil



(Left to right) **Curt Bowers**, director of Chaplaincy Ministries; **Jerald Johnson**, general superintendent; **Mrs. Harper**; **Richard Harper**; and **David Nixon**, Dallas district superintendent

Strickland, president and founder of Marketplace Ministries. "Richard Harper is that kind of man. He is a talented and committed man of God. Your denomination has every right to be proud of individuals like Richard Harper. We are proud of him too."

Chaplain Harper is active in his local church. He does some supply preaching and also teaches occasionally in the Kilgore, Texas, campus of the Dallas extension of the Nazarene Bible College.



## Ordinations



(Above) 1996 Southwestern Ohio District ordinand class (l. to r.): Gen. Supt. John A. Knight, Dist. Sect. Carlton D. Hansen, Rev. Dennis and Melinda Wilson, Rev. Douglas and Judy Shope, Rev. Gary and Pamela Huff, Rev. Jeffrey and Patricia Frampton, Rev. Paul and Sharon Watkins, Rev. Larry and Vicki Windle, Rev. Robert and Karen Lewis, and Dist. Supt. Harold B. Graves Sr.

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(Below) 1996 Michigan District ordinand class (l. to r.): Gen. Supt. John A. Knight, Rev. Marc and Michelle Muelman, Dist. Supt. C. Neil Strait, and District Secretary Randall K. Hartman.



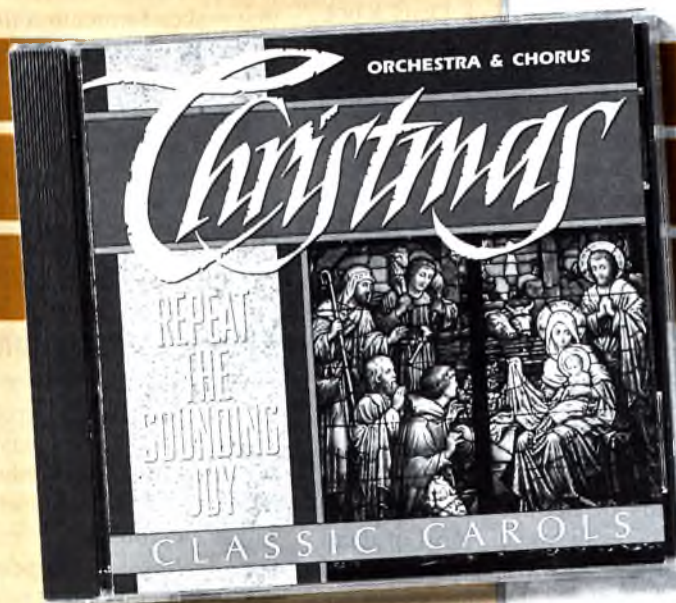
(Below) 1996 Maine District ordinand class (l. to r.): Dist. Supt. Clarence C. Hildreth, Lillian and Rev. Alan Malcom, Becky and Rev. Philip McGlaufflin, Gen. Supt. Paul G. Cunningham.



(Above) 1996 Northeast Oklahoma District ordinand class (l. to r.): Dist. Supt. Russell Human, Rev. Brad and Mollie Coates, Rev. Brad and Alaina Bennett, Gen. Supt. John A. Knight.



(Above) 1996 Northern California District ordinand class (l. to r.): Dist. Supt. Clarence J. Kinzler, Rev. Richard and Sharon Bean, Rev. Rodney and Angela Gilliam, Rev. Thomas and Janine King, Rev. Dennis and Tracey Christian, Rev. Tim and Robin Isbell, Gen. Supt. William J. Prince.



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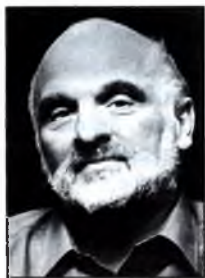


## The Bible in Prime Time

The telecasts of *Genesis: A Living Conversation* with Bill Moyers continue through December 22 on PBS. The series explores the stories of Genesis from Adam and Eve in the Garden, to Jacob wrestling on the banks of the Jabbok, to Joseph strutting in his coat of many colors.

After the dramatization of the story, the implications for today are discussed by seven Bible scholars, theologians, psychologists, artists, and writers such as Walter Brueggemann, Marianne Meye Thompson, Robert Alter, Faye Kellerman, and Lewis Smedes.

Evangelicals will certainly not agree with every opinion expressed, but there is reason to rejoice in seeing today's intellectuals focusing on the Bible. Moyers says, "Almost every other human endeavor is the subject of continuing coverage by the media: economics, politics, . . . business, . . . sports, sex, cooking, consumer interests, physical fitness, movies and entertainment, war, crime, . . . and now beach volleyball. But religion as a crucial force in American life; as the wellspring for values . . . as the interpretation of experience itself—for this view of religion, there is on television no room at the inn."



Walter Brueggemann

## Gay Rites

A new book published by Westminster/Knox provides rituals for gay and lesbian ceremonies for such events as "coming out" services, covenants between couples, lesbian and gay pride programs, worship experiences, and empowerment for homosexuals. The book, edited by Kittredge Cherry and Zalmon Sherwood, is called *Equal Rites: Lesbian and Gay Worship, Ceremonies, Celebrations*. It is, according to *Publishers Weekly Religion Book-*

*line*, a resource for "renovating and creating new rituals from groups traditionally marginalized or ignored."

## Farrakhan's Challenge Accepted: Slave Trade Documented

Louis Farrakhan, leader of the Nation of Islam in the U.S., declared in a speech to the National Press Club that slavery did not exist in the Sudan. He challenged the press to go to that war-torn African nation and "find proof."

The *Baltimore Sun* decided to take the challenge and sent reporters Gilbert Lethwaite and Gregory Kane on what their editor called "a very risky assignment to a very nasty place." A war between the Islamic government and Black-African tribes made the investigation more hazardous. But with the assistance of Christian Solidarity International, they reached their destination. Even a civil war could not curb the slave trade.

Lethwaite and Kane were able to purchase two half brothers, Garang Deng Kuot, 10, and Akok Deng Kuot, 12, for about \$1,000. Photographs of the transaction in the Sudanese village of Manyiel have appeared in the *Sun* and other publications. The two reporters delivered the Kuot children back to their father.

The Arab slave trader, Adam El Haj, claimed that the abduction of children was organized by the Islamic government and that he was in the business so that he could free slaves. Nevertheless, he accepted the \$1,000.

According to the Anti-Slavery Group, Human Rights Watch/Africa, and the U.S. State Department, tens of thousands of people are owned as chattel slaves in Sudan. Most of them are youths who are captured and forced to serve in the military as the Muslim government tries to subdue the rebels. Other slaves are forced to serve as domestic and farm workers. According to *Current Thoughts and Trends*, many of the slaves are children of Sudanese Christians.

Lethwaite and Kane have appeared on a number of radio and television programs regarding the slave trade that they exposed. They report that Nation of Islam members have bombarded the stations with calls of protest.

The *Baltimore Sun* has called for an arms embargo against Sudan, a U.N. monitoring team empowered to curb slavery, and the freezing of all Sudanese assets held in international banks.

Slavery plagues other African nations. Reports say that in the West African country of Mauritania, some 90,000 persons are owned outright and another 200,000 are indentured servants qualifying as slaves according to the U.N. definition.

## Teen Pregnancy Law

Seven teenagers have been charged in Gem County, Idaho, for breaking the anti-fornication law. Prosecutor Douglas Varie, in an attempt to cut down on and advertise the problem of teen pregnancies, has invoked a 1921 law that makes fornication illegal.

"I didn't even know what fornication was," said one 17-year-old when handed a 30-day suspended sentence, ordered to take a parenting class, and put on probation for three years. The Evangelical Press News Services reports that the action has stirred controversy in the community.

## Pastors Judged on Feelings

A study reported by the *Clergy Journal* claims that 75 percent of church members judge their pastor not on talent, track record, or education but on how they "feel" about him or her. These persons have learned to trust their feelings and depend on them to make decisions about pastoral work.

Author Robert Jeamby recommends direct and personal preaching, pastoral accessibility, careful listening, and a person-centered rather than minister-centered theology of pastoral care.

## Deaths

REV. PAUL A. ALDRICH, 67, pastor in Missouri, Ohio, and Texas for many years, St. Louis, Mo., May 14. Survivors: wife, Dorothy; son, Bradley; daughter, Paula Pletcher; brother, Rev. Robert; sister, Helen Schoenborn; two grandchildren.

JOSEPH BRAND, 80, Orlando, Fla., July 1. Survivors: wife, Norma; sons, Jack, Tom; daughters, Sharon Hoppe, Kathy Wooten; sister, Martha DeGroot; 12 grandchildren, 2 great-grandchildren.

LILLIAN V. CARSON, 76, Lovettsville, Va., Aug. 23. Survivors: husband, Percy; son, George; daughter, Ruth Ann; two grandchildren.

LOLA E. CASSADY, 97, Pensacola, Fla., Mar. 6. Survivors: sons, Leon, Rev. Joel; daughters, Ruth Martin, Doris Cassidy.

IVA M. COOK, 82, Sandusky, Ohio, June 3. Survivors: husband, Rev. Paul; sons, John, Douglas; six grandchildren; eight great-grandchildren.

GEORGE R. FARIS, 72, Colorado Springs, Colo., Aug. 9. Survivors: wife, Jo Albright Faris; sons, Dennis, Donald, Terry, Wayne, Gerry, Roger; daughters, Suzette, Stephanie; 19 grandchildren; 5 great-grandchildren.

DEBORAH WILSON GROBE, 95, daughter of former general superintendent W. C. Wilson, Visalia, Calif., Aug. 4. Survivors: sons, Robert, Rev. Donald, Rev. Elwyn; daughter, Jane Sheldon; brother, Malilieu Wilson; 10 grandchildren; 19 great-grandchildren; 2 great-great-grandchildren.

ALFREDA M. HUNT, 72, Fishkill, N.Y., Aug. 2. Survivors: husband, Paul; son, Jerry; daughters, Judy Peterson, Carol Keenan, Dorothy Strever; four grandchildren; two great-grandchildren.

DOROTHEA KUSCHNER, 71, La Quinta, Calif., Aug. 22. Survivor: husband, Rev. Allard.

INA LUCILLE (PUMMILL) McCASLIN, 69, Apache Junction, Ariz., Apr. 19. Survivors: husband, Allen; sons, Rob, Mark; daughter, Margo Rabe; six grandchildren.

IDA ELIZABETH PERRY, 96, Birmingham, Ala., Aug. 4. Survivors: son, Howard; daughter, Ruth Burleson; five grandchildren; six great-grandchildren.

BEUALH RENEY, 85, Providence, R.I., July 28.

NELLIE MAY SIMS, 81, Batesville, Miss., June 4. Survivors: sons, Ted, Denny, Paul; daughter, Juane Pearson; five grandchildren; five great-grandchildren.

NONA E. SOUTHWORTH, 94, Colorado Springs, Colo., Aug. 1. Survivors: husband, Merrill; daughters, Juanita Hughes, Alice Brush, Maxine Schlientz; 11 grandchildren; 17 great-grandchildren; 7 great-great-grandchildren.

RUSS WHITE, 80, Bella Vista, Ark., Sept. 4. White served more than 30 years in the production department at Nazarene Publishing House before retiring in 1981. He also wrote a weekly article, "Layman's Viewpoint," for the *Benton*



*County Daily Record* for 6 years. Survivors: wife, Helen; sons, David, Tim; brother, Reid; sisters, June Reinhart, Jean Campbell; six grandchildren; seven great-grandchildren.

## Announcements

KANKAKEE (ILL.) EASTRIDGE CHURCH (formerly Fairmount Avenue) will celebrate its 50th anniversary Nov. 10 in the morning service, followed by dinner and an afternoon celebration.

Former pastors, members, and friends are invited. For more information, contact Madeline Howard, 412 N. Cleveland, Bradley, IL 60915, 815-932-7240.

SPRINGFIELD (ILL.) SOUTHSIDE CHURCH will celebrate its 55th anniversary Nov. 17 with a 10 A.M. service followed by a carry-in dinner and 2 P.M. service. Music will be provided by the Harvest City Boys.

Former pastors, members, and friends are invited. For more information, contact Laura Fox, 2609 Sandgate Rd., Springfield, IL 62702, 217-528-3582.

## FOR THE RECORD Moving Ministers

MERVIN G. ADKINS, to pastor, Deep River, Iowa  
KEN BERGSTROM, from student, Nazarene Bible College, to pastor, Mechanicsville (Va.) Hanover

WILLIAM S. BEVILLE, from Georgetown, Ind., to Taylorville, Ill.

RONALD J. BLAKE, from Huntington (Ind.) First, to Indianapolis (Ind.) Westside

BYRON BLOOM, from Rockhill (S.C.) West Main, to Valdosta (Ga.) First

MARK and BETTY BOLERJACK, to pastors, Atoka (Okla.) First

TIM L. BOURLAND, from associate, North Vernon, Ind., to associate, New Castle (Ind.) First

CHARLES BOWE, to pastor, Columbia (Ind.) First

GREGORY E. BREEDEN, from Metropolis, Ill., to Harrisburg, Ill.

CHARLES T. and NANCY COYLE, from Vanderbilt, Pa., to Clymer (Pa.) Penns Manor

KEVIN C. DUNLOP, from Alexandria, Ind., to Huntington (Ind.) First

RICHARD G. FORSYTH, from Durand, Mich., to associate, Sturgis, Mich.

MARK GRAHAM, from general-assigned, Kansas City, to pastor, Greensboro (N.C.) Rolling Roads

PHIL HAMNER, from student, Nazarene Theological Seminary, to pastor, Evansville (Ind.) Diamond Valley

JEFFERY M. HAYNES, from associate, Daleville (Ind.) Middletown, to associate, New Albany (Ind.) Eastside

J. STEVEN HAZELTON, from Brownsville, Tex., to Athens, Tex.

STEVEN HOFFERBERT, from pastor, Corydon, Ind., to missionary

KENNETH L. HORNING, from Kingston, Mo., to Montpelier, Ind.

MANUEL JOHNSON, from Albany (Ga.) First, to Cleveland (Miss.) First

SCOTT D. JOHNSON, from student to pastor,

Cottage Grove, Oreg.  
EDDIE R. JONES, to pastor, Huntington (Ind.) Northside

GARY E. JONES, from associate, Nampa (Idaho) First, to pastor, Nampa (Idaho) Karcher

MICHAEL P. KEFFER, from associate, Huntington (Ind.) First, to associate, Parkersburg (W.Va.) Broadway

DANE E. MATHEWS, to associate, Huntington (Ind.) First

DANNY K. McDOWELL, from Montpelier, Ind., to Richmond (Ind.) First

WILLIAM K. MEAD, from Cortland, Ohio, to Danvers, Maine

JEFFERY C. MIHELICH, from Pocatello (Idaho) First, to Woodward, Okla.

LOUIS and ANN PFLEGER, from LeMars, Iowa, to Interlachen, Fla.

RICHARD PUCKETT, from pastor, Clay City (Ind.) Union Chapel, to associate, Seymour (Ind.) First

WILLIAM J. (BILL) PURSELL, to pastor, Newberry, Ind.

CLARK E. RABE, from pastor, Davenport, Okla., to chaplaincy

KEVIN C. RODGERS, from chaplaincy to pastor, Kingfisher, Okla.

TERRY SCHAKELAAR, from associate, Birmingham (Ala.) First, to pastor, Cleo Springs, Okla.

PERRY J. SCHMITT, from pastor, Elko, Nev., to chaplaincy

JOHNNY D. STEPHENS, from San Antonio (Tex.) East Terrell Hills, to McCloud (Okla.) Twin Oaks

E. DALE TAYLOR, from Richmond (Va.) West End, to Riverdale (Ga.) Timberlake

TIM W. VAN HOOSE, from Orleans, Ind., to Georgetown, Ind.

MITCHELL L. VERNIER, from Hollis, Okla., to Elk City, Okla.

JILL WALTZ, to associate, Daleville (Ind.) Middletown

BURL WARD, from Scottsdale, Pa., to Freedom (Pa.) Deer Lakes

KEN WHEELER, to associate, Nashville (Ind.) Parkview

RON E. WILLARD, from missionary to pastor, Little Rock (Ark.) Cornerstone

## Moving Missionaries

BERG, DANIEL and DORIS, Stateside Address: c/o Mary Berg, P.O. Box 67, Deer Park, WA 99006

BURKHART, LYNN and RUTH, Stateside Address: 901 W. Third, Edgerton, KS 66021

CAMPBELL, JONATHAN (RAMBY) and KAREN, Malawi, Field Address: P.O. Box 302, Lilongwe 3, Malawi, Central Africa

CARDOSO, NATANAE and RITA, Portugal, New Field Address: Rua Saragoca, 24 Cave, 3000 Coimbra, Portugal

CRUZ, PEDRO and JUSTITA, Costa Rica, New Field Address: 1810 N.W. 23rd Blvd., Suite 167, Gainesville, FL 32605

GAILEY, ROB and WANDA, Stateside Address: 6501 Woodland, Kansas City, MO 64131

HUDSON, TERRY and TAMARA, Albania, Field Address: c/o MAF for Tirana, Postfach 157, CH-5022 Rombach, Switzerland

JAKOBITZ, ARLEN and JOYCE, India, Furlough Address: 1913 N. Osage St., Ponca City, OK 74601

JOHNSTON, TREVOR and MARY, France, Field

Address: 134 Rue de Champigny, 94430 Chennevières-sur-Marne, France

KERR, JILLIAN, Switzerland, Field Address: ENBC, Postfach 60, CH-8238 Busingen, Switzerland

KROEZE, JON and MARY-LOU, Rwanda, Field Address: 6 Jardins de Merci, No. 215, Quebec City, PQ G1S 4N7

KROMER, LARRY and LARK, Switzerland, Field Address: ENBC, Postfach 60, CH-8238 Busingen, Switzerland

LAFORCE, WAYNE and CONNIE, Japan, Field Address: 1198-2 Aza Yoshihara, Chatan Cho, Okinawa Ken, 904-01, Japan

LEHRKE, CAROLYN, Swaziland, Field Address: Box 14, Manzini, Swaziland

LOWRY, THOMAS and ETHEL, Kenya, Field Address: c/o Africa Nazarene University, P.O. Box 53067, Nairobi, Kenya, East Africa

MERCER, TIMOTHY and MARY, Korea, Field Address: Kuk-dong Apt. Bldg. 104, Apt. 1402, 209 Chong-su Dong, Chonan 330-190, Republic of Korea

MESSER, DON and BARBARA, South Africa, Field Address: P.O. Box 21562, 1733 Helderkrui, Republic of South Africa

MILLER, TIM and DONNA, Romania, Field Address: Int. Viilor Nr. 4, Bucharest Sector 5, Romania

MURUGAN, JOSEPH and ALICE, Trinidad, Field Address: CNTC, P.O. Box 3781, Cantara, Santa Cruz, Trinidad, W.I.

NOTHSTINE, TOM and LAURALEE, Madagascar, Field Address: B.P. 5102, Antananarivo 101, Madagascar

NYHUS, GREG, Switzerland, Field Address: Postfach 1217, Postburo, 8207 Schaffhausen, Switzerland

OBOTTE, WELLINGTON and HELEN, Tanzania, Field Address: P.O. Box 871, Mbeya, Tanzania

OTTO, FRED and DONNA, Ghana, Field Address: P.O. Box 7847, Accra North, Ghana

PARK, MICHAEL and DO-YEA, Kazakhstan, Field Address: Kazakhstan, Akmol, 473024, Box 574, Church of the Nazarene

PESADO, DANIEL and MARGARITA, Spain, Field Address: Calle Pelicano #26, 28025 Madrid, Spain

READ, TERRY and JOAN, Kenya, Field Address: Box 20025, Nairobi, Kenya, East Africa

RICH, HARRY and MARION, Stateside Address: R.D. 1, Box 254, Carmichaels, PA 15320

SERVIS, MIKE and RENEE, Kenya, Field Address: P.O. Box 53067, Nairobi, Kenya, East Africa

SHMIDT, LYNN and SHEARON, Botswana, Field Address: P.O. Box 2113, Gaborone, Republic of Botswana

SMITH, JIM and PATRICIA, South Africa, Field Address: P.O. Box 668, Honeydew 2040, Republic of South Africa

STARGEL, SCOTT and LINDA, Haiti, Field Address: MFI-Nazarene/Haiti, Box 15665, West Palm Beach, FL 33406

STEVENSON, HENRY and GRACE, Ireland, Furlough Address: 23871 Colchester, Farmington, MI 48336

TREDOUX, GIDEON and JEANETTE, Africa South Field, Field Address: P.O. Box 2512, Acornhoek 1360, Republic of South Africa

WALKER, KEN and LINDA, Swaziland, Field Address: P.O. Box 1460, Manzini, Swaziland



# The People's Court

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

*Then Jesus told his disciples a parable to show them that they should always pray and not give up. He said: "In a certain town there was a judge who neither feared God nor cared about men. And there was a widow in that town who kept coming to him with the plea, 'Grant me justice against my adversary.'"*

*"For some time he refused. But finally he said to himself, 'Even though I don't fear God or care about men, yet because this widow keeps bothering me, I will see that she gets justice, so that she won't eventually wear me out with her coming!'" (Luke 18:1-5, NIV).*

IT IS NEVER EASY being a widow; it was particularly difficult in the first century.

A widow in those days generally had no education, no job, no money, no property, no power, no status. To make things worse, in Jesus' story, the widow had an adversary. Some unnamed villain was harassing her.

The woman had no way to protect herself, no relatives to see her plight and offer help, no governmental organization to come to her aid.

She had only one way of warding off this adversary: she could plead her case before a local judge.

And that is what she decided to do.

Jesus described the judge in two crisp

statements: he did not fear God, and he did not respect other people.

And this man was the widow's last resort.

It makes one want to say to her, "Don't waste your time going into court. The judge is probably in cahoots with your adversary. He'll throw out your plea, and you'll end up in worse shape than you are now."

That is exactly what happened.

Hurt and shocked by the judge's behavior, she said to herself, "I don't have any other options. This judge is my only hope. Somehow I must get him to protect me."

But how?

"I know what I must do," she thought. "I'll pester him. I'll nag him. I'll follow him as thunder follows lightning."

So that's what she did—and it worked! She pestered that judge until one day he raised the window in his office and shouted, "I can't take it anymore; this woman is driving me crazy!"

The happy ending of the story is that this crooked, uncaring judge finally gave the widow protection.

What's the moral of the story?

Luke says that Jesus told this story to show His disciples "that they should always pray and not give up" (v. 1).

That seems to say, "If you want something, stay with it! Don't give up, give in, or give out."

It implies that we as humans are like the widow: impoverished, powerless, with no status, no connections. We are beset with an adversary, Satan, who often seems to have the upper hand. We are unable to handle our problems alone, and we feel that we have nowhere to turn.

But wait a minute—wait just a courtroom minute!

If this is an allegory and we are the widow and Satan the adversary, that makes God the Judge. If you followed the logic, it would mean that God, like the judge, is not really interested in our situation. After all, He is very busy. He has a universe to run, angels to keep in line. It's best if we do not bother Him.

If, however, we are really desperate, we can always do what the widow did: we can pester Him. We can even ask our friends to pester Him for us.

Sooner or later, we may wear Him down and somehow wrench a blessing from His hand. Eventually, He may open the windows of heaven and shout, "I can't take it anymore! Here is your blessing."

No!

The whole purpose of this parable is to tell us *just the opposite*. This is a word from the Lord that says we never have to pester our way into His presence.

You see this story is a *parable of contrast*. It is given not to tell us what God is like but to show us what He is not like. We don't have to pry a blessing from His hand, to somehow pressure Him into giving up what He would rather keep for himself.

**If you don't know the difference between comparisons and contrasts, you may just miss the Bible's point.**

The Word of God says just the opposite. At the end of the parable, Jesus gives a bit of commentary:

*And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off? I tell you, he will see that they get justice, and quickly (Luke 18:7-8, NIV).*

How true it is that *Before they call I will answer; while they are still speaking I will hear (Isaiah 65:24, NIV).*

HH

# A Salute

I wrote a letter a few years ago to Dr. Talmadge Johnson, then superintendent of the Tennessee District. I wrote to recommend for ordination a young man named Mark Graham. In that letter I told Talmadge, "I intend to keep Mark on the *Herald* staff as long as I can, but I know that one day he will come into my office and tell me that he has accepted a pastorate."

I was right. Mark is now the pastor at the Rolling Roads Church of the Nazarene, Greensboro, North Carolina. Because of Mark's skill and experience in print and broadcast journalism, the church kept giving him assignments in that arena. For 13 years he performed them with distinction. He saw them as a ministry, but the call to preach, to pastor, just would not go away.

THE WORK DOES NOT  
VALIDATE THE WORKER;  
THE WORKER VALIDATES  
THE WORK.

---

If I told you how closely we worked on the *Herald*, how well we worked together, you would think I was just making it up. Let me just say that we were two well-matched workaholics who actually enjoyed looking at 52 blank pages every month and then trying to create something of value to fill them. We also fished and played golf together. I taught him how to trout fish, but I was never able to teach him to play golf. My game is as downright awful as his. I'm hoping that his district superintendent, Mark Barnes, will fix Graham's hook and slice.

To your right is the final "Marked Copy" column. If you wish, read and critique it and send Mark a note at 2207 Rheims Dr., Greensboro, NC 27407.

—Wesley Tracy, Editor

# marked/copy#

*Notes from an editor's journal*

by Mark Graham, Managing Editor

## On Our Journey

When Cathy and I picked up everything we had (including a six-month-old) and moved to Kansas City almost 13 years ago, it was so that I might attend Nazarene Theological Seminary. The truck we moved in broke down twice, and it snowed on our first morning in Missouri. Needless to say, we wondered about the future.

That November morning seems like a lifetime ago. Since then, I have completed seminary and have been ordained, Cathy completed a master's degree in education and has taught elementary school (a lifelong dream), we have raised a son (at least we've got him to his teens), and we have had a second son (the joy of our old age).

We came out here so that I could prepare to be a pastor. Along the way, I worked as a journalist—first for the Nazarene News Service, then as managing editor of the *Herald*. I enjoyed the jobs and tried to apply my ministerial gifts to them and in such areas as teaching and occasionally preaching, but I never got away from the call to pastor.

Recently, I received a call from the good folks at Rolling Roads Church of the Nazarene in Greensboro, North Carolina. We bundled up the whole brood and flew down south to the beautiful Piedmont area to meet with some of the finest folks I have ever met. They liked us, we liked them, they prayed, we prayed, they voted, we prayed some more, and now we find ourselves packing for another one of the big moves in our lives.

I would be lying if I said I wasn't afraid of change. It is not easy to

leave our many good friends in the Kansas City area. Our denomination is blessed to have the dedicated people who serve faithfully in the offices of our Headquarters. Many do the work of two or three individuals. They work long hours, they serve in their churches, they tithe and pay faith promise, and they raise families. They have been our family, and we will miss them.

We venture into a new area, one for which we have prepared, with the assurance that God is leading us. To be sure, we feel a lot like Abraham and Sarah. We don't know all that lies ahead, but we know that we have a true Friend to show us the ropes and to be there for us all along the way.

I will miss the opportunities to visit with you, our readers, every month. I have been amazed to meet so many folks across the nation and around the world who know me and my family through this column. Your phone calls and letters have been an encouragement to me.

Pray for the good people of our new church—that they will have patience with us and will love us even when the sermon is too long or too boring or when we mess up in some other way. And pray for Cathy, Joey, Rob, and me—that we will trust God with all our hearts and always allow Him to lead us on our journey.

Mark G





## Eby Joins *Herald* Staff

J. Wesley Eby, 59, is the new managing editor for the *Herald of Holiness*, according to an announcement from Michael R. Estep, director of the Communications Division, and Wesley Tracy, editor of the *Herald*.

"Eby's experience in publishing, his precision as an editor, and his mastery of the English language will prove to be a great blessing to the *Herald* and its readers," Tracy said.

Before beginning his duties at the *Herald* in September, Eby served for nine years in Publications International where, as director of Chapman Press, he supervised the denomination's intercultural English publications. Prior to that, Eby, who comes from a long line of Nazarene preachers, missionaries, and teachers, spent 22 years as an educator on the Navajo reservation in Arizona and New Mexico. During those years he received a number of special achievement awards, including Educator of the Year (1986) from Arizona TESOL (Teachers of English to Speakers of Other Languages). Eby has held several offices, including president of the MidAmerica TESOL organization. Presently, he is serving as parliamentarian for the international TESOL organization.

Eby has authored and edited many articles in several professional journals

and newsletters. He has written or edited 24 books for the limited English proficient, including *Handbook for Teaching Bible-based ESL*, published by Chapman Press.

Eby holds an A.B. degree from TNU and a master of arts from Northern Arizona University (NAU) and has earned credits from seven other colleges and universities. He has served part-time faculty assignments at NAU and Nazarene Theological Seminary.

He continues to hold a number of district and general church service and committee assignments. Eby has served as NWMS president of the Kansas City District since 1994.

Eby and his wife, Roberta, are active members of the Overland Park, Kansas, Church of the Nazarene. They have four grown sons, three daughters-in-law, and four grandchildren.

"We were very happy that Wes felt challenged by the *Herald* assignment," said Michael Estep. "He is a capable editor and a dedicated churchman—100 percent Nazarene."

Eby replaces Mark Graham, who served as managing editor from July 1989 until September 1996. Graham resigned to become the pastor of Rolling Roads Church of the Nazarene, Greensboro, N.C.



## General Board Member Dies in Auto Accident



Rev. Neville Williams, superintendent of the Western Cape District of the Republic of South Africa (RSA), and three family members

were killed in a car accident on Sunday, September 29. Williams was traveling to an annual church meeting when a minibus blew a tire and hit the Williams vehicle. Williams, his wife, Noalene, and daughter, Alana-Lee, were killed instantly. A son, Eugene, died several hours later. The Williamses are survived by two adult sons, Quinton and Stuart.

At the time of his death, Williams was a member of the General Board, chairman of the RSA National Board, and chairman of the Board of Trustees for Nazarene Theological College of South Africa.

"Neville Williams was a true servant of the Lord and a devoted Nazarene," said Michael Estep, director of the Communications Division. "His services to the African church and our general church will be greatly missed."

## ONU Student Killed

Christina Key, 21, a student at Olivet Nazarene University, died September 24 as a result of injuries in an automobile accident near Bourbonnais, Illinois. She is survived by her husband, Donald, a former student at Olivet, and their one-month-old daughter, Emerald, who were both injured in the accident.



Key, a sociology major, would have graduated in 1998. "Christina personified all that a student of social work could be," said Michael LaReau, associate professor of sociology and director of Olivet's social work program. "She was active in the program and helped in our service projects. She will be sorely missed."

## Butler Assumes NBC Position



Dr. D. Martin Butler is the chief fiscal officer at Nazarene Bible College in Colorado Springs, Colo., assuming this position November 1.

Butler had been vice president of institutional advancement at Eastern Nazarene College since 1994. Prior to the ENC assignment, he had been the director of Planned Giving for the Church of the Nazarene in Kansas City.

## First Baptismal Service Held in Kazakhstan



Michael Park

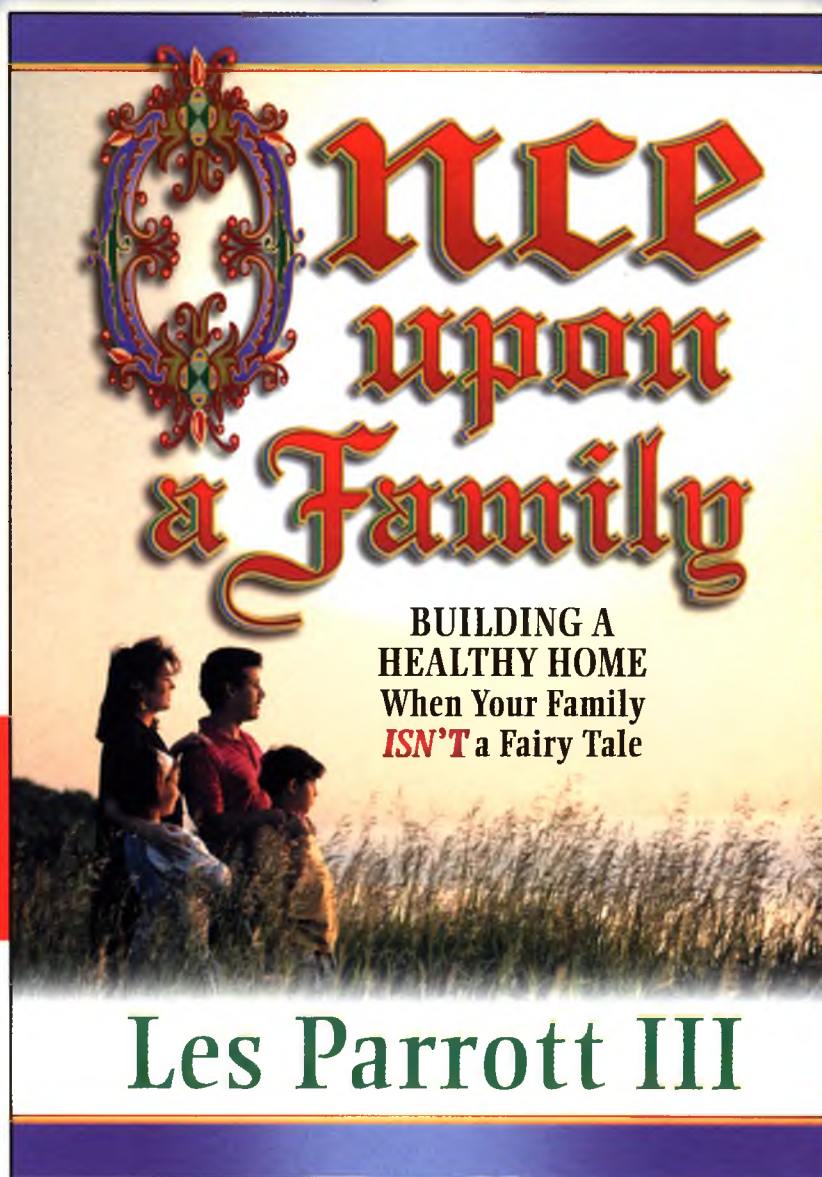
Missionary Chuck Sunberg in Russia reports that the first baptismal service was held in Kazakhstan, one of the newest world mission areas for the Church of the Nazarene. On August 25, 19 people were baptized, and 50 were in attendance at the service.

Missionary Michael Park moved to this former Soviet republic to begin the work for the church in May. With the help of students from Korean Nazarene Bible College, the first Nazarene church has been started in Akmola.



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