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Wesley D. Tracy (Editor)  
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JUNE 1994

# Herald of Holiness

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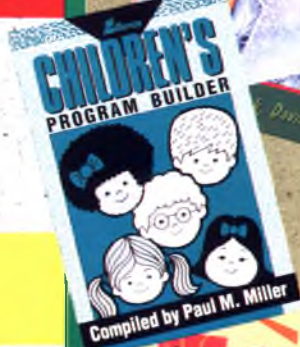
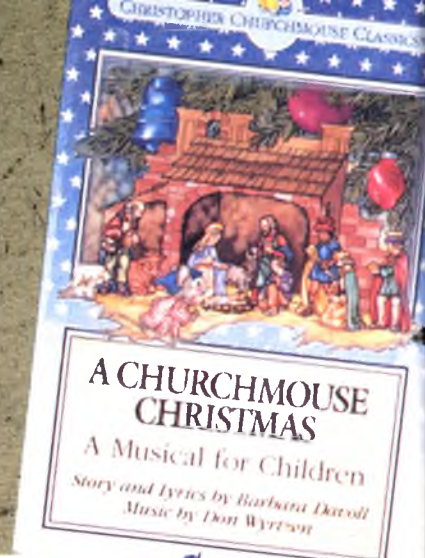
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COVER PHOTO  
Roland Miller

# Still Squirming After All

WESLEY D. TRACY



ALL MY LIFE IT SEEMS that the principal effort of certain liberal Protestants has been to wiggle out from under biblical authority. The squirming goes on.

The most notorious effort of late is the much ballyhooed Jesus Seminar. After several years of study, the leaders announced that less than one-fifth of the words attributed to Jesus in the Bible were actually said by Him. Their principal tool was redaction criticism that, as used by the Jesus Seminar revisionists, deals mostly with asking yourself the question, "If Jesus, as an ordinary preacher or teacher, was speaking on this topic to the Jews of His time, would He have used these precise words?" If the passage under consideration sounds like something that a Christian might say to a Greek or Roman audience—in the opinion of the Sonoma, California, crew—then Jesus must not have preached that doctrine in precisely this way, so another passage loses its authenticity and authority.

The Jesus Seminar came up with several other "discoveries." One was that Jesus was an itinerant sage and not a Savior. Jesus did not preach the Sermon on the Mount. He was not born of a virgin, and He did not rise from the dead.

Members of the seminar have come up with several individually authored books as a result of their "reality

check" on Jesus. John Shelby Spong, Episcopal bishop, wrote a book that says that Mary was not a virgin and the wedding in Cana of Galilee was Jesus' own wedding. Spong, who seems to serve as circus barker complete with megaphone for the Jesus Seminar, recently made the *Herald of Holiness* pages with his "discovery" that Paul was a homosexual. Another member of the Jesus Seminar, Barbara Thiering, Sydney University, Australia, came out with a book that pictures Jesus as married twice and the father of three children. Further, Jesus did not die on the Cross, according to Thiering's book, but was drugged and later revived.

The main problem with the new book the seminar itself put out, *The Five Gospels*, is that it is based on no new information. Robert Funk and company add the Gospel of Thomas to the four biblical Gospels and tries to draw out of them a new Jesus. The Gospel of Thomas has been around for almost 50 years. I have a copy of it and have read it through a couple of times. There is no basis for any claim to canonicity or inspiration for the book, which is simply a collection of 117 sayings attributed to Jesus. Even if one regarded it as equal with the other Gospels, it has very little to add to the biblical record. The Jesus Seminar "scholars" have reduced Matthew, Mark, Luke, and John to the level of a "gospel" of dubious authenticity, the Gospel of Thomas. There are in existence some 50 spurious gospels (see "Question Box," p. 41 in this issue), so why choose the Gospel of Thomas?

Why would a group of supposedly Christian scholars set out, as the

*Kansas City Star* noted, "to redefine Jesus minus the supernatural"? I think that the truth is that such folks, products of the scientific age, children of the Enlightenment, can no more tolerate the supernatural than they can tolerate a roach in their soup. At the heart of the deconstructionist movement that has been raging all my life is the need to do away with anything you can't explain. Thus, part of the ongoing struggle to squirm out from under the authority of the Bible is their hunger to throw away the supernatural elements of Scripture and try thereby to gain acceptance in our scientific age.

When I was born in the 1930s many mainline Protestants were drunk on what was called "modernism." The liberals were convinced that traditional Christianity had outlived its usefulness. So they married the spirit of the age, not realizing, as E. Stanley Jones warned, that such a church will find itself a widow in the next generation.

**Her new Jesus was married twice and fathered three children.**

By the '40s the inebriated ecstasy of liberal thought was the "man come of age theory," the notion that the human race had outgrown the need for traditional religion with its accent on redemption. Persons were basically good, and all they needed was a chance to blossom and grow and "become." Of course, World War II dealt this school of thought a tough blow. And, many Protestants began to join



# These Years

Neoorthodoxy and Karl Barth in saying that humankind needed redemption—not mental hygienics.

But the liberal deconstructionists were far from daunted. In the '50s they moved on to explain away every miracle in the Bible. Often the espionage was carried out in a manner similar to this true story. A friend of mine left a certain seminary and enrolled at Nazarene Theological Seminary. When I asked why, he told me that he made his decision to switch schools when one of his professors told the class, "Now, we all know that the death of an obscure Hebrew prophet in Palestine 2,000 years ago has nothing whatsoever to do with the forgiveness of our sins. Of course, you cannot go out into old conservative Iowa and say that." His voice lowered and he spoke slowly and with conviction, adding, "But, gentlemen, every time you step into the pulpit you can leave a serious doubt."

And leave a serious doubt they did. By the time the '50s rock-and-rolled away, millions of mainline Protestants had left their churches, and thousands of churches closed down.

The '60s provided mind-boggling overchoice for the deconstructionists. Committing themselves to baptizing as Christian whatever they found thriving in the world, they joined the sexual revolution, blessing adultery and premarital sex and declaring that gay trysts and lesbian love could be beautiful. Thus, they were instrumental in bringing about the tragic events ushered in by the sexual revolution. They won but they lost—we all lost, being overwhelmed by broken homes, absentee parents, and epidemics of sexually transmitted diseases like herpes and AIDS. That the Bible said that the ideals of the sexual revolution were an abomination to God made little difference—after all, the underlying goal was to squirm free of the Bible, which

had inhibited people for too long.

During the '60s liberal theologues also jumped on the secularism bandwagon. They declared that there was no difference between the sacred and the secular and that the task of the church was to dismantle itself and disappear into the culture. I mean, they actually believed and taught this. Then in 1966 an English professor named Altizer declared that "God is dead." For those hungering to wiggle out from under biblical authority, this was the dulcet tone of the pied piper. They followed him into the sea.

During the '70s, we watched as the vanguard liberals joined the "I've Gotta Be Me" crowd yearning after self-fulfillment, self-esteem, self-realization, and sanctified selfishness. That the Bible called self-centeredness sin got lost in the applause for gurus who gave the people what their sinful hearts craved.

The '80s brought the "discovery" that God uses all religions in about the same way to reveal himself to human beings. No need to convert a Mayan pagan, a Hindu, a juju devotee—after all, God is working through all of them. Any religion can lead to God. It just takes a different path to get there. That makes missionary enterprises pretty shameful. Don't try to change the people, just baptize as Christian their pagan worship. Matthew 28:19-20, the Great Commission, indicates otherwise but, after all, that's just the Bible.

So far, the '90s theme seems to be "Glory to man in the highest, for man is the measure of things." Presbyterian clergywomen recently met in Minneapolis to re-create God. *She* is now called *Sophia* not *Yahweh* and sexuality is apparently the main avenue of worship. And now the Jesus Seminar has given us a new Jesus. He is a mere man, an itinerant sage, a wandering teacher who never claimed to be a

Savior. No one need submit to Him. Would not the enlightened members of the Jesus Seminar outrank such an ordinary Jewish peasant turned teacher?

The announcement of the new Jesus was accompanied with what the *Kansas City Star* called a "hefty dose of showmanship" in which "showmanship all but outdoes scholarship." This sensationalizing of old and mundane notions (Rev. George W. Westlake, Jr., notes that one of the key quotes was from 1906) came as no surprise. My friend and former colleague at Nazarene Theological Seminary, Dr. Alex Deasley, was expecting their "discoveries" to be sensationalized. The seminar leaders invited a few conservative scholars to join the study so that they could claim conservatives as well as liberals came up with the results. Deasley was invited to participate in the eight-year study. Prudently, he declined. He told me that one of the reasons he did so was because the promotional material quite baldly stated that the aim was to get New Testament studies in the headlines. "Attention-starved scholars," Deasley said, "have a lot in common with attention-starved politicians, or attention-starved entertainers. They are tempted to do whatever it takes to get in the headlines. That's where the Jesus Seminar came out—sensationalizing old ideas, aided and abetted by the sensation-seeking press."

I have a number of friends who belong to the mainline Protestant churches from which liberal Protestant theology sprang, more or less. In their behalf I must say that they are as disgusted by the new deity Sophia, and the new Jesus created by the Jesus Seminar as I am—and, as you can see, I'm pretty disgusted. But my disgust won't stop the squirming of those determined to wiggle out from under biblical authority. Those squirmers are a determined sort.

HH



## I Will Join You

After reading your racial discrimination packet (March 1994), I reflected on my position. I have heard lots of prejudice from longtime Nazarenes. I am a longtime Nazarene, yet never really thought about this before. We virtually have zero African Americans where I live. Yet, the Lord reminded me of our Pakistan neighbors, a Chinese couple at church, Taiwanese car-pool friends. . . .

I congratulate you on taking on this sensitive subject. It has given us much to "chew" on.

*Karla Slonake  
Wenatchee, Wash.*

## Racial Integration

I want to compliment you and your staff for the excellent March issue. It provided a straight-on look at our efforts—good, bad, and indifferent—to the problem of racism within the Church of the Nazarene.

The Hawaii Pacific District, under the leadership of Dr. Darrell Teare, district superintendent, has been quite successful in providing leadership of many different cultures on the district and local level.

District leadership is multicultural. The NWMS president is Caucasian, the chairman of the Sunday School Ministries Board is Hawaiian, the president of the NYI is Hawaiian. In addition to the district superintendent, the Advisory Board is made up of 3 Caucasian, 1 Chinese, 2 Japanese. Leadership in the local churches reflects such ethnic mix also. Of the 19 churches with pastors, 10 of them are pastored by Caucasians, 2 by a Japanese, 2 by Filipinos, 2 by Hawaiians, 1 by a Chinese, and 4 by Samoans. In addition, of the 5 associate pastors, 2 of them are Samoans, 1 Filipino, 1 Japanese, and 1 Caucasian. It is interesting also to note that 5 of the pastors are married to persons of other races.

*Marly Anderson  
Honolulu, Hawaii*

## Racism Article Encouraging

I want to thank you for the wonderful article on racism in the March issue of the *Herald of Holiness*.

Having a racially mixed family, for years I struggled, wondering why so much emphasis was put on saving lost souls in Africa and no one seemed to care about the souls of African Americans.

I found encouragement when I read of the Nazarenes who have dedicated their lives to minority ministries here in this country. I have gained a higher regard for our missionary societies after reading about some of these compassionate ministries programs.

What a beautiful sight it must be in Kansas City when the Grace Church of the Nazarene gathers. I am sure our Lord looks down on Sunday mornings and finds great pleasure in seeing the vast rainbow of color there.

*Rebecca Green  
Kent, Ohio*

## New Dialogue

Hats off to the *Herald*! I applaud the editorial decision to go out on a limb and address controversial issues. The January to March issues have set a new standard in Nazarene dialogue.

The examination of racism, inadvertent and overt, was especially needed. We must come to terms with the past. Whether or not one worships in a multicultural congregation, many of us must admit wrong and seek "racial" reconciliation. I would like to offer a caution though. It doesn't matter what percentage of the American population, or the world for that matter, belong to any given ethnic or racial category. Christ's love compels us to share our joy with any who will listen. If gratitude is insufficient reason, who is so bold to ignore Christ's commission to evangelize? Let's be careful to remain disciples of Christ, not demographics.

Hope isn't an illusive contentment just around the corner; God has been here all along. Let's redouble our efforts to reach the lost and the spiritually adrift within our congregations. . . . Keep pushing us, editors—people in my local church are engaging the issues raised here.

*Frank E. Johnson  
Pottsville, Mich.*

## Dogging Doggerel

I have just read the poem "Water into Wine," by Mark R. Littleton in the April issue of the *Herald*.

If you think this is "poetry" or "bland verse" or whatever, you will also believe that there are orange groves on the moon. My professor of literature would turn over in his grave at such doggerel.

*Charles Hastings Smith  
Bethany, Okla.*

# YOU CAN LEAD THE WAY!

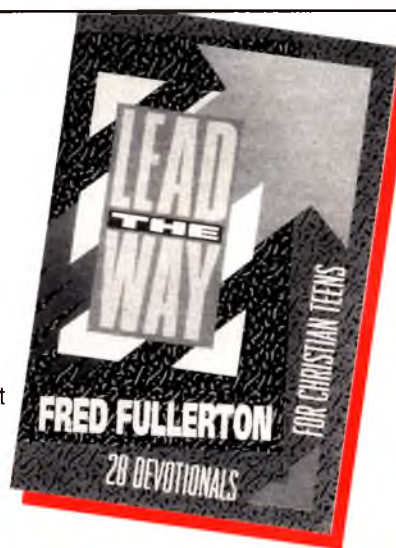
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### In Touch with Our Roots

Thank you for your fine editorial in the April 1994 edition. In my opinion, you are making some very needed points for persons who identify with the Church of the Nazarene.

I cannot remember a time when there was such a mishmash of theology passing for official dogma. It is high time that we are called back to the central tenets of our denominational faith. Your emphasis on the "Agreed Statement of Belief" and the "Articles of Faith" is timely.

My hope is that regular emphasis will be given in your publication to our distinctives. Unfortunately, many Nazarenes know virtually nothing of John Wesley and would not be able to identify the points of Wesley's Quadrilateral.

I look forward to future editorials and articles that help us stay in touch with our roots.

Loren P. Gresham  
Bethany, Okla.

### Family Not So Important After All

The February 1994 issue dealt primarily with the subject of marriage and the problems, the different things, we can do to have a good marriage, etc. Much time, effort, and money is spent on the subject. Just look at Dr. Dobson's ministry. Jesus put marriage on the list of unimportant things to do along with building, gardens, etc. Family was the family of God, not biological. Space does not permit the many other scriptures in the Gospels that shed "light" on that truth.

The apostle Paul expounds on the subject in 1 Corinthians. Pastors have said, or inferred, that Paul had a problem. The only problem I can see Paul had is that he was so in love with Jesus and his fellow human beings that he couldn't be impeded by spouse and family. Read about the life of John Wesley!

Jerold Crevison  
Fort Edward, N.Y.

### Self-Esteem

Professor Lyons' article, "Sinful Pride and Self Esteem," discusses a number of interesting issues. However, nothing in the article reveals the nature of self-esteem. In fact, many of the evidences of high self-esteem that Lyons criticizes are in fact symptoms of low self-esteem (defensiveness, blaming others, continual comparisons with others' achievements, irresponsibility).

An individual who recognizes his or her God-given value is most often characterized by an openness to others, a balanced sense of fairness, and the ability to allow others the grace that he or she has received from God. Healthy self-esteem increases the individual's ability to accept and meet life's challenges.

While it may be true that our society is looking for shortcuts to self-esteem, it is also true that many Christians fall far short of God's best for them because they have failed to recognize their value to Him.

Millie Watkins  
Wenatchee, Wash.

### On the Attack

After reading your article on "Marriage Must Be Awful" in the February *Herald of Holiness*, I wondered if you could stand to read one more.

Having been married 54 wonderful years, I have a plan to share with you: "Attack the Problem, Not Each Other."

Audra J. Wright  
Nampa, Idaho

### Love Stories

When the February *Herald* came, the headlines on the front cover captured my attention, especially the article, "When A Marriage Fails, God Does Not." Great, I thought, the *Herald* is finally going to publish an article telling of God's power in healing and restoration of a failed marriage. WRONG! It was the same message the *Herald* (and other Nazarene publications) has been promoting the past few

months, which speaks loud and clear to all . . . "If your marriage fails, don't worry, we have someone else lined up for you."

It is one thing to reach people who have been divorced before coming to Christ, but I am very disturbed over the divorce and remarriage craze that is happening within the church, which is bringing a deep spiritual darkness and is going unchallenged! . . .

I, for one, do not think I can take very many more of these "love" stories.

Rev. Glen Clark  
Trenton, Ont.

### A Little Child Shall Read Them

Recently our three-year-old grandson, Andrew Noonan, was visiting us. He was very quiet and when I went to the living room to check on him, he was in the rocking chair with the *Herald* opened. My thought, "Even a little child shall 'read' them." Andrew suffered a stroke when he was two days old, but we are praising the Lord that he is getting along real well.

Lois Noonan  
Powhatan Point, Ohio



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## Foundations of the Faith in Philippians

# Will the True Heirs Please Stand?

**ROGER L. HAHN**



Roger L. Hahn teaches New Testament at Southern Nazarene University.

*Look out for the dogs! Look out for the evil workers! Look out for the mutilators! For it is we who are the circumcision, we who are worshiping by the Spirit of God, who are boasting in Christ Jesus, and who are putting no confidence in the flesh (Philippians 3:3-4).\**

RECENTLY I SAW A PROGRAM in which twin brothers competed in a “winner take all” contest for their father’s inheritance. The twins had been separated shortly after birth. One had grown up in the old wild West with his father. The other had been taken back East and had grown up to be a Salvation Army-type preacher. In language, dress, and habits the two were as different as night and day, and the eastern “preacher” seemed at a great disadvantage in the contest waged in his brother’s hometown. But one of the subplots revealed the way the preacher-son had genuinely inherited his father’s character. In Philippians 3:2-3, the apostle Paul points out that it was the young Christian church that had genuinely inherited the Old Testament mantle of the people of God rather than a Judaism that rejected Christ.

Philippians 3:2 warns against Jews in fascinatingly ironic phrases. “Look out

for the dogs! Look out for the evil workers! Look out for the mutilators!” The words “dogs,” “evil workers,” and “mutilators” were all expressions used by Jews to describe (and defame) Gentiles. As in Galatians 2:14, Paul accuses Jews of acting like Gentiles. If the Philippian believers were to follow Paul’s warning, they would conclude the Jews were more like Gentiles than like Jews. And the apostle’s real point is that his readers were the true Jews. Verse 3 makes that claim, “We, the Christian believers, are the circumcision.” Paul uses “circumcision” in a very positive light in verse 3. This reflects the Old Testament expression “circumcision of the heart,” which he uses in Romans 2:29. For Paul, Christians were the true heirs to the Old Testament terms describing the people of God.

Verse 3 then presents three characteristics of the true people of God. First, the genuine people of God “worship by the Spirit.” There are several Greek words Paul could have chosen in this phrase. The word he used meant to render a service without thought of reward. It included the rituals of worship “services” but was also used for a variety of public service activities. Our English word “latrine” derives from this verb since cleaning the public latrines was an important service. Paul’s thought is that authentic people of God render all their worship and their public service by the Spirit. The Holy Spirit is both the environment in which we live and the empowerment by which we work. To worship or work by any other means places us outside the genuine identity of God’s people.

The second characteristic of the true people of God is that they “boast in Christ Jesus.” The word “boast” is difficult to understand in a Christian context. The word Paul used describes that feeling of joy and excitement that swells beyond one’s ability to contain it. “Exult,” “rejoice,” and “getting blessed” are other ways it has been translated. People who truly belong to God do not swell up with joy over a ritual or a doctrine. We exult in Christ because God was in Christ revealing himself to and reconciling the world.

The final characteristic Paul mentions is that the true people of God “put no confidence in the flesh.” Nothing human, nothing physical, and nothing of this world gives us confidence with God. Our confidence is in Christ.

Paul’s warning to the Philippians was that most of Judaism, the heirs to the title “people of God,” had lost their genuine connection to God. The early church laid claim to that title, but Christians can lose it as easily as the first-century Jews did. If we want to be the genuine heirs, our worship and service must arise from the daily work of the Holy Spirit in our lives. Boasting in ourselves rather than in Christ invalidates our claim to be authentic people of God.

**Exult—that feeling of joy that swells above our ability to contain it.**

**For further study:** (1) Study Romans 2:25-29; 4:13-25; and Galatians 3:6-7. Based on these verses, how does Paul define a genuine Jew? What requirements do these verses give for being a part of the authentic people of God? (2) Compare Philippians 3:3 with John 4:23-24. What does it mean to worship God in spirit and in truth? (3) Write a brief prayer asking the Lord to help you and your church remain a part of the genuine people of God.

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

HH

## Keep the Fire Burning!

by James H. Diehl

One day last winter, I spent most of one day in a cabin high in the Colorado Rockies. I really needed "a day of solitude," so I was there with my Bible, a book, and a writing pad. It was cold—high of 0 degrees. Snow fell on and off throughout the day, giving me the desire to build a fire in the fireplace.

The fireplace is an energy efficient one with two glass doors that seal when closed. The heat comes out through a vent above the doors (which certainly felt wonderful on that cold January day). The fireplace also has a lever that controls the flow of air into the firebox. If one pushes the lever all the way to the right, it will provide a full air supply; fully to the left cuts off all air. The fire was burning brightly, so I pushed the lever slightly to the left, reducing the air flow. Instantly, the flames dimmed! I then pushed the lever all the way to the left and, in a few moments, the flame died out altogether. Pushing the lever full to the right, giving air, I saw the fire burst into dancing flames again. Right then the Holy Spirit reminded me of a scriptural truth penned by the apostle Paul many years ago: "I remind you to fan into flame the gift of God, which is in you" (2 Timothy 1:6, NIV).

Fire needs two elements to burn: fuel and air. That day the fuel was wood and, of course, air is air. I'm not encouraging you to build a fire in your fireplace but rather to ask you about the flame of God within your soul. And to inquire about the flame of God's Spirit in your church.

To see the gift of God within you continue to burn brightly year after year takes some "fanning of the flame!" If more fuel isn't added to your inner fire, it will soon burn out.

If the air of the Holy Spirit (rushing mighty wind, if you please—or the breeze of the Spirit) is choked down by "pushing the lever to the left," the flame will soon flicker out.

The Holy Spirit wants to blow without restriction into our hearts! Do you remember how brightly the flame burned within during those early months after you were born again and sanctified? Do you remember the fiery passion of your soul when you had said an absolute and total "YES" to the Holy Spirit of God? The "lever was pushed all the way to the right!"

### WHAT IS THE CONDITION OF THE FLAME OF GOD WITHIN YOUR SOUL TODAY?

The reality of life is, however, that Satan wants to destroy the flame of God within us. Strong temptations come to "grieve the Holy Spirit" and to "quench the Spirit." When we grieve or quench the Spirit, the lever is pushed to the left and the flame burns lower. How many people do we know who used to be aflame for Christ but now are as cold as last week's ashes? May God save us from that condition! May God help us to fan into flame the gift of God that is in us!

In addition to air, that inner flame needs fuel. We need a new log on the fire often or the fire will burn out. I realize the formula for staying on fire for God is the same as it was 10 years ago, 30 years ago, even 50 years ago, but I repeat it because there is no other formula that works. *Prayer* adds a log to the fire and rekindles the

flame. *Reading and meditating in the Word* adds fuel to the spiritual blaze. *Getting involved* in a Spirit-filled worship service, revival service, or camp meeting service fans the flame. *Obedience* to the still, small voice of the Spirit adds another log. *Doing something for another person* in the name of Jesus warms the soul.

What is the condition of the flame of God within your soul today? Do you need to put a log on the fire and fan it into flame? Has the Holy Spirit been choked by your grieving Him? If so, ask God's forgiveness now. Remove the things that grieve or quench the Spirit. Get back to total obedience!

Speaking of rekindling the flame, I am reminded that June is the beginning of the camp meeting season across the United States and Canada. Why not plan to attend a Spirit-filled Nazarene camp meeting this summer? I encourage you to sit close to the front. Refuse to focus on the evangelist's clothes and preaching or singing style, but rather attend with a prayer for God to fan into flame His gift within you. Pray around the altar either for others or for yourself. I've found the fire from heaven often falls around the altar.

Keep the flame burning! Don't settle for cold ashes when you could have blessed fire. If Timothy needed to fan into flame the gift of God, how much more urgently do we need the same in this modern day of blatant secularism, materialism, and sin. May God fan into flame the fire of the Holy Spirit in Nazarene churches across America and around the world! My soul cries out for holy fire in our hearts and in our churches.

HH





# Let Go and Let God

by John W. May

**S**eekers after sanctification are often instructed at an altar of prayer to “let go and let God.” Although this is easier said than done, it is this act of faith that brings the blessing, all prerequisites being in order.

There is no way we can sanctify ourselves, except in the preparatory areas of dedication and consecration. Our will does not sanctify us; God’s will does. This is obvious, but without our will becoming completely involved, God’s will cannot be accomplished. It is a matter of release—letting go in complete trust and confidence in an eternal and omnipotent God.

Progress from the new birth to sanctification should be easy and natural, but the carnal nature being what it is, some encounter real problems. Most of these are in the area of internal release. It is not always easy to step out on the promises of God, yet it must be done.

We must let go of preconceived notions. We have seen others filled by the Holy Spirit and watched their reactions. We want to be like them, but we may forget the individuality of human beings. Their experience could fit us no more than their shoes. God deals

with us as individuals according to our own personalities, and we are as different as snowflakes.

Some seekers have made up their minds as to how they will respond, react to, and receive the Holy Spirit. In a sense, they dictate to God how it shall be done. Such preconceptions are always a hindrance to holiness. While it is

**T**HEIR EXPERIENCE COULD FIT US NO  
MORE THAN THEIR SHOES.

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true there are many similarities among the sanctified, the experience must come on the basis of a personal covenant relationship with God; one must submit to the whole will of God.

**W**e must also let go of the past, present, and future. From birth to death we are all faced with the problems of time—failures of the past, frustrations of the present, and fears for the future. In preparation for receiving the experience of sanctifying grace, we must place all of these on the altar.

Certainly there is nothing we can do about the past, except make ourselves miserable by re-

membering its failures. If it is under the blood, the only thing for us to do is to be grateful, let go, and move on to what lies ahead.

There is no escaping the frustrations of the present. Life is often hard. Nevertheless, if our consecration is to be complete, we must put the present on the altar as well. We must take hands off and let God put hands on in current problems.

The devil’s dire predictions of the future meet us head-on, and we can only cope with them as we realize he is a liar. If the past is under the blood and the present is in the hands of our Heavenly Father,

then future victory is assured. Victory does not always mean easy living. It can be experienced in the tunnel as well as in the sunlight. Sanctification is given to help us to *go through* as much as it is to *soar above*.

If we are going to obtain the experience of sanctification, it will be as we let go of our time management and submit to God’s time management.

The seeker after sanctification must also let go of people. One of the early lessons we learn in life is that the world is largely inhabited by others. We face territorial rights, unsettling confrontations, and peer pressure. People may be

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DARKNESS.



Kenneth C. Postner

a spiritual boost or a barrier. The answer to our dilemma is not in removing ourselves from people but in our relationships with them, even when our greatest problems appear in our own households. Whether it be the demands of unsaved family members, the discouragement of antagonistic attitudes, the despair over reaching others or even existing with them, there can be no sanctification until they are on the altar. We must let go. This we can do, and this we must do, if we are to obtain the experience and maintain the holy life.

The act of letting go may appear to be a fearful drop into darkness, but God has always been with

those who were willing to do it. Our worries are often groundless. We know that most of the problems we ever had we never had.

A man was once called on to descend a rope into a deep well. He found himself at the end of the rope, and his feet had not touched the ground. He could not see below him, and he was too weak to climb back up, so in desperation he let go, committing himself to his fate. He dropped three inches!

To let go and let God is not a directive without a dividend. Every sanctified individual has had to do it and has found that the solid rock was just beneath him. Full release is the only way to *obtain* and *maintain* the experience.

HH



## PROFILE



### NAME:

Millard C. Reed

### EDUCATION:

1955, Olivet Nazarene College, A.B.  
1955-57, Nazarene Theological Seminary  
1961, Eden Theological Seminary, M.Div.  
1979, Vanderbilt University, D.Min.

### CURRENT MINISTRY ASSIGNMENT:

President of Trevecca Nazarene College

### PREVIOUS MINISTRY ASSIGNMENTS:

Pastorates in St. Louis, Mo.;  
Kenosha, Wis.; Overland Park,  
Kans.; and Nashville, Tenn.

### ON MINISTRY:

My two years at Nazarene Theological Seminary were years that forged the steel of my soul. They were not easy. During those 24 months, Barbara had surgery, gave birth to our second child, my brother's wife died in childbirth, and our father died. The nearly 100-mile drive to a weekend pastorate became long. Studies were demanding. But men with names like Corlett, Taylor, Earle, Gish, McGraw, and Grider held me in their prayerful care so that I came to love the Lord, the Church, and the pastoral ministry more than ever. I am deeply in debt to NTS.

*To invest in the lives of those called into ministry in the Church of the Nazarene, please contact: Ron Galloway, 1700 E. Meyer Blvd., Kansas City, MO 64131 (816-333-6254; FAX: 816-333-6271).*

NAZARENE THEOLOGICAL SEMINARY



## Pensions Director Shares Health Care Concerns with Clinton

Don Walter, Pensions and Benefits Services director, spoke with President Bill Clinton about the concerns of Nazarene churches and health care during the chief executive's recent visit to Kansas City. Walter was among a select group of persons who submitted advance questions for the president and was chosen to participate in Clinton's televised "town hall" meeting.

Walter said that only a handful of the more than 150 persons who were invited to the meeting were allowed to ask their questions, which were selected by staff at the television station. Most of the questions fielded by Clinton focused on health care.

"It's interesting to note that there were a number of persons sitting around me who were very happy with their health plans," Walter said. "They were frustrated that the only questions entertained were from persons who are currently dissatisfied with their health plans. And every answer to those people was, 'Well, our plan will fix that.' It really was a well-orchestrated

attempt to put the best light on the president's health care proposal.

"I felt it was a 90-minute 'infomercial' for Clinton's health care plan," Walter said. But he was pleased to have the opportunity to express his concerns to Clinton when the president shook hands and chatted with the crowd after the cameras were turned off.

"In your examples about what is going to be happening to employers, you specifically mention for-profit employers, rather than not-for-profit or church employers," Walter told the president. "We obviously can't raise the price of religion if a health care plan requires us to pay more money. We're already paying more than we can afford."

Walter went on to tell Clinton that churches would like to be treated as small employers, qualifying for some kind of subsidy to bring down costs, as long as it doesn't include increased governmental control and bureaucratic headaches.

"He told me that he wanted me to

talk with one of his staff people, adding, 'We need to make sure that church plans are recognized.'"

Walter said that within five minutes, two of Clinton's staffers were talking with him.



**President Clinton at his Kansas City Town Hall Meeting.**

Photo: Steve Gonzales, Kansas City Star

One of these persons was Meeghan Prunty, to whom Walter explained some of the unique concerns of churches.

"We get concerned when Congress passes legislation that affects employers," Walter told the aide, "because we are a unique small employer and sometimes, inadvertently, legislation affects us in a negative way."

Prunty told Walter that the administration had been working with the Catholic bishops but added that the White House would be interested in his input. Walter followed up his discussion with letters to Clinton and to his staff member, in which he detailed his particular concerns about the "costs" and "controls" that might be attached to a governmental health care plan.

"I believe health care reform for the United States is one of the crucial issues facing us as a nation," Walter said in his letter to the White House. "Solutions must be identified and corrective actions taken if we are to successfully meet the challenges. I also believe it will be necessary for many of us to lay aside our personal political agenda in order to come together with the level of cooperation that will be necessary, in order for any reform efforts to be successful."

## Witch Case Doesn't Fly

A charge against two Nazarene pastors by a witch has been dismissed, according to Bob Wirtmiller, senior pastor of Jonesboro, Ark., Woodsprings Church of the Nazarene.

The action was taken by a judge in Craighead County Court in Jonesboro, April 4.

Wirtmiller and his associate, Terry Schakelaar, were named in a lawsuit with two other area pastors. The suit charged them with encouraging local property owners to not rent building space to an occult supplier.

Terry Riley, a former Jonesboro occult supplier and self-proclaimed witch, sued the pastors, saying they prevented him from finding a location for his occult supply store, thus denying him his livelihood.

"We did boycott Riley and encouraged others to do the same," said Wirtmiller. "But we have that right.

"I think we made it clear that we are

not the ignorant, fundamental fools that Riley tried to portray us as being."

Riley brought the suit after he was evicted from a building owned by a member of Wirtmiller's church.

"No laws were broken in the closing of Riley's Occult Supply Store," Wirtmiller said. "Riley said his religious freedoms were violated. In fact, by concealing his intentions for the rental property, he was asking the Griffin family to be a part of a business relationship that would go against their Christian faith."

Riley took his claim of discrimination to the media and later organized a march of supporters last August.

Wirtmiller said Riley has moved to Lake City, Ark., where he is trying to establish a school to teach witchcraft.

Riley calls himself a wiccan. Wicca is a neopagan form of witchcraft. Adherents have a wide range of beliefs from neopagan to New Age thought.



**Riley**

## Mozambique Assistance Underway

Nazarene Compassionate Ministries (NCM) is responding to the needs in Mozambique following the devastation of Cyclone Nadya in late March. The Church of the Nazarene, Canada, has obtained a substantial grant from the Canadian International Development Agency (CIDA), which will be used to provide much-needed food, according to H. Daniel Rabon, NCM field liaison.

"The Canadian Nazarene Church has mobilized its equity funds through the Canadian Food Grains Bank (CFGB) to make a four-to-one matching grant available for additional needed food purchases and to implement food for work programs as part of the reconstruction process," said Rabon.

A critical need remains for medicine and medical supplies, according to Peter Ken Walker, Africa Southeast field director. NCM will work through

Pharmaceutical Concern International to assist in this area.

Cyclone Nadya affected 1.5 million persons, destroying energy networks, suspending water supplies, and paralyzing school systems. Outbreaks of diarrhea and cholera have been reported. The storm destroyed most of this year's crops two weeks before harvest.

Persons or churches wishing to respond to the needs in Mozambique should contact Nazarene Compassionate Ministries in the World Mission Division at Headquarters. Contributions may be sent to General Treasurer, 6401 The Paseo, Kansas City, MO 64131 and should be designated for "Mozambique Cyclone." In Canada, checks should be made to Church of the Nazarene, Canada, and sent to 7, 3800 19th St. N.E., Calgary, AB T2E 6V2, CANADA.

## Hiram F. Reynolds Institute Members Announced

The members of the Hiram F. Reynolds Institute have been announced, according to Jack Stone, general secretary. The institute, approved by the 23rd General Assembly, is a research-based "think tank" on the global mission of Church of the Nazarene for the 21st century.

The institute is chaired by former World Mission Division Director Robert H. Scott. Other members include: Ron Benefiel, senior pastor of the English-speaking congregation at Los Angeles, Calif., First Church; Charles Gailey, professor of missiolo-

gy at Nazarene Theological Seminary; Kent Hill, president of Eastern Nazarene College; Phyllis Perkins, academic dean at Nazarene Bible College; and Jerry Porter, superintendent of the Washington District.

"We are dealing with futurology," Scott said. "Our purpose is to look at global trends and consider how they might affect the church structure and strategy moving into the next century."

Scott is currently polling Nazarene leadership to establish an agenda for the institute. The group's first meeting is scheduled for Aug. 16-17, 1994.

## Radi Replaces Bustle

Bruno Radi, 47, has been elected director of the South America Region by the Board of General Superintendents, according to General Secretary Jack Stone. The election was ratified by the General Board in a mail ballot.



Radi succeeds Louie Bustle, who recently was elected director of the World Mission Division.

"Bruno Radi comes to this office with fantastic experience," said Bustle. "He is one of the best evangelists and one of the best coordinators of evangelism in the Church of the Nazarene, with solid experience in administration as well as finance. With great joy, I welcome his election to this post."

Radi (short for Radziszewski) has served as a minister in the Church of the Nazarene for 29 years. He moves to the position as regional director from having served as the Southern Cone field director for South America. The Southern Cone includes Argentina, Paraguay, and Uruguay. He has also served as the regional coordinator for evangelism and church growth.

Radi has served as a pastor, district superintendent, and as coordinator of the Thrust to the City of São Paulo.

Radi was born in Italy. His parents immigrated to Argentina following World War II. Radi and his wife, Liliana, have four children.

## Keeton Is New World Mission Coordinator

Timothy R. Keeton, 36, has been selected as Mission Services coordinator for the World Mission Division, according to Louie Bustle, World Mission Division director. The selection was approved by the Board of General Superintendents.

Keeton replaces John Smee, who recently was appointed Caribbean regional director.



"Mr. Keeton comes to this position with experience in the business world and World Missions," said Bustle. "He is well respected by our mission leadership and has a strong understanding of the World Mission enterprise."

Keeton moves to the post from Nazarene Compassionate Ministries, where he served as assistant coordinator, finance manager, and child sponsorship coordinator. While in NCM, Keeton was responsible for various aspects of office operations and personnel management issues. He also was

responsible for donor relations, finances, staff supervision, and development of the sponsorship program.

Keeton has a B.A. in business from Olivet Nazarene University, an M.R.E. from Nazarene Theological Seminary, and is completing an M.B.A. at Mid-America Nazarene College.

From 1979 to 1986, he served as an administrator with TCF Savings and Banking in Minneapolis.

Keeton's wife, Kristi, is resident director at MANC. They have two children, Brittany and Cameron.



## Nazarenes Making Progress in Europe

The Church of the Nazarene is making strides toward building the faith community in Europe, according to General Superintendent William J. Prince.



**Michael Park this year became the first elder ordained on the Russia District. (L. to r.) General Superintendent William J. Prince, Park and his wife, Russia District Superintendent Chuck Sunberg, and Eurasia Regional Director Franklin Cook.**

Prince and his wife, Evelyn, recently returned from a month of holding district assemblies in northern and eastern Europe and the British Isles.

"I was very impressed by the work and dedication of our people," said Prince.

Prince began his visit in Bucharest, Romania, where he spoke to a group of nearly 100. The work in Bucharest was begun in September 1992 under the leadership of missionary Jon Scott. Scott said Nazarene volunteers have made a big difference in Romania. "These teams opened up a wide variety of possibilities," Scott said. "Now Romanians are also picking up tasks."



**Ute Zedel**

The Church of the Nazarene is heavily involved in compassionate ministries in Romania, according to Prince. "The willingness of Nazarenes to be involved in some of the less glamorous areas, such as a geriatric hospital and orphanages, has made a great impression on the representatives of the Romanian government," Prince said.

Prince ordained the first German female elder on the German District

during his tour. Ute Zedel, pastor of the Weimar Church in Berlin, became the first woman to be ordained in the 30-year history of the district. Prince ordained two other pastors while at European Nazarene Bible College for the assembly.

German District Superintendent Thomas Vollenweider reported 20 churches, including six English-speaking congregations, with a net gain of 102 members. District membership topped 1,000 with an average of more than 1,300 in Sunday morning worship.

In Switzerland, Rudy Quiram gave his final report as district superintendent, a post he had held for 16 years. Quiram is retiring and returning to the U.S.A. Thomas Vollenweider was appointed acting superintendent for the district.

Prince conducted the first assembly on the Russia District since its organization in 1993. District Superintendent Chuck Sunberg reported three congregations, including one that ministers to Koreans. That church is pastored by Yoo-suk (Michael) Park. Park and his wife were sent as missionaries to Russia by the Central Korea District. Prince ordained Park at the Russia District Assembly. It was the first ordination of a Nazarene elder in Russia.

Prince said Nazarene businessman Lonnie Norris and his wife have three Bible studies, along with a radio program, in Volgograd. Although no church has officially been organized in Volgograd, Norris reports an average of 110 persons attending morning worship services. About 1,200 attended Christmas programs in Vol-

gograd.

Moscow First Church, where Sunberg pastors, now has a total of 22 members, with an active youth group, a weekly Bible study, and an organized choir.

The trip also included assemblies in the Netherlands, Denmark, Switzerland, and the British Isles.

The Netherlands, under superintendent Jacob Overduin, reported nine organized churches.

The Denmark District Assembly, with superintendent Niels Eliassen, met in Copenhagen. The district reports a total of 60 members.

The British Isles South District, under superintendent John Paton, reported a gain in membership to 2,233 worshipping in 57 churches. Prince ordained three elders at the assembly. While there for the assembly, the Princes were given a tour by Herbert McGonigle, principal of Nazarene Theological College, Manchester, of several historic places connected with the lives of John and Charles Wesley.

Prince ordained one elder on the British Isles North District, where



**1994 ordinands on the British Isles South District (l. to r.): Rev. and Mrs. Stewart D. Reynolds, Rev. and Mrs. Steven Chisn, Rev. and Mrs. Frank W. Allen, and General Superintendent William J. Prince.**

Colin Wood serves as superintendent. The district reports 37 churches with membership of almost 2,000. The district plans to plant one new church during 1994.

The Princes were accompanied on their tour by Franklin Cook, Eurasia regional director.

## Allder Succeeds Stone

Bruce Allder, 53, has been appointed superintendent of the Australia Southern District, according to General Superintendent Donald D. Owens. Allder replaces Max Stone, who served 12 years as superintendent of the district.

Allder is a graduate of South Australia Institute of Technology and Australian Nazarene Theological College with an M.Div. from Nazarene Theological Seminary.

Allder has pastored on the district for the past seven years. He and his wife, Jacqueline, have three children.

## Washington Pacific Leads Spring SS Emphasis

Washington Pacific led all other reporting districts in the U.S. and Canada in all categories for the five-week spring Sunday School emphasis, "Children Welcome Here."

Average Sunday School attendance for the emphasis was 431,333, of which 152,458 were children and youth. A total of 14,150 children and youth were enrolled.

The categories, along with the top five districts in each area were:

### Attendance (average)

Washington Pacific	11,228
Oregon Pacific	9,781
Central Ohio	9,776
Kansas City	9,648
Southwestern Ohio	9,634

### Children Present (average)

Washington Pacific	4,141
Washington	2,912
Central Ohio	2,848
Oregon Pacific	2,829
Southwestern Ohio	2,787

### Youth Present (average)

Washington Pacific	1,637
Washington	1,452
Oregon Pacific	1,347
Central Ohio	1,315
Kansas City	1,250

### New Children/Youth Enrolled

Washington Pacific	998
Sacramento	492
Northwestern Ohio	488
Dallas	476
Illinois	433

## Sunday Schools Top 1,000 Mark on Easter

At least 34 churches surpassed the 1,000 mark in Sunday School attendance on Easter Sunday 1994, according to figures compiled from the U.S. and Canada by the Sunday School Ministries Division. Overall, 537,704 persons attended Nazarene Sunday Schools in North America on Easter.

Bethany, Okla., First had the largest attendance with 3,855. Other churches surpassing the 1,000 mark were: Olathe, Kans., College (3,154); Puyallup, Wash. (3,009); Salem, Oreg., First (2,836); Denver, Colo., First (2,675); Olympia, Wash. (2,594); Grove City, Ohio (2,393); Richmond, Va., Southside (2,240); Nampa, Idaho, First (1,906); Cleveland, Ohio, Heaven Train (1,800); Seattle, Wash., Aurora (1,785); Lima, Ohio, Community (1,770); Brooklyn, N.Y., Beulah

(1,714); Wichita, Kans., First (1,709); Bradenton, Fla., First (1,495); Springfield, Ohio, High Street (1,437); Cincinnati, Ohio, Springdale (1,312); Portland, Oreg., First (1,300); Yakima, Wash., West Valley (1,270); Medford, Oreg., First (1,215); Colorado Springs, Colo., First (1,204); Bakersfield, Calif., Olive Knolls (1,183); Portage, Ind., First (1,171); Richardson, Tex., First (1,170); Fairbanks, Alaska, Totem Park (1,151); Kent, Wash., First (1,127); Denver, Colo., Westminster (1,126); Oklahoma City, Okla., First (1,103); Marion, Ohio, First (1,080); Denver, Colo., Lakewood (1,037); Boise, Idaho, First (1,017); Beaverton, Oreg. (1,016); Redding, Calif., First (1,013); and Fort Worth, Tex., Metroplex Chapel (1,003).

## Church Workers' Benefits Reach \$25 Million

Nearly \$25 million in benefits were paid from plans administered by Pensions and Benefits USA in 1993, according to Don Walter, director.

The payments included \$7.9 million in "basic" pension plan and benevolence benefits, more than \$6.2 million in TSA and IRA retirement plan distributions, more than \$1.1 million in life and disability insurance claims, and \$9.7 million for medical and dental claims for Nazarene church workers in the U.S. These distributions were funded by the Pensions and Benefits Fund,

insurance premiums, and contributions to the Nazarene TSA retirement plan.

"The Pensions and Benefits office considers it a privilege to administer the retirement plans and the life and medical plans on behalf of the various church employers and those who are employed by them," Walter said. "The General Board and the Board of Pensions and Benefits USA make certain the church's money is professionally and prudently administered, and they carefully provide for adequate reserves to meet benefit payments promised."

## Former Republics Assimilated

Four former world areas are being "absorbed" into the new Republic of South Africa, according to Louie Bustle, World Mission Division director. Bustle recently was notified of the action by Richard Zanner, Africa regional director. The action occurs amid preparations for the first free elections, in which all citizens in South Africa will have the possibility of voting.

As a result, the former republics of

Venda, Bophuthatswana, Ciskei, and Transkei will no longer exist but will be assimilated into the Republic of South Africa.

"These former republics should not be cited in publications or referred to by our constituents in the future," Bustle said.

A consequence of this action is that the Church of the Nazarene now finds itself ministering in 106 world areas rather than the previous 110.

## Correction

Akron was inadvertently omitted from the list of districts having 100 percent participation in the 1992-93

Alabaster and World Mission offerings in the April 1994 edition of the *Herald of Holiness*. We regret the error.



## Sacramento Elects Greeno

Ron Greeno, 50, was elected superintendent of the Sacramento District April 16, according to General Superintendent Jerald D. Johnson. Greeno was elected by the Sacramento District Assembly on the fifth ballot to succeed Walter Hubbard, who retired at the 1994 District Assembly.

Greeno moves to the new post from Redding, Calif., First Church on the Sacramento District, where he had served as senior pastor since 1989.

Most of Greeno's ministry has been on the Sacramento District. He also pastored churches on the Southwest Oklahoma, Oregon Pacific, New Mexico, and Southern California districts.

A graduate of Pasadena Nazarene College, Greeno was ordained in 1970 on the Sacramento District.

Greeno and his wife, Paullette, have four children: Ron Jr., Gary, Pamela Gerdes, and Deborah.

Hubbard, 68, had served as superintendent of the Sacramento District since 1976. Prior to this, he was senior pastor of Seattle, Wash., First Church. He pastored other churches on the Canada West, Los Angeles, Northern California, Minnesota, and Kansas City districts.

Hubbard graduated from Olivet Nazarene College and received a D.D.

from Point Loma Nazarene College. He and his wife, Pauline, have a son, Scott.

## Killen Elected in Hawaii

Robert C. Killen, 48, has been elected superintendent of the Hawaii Pacific District, according to General Superintendent Paul G. Cunningham. Killen was elected on the 17th ballot, April 7. Killen accepted the call and began his new assignment immediately.

Killen moved to the post from having served as senior pastor of the Kaneohe Church of the Nazarene since June 1984. Prior to this, he pastored the Hilo Church and the Ewa Beach Church, both on the Hawaii Pacific District.

Under Killen's leadership, Kaneohe Church grew from an average attendance of 100 to 200.

Killen is a graduate of Trevecca Nazarene College and Nazarene Theological Seminary.

He and his wife, Ruth, have a daughter, Rachel Wong; and two sons, Robert Jr. and Richard.

Killen replaces Darrell Teare, who retired at the 1994 District Assembly. Teare served as superintendent of the Hawaii Pacific District for 15 years. For the 3 years prior to serving in

Hawaii, Teare served at Nazarene Headquarters. From 1970 to 1976, he was the superintendent of the New Zealand District.

Teare and his wife, Dorothy, have two children, Sharon and Kelly.

## Stevens Appointed

Woodie Stevens, 42, has been appointed superintendent of the New Mexico District, according to General Superintendent James H. Diehl. Diehl made the appointment with unanimous approval of the Board of General Superintendents and in consultation with the New Mexico District Council.

Stevens began his new assignment May 1.

Stevens had served as senior pastor of Colorado Springs, Colo., First Church since Dec. 1986. Prior to this, he pastored the Mundelein, Ill., Church for eight years.

From 1985 to 1989, he was the general president of Nazarene Youth International.

A graduate of MidAmerica Nazarene College, Stevens has an M.Div. from Nazarene Theological Seminary and a D.Min. from Trinity Evangelical Divinity School.

He and his wife, Cheryl, have a daughter, Michelle; and a son, Geoffrey.

## PLNC Hosts Women's Day

More than 600 persons attended the second annual Women's Day at Point Loma Nazarene College Mar. 12. The event featured San Diego media personalities Pat Brown, Kimberly Hunt, Carol LeBeau, and Mark Larson. The theme of the conference was "Faces of Women."

The Women's Day event was created in 1992 to encourage women of the San Diego community to become better acquainted with the college, according to Miriam Conrad, PLNC director of special projects.

The speakers addressed the group during one of the general sessions and

discussed their roles as Christians in the media. LeBeau and Hunt are news coanchors on San Diego's ABC affiliate, KGTV-TV. Brown serves as co-host of the weekday morning team on KYXY-FM. Larson hosts an afternoon radio program on KFMB.

Participants were able to attend seminars that addressed women's roles and various issues including self-esteem, spiritual development, family communication, leadership, stress, style, and menopause.

Another highlight of the event was the presentation of the San Diego Woman of Change award.

The award was presented to Bertha Pendleton, superintendent of schools in San Diego and an adjunct professor at PLNC.



More than 600 guests fill Golden Gym at PLNC for the 1993 Women's Day event.

# Shelf Life

**C. ELLEN WATTS**



*C. Ellen Watts is a freelance writer living in Nampa, Idaho.*

BY THE TIME 80 PERCENT of our 15 grandchildren had been promoted from church nursery to Sunday School, my get up and go had started to sit down and sulk. When creativity began taking weekly vacations, I did what every red-blooded layperson assumes is kosher.

I whined to the pastor.

I should have known he was too near the starting edge of his prime to recognize an energy crisis, let alone solve one. He listened attentively, suggested that every task has its days of discouragement, said I was too young to retire, then asked could I be happy with some inexperienced person in my position.

Although it had taken me something like 32 years to muddle through inexperience and another 10 to gain expertise, I figured with a choice of energetic baby boomers who'd been raised in the church, I'd like to give it a try.

Three said they were too busy, a fourth didn't do Sundays, and the rest explained that high tech and the world of television made it hard to relate to fellows like Moses. All had kids under my supervision. Not one responded with

an offer to pray concerning the matter.

The pastoral psychology preceding those nine refusals, scrambled together with a hint of scripture, gave my weary brain some indigestible food for thought. If the young were dreaming dreams after too much Letterman and the old were for counsel, who was left to mind the kids besides middle-aged me? Although I had developed an intractable hearing problem and a roomful of happy children had started to sound like the Chipmunks singing backward, God and a natural gas company had to transfer my spouse before I could bring myself to quit teaching.

Interestingly, not one but two of those boomers stepped in and so furthered that ministry.

I gladly concur with Edmund Burke that "the arrogance of age must submit to be taught by youth."

Still, with a heart geared to service, how can you know when it's time to let go and start trusting the next generation with the tasks you so love? For some, such relinquishment may not come until late in life. Others will want to look for clues. For instance, it could be time to retire when:

- A new method or idea tires rather than tantalizes.
- Unlike the Energizer bunny, you can no longer keep going and going.
- The bell finalizing Sunday School or the board meeting benediction equals a dropping of manna.

- There becomes only one way to do things—yours.

- Your grown children insist.

- Like Elijah, you feel overworked and all alone and a good night's sleep no longer helps.

- You wonder why meetings can't be set for afternoon, preferably at your house, after naps.

- You realize you ought to get with the program after you thought you'd already gotten.

- You've championed a responsibility for so long you think no one else cares.

- Stuff like stairs and bifocals and running out of Ben-Gay make it difficult to function.

- Confronted by common sense.

The list is by no means exhaustive or an excuse for doing nothing. While, physically, I can no longer afford to burn midnight oil, having one bum ear in no way stills the voice that calls for daily obedience. There are plenty of things to be done around the church, and I can still do something.

**One of the pleasures of old age is giving things up.**

Malcolm Muggeridge once said that "one of the pleasures of old age is giving things up." Although I'm a ways yet from old age, I've started to experience those pleasures. At church, for instance, I find joy in a task that includes greeting children. However, those topping my present ministry roster are related to me.

All things considered, isn't shelf life really for lifers and not for loafers as we'd once supposed? **H**



# Rooted in Love

by Kimberly Emerson

I'm late *again!*"

I walked as briskly as my narrow skirt would allow. Crossing the church's soft ground, my heels sank into the damp soil and I felt a clump of slimy mud sling onto my right leg. There was no time to fret about that; I was already late because of a run in my hose. As a matter of fact, every pair of hose I pulled out of the drawer that morning had some kind of defect, each making me later and more frustrated. Tramping up the sidewalk to the church that morning, I routinely passed out my stale, insincere greetings.

"Good morning, Mrs. McKinley. . . . How are you? . . . Good . . . Yes, it's a beautiful day . . . Oh, I'm sure the rain *is* good for your crops . . ."

Inside the door, my mother, the head greeter, grabbed my arm. "Did you make sure Ed and Robb were up?" Making sure my older brothers were up and going was like making sure the wind would not blow. As I opened my mouth to answer her, Glen, our Sunday School director, grabbed my other arm.

"Could you teach the kindergarten class this morning? Miriam got called to work and won't be here. Just do anything . . . there are materials in the room." Without waiting for an answer, he turned and walked away, saying, "Thanks, Kim, you're a lifesaver!"

I escaped to the rest room, trying to steal one moment of silence and sanity. As I looked in the mirror—rehearsing my plastic "pastor's kid smile"—I realized that I had waxy red lipstick all over my front teeth."

I thought, "Great, what next?"

I should not have asked that question. As I wiped my teeth clean and left the rest room, Mary cornered me.

"Joan has the flu today. Can you play the organ?"

"Sure," I replied weakly. "As long as we use songs with no more than three sharps or three flats."

On my way downstairs to the Sunday School area, Martha saw me and a look of relief crossed her face.

"Kim, I hate to do this, but Diana and I were supposed to sing this morning. She sprained her ankle yesterday and is home in bed. Your mom said you might be willing to fill in for us."

The "Kim can do it" look on her face made me want to scream. Calmly, I said, "Sure . . . no problem." By this time in my life as a pastor's kid, I knew to keep a spare accompaniment tape in the greeter's podium. I quickly

## THE "KIM CAN DO IT" LOOK ON HER FACE MADE ME WANT TO SCREAM.

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decided to sing my old faithful, "More than Wonderful." Singing that song had become like breathing to me.

As I continued down the stairs, Amy stopped me and asked if I knew where the pastor was. I had not seen Dad since Saturday evening. He always stayed in his office late Saturday and left home early Sunday morning. When I said, "No," Amy looked at me and said, "Well, why not!" Her tone implied that I was neglecting my duties.

Walking past a group of singles, I heard one ask how much the upcoming singles' retreat was going to cost. Trying to help, I said, "It is going to be \$20.00 and you will need to take your own bedding." As I was quoting these helpful facts, the singles standing there looked at me with disdain. Their faces seemed to say, "How entirely rude of you to invade our conversation. Who do you think you are anyway?"

The people of a church can be demanding—yet inconsistent with their demands. Disgusted with the impossibility of pleasing everyone, I dragged my feet past them and headed toward the kindergarten classroom. As I opened the door, I viewed seven children exhibiting animal-like behavior. Ryan was pulling Elizabeth's curls; she was screaming. Joseph and Joshua were fighting over a red crayon. Michelle was dancing around singing "Deep and Wide." The other two, strangers to me, were chasing each other around the room. The children pretended not to hear my loud, cold, irritated reprimand. Finally, I turned the light switch off and on, capturing their attention.

After placing all seven children in their chairs (for the third time), I opened the teacher's book to wherever my thumbs felt appropriate. I did not take time to skim the lesson material; I simply began reading aloud. The lesson happened to be on the unconditional love of Jesus. I read for a while and then realized the children might need help understanding the words. So I said, "Does anyone know who Jesus is?"

Nothing.

"Come on, you guys . . . who is Jesus?" After a minute, Michelle looked up at me and said, "I love you, Tim-

# COME ON, YOU GUYS ... WHO IS JESUS?"

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my." (She could not pronounce K.) "I love you, too, Michelle. . . . Does anyone know who Jesus is?" Michelle again looked up at me, her deep brown eyes sparkling, and said, "I love you, Timmy." Thinking she was cute—but trying to accomplish the "lesson goal"—I said, "I love you, too, Michelle. *Now*, does anyone know who Jesus is?"

At this point, all of the children joined together and began yelling and singing, "I love you, Timmy . . ." "I love Kimmy too!"

For a moment, my body and mind said, "Stop them! They are not listening and learning! Your *job* today is to teach them the love of Jesus!"

At that moment though, I slumped back in my chair, amazed at my own ignorance. Instead of *me* teaching them, the children were teaching me! Michelle was answering my question quite correctly when she said, "I love you." Jesus *is* love, and her simple mind was exhibiting His love in a mystical, innocent way.

All at once, all of my thoughts of stress, anger, resentment, and feelings of being taken advantage of melted away. God was using little Michelle as a channel for His love; I was blocking His river of love with a dam of self-pity.

I took a moment to pray. "Lord, forgive me! I so often have missed out on blessings You offer. My ministry as the daughter of the pastor is a difficult one, often discouraging and frustrating. Please, never allow me to become a callous busybody. Fill me with Your love and use each talent I have to further Your ministry here."

Suddenly, broken crayons, splattered mud, and demanding people were fulfilling. God took away the bitter feeling of "duty" and replaced it with His love. I left the class with a

*continued on page 39*



*This Dorothy from Kansas isn't looking for the Wizard of Oz—she is*

# Preaching the Gospel of Christian Schools

by Donna Clark Goodrich

**W**hen Dorothy Madden became a Christian at the age of 17, she took the Bible literally, especially the verse that said, "When thou prayest, enter into thy closet" (Matthew 6:6).

Dorothy was raised in a non-Christian home in Howard, Kansas, the oldest of six children, but a woman she worked for while in high school was a member of the Church of the Nazarene. One Wednesday night in October 1932, this lady invited Dorothy to attend a revival service with her at the Methodist church. That revival changed Dorothy's life.

She went back on Sunday morning and went to the altar. "When I went out the front door," she remembers, "the whole world looked new."

The family she worked for owned a three-story house. "On the third floor of this house," Dorothy recalls, "was a big closet where I had my quiet time."

"One day, I was in the closet reading my Bible and praying and I read in Matthew the words, 'Go ye, therefore, and teach.' That scripture stood out like someone had highlighted it. I felt that God had called me to teach."

The church gave her a Sunday School class, and she was off. Little did she know then that in years to come she would be instrumental in organizing or assisting with many Christian schools across the United States.

That fall she enrolled at Bresee College in Hutchinson (which later merged with Bethany Nazarene College, now Southern Nazarene University), receiving an associate degree. After she finished her studies, she held revivals with her aunt and uncle, singing and leading the children's meetings. Except for occasional offerings, they didn't get any money. "They fed us and paid us in sweet potatoes and fruit," Dorothy laughs. "We had sweet potatoes for breakfast, sweet potatoes for lunch, sweet potatoes for supper."

The next year Dorothy went back to Bresee to take more voice lessons, then romance entered her life in the form of Paul Madden, who came to the college from Joplin, Missouri. After dating for six months, the two were married June 2, 1935, and later became the parents of three boys and two girls.

"When the kids were little," Dorothy relates, "I still felt like I had the call to teach and I taught from pre-

school and kindergarten clear through elementary and high school, and finally adults, at Hutchinson First Church."

After their youngest daughter started school, Dorothy began the district course for the deaconess degree and finished it in three years. She still wanted to get into Christian education, however, so she went back to college and took several courses.

Due to Dorothy's health, she and Paul moved to Arizona in 1962. She first became involved in Christian schools in 1964 at Phoenix Westdale Church of the Nazarene while she was on staff with Jack Eyestone. The church requested that they start a Christian school, and in 1964 they started a day-care center and preschool, later adding first, second, and third grades.

In 1969 she and her husband began attending the Tempe Church of the Nazarene where she also began a

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**Dorothy Madden—at 80, no plans for retirement from Christian education.**





**I**F OUR CHURCHES  
DO NOT DO  
THE TASK IN A  
CHRISTIAN SETTING,  
SECULAR CHAIN  
SCHOOLS WILL DO  
IT WITHOUT THE  
CHRISTIAN INFLUENCE.



**Dr. Madden visits the fifth grade classroom at Tempe Christian School.**

Donna Goodrich

**Tempe Christian School administrator, Rev. Dee Jones, and principal, Nancy Eberly, chat with Dorothy who launched the school years ago.**

school. Between 1978 and 1983, Dorothy helped organize several schools and acted as director of Christian education in several other churches in the Phoenix area before returning to the Tempe church in the fall of 1983 to develop the library and serve as the director of Christian education.

"When we started the Tempe school in 1969, we started with five students on a trial basis and by fall we had enough to start a kindergarten," Dorothy recalls. "The next year we added first and second grade." This is the

method she recommends to others, stating that it's very hard to start a school with kindergarten to eighth grade the first year.

She stresses the importance of obtaining legal counsel. "State laws are all different," she advises. "You don't just start a school. It involves a lot of regulations and legal ramifications, more so if the school has day care."

Most important in beginning a school is the selection of teachers. "It requires a very careful screening," Dorothy warns, pointing out that in some states all teachers of children are required to be fingerprinted.

The interviewing is up to the director and administrator, and it should be an in-depth interview. Not just, "Are you a Christian?" but "How is your walk with the Lord *right now*?"

"Teachers have to love children," Dorothy insists. "That's one of the important questions in the interview: 'Do you love to work with children?' If they don't, it's going to be hard. The teachers must be persons with a vital Christian experience and likable personality, and should be well grounded in Christian doctrine and ethics."

Christian schools offer tremendous opportunities for churches. Stanley McElrath, pastor of the Tempe Church of the Nazarene where Dorothy is a member, states, "The Christian school provides an outreach into the homes of the community as no other avenue of outreach can. We also have the opportunity to impact young lives for Jesus Christ at a very impressionable time. It's all



done through excellent curriculum and instruction but, above all, in an atmosphere of love.”

All told, Dorothy has helped launch eight or nine Christian schools. She has written a book on Christian schools, *WORKJOBS for Beginning a Christian School*. In addition, she has conducted dozens of Christian school workshops across the country.

Dorothy stresses the point that Christian education must be different. “Many Christian schools use the same philosophy and curriculum as the public school, plus the Bible,” she says. “This does not make a Christian school. Christian schools are born of much sacrifice, sweat, and tears, but they are of little avail if the product is no different from what secular schools turn out. Only if Christian schools have a philosophy based on the Word of God will they be capable of turning out top-quality young people.”

What are some of the differences?

### **1. Christian education must be God-centered.**

We cannot teach true science without the realization of the truth that God is the Creator of all things. We cannot teach mathematics without the realization of the truth that God himself is absolute. We cannot teach history without understanding the truth that God directs human affairs and history itself is His-story.

### **2. Christian education must be Bible-based.**

In his book *What Every Parent Should Know About Christian Education*, Thomas Smith says, “Christian education is education which is Christ-centered, Holy Spirit-controlled, pupil-related, socially applied, with a Bible-based foundation.

“Not only are the life-guiding principles of God’s Word incorporated with sound academic materials to give the student a view of God’s purpose for his life,” Dorothy states, “but athletics, playtime, school work, personal problems, peer relationships, discipline—all must be approached from the standpoint of the principles of God’s Word.”

### **3. Christian education must be student-related.**

It is of no avail if training is God-centered and Bible-based yet never reaches the child where he is. The Bible and God’s truth must become a part of the student’s everyday life.

### **4. The Christian school must be academically strong.**

The Christian school today must be strong in academ-



**Dorothy in her office. Note the painting in the background.**

Donna Goodrich

ics, Bible-based curriculum, and dedicated to its existence. “Many churches start a school for convenience,” Dorothy says, but reminds, “It needs to go deeper than that. Unless there is a real commitment to the Christian school ministry, it will be very weak. It takes a lot of prayer and commitment to maintain this ministry.

“Early childhood education has become a very important and fast growing area in the education field today,” she adds. “If our churches do not do the task in a Christian setting, secular chain schools will do it without the Christian influence.”

Dorothy shares two stories that emphasize to her the reward of Christian education. One involved a fifth grade boy who had been thrown out of the public schools because they couldn’t handle him. “We put him in the class of a teacher who was a real born-again Christian. He took that kid under his wing and loved him until he changed. The kid was starved to death for love.

“Another boy—a seventh grader—had such a temper, he would just haul off and hit somebody. He was in my office time and again. I would pray with him and he’d say, ‘I try not to do that, but I just get so mad.’ On the wall of my office I had a picture of Christ with His arm around a young boy and I said to this student, ‘The next time you get angry, remember that picture. Put yourself in the place of this little boy and He’ll take care of the anger.’ That kid

## **Staff Member’s Prayer**

“O Lord, our patient and loving Father,  
deliver me from the desire for quick results,  
from impatience,  
and from unrequited love that turns to anger and resentment.

Give me the largeness of spirit and love that delights in the victory of others  
and knows the grace of commending them for a job well done.

Above everything else,  
help me to truly love.” □



**Betty Gifford and Dema Gard, teachers of the Terrific Threes at Tempe Christian School pose, with Dr. Madden.**

Donna Goodrich

**T**HE CHRISTIAN SCHOOL PROVIDES AN OUTREACH INTO THE HOMES OF THE COMMUNITY AS NO OTHER AVENUE OF OUTREACH CAN.

only had to come back to my office twice afterward and said, 'Please pray for me and let me look at that picture.' That's the reward of a Christian school."

In 1991 the Tempe church decided to offer correspondence courses from Lael College & Graduate School in St. Louis, Missouri. This school was begun in 1980 by a group of Nazarene businesspeople and clergy and offers bachelor's, master's, and doctorate degrees in behavioral studies and religion at the school and through correspondence. LaVerne Anderson, who with her husband started many Nazarene churches, is the president of Lael, and she came to Tempe and taught a workshop describing

the college and its curriculum.

Dorothy is now a mentor to 12 students who are taking courses through the college. The students bring their lessons to her; she grades them and sends them on to Lael. Dorothy herself completed the master's and doctoral degree programs offered through Lael.

Dorothy resigned from the Sunday School work at the Tempe church in 1993 and now is involved in Lael and Compassionate Ministries. She is a consultant to Tempe Christian School and also to the director of the Nazarene District Schools on the Arizona District.

Since she has reached the age of 80, is retirement on her mind? "Not until the Lord lays me down," she replies.

Rev. McElrath wants her to stay on the staff. "Dorothy has been a real strength to our church," he says. "She has helped us develop our program of Christian education and has had a very keen interest in Tempe Christian School, in Sunday School, and in all educational activities. She's a very special lady, one of God's chosen people."

For more information on beginning a Christian school, write to:

Mark York  
NIEA (Nazarene International Education Association)  
Nazarene Headquarters  
6401 The Paseo  
Kansas City, MO 64131

ASCI (Association of Christian Schools, International)  
P.O. Box 4097  
Whittier, CA 90607-4097

## Christian School Guidelines

- 1. The school is an organ of the church and should be operated as an integral part of it.
- 2. The members of the school board should be members of the local church.
- 3. The school is an extension of the work and mission of the church.
- 4. The church is a medium of service to the community.
- 5. The school must be kept Christ-centered with a strong spiritual and moral tone.
- 6. The staff of the school must be made up of committed Christians who are answering a sense of "call" in Christ's kingdom.

—Clifford Fisher  
*Importance of Grade School Program in the Local Church.* □



SPECIAL REPORT: ELDER ABUSE

# Abandoned and Abused

*What's the Church to Do?*

by Jeanette D. Gardner



**E**lder abuse: It happens every day to people like John Kingery.

Hundreds of people passed him. A few gave him cursory glances, but no one stopped to speak. The 82-year-old man in the wheelchair appeared to be waiting outside the men's rest room while his caregiver was inside.

But no one leaving the rest room wheeled the man away. No one straightened his colorful baseball cap that read "Proud to be American."

Finally, a custodian at the Post Falls, Idaho, dog race track noticed the man, who couldn't seem to remember much. Officials found he had nothing but a bag of diapers. All identifying labels had been cut from his clothing. A note taped to his shirt falsely branded him as John King, a retired Spokane farmer.

Later, the man's true name, John Kingery, came to light. He was an Alzheimer's patient who had been removed from his nursing home near Portland, Oregon, and left at the race track. The culprit? His own daughter, Sue.

The story ended happily for John Kingery. He now lives near his sons from his first marriage, Sue's half-brothers. They and their sisters, children, and grandchildren dote on the senior. Kingery's health and memory have improved. And he lives surrounded by security and love.

But the story doesn't end so happily for others. According to the American College of Emergency Physicians, in 1991, 70,000 senior citizens were abandoned—most at hospital emergency rooms. Doctors say this "red tail-light syndrome" becomes particularly acute around holidays when families hit the limit of their emotional and financial resources. Something snaps and they abandon their flesh and blood for someone else to take care of.

### The Faces of Abuse

Abandonment is not the only form of elder abuse. Some forms of abuse make abandonment seem kind.

For instance, consider Paul Vincent, who was repeatedly beaten when he refused to raise his middle-aged son's \$750 monthly allowance. Or consider the grandmother stabbed by her

teenaged grandson after she was beaten by his friends.

All forms of abuse are not so violent, or so public. But all are shameful. Elder abuse includes not only the various forms of active ill-treatment (physical, psychological, sexual, etc.) but also the passive flipside, neglect. Most forms of elder abuse can be summed in these categories:

◆ **Physical abuse**—any violence possibly resulting in pain or injury, including disciplinary restraints, restrictions on freedom of movement, sexual abuse, confinement.

◆ **Physical neglect**—withholding needed goods and services, including adequate nutrition or aids such as eyeglasses, hearing aids, or false teeth.

◆ **Psychological abuse**—conduct causing mental anguish or fear, such as verbal berating, threats, infantilization, or isolation.

## THIS YEAR MORE THAN 70,000 OLD PERSONS WILL BECOME VICTIMS OF THE "RED TAIL-LIGHT SYNDROME"— ABANDONMENT.

◆ **Psychological neglect**—failure to provide social stimulation, such as leaving an older person alone for long periods or ignoring him or her.

◆ **Financial/material abuse** or neglect—misuse of the older person's income or resources or failure to use resources to maintain the dependent adult's health and well-being.

◆ **Violation of personal rights**—ignoring the older adults' rights and ability to make their own decisions, such as about health care and living arrangements.

◆ **Lack of respect.** When the elderly are treated like children—usually naughty children—their dignity as human beings is diminished.

### Number of Abuse Cases

Elder abuse started coming to light—and public attention—not so very long ago. In 1979, a group of Boston researchers used a federal

grant to test their idea that something similar to child abuse was prevalent among the elderly.

Unfortunately, their findings were successful.

No one is certain how many older Americans are abused each year. But available data is chilling. More than 140,000 cases of suspected abuse are reported each year, according to *US News and World Report*. A 1990 report from the United States House of Representatives suggests that more than 1.5 million persons 60 years old and over may be abused each year.

The problem may be even more vast. It is estimated that only one in eight elder abuse cases ever comes to the attention of a service agency.

Stephanie Coontz, sociologist and author of *The Way We Never Were*, notes that in former years abuse was not such a problem because elders did not live so long. However, now the average person spends 18 years caring for aging parents.

The number of adults over 65 is expected to double by the year 2030. The fastest-growing segment of the elderly is those over 85, nearly half of whom have Alzheimer's. Coping with the disease costs about \$90 million a year, most of which is borne by families. Neither medicare nor most private health insurance covers the type of long-term care most Alzheimer's patients require.

Eighty-five percent of the elderly have one or more chronic diseases that may result in physical care problems. Relatives informally provide the long-term care necessary in 80 percent of these cases. More than twice as many impaired elderly are cared for at home rather than in institutions. More than half of the care given the disabled in the community is provided informally by spouse, relatives, or friends. According to Coontz, corporations are reporting the elder-care problems are *at least* as great a cause for employee absenteeism and stress as child-care problems.

Considering this data, we can be sure that elderly abuse is an issue that will only increase in our society.

### Who Are the Abusers?

"There are many reasons for elder abuse. But sometimes the caregiver is



# Signs of Abuse

## ► Physical Abuse:

Look for unexplained injuries, explanations inconsistent with findings or contradictory explanations from patient and caregiver. Willful infliction of physical pain or injuries; the use of disciplinary restraints. Restrictions on freedom of movement, sexual abuse, confinement.

## ► Physical Neglect:

Signs are dehydration, malnutrition, decubitus

ulcers, poor hygiene, or lack of medical compliance.

## ► Psychological Abuse

**and Neglect:** Signs include withdrawal, depression, agitation, infantile behavior or ambivalence toward caregivers, emotional isolation.

## ► Financial Abuse or

**Neglect:** Signs include substandard care in the home despite adequate financial resources, patient

confusion about personal finances, and sudden transfer of assets to a family member.

## ► Violation of Personal

**Rights:** Signs include patient reports or physician observation of patient-caregiver interactions. Opening one's mail, refusing telephone service or visitors. □

overwhelmed by taking care of elderly relatives and, because of that stress, becomes abusive," said Jane Raymond, elder abuse specialist for the Wisconsin Bureau of Aging.

This reason was especially heralded in early reports on the problem. However, according to *US News and World Report* (Jan. 13, 1992), new studies show the problem is more complex. According to Rosalie Wolf of the National Committee for the Prevention of Elder Abuse, abusers are usually relatives of acquaintances with their own histories of problems such as mental illness and alcoholism.

Contrary to popular belief that the elderly are victimized most often by con artists, the abused person's trouble usually stems from an entrapment with a relative or acquaintance. Eighty-four percent of physical abuse is committed by relatives, and about 75 percent of the abused live with their abusers.

Sons tend to abuse physically. Daughters are the second most likely abusers, but tend to resort to psychological assault, according to *Counseling for Family Violence and Abuse* by Grant L. Martin. Abusers can also include spouses, grandchildren, siblings, roomers, and landlords. Most cases of abuse fall into one of the following most common types of abuse relationships.

**Caretaker stress syndrome** refers to any situation in which a well-meaning, but overwrought, caregiver snaps un-

der the burden of unending care and commits isolated acts of violence, often followed by extreme remorse.

**Dependent-abuse syndrome** includes cases in which the elderly are victimized financially, emotionally, or physically by younger relatives who will not be independent.

Most elderly Americans are independent (40 percent live on their own), financially secure (a median household net worth of \$60,300), and able to care for themselves. However, they become victims when they take in

**A CONGRESSIONAL REPORT SUGGESTS THAT 1.5 MILLION U.S. SENIOR CITIZENS ARE ABUSED EVERY YEAR.**

younger relatives who need help for problems, such as drug or alcohol addiction or mental illness. According to a study by Karl Pillemer at Cornell University and David Finkelhor from the University of New Hampshire, two-thirds of the abused said they financially supported their abusers.

**Mutual-dependency syndrome** is probably the most difficult situation from which to extricate a victim because the abused and abuser both get

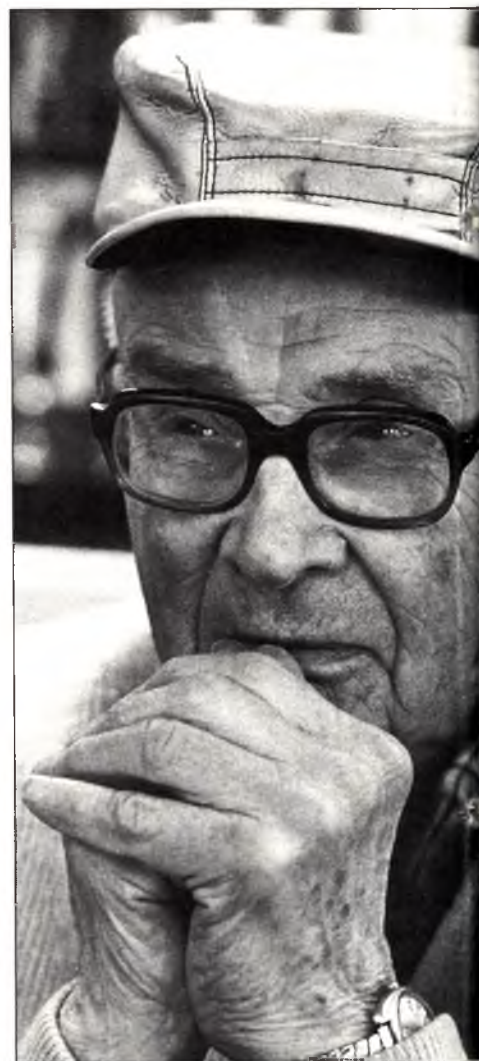
some sort of positive—though often twisted—reinforcement from the relationship. An example is the teenaged boy who gets his grandfather to take him shopping, and beats him when he's out of money. Why does the grandfather tolerate it? Because no one else will take him to the mall, and he has fun with his grandson. When his grandson is being nice, the grandfather enjoys life so much that he puts up with the downside of the relationship.

## Just Walk Away

"If that ever happened to me, I'd just walk away. I'd leave the situation. Or at least I'd call authorities," most people fume.

After all, it makes sense. Why tolerate abuse?

Victims typically deny they are being mistreated. Many would rather remain in a bad situation than face the unknown risks of living alone or in a nursing home.



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# The STORY of GOD

*Wesleyan Theology &  
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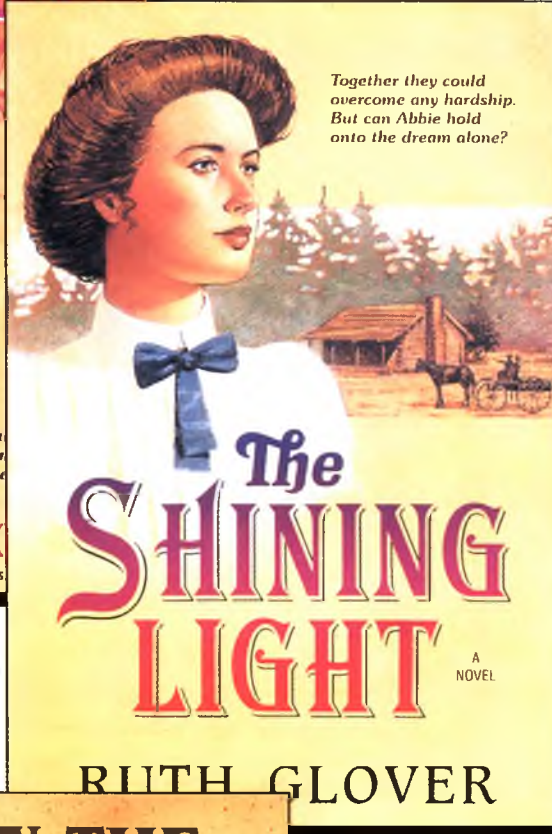


# A SHADOW FROM THE HEAT



*A desperate search for his wayward sister leads the vast reaches of the Southwest desert. Can he save his sister—and the woman he loves? Can he save*

A NOVEL BY  
**MARGARET E. KELCHNER**  
Author of *Father of the Fatherless*



*Together they could overcome any hardship. But can Abbie hold onto the dream alone?*

RUTH GLOVER

## A Shadow from the Heat

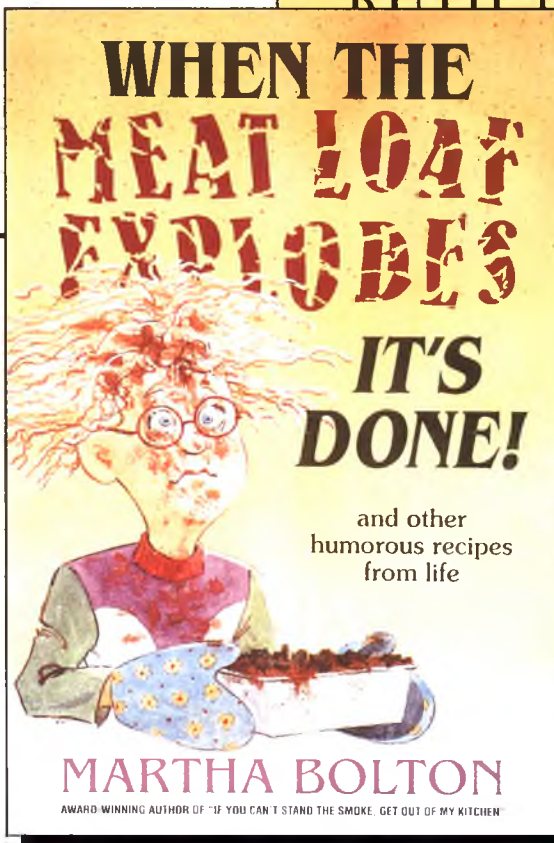
By Margaret E. Kelchner, author of *Father of the Fatherless*. When Wes Scott embarks on a desperate search for his wayward sister Testa, little does he realize the long, perilous journey ahead. Deep into the vast reaches of the Southwest desert Testa's abuser flees, dragging her along—with Wes in relentless pursuit. With danger on every side, Wes must cling to God's promise that He will be a "shadow from the heat." Will that promise be enough?

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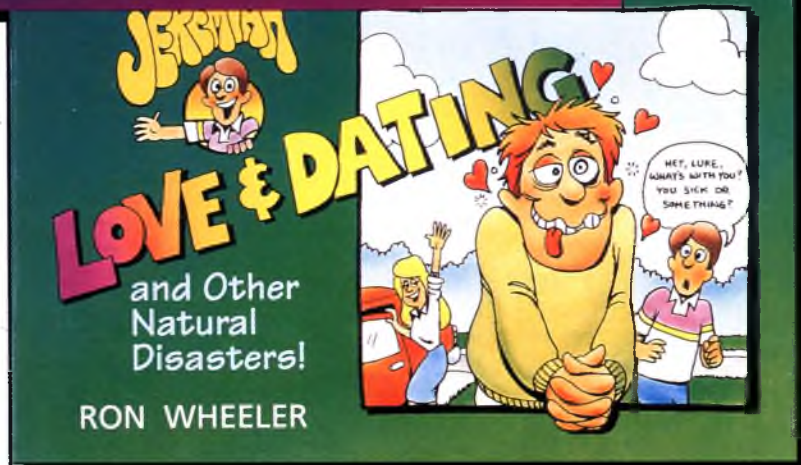
By Ron Wheeler. Jeremiah's back—to school that is. He's got a bad case of the term paper blues, but it's still going to be a great year because the rest of the gang is here too . . . Matt, Penny, Luke, Trudy, and of course, everybody's favorite English teacher, Mr. Thornbush. Jeremiah's not just a barrel of laughs though—he's also serious about what it means to follow Jesus. Jeremiah appears in *The Adventures of Jeremiah* Christian comic strip, read by more than 100,000 teenagers every week in numerous youth periodicals, including *Teens Today*.

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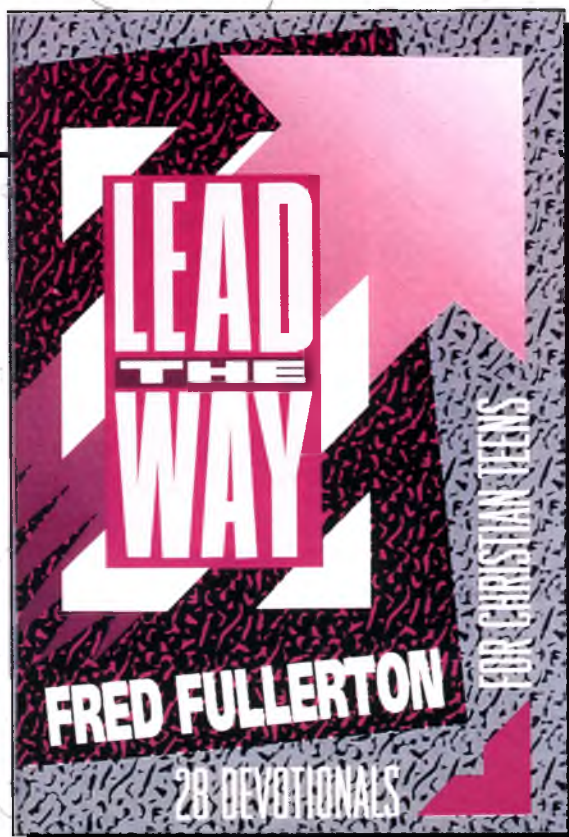
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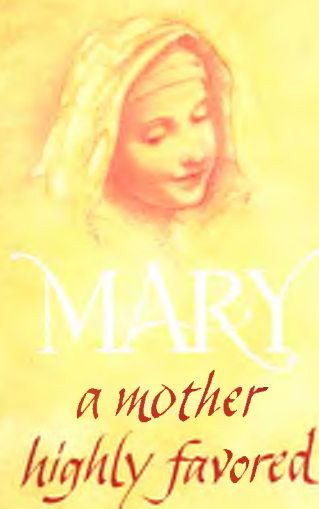
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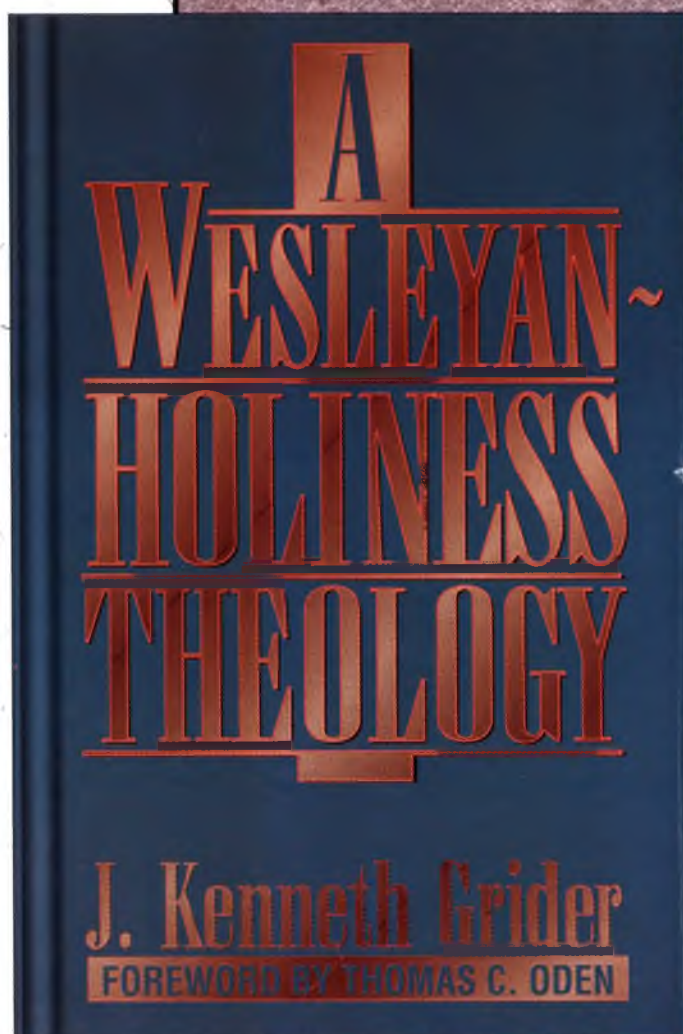
—**Paul Merritt Bassett**, Professor of the History of Christianity, Nazarene Theological Seminary

**A**panoramic view of current Wesleyan-holiness theology, both strengths and weaknesses, as diversity continues to overarch evangelical circles."

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But according to the Pennsylvania Attorney General's office, the main reason victims hesitate to report the problem is that they are ashamed of having children who hurt them. They may believe they deserve the abuse for failing as parents or spouses. Also, many fear that seeking help will alienate them from the only family they have left. "He's all I have in the world," says one 70-year-old of the grown son who beats her. Or, as victim Paul Vincent said, "I know I'm responsible for this. I've been overindulgent all these years—but I do love him so much."

Sometimes those in abusive situations have little outside contact. Neighbors or church members who notice changes in the abused may be too afraid to get involved. They may decide the problem is none of their business. Or, they may not realize that abuse is a real problem. They may shrug their shoulders and figure the elderly person's health is simply failing.

When an adult won't walk away from abuse, family members or service agencies can go to court to try to win guardianship. But this requires proving the victim is incompetent. According to John Regan, professor of health care law at Hofstra University School of Law, competency is hard to assess.

### **What Can Be Done About the Problem?**

Elder abuse continues to be shrouded in secrecy, primarily because the general public remains uninformed about the problem. "Many people aren't aware of it," says Rose Herschberg, an elder abuse specialist and staff attorney with the Department for the Aging in New York City, "and neither the victims nor those who want to help them know where to turn."

The government is trying to do its part. A 1990 amendment to the Older Americans Act led to money being distributed to states for elder abuse prevention. The 1992 reauthorization of the Older American Act gave the topic more prominence and led to a national elder abuse policy.

However, states have allocated insufficient funds to help victims who *do* call for help. "We've stopped running public awareness programs because we don't have the money or the staff

to expand," says Judith Rouse, director of the APS Division of the Texas Department of Human Services. Each time Rouse's staff helps one person, they get three more cases referred to them. Her staff already works 10- to 12-hour days and are constantly on call. The caseload is simply too heavy.

Also, different states have varying definitions of abuse. Some states ignore emotional abuse, others do not mention financial exploitation. Therefore, pinpointing and prosecuting abuse can be difficult.

Forty-three states require doctors and other social-service professionals to report bruises or anything else indicating possible abuse. This is necessary with children who cannot speak up for themselves, but elder abuse is more accurately compared to spousal

## **EIGHTY-FOUR PERCENT OF THE PHYSICAL ABUSE AGAINST ELDERS IS COMMITTED BY MEMBERS OF THEIR OWN FAMILIES.**

abuse. Automatic reporting by doctors strips the elderly of confidentiality and takes away his or her right to make his or her own decisions.

When doctors do report suspected abuse, resulting investigations cost millions of dollars. Sometimes abuse is caught, more often, nothing is shifted except papers. John Regan feels the money would better be spent on solid preventive programs, such as helping family members with in-home care and even counseling.

The American Medical Association recommends that doctors educate both the victims and those who care for them. They believe the next step is to encourage counseling for the caregiver, which may be as simple as telling the caregiver that he or she is trying to do too much.

### **What Can the Church Do About the Problem?**

Government services, social services, and medical organizations re-



*Camerique*

veal a growing concern about the problem of elder abuse and are making steps to meet needs and alleviate the problems.

How about the church?

Though specific studies in the church are scarce, elder abuse is like most societal problems—perhaps prevalent in church families, but not always recognized accordingly.

If we need a scriptural basis to take action, we can not only quote the verses we learned in kindergarten about "Do unto others . . ." but also cite specific verses regarding showing respect

*continued on page 36*



**T**he motor in the church van wanted to die at every stop sign. I strained to see through the darkness as the wipers beat back and forth across the glass, trying to clear the downpour of water.

As I stopped in front of the funeral home, I knew my greatest challenge was not out here in this storm, but inside, where one of my church families had gone through their own kind of storm—watching a son live and die with AIDS.

Larry had died the day before I arrived to pastor this new congregation. I had met his mother, Wanda, briefly a few weeks earlier while considering the call of the church to be its pastor. I learned then about Larry, and I sensed her enormous burden. Yet little did I know of the stirring saga of courage, faith, and love to unfold.

Diagnosed as a hemophiliac at five months of age, Larry was no stranger to the struggles of life. In 1985 he tested positive for the HIV virus. In 1987 he began to run a temperature, and in 1988 he was diagnosed as having full-blown AIDS.

When Larry tested positive for the virus, the Ryan White case was receiving media attention. In Florida, the home of three brothers with AIDS was burned. Much closer, the community of Wagoner, Oklahoma, was in an uproar over an AIDS case. Larry's reaction was predictable—"I don't want to die, and I don't want any of that kind of attention."

Wanda and Sherry, Larry's married sister, wrestled with the questions and fears that accompany such a diagnosis. Will there be rejection from our friends, the school, our church? How do we explain to a young boy what is happening?

Larry's Sunday School teacher took a copy of John Bunyan's *Pilgrim's Progress* (youth edition) to him. Because of an eye infection, Larry was experiencing temporary blindness, and his sister read the story to him.

As Sherry read of Christian's journey up Hill Difficulty and down through the Valley of Humiliation, remarkable changes began to occur in her little brother's attitude and life. Larry told his sister, "Sherry, I don't care about me, because I'm going to heaven soon. But what about Mom? They'll burn her house and maybe hurt her."

I was intrigued with the way this family and its church had been handling this whole matter.

I sat down with Larry's mother. "Wanda, I want to know the facts—the real story. If we've missed it anywhere as a church, we need to learn from our mistakes."

The story Wanda told was of a pastor, Rev. Greg Brown, who came and shared himself, playing games with Larry and making several 300-mile round trips to the Children's Hospital in Oklahoma City. "Why, they (the pastor and his wife, Bev) even took Larry's sister on vacation with them," Wanda exclaimed.

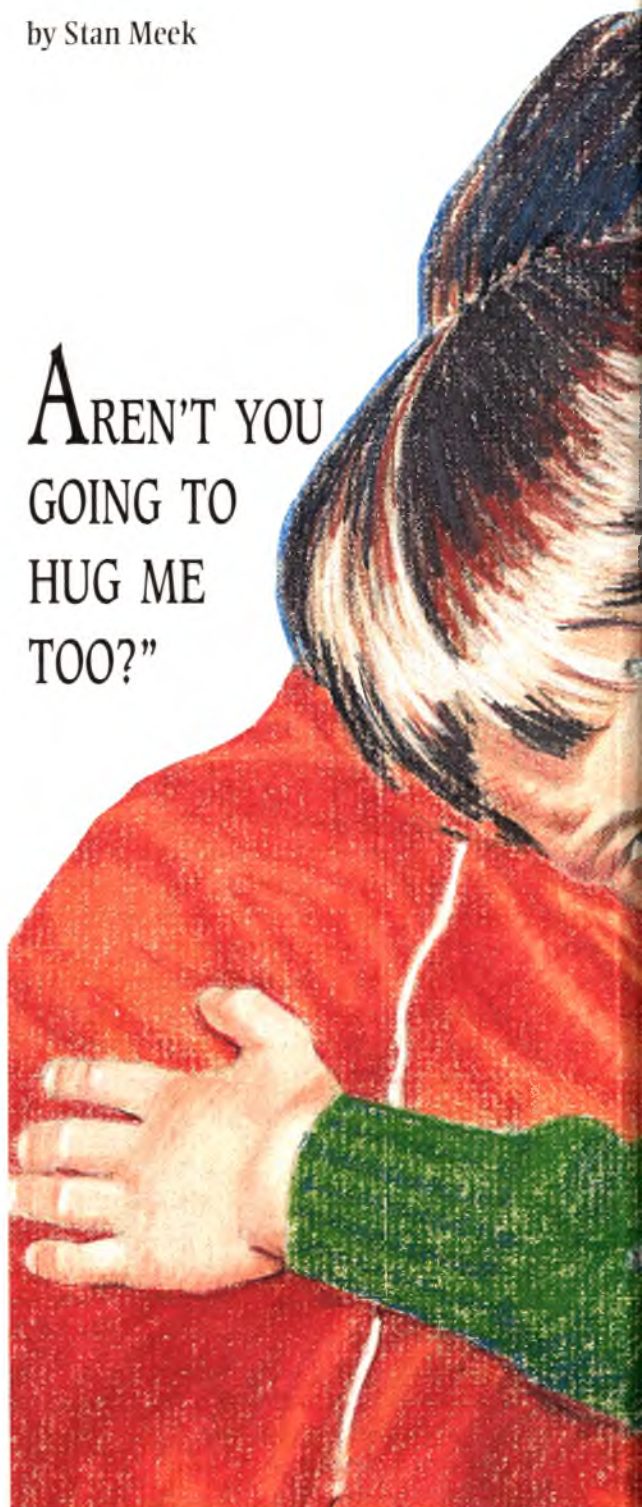
She told how Rev. Paul Baker, now pastoring a nearby church, raised money for tires for their car to make the trips to Oklahoma City. "When Larry and I were both admitted to the hospital, the church brought in food every day," Wanda said.

The hurt, the pain, the fears—oh, they were there all right—both for these people and their church. One of Wan-

# LOVE GRO

by Stan Meek

AREN'T YOU  
GOING TO  
HUG ME  
TOO?"





# WS HERE



Roland Miller

da's early concerns was what would happen to her son's relationship with his best friend, Billy. "I was afraid of what Cheryl, Billy's mother, would think when she found out. But my fears were groundless. When Larry started missing school, a lot of friends stopped by, but as time went on it was only Billy," Wanda said.

"Larry's pain medication had to be administered every two to four hours, day and night. I reached the place where I collapsed. Billy's mother is an R.N. She came every time I called."

A separate drama was unfolding *within* the church. "Our church board wrestled with the normal fears and prejudices," explained Rev. Brown. "Things like what to do when Larry's situation became public, the need for developing an AIDS policy, and dealing with specifics such as what to do with toys in the nursery, etc. I was pleased, though, at the overall response of our church people.

"The thing that probably affected my personal philosophy of ministry the most happened during one of my visits to Larry's home," Rev. Brown continued. "We had just finished a game and I was preparing to leave. After we had prayed together, I gave Larry's mother a hug. Larry was sitting on the floor. He looked up and asked, 'Aren't you going to hug me too?' Of course, I gave him a big bear hug, but my heart was moved by the open need of Larry to receive love—like any child. I remembered that Jesus touched the leper and knew that we, too, are called to touch the untouchable."

Dr. Pat Mason approached the church about sponsoring a support group that would allow families of hemophiliacs to draw strength from one another. "We had that meeting in our church," explained Rev. Brown, "and it allowed us to minister to an enlarging circle."

Larry's mother was not short on praise for the church. "I never felt rejection from anyone. I realized even more what the church meant to us when my friend, Kim, lost her Steven to AIDS, but *without* a church to love and support them."

The story of Pryor's little pilgrim bears a remarkable similarity with Minnesota's first pediatric AIDS case. There, little Jessica Hazard's family and church rallied around her in similar fashion.

A few months after Jessica's death, her parents answered a question at a press conference—would they sue the hospital that had supplied the contaminated blood? They replied, "Without Christ we would've been bitter and seeking retribution. But because we had experienced so much of God's grace through our church, we felt no desire to crucify anyone."

Following little Jessica's memorial service, 500 multicolored balloons were released as an expression of hope and celebration. But a banner made by a ninth grader that hung in the quiet sanctuary told the most eloquent story. It read "Love Grows Here."

There was no banner hanging in Larry's church in Pryor, but everyone knew—love was growing there too.

HH





Jim Whitmer

# FAMILY DEVOTIONS: For the Fun of It

by Richard Maffeo

**H**ave you considered how your family would benefit from a regular time of family devotions? Have you wondered how you might begin? Or have you wondered how you might maintain everyone's interest in your family devotion times together?

Over the span of nearly two decades of married life, the Lord has brought three children into our home. During those years of changing diapers, running after toddlers, and now trying to keep up with teenagers, we have tried many differ-

ent ways to keep our family devotions both enjoyable and spiritually uplifting for everyone. We'd like to share some of our more successful ideas with you.

**1. Storytelling.** Many of us grew up with bedtime stories of Snow White, Goldilocks and the Three Bears, and a host of other fairy tales. Children love to have stories told to them.

When our children were younger, we filled their minds with the accounts of Gideon's Adventures, The Hand That Wrote on the Wall, The Day the Jordan River Parted, and

hundreds of other stories straight out of God's Word. Often it took some preparation to get our facts straight before we told the story, but then God continued to teach us, too, as we studied His Word in order to teach our children.

**2. Memory work.** "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11). At times we have set aside a few weeks to memorize a portion of God's Word as a family. We found that even a very young child can memorize small portions of Scripture. We recite one new verse each night. Someone will read

the verse aloud several times, and then the rest of us take turns reciting it. By the time all five of us have recited it, we have each heard the verse nearly a dozen times. The following night we proceed to the next verse, repeating the process. This time, however, both verses are recited together. By the end of the week we are reciting several verses of our text from memory. Over the course of the years we have memorized many chapters from God's Word using this simple technique.

**3. A reading circle.** "And that from a child thou hast known the holy scriptures, which are able to make thee wise" (2 Timothy 3:15). Sometimes we read a short book (five to seven chapters) without comment during the reading. We alternate readers after each chapter so that everyone gets an opportunity for input. (Before our youngest was able to read very well we asked him to read only a few verses. After he finished stumbling over his portion, we would praise his skill, and the next person would then continue.)

When we finish the book we might discuss a verse or two that may have stimulated some thought. Otherwise, we close the Bible and have a short prayer.

**4. Singspiration.** I used to "pick at" the guitar. Now our daughter plays the piano quite well. But even if no one in the family plays a musical instrument, everyone can make a joyful "noise" to the Lord. Singing can be an extremely worshipful time of family devotions for everyone. There are a number of good books available in Christian bookstores that contain scores of worshipful songs the family can sing together, with or without musical accompaniment.

**5. Share the wealth.** Occasionally one of the children will be asked to bring a short lesson from the Word. It becomes that child's responsibility to choose a passage from the Scriptures, read it to us, and then share some insight about the passage. Even when they could not read very well (but had memorized a passage such as Genesis 1:1), the child was still able to share with us his or her thoughts on a par-



**Author Richard Maffeo and his family, who now enjoy their family devotions in Okinawa, Japan, where he serves as a Navy nurse.**

ticular passage. Not only does this actively involve the children in the devotional time, but it teaches them that they, too, can be used by God to share His Word with others.

**6. Variety.** Of the preceding ideas (and those you will likely generate yourself), no single one is, of course, the perfect solution for all times and in all places. In our home we may sing songs one night, read a chapter of Scripture together the next, or

have someone bring a short message the next. In this way, things stay fresh.

This type of variety has worked well for us. Our children still look forward to sharing God's Word together around the dinner table. Developing a habit of family devotions is well worth the effort and time it requires. It's true when it says, "taste and see that the Lord is good" (Psalm 34:8).

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# God Is Looking for Writers

by Stan Meek

**T**he reason Jesus' words have blessed this world for 2,000 years is because God found people like Matthew, Mark, Luke, and John to put them in writing.

Sherwood Wirt writes in *Getting into Print*, "God has infinite variety in his methods of speaking to man. He has used earthquakes, visions, voices from heaven, Palestinian burros, and cancer cells, but," says Wirt, "the Lord of heaven and earth seems to have chosen one instrument above all others. That instrument is language."

God used at least 40 different authors to put His Word to mankind in written form. The Bible is complete, but *God is still looking for writers*. Could you be one He is looking for?

Ezekiel, one of God's prophet-writers, shows us the kind of person God needs and uses. In a dramatic display of mercy, God sent a man, "clothed in linen who had a writing kit at his side" to save His people from coming judgment (Ezekiel 9:2, NIV).

The man was *clothed in linen*.

Linen is an important symbol in the Bible. It was used in the curtains of the Tabernacle and in the vestments of the priests. The body of Jesus was wrapped in linen. Linen symbolizes purity and righteousness (Revelation 15:6; 19:8, 14).

God looks for writers who are genuinely Christian. They must be righteous, or they have nothing to write for God. If they have not "stood by the altar," they have no better message than the secularist.

Then, the man in the ninth chapter of Ezekiel not only was clothed in linen but also was a man *who had a writing kit at his side*. The writing kit suggests the training the Christian writer needs.

It is not enough for a writer to be righteous. God's writers must be able to communicate clearly and skillfully.

Many Christians naively and sometimes arrogantly assert that "inspiration" precludes the need for editing or reworking. Marguerite Wilkinson says this attitude is saying, in effect, "Michelangelo, Beethoven, Shakespeare, of course had to labor

for their success, poor souls! It is quite unnecessary for me!"

The claim that God gave me this at 3 A.M. may impress relatives and a few friends, but not the editor, and editors are the ones who decide what gets into print.

A writer is a "wordsmith." As the blacksmith must work with hot metal, bending and pounding it into shape, so the writer must write in the heat of inspiration and imagination. Just as the "smithy" has to do some hammering, burring, and burnishing after the metal gets cold, so the writer has to rewrite and polish his work after it gets cold.

God is also looking for writers who can combine the spirit of the Renaissance and the Reformation. Sherwood Wirt says, "The Renaissance person identifies with his hearers but has nothing to proclaim to them; the Reformation person has the proclamation but so often cannot identify with the people he wishes to reach" (*Getting into Print*).

In the Reformation spirit, the

*continued on page 32*

# Write to Sell Write to Publish Write to Minister



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## GOD IS LOOKING FOR WRITERS

continued from page 30

Christian writer must be willing to confront, must have something urgent to say, and must deal with the permanent.

Judson Jerome put it this way in *The Poet and the Poem*, "Immortal poetry is at least as immediate as the news. If you don't feel that it is terribly important that many people read this now . . . I wish you would not clutter the mail."

Jerome further states, "Our civilization has very little time, and it is important that we weed out our messages and state the essential ones carefully." Do Christians have essential messages to communicate to this generation and culture?

The Reformation spirit cares enough to *confront*. One of the late Francis Schaeffer's final and greatest concerns was the failure of the evangelical community to confront the issues of today. He writes in *The Great Evangelical Disaster*, "Truth demands confrontation . . . it must be loving confrontation, but there must be confrontation nonetheless."

If true to the Reformation spirit, the writer must also deal with the *permanent*. Alfred Kazin says today's writers have been unable to do that. He laments that in a high-tech society much of what is written focuses on the perishable.

Ezra Pound put it this way, "Literature is news that stays news." If Pound's line has anything of value in it for the secular writer, it should doubly excite the Christian writer, for who has a greater edge on permanence than God?

God is not only looking for writers with a message but also needs writers who can put Renaissance wings on their words. To do that the writer must not only stand by the altar but also "sojourn with the world." God's writers must know the world without becoming "worldly writers."

The Christian Renaissance writer will strive for excellence, for creative and artistic expression. God's writers must reach for grandeur. God is best revealed in noble and beautiful forms.

Christians often have trouble eliminating religious clichés from their writing. Charlie Shedd calls these clichés "Protestant Latin," and Cecil Murphey labels them "Stained-glass vocabulary." Whatever one calls them, the religious jargon must go.

Many writers also have trouble *showing* rather than *telling*. Dina Donahue, former editor of *Guideposts*, says that one of the major reasons an article may be rejected (aside from sloppy presentation or triteness) is that it contains a sermon-essay on the author's spiritual beliefs.

## IN A HIGH-TECH SOCIETY MUCH OF WHAT IS WRITTEN FOCUSES ON THE PERISHABLE.

Even nonfiction can be made interesting. Rudolph Flesch says that the secret of America's two largest factual magazines, *Time* and *Reader's Digest*, is that they print *stories*. "Only stories are really readable," Flesch says.

Christian poets must write more than religious "verse" and "greeting-card jingles." They need not be overly intellectual or become purposely obscure, but the nobility of God's cause justifies some sharpening of wits.

We need Christian writers of prose and poetry who will bring art back into the Christian message of our times.

### Writers Write

The last verse of Ezekiel 9 says, "Then the man in linen with the writing kit at his side brought back word,

saying, 'I have done as you commanded'" (NIV).

Many would-be writers have never been able to change the verb tense from "I should write," or "I will write" to "I have written," as God commanded them to do.

Some years ago a keynote speaker at a Nazarene writers' conference gave me the "gentle shove" I needed. The statement was: "You are not a writer until you write."

I left that conference and started using the "writing kit" at my side. I bought books to help me with my craft. I set aside two mornings a week for writing. I began to study the markets and send off manuscripts.

No, I haven't gotten rich. (Few writers will.) Yes, I have had rejections. (What writer hasn't?) Are there rewards? Yes—knowing I am doing what God wants me to do, multiplying my ministry outreach, and releasing the fire from a "burning heart."

The influence of Christian writing is powerful. Recently I received a letter stating, "You may wonder at my writing you 10 years after your article was published in the *Christian Writer*. I've been busy writing, teaching writing, and working on my editing so my work will honor the Lord. Your article spoke to me more than all I've read the past 10 years, so I'm finally writing to tell you so."

Dr. Stanley Mooneyham, speaking to the Evangelical Press Association, said, "You have burning hearts, keen minds, and a way with words. Use them all. Use them with abandon. Use them fiercely. Use them as rapiers to make me bleed. Use them tenderly to bring forth empathetic tears. Use them thunderously to wake my soul. Use them passionately to make my nerves tingle. Use them as a trumpet blast to send my blood racing until my heart literally throbs."

The important thing is to *use them!* True, Robert Frost said he waited for someone else to call him a "poet," so perhaps you should wait for someone else to call you a "writer."

Just stand by the altar and use that writing kit at your side. Who knows what blessing may come through your words?

# Praying for the World—with Hope!

E. DEE FREEBORN



E. Dee Freeborn teaches practical theology and spiritual formation at Nazarene Theological Seminary.

IS THERE ANYTHING GOOD happening in this wide world? More than once, such a question has stalked my confidence as I turned off the evening prime-time news. Pictures of children bloated by starvation, families destroyed by a single mortar shell, bullet-riddled human beings massacred by a “religious” radical, world leaders spewing hate and prejudice in the name of justice.

How can I pray effectively for such a world? What does it mean to pray for someone I do not know and will never meet?

In spite of unanswered questions, there is a drawing in my heart toward praying “globally.” That is to say, learning what it means both in theory and in practice to pray and intercede for people around the world. It is to ask God how seriously He wants me to be involved in this enterprise. To what extent will I go to make myself aware of names, places, stories, and needs? How far am I willing to “identify” with the brokenness, hurting, and suffering of my world?

Maxie Dunnam, in *The Workbook of Intercessory Prayer* (Nashville: Upper Room), raises several principles

for consideration. The first is, when I consider prayer for my world, I know God will hear me. The Psalmist declares, “Know that the Lord has set apart the godly for himself; the Lord will hear when I call to him” (Psalm 4:3, NIV). At the very core of our life of prayer is the faith that the God to whom we pray really hears. Jesus assures us, “Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened” (Matthew 7:7-8, NIV). This issue has been a problem for many sincere souls.

The second principle is, not only does God hear me, but He will answer me. Once again, the Psalmist proclaims, “But you are a shield around me, O Lord; you bestow glory on me and lift up my head. To the Lord I cry aloud, and he answers me from his holy hill” (Psalm 3:3-4, NIV). What tremendous assurance! What an awesome thought! God hears me, and He answers!

A third principle arises out of the question, “Are there situations that call us to pray when it is clear there is no way we can be a part of the answer?”

True intercession always calls us to be willing to be a part of the answer if God leads us in that direction. But what about troubles in Bosnia and South Africa? What about earthquake and hurricane victims and a thousand other tragedies?

The answer is found in our confidence in the power of God. As Dunnam suggests: “To believe that our

praying makes a difference, and to pray even when it seems that we cannot act is to link ourselves with Christ in his ongoing intercession” (p. 62). We lift heart-wrenching requests to Jesus, our matchless Intercessor. Our prayers make a difference, even when we cannot act. We identify with Jesus and voluntarily, as best we can, take on the sufferings of our world. With a spirit of brokenness, we pray with hope. “The sacrifices of God are a broken spirit; a broken and contrite heart” (Psalm 51:17, NIV). As we pray in brokenness, God acts on behalf of persons whom we may never know or meet. What a mystery! What a hope!

This kind of praying calls for identification with the sufferings of Jesus and of our world. Such difficult prayer recalls the promise of Paul’s words, “In the same way, the Spirit helps us in our weakness. We do not

**Our prayers can make a difference even when we cannot get hold of the problem with our two hands.**

know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God’s will” (Romans 8:26-27, NIV). Living in the stream of the Spirit, I can pray for my world . . . with hope!



# Nazarene Roots

## The New Testament Church of Christ *A Centennial Sketch*

by Stan Ingersol, *Denominational Archivist*

**O**n July 5, 1894, Rev. Robert Lee Harris called forward those joining "The Church of Christ" (no relation to present Churches of Christ). Thirteen came forward, and the mother church of a new holiness body was organized in Milan, Tennessee. The *New Testament Church of Christ*, as it became known, was the first Nazarene root in the South.

The church's origin was linked to its founder's personality. Robert Lee Harris was born near Okolona, Mississippi, on Christmas Day, 1861. His family soon moved to Alabama and remained there until moving to Hill County, Texas, when Harris was 15. He herded cattle and drifted between jobs, sometimes living lawlessly. He was converted as a youth in Alabama but backslid. In 1880, he was reclaimed, called to preach almost immediately, and became an itinerant evangelist. He met Warren Parker, the Free Methodist minister, in Corsicana and was sanctified and through Parker's influence entered the Free Methodist ministry in 1885. Colleagues affirmed Harris's superior gifts as a revivalist and intended to appoint him "conference evangelist." His preaching in Waco, Abilene, and other towns drew hundreds, even thousands, of listeners. District Superintendent George McCullough wrote in 1886: "There probably has not been a single minister in Texas who has been so successful in carrying forward the work of holiness."

Then Harris swerved from his apparent destiny and took a controversial turn. In response to an appeal for missionaries in Liberia, he volunteered and raised financial support. Free Methodist founder and general superintendent, B. T. Roberts, disagreed with the action—he opposed independent missions and considered Harris a valuable asset to the Texas Conference. Harris also lacked a missionary's temperament. But he was determined, and Roberts ordained him deacon *and* elder at the General Conference of 1886. Harris stood on African soil a few weeks later.

The Liberian mission operated for four difficult years. Disease, death,

and defection cut quickly into the ranks of the half-dozen workers Harris led over. Moreover, the Free Methodist Church was organizing a foreign missions program with which Harris's independent work now competed. Discouraged by losses and growing friction with denominational leaders, Harris and two remaining workers closed the Liberian mission in early 1889. He returned to the Texas Conference but late in the year transferred to the Methodist Episcopal Church, South, escaping further involvement in the missions controversy. He also gained a wider field of service, moving from possibly the smallest denomination in the South to one of the two largest.

Lee Harris did not find the peace he sought in Southern Methodism. He did not directly enter the Southern Methodist ministry but joined a congregation in Memphis as a layman and received a local preaching license. He operated an independent evangelistic ministry outside the official system of episcopal appointments for five years, testing church law to do so.

In 1891, Harris wed Mary Lee Wasson of Moulton, Alabama, whom he met while holding a revival. By 1894, Harris was in conflict with Methodist officials for scheduling revival services that competed with Methodist worship, for preaching legalistic ethics, and for organizing "Calvary holiness bands" independent of local churches and pastors. He published *The Trumpet*, an indepen-



**Robert Lee Harris, founder of the New Testament Church of Christ. Circa 1890.**

dent monthly that largely reprinted material from *The Free Methodist*. Harris's doctrine of the church was changing also. He increasingly held to "restorationism"—the belief (held by many Baptists) that Scripture teaches a definite form of church government that must be followed by all "true churches."

In June 1893, the Harrises held a revival in Milan, Tennessee, where they were invited by Mrs. Donie Mitchum, a sanctified Methodist Sunday School teacher. The community was receptive, and the meeting successful. Robert Balie Mitchum was a Baptist deacon, but a close friendship developed between the Mitchums and the Harrises. The Harrises moved into the Mitchum home several months later, and in May 1894 a second Milan revival was opened. In its midst, Lee Harris published *Why We Left the M.E. Church, South*—a critique of Methodism's episcopacy and its opposition to independent evangelists. The revival continued into the summer. Harris now had advanced tuberculosis, and three women from the Vanguard Mission in St. Louis came to assist. Two of them, Susie Sherman and Emma Woodcock, were preachers and shared the responsibility with Harris. In July, Harris organized the "Church of Christ." Among its charter members were his wife; the Mitchums; Elliott J. Sheeks and her husband, Edwin H. Sheeks; and the Vanguard Mission women. Harris prepared a set of doctrines and practices, later published as *The Guidebook*, before he died in November.

The church did not die with its founder. The empowered laity became leaders, using *The Guidebook* to organize new congregations. Donie Mitchum and Mary Lee Harris organized the second church at Cottage Grove a few weeks after Harris's death. Other churches followed in Tennessee and Arkansas. By February 1896, there were also three congregations in West Texas, organized by Mary Lee

Harris after conducting a series of revivals near Abilene. The Mitchums were the primary leaders in Tennessee. Elliott Sheeks, Ira Russell, and George Hammond led the early movement in Arkansas, where Joseph Speakes later emerged as a strong leader. Mary Harris supervised the expansion in West Texas, assisted by Annie Johnson, J. A. Murphree, Henry Cagle, Fannie McDowell Hunter, and William E. Fisher.

In December 1899, the first annual council was held at Milan. Mary Harris, Elliott Sheeks, and George Hammond were ordained in this meeting. The following summer, Mrs. Harris married Henry Cagle in front of hundreds gathered at the Buffalo Gap camp meeting near Abilene, Texas. In 1902, Mary Cagle called a meeting of Texas congregations to organize a separate Texas Council of the denomination. From that point, the Ten-

nessee and Arkansas churches became the Eastern Council.

Mrs. Cagle's itinerant ministry between the two regions helped bind the councils together. An associate took her measure in April 1904, writing: "She is here and there and everywhere in the interest of missions and the church generally." Nearly a third of the New Testament Church of Christ's ministers were women, often called to preach under Mary Cagle's ministry. Evangelistic zeal characterized the denomination. By 1904, church revivalists were holding meetings in Missouri, Alabama, Mississippi, and New Mexico. Leaders were on the verge of creating a general council when contacts with the Independent Holiness Church, led by C. B. Jernigan and J. B. Chapman, resulted in a merger in 1904 that created the Holiness Church of Christ.

Four years later, the Holiness Church of Christ merged with the Pentecostal Church of the Nazarene at Pilot Point, Texas. The Eastern Council was reorganized as the Arkansas District, while churches of the Texas Council became the Abilene District, divided in 1913 into the San Antonio, New Mexico, and Hamlin (now West Texas) Districts.

The "restorationist" doctrines of Robert Lee Harris were largely abandoned by his followers by the time the mergers took place, but echoes of the impulse survived as an emphasis on the local church. Harris's wife, Mary Lee Cagle, planted 18 or more churches and served the Hamlin District as the elected district evangelist, noting in her annual report in 1927: "Our work has not been with the larger churches, but with the weak struggling ones. I have held 13 revival meetings, preached 175 times, saw 216 converted and 118 sanctified . . . I have [visited] practically all of the churches in the district and some of them more than once." She died in 1955, the last surviving charter member of the original congregation in Milan, Tennessee.

## THE INDEPENDENT CALVARY HOLINESS BANDS SOON BROUGHT ECCLESIASTICAL CENSURE.



Reunion of charter members of the Milan congregation at the 1923 General Assembly, Kansas City. (Standing, left to right) Edwin H. Sheeks, Elliott J. Sheeks, Donie Mitchum, R. B. Mitchum. (Seated) Mary Lee (Harris) Cagle.



## ABANDONED AND ABUSED

*continued from page 25*

for the elderly and caring for our parents (for instance, Exodus 21:15 and Proverbs 28:24).

The problem of elder abuse gives the church—as individuals and a corporate structure—yet another opportunity to minister, meet needs, and even change lives. Just how can the church help alleviate this dilemma? By ministering to elderly people and their families in several ways.

### **1. Value the Aged**

Elderly people have a lot to teach us younger ones—if we'll listen. Practice valuing the elderly people you meet. Take a moment to talk to them, to touch them, to listen to their stories. Look for lessons you can learn from them. And don't be afraid to involve them in ministry. Let them be greeters. Some churches use elderly people as "huggers" for children in Sunday School classes—the older person's responsibility is to hug each child as he or she arrives, and to be available just to love the children.

Also, in our teaching, preaching, and individual work, we can adopt the attitude that the aged are to be respected.

### **2. Talk to Suspected Abuse Victims**

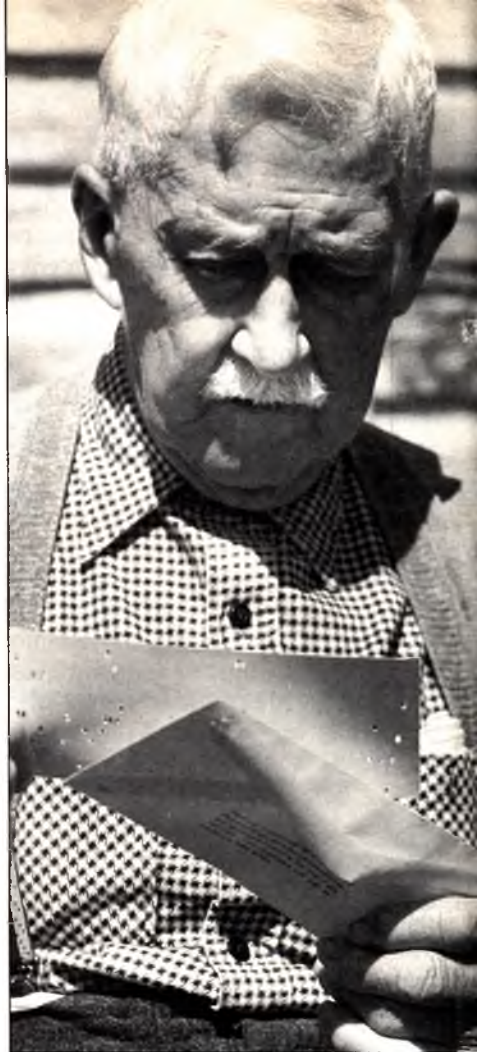
If an elderly person you know is in a potential-risk situation, that is, living

with a relative who seems somewhat dependent, keep your eyes open. As ambassadors of Christ, we have a responsibility to make an abused person's business our business.

If you suspect an abusive situation, calmly tell your elder friend, "I've noticed a change in you. I'm concerned. Are you dealing with some worries at home?"

## COMPILE AND DISTRIBUTE A BOOKLET THAT LISTS AND DESCRIBES CHURCH AND COMMUNITY SERVICE AGENCIES THAT CAN HELP SENIORS AND CAREGIVERS.

Chances are, your gentle prodding will help the person share some worries he or she feels are trivial. It may even help the person admit things aren't the way they should be. Getting the person to admit the abuse is the first step to helping him or her get help. Be understanding and listen to the person's perspective. Be compassionate and kind. But encourage the person that this is not a good situation



Carmerique

and that he or she needs to get help.

If the person denies abuse, but you still suspect this may be a problem, carefully seek outside help.

### **3. Open the Subject with Caregivers**

Keep an eye out for people who are struggling with caring for parents, or who are facing sandwich generation challenges. Encourage them to talk about the struggles they face. Be compassionate and understanding. Let them know it's OK to be frustrated, to feel out of control, to need help.

Many caregivers don't know about services specifically designed to help them. Stepping gently, tell them about available help. And reassure them that taking advantage of programs does not mean they are failures at caring for their parents. Remind them that their tax dollars support these programs and that the programs are for people like them. Most programs are cost effective and affordable.

Also encourage the caregiver to join

## How to Prevent Your Own Abuse **AARP gives these tips:**

► Remain sociable as you age. Rather than resulting in protection, isolation often results in abuse. If you must move into a relative's home or make other living arrangements, don't lose contact with old friends and neighbors.

► Maintain your own telephone and mail service. When living with someone else, insist on the right to use a phone whenever you want. (Even consider having

your own separate phone line and number.) Don't let anyone open your mail for you, even if the person is just trying to be thoughtful.

► Don't let anyone keep details of your finances or property management from you.

► Don't let yourself feel guilty if you must move in with a family member.

► Realize abuse happens, even to people like

you with family members and friends like yours.

► Don't excuse an abuser. Frustrations and fears may tempt anyone to act unseemly at times, but this must never lead to abuse. If anyone abuses you, it is not your fault. The person has made a bad choice. And the person should not be allowed to do it again.

► Maintain your dignity and be true to yourself. □

a support group that can share information and provide vital emotional support.

#### 4. Be Informed

Individually, and as a church, become aware of local resources designed to help people caring for the elderly. Contact the AARP or look in the phone book to find local agencies designed to help in these crises—from programs that provide meals and personal care for the homebound—to companions who will give the caregiver “time off”—to counseling and information for families dealing with the difficulties of caregiving.

Compile and distribute a booklet that lists and describes church and community service agencies that can help seniors and caregivers. Then, when someone needs help, don’t just give them the list, offer to go to the agency with the caregiver or to help the caregiver contact the proper people.

#### 5. Give Practical Help

Offering advice is easy, but we provide real help when we step in and meet specific needs. Give relief to a

caregiver by offering to “sit” with the elderly for an evening.

Provide occasional meals or housecleaning help for the family (don’t do it all on your own—encourage your Sunday School class to participate).

**M**OST CASES OF ABUSE GO UNREPORTED, OFTEN BECAUSE THE ABUSED ARE ASHAMED THAT THEY HAVE CHILDREN WHO HURT THEM.

Even running errands can be difficult for someone who is caring for an elderly parent, so offer to run errands for the caregiver.

#### 6. Offer Programs for Sandwich Generation Families

Many churches have offered great ministries through a daily or occasional children’s day-care program. How about offering a seniors’ day-care pro-

gram—a place caregivers can leave the elderly for a time.

Perhaps your Sunday School class could sponsor a workshop designed to educate caregivers on resources. Maybe a support group for caregivers would be appropriate.

We could even model AARP’s example. In some states, this organization has recruited volunteer members to serve as monitors for elderly people. Other capable elderly people have volunteered to be guardians of others who are less capable.

Caregiving for the elderly affects families in general—marital relationships and parent/child relationships included. The church could offer programs that focus on family education of caregiving and help families adjust to the challenges of caregiving and maintain their closeness.

In a society currently focused on family values, let’s not overlook one of the basics. Insuring that our elderly should have nothing to fear at home is certainly a family value worth our support.

HH

## How to Make the Elder Person You Love Feel Special

- ▶ Work a jigsaw puzzle together.
  - ▶ Read to the person or have a checkers tournament with them.
  - ▶ Take them to the mall—be sure to get a wheelchair at the office if necessary. Sit around the mall watching people together and treating yourselves to something simple, like a cookie or ice cream.
  - ▶ Take the loved one out for a date.
  - ▶ Help the parent or friend compile a booklet of life memories.
  - ▶ Throw a seniors’ party and invite your seniors’ friends.
  - ▶ Give a physical treat.
- How about a makeover, a

- new perm, a manicure, a massage, or a pedicure?
- ▶ Help the person have a reason to use talents. Get him or her signed up to sing somewhere. Hire the person to make an afghan for a baby shower.
  - ▶ Show up at the person’s house with a taste treat and listen to old records together.
  - ▶ Browse through photo albums together. Let the loved one talk about his or her life and memories, as well as the people in the photos.
  - ▶ Help him or her write letters to relatives and friends.
- 

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# Listen to the Ticking of the Time Bomb

J. PAUL AND MARILYN TURNER



J. Paul and Marilyn Turner live in Olathe, Kansas, where J. Paul is pastor of lay ministries at College Church of the Nazarene.

THE AVERAGE TEENAGER (tick) spends 1.8 hours (tick) per week (tick) reading. He spends 5.6 hours (tick) on homework (tick) and 21 hours (tick) watching television. The number of (tick) unmarried teens has (tick) doubled in the past (tick) 30 years. The number of teenage (tick) suicides has tripled. We've not even mentioned the disintegration of America's marriages, and the bomb just keeps on ticking. America can no longer pretend that the values by which it lives don't matter.

How are we going to understand why the crime and illegitimacy rates have soared? Are we to believe the wisdom of the folk, "As the family goes, so goes the nation"? It all sounds too simple. And yet, when you think about it, social science may be validating our folk wisdom. For example, one scientist in an eastern university suggests that we must be wary of the unattached male between the ages of 25 and 35. He can universally be the cause of some of our social ills. A good society is dependent on these men being attached to a strong moral order centered on families. Society depends on them to dis-

cipline their sexual behavior and reduce their competitive aggression.

There is good data that suggests a quarter of all men in this age-group live in single households. In 1960, 62 percent of American males were attached to a spouse with children. Today that has declined to 42 percent—the lowest in recorded American history. This may be one reason for our 30-year trend of soaring crime rates.

Obviously, we can't blame all our social ills on single males between the ages of 25 and 35. However, it points out that, generally speaking, we can count on our folk wisdom to tell us the truth; we can also count on truthful research from our social scientists; and we make no apologies about inserting into the process (right where it belongs) the truth of our Christian bias. All three are necessary and reliable as America comes to grips with believing its behavior.

We should be proud of our conservative Christian family ethic. It cuts to the heart of our social issues by teaching that every person is made in the image of God and has the right to exist; by teaching familial responsibility so that spouses once committed to each other stay together; that children from such alliances are cultivated and nurtured in the love and admonition of the Lord Jesus Christ. This ethic was instilled into us long before July 4, 1776. Rather it began its journey to us from that fundamental God-ordained blueprint of Genesis 2:24: "For this reason two people shall leave their families of origin (really make a clean break); spend the rest of their lives bonding spiritually, socially, intellec-

tually, and emotionally; and because of this cultivated bond they shall likewise become one in Christ" (writer's paraphrase).

It was Drs. David and Vera Mace who put it in perspective for us some years ago. This special Quaker couple encouraged us to dream what the Nazarene marriage might become for the cause of Jesus Christ. David and Vera were the founding couple of what is now generally known as the various Protestant expressions of Marriage Enrichment. We were having lunch and grappling with how best we could address the issue of Lordship in the Nazarene marriage. David said, "You know, J. Paul, you Nazarenes are good at asking people to make a definite crisis commitment to Jesus Christ. But how is the Nazarene marriage doing? Is it possible that two Nazarene Christians, living in the same house, may not have their marriage under Christ's Lordship?" This was a haunting question for us. From it came a holy vengeance to address this issue and provide an opportunity for Nazarene couples to place their marriages under the Lordship of Jesus Christ by

## But how is the Nazarene marriage doing?

seeking first His kingdom as the foremost necessity of their lives.

This is the fundamental issue in the folk wisdom, social science, Christian ethic equation. Folk wisdom tells us what we know to be axiomatically true; social science research validates that wisdom. The Christian ethic provides a way for couples to flesh it out for a hurting world to emulate that Jesus Christ is Lord of our relationships.

brand-new attitude. As I walked past Sue, who had recently had surgery, I stopped and hugged her—a genuine hug—and assured her that I would be praying for her.

Entering the sanctuary, my heart grew warm as I dwelled upon God's unconditional love. I sat at the organ and began playing "Our Great Savior." The words blossomed to life as I played. "Saving, helping, keeping, loving, He is with me to the end."

The whole atmosphere of the church seemed strangely different to me. I realized that it was not the run in

## I SLUMPED BACK IN MY CHAIR, AMAZED AT MY OWN IGNORANCE.

my hose, or being late, or Glen, or Mary, or Martha, or the screaming kindergarten children that had deflated my Christian service. It had been . . . me.

Later in the service, I sang "More than Wonderful," sang of the God who promised to love us "with a love that *would not cease*." My eyes filled with tears as I realized my Savior's perfect, unconditional, and ever-present love for me. I learned quite a lesson that Sunday morning. My "position" in the church as the daughter of the pastor was a gift from God, not a burden. My ministry was important and needed. I realized that I must not operate on the fuel of men's praise or approval, but simply on the love of Jesus. Occasionally, I still feel taken advantage of and unappreciated, but the more rooted in His love I become, the more love I can share with others.

"And I pray that you, being rooted and established in love, may have power . . . to grasp how wide and long and high and deep is the love of Christ" (Ephesians 3:17-18, NIV). **H**

June's

## 10-Point Quiz

**1. Deirdre Good, a professor of New Testament, has finally gotten which of the following seminaries to allow her lesbian lover to live with her in on-campus housing?**

- A. General Theological Seminary (Episcopal)
- B. St. Meinrad (Catholic)
- C. Golden Gate Baptist Seminary

**2. Planned Parenthood is suing Arlette Randash of Missoula, Montana, under the Racketeering-Influenced and Corrupt Organization Act (RICO) because she**

- A. Wounded an abortion doctor with a pitchfork
- B. Placed a Pro-life ad opposing Planned Parenthood in the Missoula newspaper
- C. Tore down the Planned Parenthood sign and set fire to the abortion clinic
- D. Prayed in front of the Planned Parenthood abortion clinic

**3. How many of California's pornographic film studios and distributing businesses in Canoga Park, Chatsworth, and Northridge were destroyed or damaged in the recent earthquake?**

- A. 17
- B. 27
- C. 57
- D. 70

**4. A German jeans maker, Otto Kern, has launched an ad campaign that shows Jesus at the Last Supper as a woman wearing a shirt and Otto Kern jeans, and the 12 apostles as females wearing nothing except Otto Kern jeans. Which of the following have protested the ads?**

- A. German Advertisers Council
- B. The Roman Catholic Church
- C. European Evangelical Alliance
- D. All of the above

**5. Haik Hovsepian-Mehr, an Assembly of God superintendent, was recently murdered, apparently for trying to win people to Christ—which is against the law in his country of:**

- A. Iran
- B. Iraq
- C. Egypt
- D. Morocco

**6. According to a study of 250 couples made by Pennsylvania State University researchers, what percentage of couples report that the birth of a baby improved their marriage?**

- A. 83
- B. 57
- C. 19
- D. 28

**7. Which of the following denominations recently suspended two congregations because they ordained homosexual persons as ministers?**

- A. Evangelical Lutheran Church in America
- B. The Reformed Church in America
- C. Evangelical Methodist Church

**8. U.S. households donate only \$100 per year, on average, to charity. They spend \$1,500 per year on entertainment. On which of the following entertainments do U.S. families spend the most?**

- A. health clubs
- B. television/VCRs
- C. movies
- D. concerts and recordings

**9. When it comes to reading materials, U.S. families spend the most money on**

- A. books
- B. magazines
- C. newspapers
- D. reference sets

**10. Following is a list of the four top food expenditure items for U.S. families. Which one is first, which fourth?**

- A. Ready-to-eat cereals
- B. Ground beef
- C. Cola
- D. Cheese

### Answers:

1-A, 2-D, 3-D, 4-D, 5-A, 6-C, 7-A, 8-B, 9-C, 10-C, D



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## UNTIL

I never knew, Lord,  
how crippled I was  
until  
I learned to lean  
on You.  
How blind  
until  
through You—  
I saw.  
How empty  
until  
You taught me how  
to love.

—Marcia Krugh Leaser

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# THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

**Q. For the last 20 years our pastor has led the Sunday services. Suddenly, we now have what is called a "worship leader." What is a worship leader and where do they come from?**

**A.** The recent trends in worship practice have been toward more widespread participation in worship. Participation seems better than mere spectator status. Further, the surge toward lay ministry has led to the use of many laypersons in worship activities once handled by the pastor. Many pastors welcome the assistance of a worship leader because it enables the minister to concentrate more on the sermon and on planning the aims and outline of the services rather than the detail. Sometimes, however, a creative worship leader comes up with so many "neat things" to do that there is little time left for the sermon.

Another risk is that persons appointed as worship leaders often have little training and have not a clue about the historic or theological significance of worship practices that they adopt or abandon. Some people seem to think that all that is required of a worship leader is to know how to dress, have a toothy smile, the gift of gab, and know the choruses well enough that he (or she) doesn't have to look over his shoulder to check the words where they are projected.

At any rate, worship leaders may be here to stay. Two years ago, CCM Publications launched a magazine called *Worship Leader*. I don't know how the publication has fared; I did not subscribe. I got out the premier issue when I got your question, hoping that it would help me answer your question of "what" a worship leader is. There was no definition in that issue, but the editor did give a mission statement that included their aim to keep worship leaders abreast of the technology of today's worship through reviews of electronic keyboards, soundboards, etc. "We'll also review the latest in praise and worship recorded and printed music," the editor continued, "and . . . keep you in touch with the worship movement." (Now I remember why I didn't subscribe. Sorry, my generation gap is showing.)

In the first issue of *Worship Leader*, however, I found reason to be encouraged. Robert Webber, evangelical professor and author of books on worship, listed the requirements for a worship leader. They included:

1. Knowing what the Old Testament says about worship.
2. Knowing what the New Testament says about worship.
3. Knowing the history and development of worship throughout Christian history.
4. Knowing the theology of worship.
5. Knowing the history of the use of music in worship.
6. Knowing something about the arts as they relate to worship.
7. Knowing how worship relates to other areas of ministry such as evangelism, social concern, Christian education, etc.

Only after these qualifications are met does one ask questions about leadership abilities, spiritual qualifications, etc.

After reading Webber's list I came to two conclusions: (1) I probably don't qualify to serve as a worship leader, and (2) I would be glad to follow the leadership of a person who meets all these qualifications.

**Q. I have heard the term "apocrypha" from the pulpit several times lately. I looked this term up in my dictionary and**

**found the definition "writings of dubious authenticity." Could you give me more information?**

**A.** The term "apocrypha" means "the hidden things," which probably refers to the fact that the apocryphal writings probe the spiritual mysteries. Usually when the term "apocrypha" is used the person is referring to the 13 books of the Old Testament Apocrypha. They are 1 and 2 Esdras, Tobit, Judith, the Rest of Esther, the Wisdom of Solomon, Ecclesiasticus, Baruch, the Letter of Jeremiah, the Additions to Daniel, the Prayer of Manasses, and 1 and 2 Maccabees. These books are included in the Roman Catholic Vulgate Bible, and in the Septuagint, but they are not included in the Jewish or Protestant Bibles. Protestant and Jewish scholars find good reason to not regard these books as inspired in the same way the 39 books of the Old Testament are inspired. These books are valuable and helpful in understanding the ancient world, its people, and religious ideas of that period, but they are both morally and historically inferior to the canonical writings of the Old Testament.

In addition, there are many New Testament apocryphal writings. More than 50 "gospels" exist. There are five non-canonical versions of The Book of Acts. Among the several apocryphal epistles are Third Corinthians, Epistle to the Laodiceans, and the Correspondence of Paul and Seneca. Several books modeled after the Book of Revelation have been discovered. The best known are The Apocalypse of Peter and the Apocalypse of Paul. These books provide interesting insights into the Christianity of the first several centuries after Christ. For the most part they are deliberate fabrications written to meet some perceived need of the times. There has never been a serious claim of inspiration or canonicity for them. "Dubious authenticity" is a good description of these works. Even in ancient times church leaders knew that many of these works were spurious and so excluded them from the works used to guide the worship and conduct of the believers. Even so, they make much better reading for Christians than a Danielle Steel novel.

HH



Ed, I'm this close to perfecting a "get rich quick" plan that I've been working on for 30 years.



# Close to Home

## News About Nazarenes

BY TOM FELDER



Monroeville, Ala., Church of the Nazarene, won first place in the Monroeville Christmas parade float competition, according to Kenneth E. Johnson, pastor. The winning float used the theme "Light Fades, Stars Appear, Evening Angels Gather Here."

### NAZARENE RECEIVES ARTS AWARD . . .



**Marvin Stevenson**, engineering technician with GPM Gas Services and owner of the Art Gallery in Odessa, Tex., recently received the Heritage of Odessa Foundations Award for Excellence in Community

Service. Stevenson was one of 12 persons to receive the award. He was honored in the arts category.

A third generation Nazarene, Stevenson has been a member of Odessa, Tex., First Church of the Nazarene for more than 44 years. He and his wife, **Jane**, have served in numerous positions in the church.

**CELEBRATING A CENTURY . . .** **Maver Lois Hendrick Jenkins**, a member of Franklin, Tenn., Church of the Nazarene, recently celebrated her 100th birthday, according to



pastor **Jerry Smith**. The church held a reception for Jenkins at the nursing home where she lives.

During her birthday reception, the church presented her with a money tree and a "This Is Your Life" booklet. She received greetings from the president, vice president, governor, mayor, and several other officials.

Jenkins has been a member of Franklin Church of the Nazarene for more than 40 years.

Jenkins is pictured receiving a money tree from her great-grandniece.

### CHURCH SHARES BUILDING

. . . Construction will begin later this year on a new church facility for Frederick, Md., First Church of the Nazarene, according to **Richard G. Diffenderfer**, senior pastor. Phase one of the project will include a sanctuary seating 340, educational classrooms, a fellowship room, and office space.

While the congregation is waiting to move into its new facility, it has entered into a unique arrangement with two other congregations in Frederick. The current building is serving as a church home for three separate church bodies—First Church of the Nazarene,

Hispanic Church of the Nazarene, and a Greek Orthodox congregation.

"This has required some adjustments on the part of all three groups," said Diffenderfer. "However, this arrangement is working out quite well."

The Greek Orthodox Church purchased the property from First Church of the Nazarene. Each of the congregations alternate worship times on Sunday and meet on different nights during the week.



**Josephine Bradley**, the eldest member of Frederick, Md., First Church of the Nazarene, turns the first shovel of dirt during ground-breaking ceremonies for a new church facility.

### PERFECT ATTENDANCE . . .

**Josephine Cunningham** recently received a 40-year Cross and Crown pin for perfect Sunday School attendance. Cunningham received the pin in a special service at McClurkan Church of the Nazarene in Nashville, Tenn., according to **Paul Shields**, senior pastor.

Cunningham is pictured receiving the pin from Shields (l.) and **Paul Brown** (r.), her Sunday School teacher.



**Send news and information about Nazarenes to: Close to Home, 6401 The Paseo, Kansas City, MO 64131.**

## Deaths

ELEANOR McCULLOUGH FRAZIER, 55, Nashville, Tenn., Feb. 25. Survivors: husband, Oren; son, Russell; daughter, Rebecca Hill; four grandchildren.

HOWARD H. HAYNES, 65, pastor of 20 years, Darlington, S.C., Jan. 25. Survivors: wife, Irene; sons, William, David, James; daughters, Patricia Raisor, Rachell Tanner, Naomi Smith; 2 sisters; 14 grandchildren; 8 great-grandchildren.

WARREN HOLCOMB, Vicksburg, Miss., Feb. 4. Survivors: wife, Edith; daughter, Edie; son, Ellis; four granddaughters.

GLADYN HURLBUT, 77, Tucson, Ariz., Oct. 11. Survivors: daughter, Elizabeth Toombs; sons, Robert, David; six grandchildren; four great-grandchildren.

HAZEL PARKER LEWIS, 92, Cincinnati, Ohio, Feb. 10. Survivors: daughters, Norma Redding, Nell Baughman, Betty Donaldson; 1 sister; 8 grandchildren; 20 great-grandchildren.

REV. WALTER L. (BUDDY) LITTLE, 66, associate pastor of Duncanville, Tex., Trinity Church, Apr. 7. Survivors: wife, Barbara; daughters, Brenda, Beth (Mrs. Darroll) Schultz; one granddaughter; one brother; one sister.

GERALDINE MANGUM, 73, Nampa, Idaho, Jan. 30. Survivors: husband, Paul; sons, Paul Jr., Peter; daughter, Anne Louise (Mrs. Robert) DeCloss; three sisters; seven grandchildren.

JOHN G. (POP) PENLAND, 97, Lake City, Fla., Feb. 20. Survivors: son, James; daughters, Madge Spears, Sybil (Mrs. Bob) Giebeig, Jacquelyn Heath; 9 grandchildren; 10 great-grandchildren.

LOIS REED, 82, Escondido, Calif. Survivors: husband, George; two grandsons; one sister.

LUCILE K. SHARPES, 93, Harrisonburg, Va., Feb. 17. Survivors: husband, Lowell; daughters, Helen (Mrs. Dave) Radcliffe, Velda (Mrs. Earl) Rowan; sons, Lowell Jr., Donald, Wayne, Ray; 17 grandchildren; 34 great-grandchildren.

LUCY TOTTEROW, 98, Blairsville, Ga., Jan. 5. Survived by nieces and nephews.

children. The Fraziers have 5 children and 13 grandchildren.

Haines City (Fla.) Church recently honored the following couples who celebrated 50 or more years of marriage: MR. AND MRS. JACK NORRELL; MR. AND MRS. JOHN MARTIN; MR. AND MRS. CLAY ASHWORTH; REV. AND MRS. W. E. HAGGARD; MR. AND MRS. VIRGIL HOLBROOK.

## FOR THE RECORD Moving Ministers

S. BENJAMIN BRISTOW, from Tucumcari, N.Mex., to Kermit, Tex.

LEWIS E. BROWN, from Woodlawn, Tenn., to Hopewell, Va.

LARRY G. BURNS, from Point Pleasant, W. Va., to Washington Court House, Ohio

JERRY CLINE, from Columbia, Ky., to Indianapolis (Ind.) Southwest

JAMES W. DANIEL, from Kansas City (Kans.) Nall Avenue, to Owego, N.Y.

LEROY W. DAVIS, from Greencastle, Ind., to Pineville, W. Va.

SHIRLEY W. DEEMER, from Grand Valley, Ohio, to Geneva, Ohio

J. KEVIN DENNIS, from Philadelphia (Pa.) First, to Wellsburg, W. Va.

W. T. DOUGHARTY, from superintendent, Kansas District, to general assignment, Kansas City, Mo.

CARLOS L. DUNCAN, from associate, Clayton, Ind., to pastor, Willow Grove, Ind.

DAVID C. ERVIN, from associate, Nampa (Idaho) College Church, to associate, Glendale, Ariz.

ROBERT FLOWERS, to pastor, North Pole, Alaska

DONALD L. HENDERSON, from Knoxville (Tenn.) Faith, to Batesburg, S.C.

CECIL JONES, from Owego, N.Y., to Columbiana, Ohio

BILL KITCHEN, from pastor, Woodburn, Oreg., to associate, Lewiston, Idaho

CHARLES L. MARKER, from Newell (W. Va.) First, to Point Pleasant, W. Va.

KIPPY L. MILLER, from Fulton, Ohio, to Clearfield, Pa.

DONALD MINTER, from Covington (Ky.) Central, to Indianapolis (Ind.) Shepherd Community

EDMOND P. NASH, from superintendent, North Florida District, to superintendent, Kansas District

DAVID L. ROBERTS, from Worthington, Ky., to Spencer, W. Va.

CARL D. SMITH, from Mannington, W. Va., to Newell (W. Va.) First

NORMAN G. STEELE, from Clinton, N.J., to Buckhannon, W. Va.

RAY WHITEMAN, to pastor, Elizabeth, W. Va.

MARK K. WICKENS, from student, Nazarene Bible College, Colorado Springs, Colo., to associate, Minneapolis (Minn.) Russell Avenue

Correction: Mark R. Shuey remains as senior pastor at Minneapolis (Minn.) Russell Avenue Church.

## Recommendations

The following have been recommended by their respective district superintendents: JAMES R. HUGHES, evangelist, Rte. 4, Box 70, Newfield, NJ 08344, by Talmage

N. Haggard, Philadelphia, Pa.

SAMUEL BLAKELY, evangelist, 310 Duncan Ave., Front Royal, VA 22630, by C. L. Thompson, Virginia District

DAN ABBOTT, evangelist, 1016 12th St., Lebanon, OR 97355, by James R. Healy, Oregon Pacific District

DENNIS NOBLE, evangelist, P.O. Box 36, Nowata, MI 49075, by C. Neil Strait, Michigan District

MIKE PALMER, evangelist, 3609 2nd Ave. S.W., Cedar Rapids, IA 52405, by Gene C. Phillips, Iowa District

RON HART, evangelist, 1815 Bristol Curve, Plano, TX 75074-4936, by W. M. Lynch, Dallas District

MAX MURPHY, evangelist, 216 Rochelle Dr., Morehead City, NC 28557, by D. Eugene Simpson, North Carolina District

ERNEST FLORENCE, evangelist, 312 Rome Meadows, Dix, IL 62830, by Allen H. Dace, Illinois District

DION IRWIN, evangelist, 29696 Beaver Creek Rd., Coarsegold, CA 93614, by Wil M. Spaite, Central California District

## Announcements

TORONTO EMMANUEL CHURCH will celebrate its 60th anniversary June 12. Special tent services are planned. All former pastors and associates are invited.

For further information, contact D. Ian Fitzpatrick at the church, 1875 Sheppard Ave. W., Downsview, ON, M3L 1Y6, Canada.

FRANKLIN (PA.) CHURCH will celebrate its 50th anniversary June 24-26. Special services are planned Friday and Saturday evenings and Sunday morning and afternoon. All former pastors, members, and friends are invited.

For further information, contact Lois Morford, 469 Wendy Way, Franklin, PA 16323, or phone 814-432-2092.

LEAVENWORTH (KANS.) FIRST CHURCH will celebrate its 50th anniversary July 9-10. Former pastors, members, and friends are invited.

For further information, phone 913-682-3778.

## Moving Missionaries

ADAMS, REV. BRIAN and BERYL, Brazil, Furlough Address: 1313 E. 123rd St., Olathe, KS 66061

ATHIALY, DR. ABRAHAM and JUDITH, Asia-Pacific NTS, Field Address: Ortigas Avenue Extension, Kaytikling, Taytay, 1920 Rizal, PHILIPPINES

BAJOYO, DR. NORMA, Swaziland, Field Address: P.O. Box 1460, Manzini, SWAZILAND

BARD, REV. DON and PAULA, Malawi, Furlough Address: 9218 Pentland, Temple City, CA 91780

BLACK, MR. BOB and BESSIE, Papua New Guinea, Furlough Address: 1445 Penrose, Olathe, KS 66062

BRACY, REV. ROBERT and LORI, Papua New Guinea, Furlough Address: 55 Pageant Ln., Willingboro, NJ 08046

BROWN, MISS RHONDA, Philippines, Furlough Address: 3101 N. Divis, Bethany, OK 73008

BURGE, REV. JOHN and MARTHA, Suriname, Furlough Address: 4712 Edinburgh, Tyler, TX 75703

BYNUM, REV. RANDY and KATHY, Bolivia, Furlough Address: 411 Locust St., NNC Division of Philosophy and Religion, Nampa, ID 83686

COX, REV. DON and CHERYL, SAM Regional Office, Ecuador, Furlough Address: 6608 N. Suffolk, Peoria, IL 61615

DAYHOFF, DR. PAUL and MARGARET, Africa Nazarene Theological College, Furlough Address: c/o Max Zook, 2379 255th St., Oskaloosa, IA 52577-9124

GOODELL, DR. GARY and JANICE, Swaziland, Furlough Address: 700 Sunset R., Burlington, NJ 08016

GOULD, MISS BRENDA, Cote d'Ivoire, Furlough Address: 4295 Sidway, Columbus, OH 43222

HUDSON, REV. ROBERT and SHEILA, Dominican Republic, Stateside Address: 6644 Walrond, Kansas City, MO 64132

JOHN, DRS. FLOYD and MARTHA, Kenya, Furlough Address: 6598 N. 29th St., Arlington, VA 22213

JONES, DR. AL and KITTY, Kenya, Field Address: P.O. Box 53067, Nairobi, KENYA

KELLY, DR. DAVID and NANCY, Asia-Pacific NTS, Furlough Address: P.O. Box 493, Peirson, FL 32180

KETCHUM, REV. TERRY and KATHY, Haiti, Furlough Address: 3507 Windwood Pl. N.E., Olympia, WA 98506

KROMER, DR. LARRY and LARK, European Nazarene Bible College, Furlough Address: 3925 Dawn Dr., Fort Worth, TX 76116

LEHRKE, MISS CAROLYN, Malawi, Furlough Address: Rte. 2, Box 40-A, Lewisburg, WV 24901

McCROSKEY, REV. ROBERT and ROSA, Indonesia, Furlough Address: 6907 N.W. 47th, Bethany, OK 73008

MERKI, DR. BOB and ELIZABETH, Mozambique, Field Address: Lusolingua School, Rua Joao de Menezes, 8, 1º, 1900 LISBOA, PORTUGAL

MERRITS, MISS MARJORIE, Papua New Guinea, Furlough Address: 1133 Hira St., Waterford, MI 48328

NIELSON, DR. JOHN and JANICE, Asia-Pacific NTS, Field Address: Ortigas Avenue Extension, Kaytikling, Taytay, 1920 Rizal, PHILIPPINES

NOTHSTINE, REV. TOM and LAURA, Swaziland, Furlough Address: 14255 Jefferson, Mishawaka, IN 46545

PELTON, REV. KENT and KATHLEEN, Papua New Guinea, Furlough Address: 736 Woodland Ct. N.E., Bremerton, WA 98310

PERKINS, REV. DOUG and ELAINE, Mozambique, Field Address: Box 3, Siteki, SWAZILAND

POE, REV. BRENT and CYNTHIA, Papua New Guinea, Field Address: P.O. Box 6606, Boroko, NCD, PAPUA NEW GUINEA

RADCLIFFE, DR. JAMES and KATHERINE, Papua New Guinea, Furlough Address: c/o M. Beam, 1119 Union Rd., Xenia, OH 45385

RAY, REV. HAROLD and EMILY, Guatemala, Field Address: c/o 1375 N.W. 97th Ave., Suite 10, Box 571, Miami, FL 33172-2855

RICH, REV. HARRY and MARION, Rwanda, Field Address: P.O. Box 20025, Nairobi, KENYA

## Births

to GREG AND GINA (BROWN) FLYNN, Irvine, Ky., a girl, Cassidy McKye, Feb. 28

to BRENT AND LORI HAGEN, Seattle, Wash., a girl, Kaylee Marie, Aug. 25

to DONNIE AND ANGELA (ROBERTS) LINDSAY, Oklahoma City, Okla., a boy, Kyle Ray, Feb. 14

to DENNIS AND LINDA MARKS, Sun Valley, Ariz., a boy, Justin Reese, Mar. 15

to PHILLIP AND PAMELA (COLLINS) MUNROE, Aloha, Oreg., a girl, Bethany Marie, Nov. 24

to CHUCK AND VICKIE WATSON, Bedford, Tex., a girl, Holly Anne, Mar. 15

## Marriages

RACHEL DRAUGHON and PHILLIP DADISMAN, Sept. 25, at Danville, Ky.

DANA SUE SNIDER and BYRON WINDSOR BROWN, Dec. 31, at Baytown, Tex.

## Anniversaries

ZANE AND DOROTHY FRAZIER, Cortez, Colo., celebrated their 50th anniversary recently with a reception given by their



RYAN, REV. MARK and KRIS, MAC Regional Office, Guatemala, Furlough Address: 8516 W. Pershing Ave., Peoria, AZ 85381

SANDERS, MR. TERRY and JANE, Asia-Pacific NTS, Furlough Address: 152 Enterprise Dr., Hot Springs, AR 71913

SAXON, DR. RUTH, Trinidad, Furlough Address: c/o Dr. R. Lyon, 1100 Amherst Dr., Dothan, AL 36301

SRADER, REV. DUANE and LINDA, Portugal, Furlough Address: 6276 Dave St. Groves, TX 77619

STOREY, REV. STANLEY and NORMA, Guatemala, Furlough Address: 266 Gingerlane, Paso Robles, CA 93446

WARD, REV. VERNE and NATALIE, Papua New Guinea, Field Address: Box 273, Mt. Hagen, WHP, PAPUA NEW GUINEA

WHITE, REV. WALLACE and MONA, Solomon Islands, Furlough Address: Rte. 2, Box 260, Seminole, OK 74868

Leawood, KS 66206; V. H. Lewis, 1406 Cambridge, Olathe, KS 66062; Orville W. Jenkins, 2309 W. 103rd St., Leawood, KS 66206; William M. Greathouse, 1179 Rosewood Tr., Mount Juliet, TN 37122; Eugene L. Stowe, 5555 S. Emporia Cir., Englewood, CO 80111-3635; Raymond W. Hurn, 7810 W. 118th, Overland Park, KS 66210.

## Notice

Vital Statistics are printed as soon as possible after they are received. When submitting information, please observe the following guidelines:

**DEATHS:** Please provide name, age, hometown, date of death, and the names of survivors and their relationship to the deceased.

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## Protestants May Face Danger

A systematic "cleansing" of Protestants, not unlike that experienced under Stalin, could occur in the former Soviet Union, according to the National and International Religion Report. Boris Perchatkin, an evangelical, and former Soviet dissident told NIRR that strongmen attached to Muslim and Russian Orthodox religious groups are filling the power void. Protestantism is seen as an American plan to interfere and to steal Russia away from the Russians.

Perchatkin said there is increasing evidence of persecution against Protestants within the old Soviet Union. He has warned American officials that many Russian Christians fear for their lives and wish to leave.

Perchatkin operates an organization in Portland, Oreg., which is helping to relocate Christians from the former Soviet Union to the U.S.

Perchatkin said the greatest danger to foreign missionaries is in Cossack areas.

## "Religion-Free" Environment?

An evangelical employer in Ohio has been advised by lawyers that he will have to establish a "religion-free" workplace if regulations proposed by the Equal Employment Opportunity Commission (EEOC) become final. The move is seen as an attempt by the EEOC to extend its "hostile environment" interpretation of sexual harassment to include a religious context.

The result could be that the mention of religion or displays of faith in the workplace (like a cross or a

framed Bible verse) could be considered in violation of the 1964 Civil Rights Act, and thus be prohibited.

## Publisher Backs Down

Following a barrage of protest, US West has reversed its decision to ban Christian symbols and references from nursing home ads in its 300 Yellow Pages in 14 states, according to the National and International Religion Report. The firm had instituted the ban reportedly under pressure from the fair housing division of the U.S. Department of Housing and Urban Development (HUD).

Instead, nursing homes using religious symbols will be required to run a statement such as, "All faiths welcome without preference," according to a US West spokesperson.

Bob Knight of the Washington, D.C.-based Family Research Council, earlier said the ban on religious symbols amounts to "using government power to openly attack religious freedom." HUD's fair-housing division is directed by Roberta Achtenberg, a lesbian activist and former San Francisco City supervisor. She was criticized for her attempt to force the San Francisco Bay Area Boy Scouts to accept homosexual scoutmasters.

## Scouts Can Ban Gays


The Boy Scouts of America can ban gay scout leaders, according to the ruling of California's Second District Court of Appeals. In a 2-1 decision, the court said that the "imposition of a leader who is an improper role model is a severe intrusion

upon the First Amendment activities of an expressive association" such as the BSA.

The court also ruled that the BSA is a private membership organization, not a business, and is therefore

exempt from the state's civil rights act. That law prohibits discrimination by businesses.

In February, the Fourth District Court of Appeals had ruled that the BSA was a business, and therefore could not bar atheists as members.



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# Walking on the Water

**JOHN C. BOWLING**



John C. Bowling is president of Olivet Nazarene University.

THERE WERE NOT MANY THINGS that could have been classified as impossibilities for the ancient Egyptians. One only has to board a bus in the ancient city of Cairo and head out to see the great pyramids to be reminded of the skill, ingenuity, and determination of the people of that culture. The Egyptians could do almost anything they set out to do.

It was with great interest that archaeologists and linguistic scholars worked to decipher the ancient hieroglyphic language of these people. Their language did not use an alphabet as we generally think of an alphabet. This was a language of symbols and pictures where each item and thought was expressed graphically—pictorially.

Imagine what “picture” was used to symbolize our word for impossible. To express the idea of impossible, the Egyptians drew a man’s feet on water. A man walking on water—impossible.

I was reminded of that impossibility recently. I went waterskiing. What a sight! What gracefulness. I go skiing about once every five years just to keep my skills sharp.

It’s a funny feeling to be floating

peacefully in the water, the tips of your skis out in front of you like two sharks talking, and then someone calls out, “Are you ready?”

“Ready!”

The rope draws tight and the peacefulness of the moment is transformed by the surge of a distant engine into a struggle to hang on for dear life. “Just keep your skis in front of you,” someone yells out. “Easy for you to say, you’re in the boat!” I think to myself.

What takes only a few seconds seems much longer, yet, as I hold steady, the power of the engine soon harmonizes with my struggle and in that moment I am “up and off.” Skiing is a wonderful experience. It may be as close to walking on the water as we ever get.

After my initial experience of circling the lake, I was ready to stop, but not exactly sure how. Finally, I just let go of the rope. As soon as my tie to the power source was gone, I began to sink. After all, walking on the water is impossible . . . or is it?

Do you remember the story of Jesus walking on the water toward His disciples who were out on the lake? As the disciples labored against the storm, Jesus came to them across the water. Peter, seeing Him in the distance, calls out, “‘Lord, if it’s you, . . . tell me to come to you . . .’ ‘Come,’ he said” (Matthew 14:28-29, NIV). With that single word of invitation, Peter responded.

The first step Peter took was to direct his will and intentions toward Christ. His focus was no longer on the storm or his struggle, but on Jesus. What better place to focus when the night is long and the winds are

strong?

Evidently, Peter felt that where the Master was, there the servant should be as well. So, in a moment of faith, Peter stepped overboard and went out across the water to meet the Lord. He did well as long as he kept his eyes on Christ.

“But when he saw the wind, he was afraid and, beginning to sink, cried out, ‘Lord save me!’” (Matthew 14:30, NIV). Poor Peter panicked. His faith gave way to fear. He lost sight of Christ and focused once more on the difficulties that surrounded him. He felt his loneliness and the force of the wind on his face. He began to sink.

Jesus caught him and said, “You of little faith, . . . why did you doubt?” (Matthew 14:31, NIV).

The Lord’s question reveals that it was Peter’s faith that had provided the lift. His faith was “the rope” that

**His faith was “the rope” that connected him to the source of power.**

connected him to the source of power. As long as he believed he could, he could. In the world around us, “seeing is believing,” but in the kingdom of God, “Believing is seeing.”

There may come a time in your life when the waters begin to surge and you hear a voice calling, “Ready?” If you, in that instant, reply, “Ready!” the power of a distant engine will lift you up and you, too, will walk on water.

HH

Notes from an editor's journal  
by Mark Graham, Managing Editor

## We, the Minority . . .

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**B**arry Kosmin and Seymour Lachman of the City University of New York came up with some sobering statistics about religion in American life, which they cite in their 1993 book, *One Nation Under God* (Harmony Books). With data from 113,000 persons, they drew several conclusions, perhaps the most significant of these being that only 19 percent (about 36 million) of all Americans regularly practice their faith. The remainder are described as "modestly religious" (22 percent), "barely religious" (29 percent), those with "trace elements" (22.5 percent), and agnostics or atheists (7.5 percent).

When you look at such findings, it's understandable why we are said to be living in a post-Christian era in America. It also isn't difficult to understand why Christians don't have much of a voice in our society, in the programs we watch on TV, or in the decisions made by our politicians.

I don't mean that we shouldn't express our concerns when we are offended by the bad stuff that passes for network programming or when our elected officials encourage kids to use condoms. But when we do express ourselves, we should understand that most folks around us don't share our mind-set. They don't recognize God as a viable part of their daily lives or the Bible as an objective rule of faith.

With this in mind, those of us within the 19 percent category (and I believe this includes most Nazarenes) need to utilize a different tactic to influence the world, and there is one, but it isn't an easy thing to do.

Consider this. The other day, I was driving down the freeway when I decided to move to the center lane. I looked to the right of me and saw another driver in the far lane. Thinking he also might want to pull into the center lane, I gave him a moment to do so. When I pulled into the lane, he went for it at almost the same time. I was still watching him, so I gave him room and eased in behind him, although it was too close for his comfort. He began shaking his fist and mouthing words that I can't repeat.

I was sorry that he was upset, but I hadn't deliberately done anything to him. No one was to blame. At least not in my mind. But he felt that I had taken advantage of him.

Nearly the same thing happened to my

wife about a week earlier. She and my son, Joey, were in the parking lot at a grocery store. She was waiting for a car to pull out of a space when another car approached from the opposite direction. When the car that was leaving moved, she waited a moment, because she was afraid the other car was going to jump into the vacant spot. After a labored pause, she pulled into the space. As she did, the driver of the other vehicle, with great agitation, gunned his car toward my wife's. She and Joey were scared. Ranting and raving, the man finally pulled his car back and drove to find another place to park.

Again, no one was to blame for the misunderstanding, but one guy felt he was wronged, blew his cool, and wanted to exact punishment.

I don't know if the persons who were angered by my wife and me were Christians, but I do know that they didn't act like it.

Unfortunately, there are times when I am on the receiving end of someone's carelessness or meanness and, alas, I must confess, I am tempted to mumble something under my breath, or flash my lights and honk my horn.

But back to my point. God does not call us to be happy when everything is going our way, and upset when things are fouled up. He expects us to go beyond what is expected of us to love others. You know, the second mile thing. We are to turn the other cheek, give our overcoat when someone asks for our jacket, hand the other guy a cup of water, even though he may be gossiping about us at the office.

"But that isn't natural," you say. "If your next-door neighbor won't turn down his boom box, turn up your boom box tomorrow morning at 4:30. Pay him back for his insensitivity. Teach him a lesson he won't forget."

We don't listen to Jesus very well, do we? The world says, "Get your revenge." But Jesus says, "Forgive."

If we of the 19 percent are ever going to impact those of the 81 percent, we are going to have to rediscover the idea of servanthood as taught by the Master Servant.

Like I said earlier, it isn't easy to do, but it's hard for someone to argue with love.

**We don't listen to  
Jesus very well,  
do we?**

*Mark A*



## Rwanda in Turmoil



Jean-Marc Bouju/Wide World

**A woman refugee from Rwanda waits to receive a 3-day ration of 2 pounds of beans at the refugee camp 10 miles southeast of Rusumo, the Tanzanian border point with Rwanda.**

The situation in Rwanda remains grim as Nazarene Compassionate Ministries and other agencies respond to the vast needs represented by the current political and civil strife. Fred Otto, director for the Africa East Field, reports that the needs within Rwanda are massive. A drought condition existed there before the April 6 plane crash that killed the presidents of Rwanda and Burundi, sparking the recent genocide in Rwanda.

Amid the strife, the Nazarene district superintendent in Rwanda has been targeted for assassination, according to Otto. Nearly all church leaders in Rwanda are in danger since they hold no political alliance, Otto said.

"Some of our churches were reporting 20 to 30 in their communities dying each month—even before the plane crashed," Otto said. "Our imagination cannot comprehend what it will be like when we are able to enter again."

Immediate assistance is being made available with the help of the Canadian International Development

Agency and the Canadian Food Grains Bank. In addition, Nazarene Compassionate Ministries is cooperating with the U.N. High Commission on Refugees, Oxfam International, and Lutheran World Services.

Otto said the first priority is providing aid for the Bukavu and Uvira, Zaire, areas where we have churches. Other priorities include Tanzania and the bordertown of Goma, Zaire, where there is a relatively stable Nazarene church structure.

More than 200,000 persons have been killed in the recent fighting.

There are currently no Nazarene missionaries in Rwanda, but there are about 12,000 Nazarenes in the nation. Nazarene Compassionate Ministries sponsors more than 100 children of Nazarene pastors in Rwanda.

Anyone wishing to help may make contributions to the Nazarene Compassionate Ministries Fund. Checks should be made to the General Treasurer, earmarked for "Rwanda Civil Strife," 6401 The Paseo, Kansas City, MO 64131.

## Hudson Dies of Cancer

James Hudson, 71, former director of the Caribbean Region, died of cancer Apr. 19 at his home in Little Rock, Ark. Funeral services were held Apr. 22 at Little Rock First Church.

Hudson is survived by his wife, Lucille, and three sons, James Jr., Robert, and Dale.

"While all of us rejoice knowing that Dr. James Hudson's homegoing is a triumph for him, we will keenly feel his loss in our midst," Jerald D. Johnson

said in a statement on behalf of the Board of General Superintendents. "The Board of General Superintendents will always remember him and his service with deepest appreciation."



The Hudsons were first appointed as missionaries in 1952, serving for 21 years in Guatemala.

In 1974, Hudson was assigned to a staff position in Kansas City where he supervised the Work and Witness program and deputation

scheduling for flourishing missionaries. He was the first area coordinator, serving the Asia, Latin America, and Caribbean fields. In 1982, the Hudsons returned to Guatemala where he estab-

lished the MAC (Mexico, Central America, Caribbean) regional office. The MAC Region was divided in 1986, at which time Hudson established the Caribbean regional office in Miami.

## Johnson Elected to SSM Post

Talmadge Johnson, 57, has been elected director of the Sunday School Ministries Division at Nazarene Headquarters, according to General Secretary Jack Stone. Stone said Johnson was elected by a majority of General Board members casting ballots as of Apr. 27. Johnson was on the ballot with Keith Wright, superintendent of the Kansas City District.



Johnson accepted the post and will begin his new responsibilities July 1.

"I desire to hear from pastors and laymen, district superintendents, and other district leaders concerning issues and vision as we face the challenge of reaching and teaching our world through

this great evangelistic arm of the church," Johnson said.

A graduate of Bethany Nazarene College, Johnson had served as superintendent of the Tennessee District since 1980. Prior to this, he was superintendent of the Mississippi District for five years. From 1964 to 1975, he was the senior pastor of Oklahoma City, Okla., Western Oaks Church. He pastored Elk City, Okla., from 1961 to 1964.

Johnson is a longtime member of the General Board, where he had served as chairman of the World Mission Department since 1985. He was honored with a doctor of divinity degree by Trevecca Nazarene College in 1983.

Johnson's wife, Genell, is a former member of the General NWMS Council. They have two sons, Michael and Jeffrey.

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