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Wesley D. Tracy (Editor)  
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# Herald of Holiness

NOVEMBER 1993

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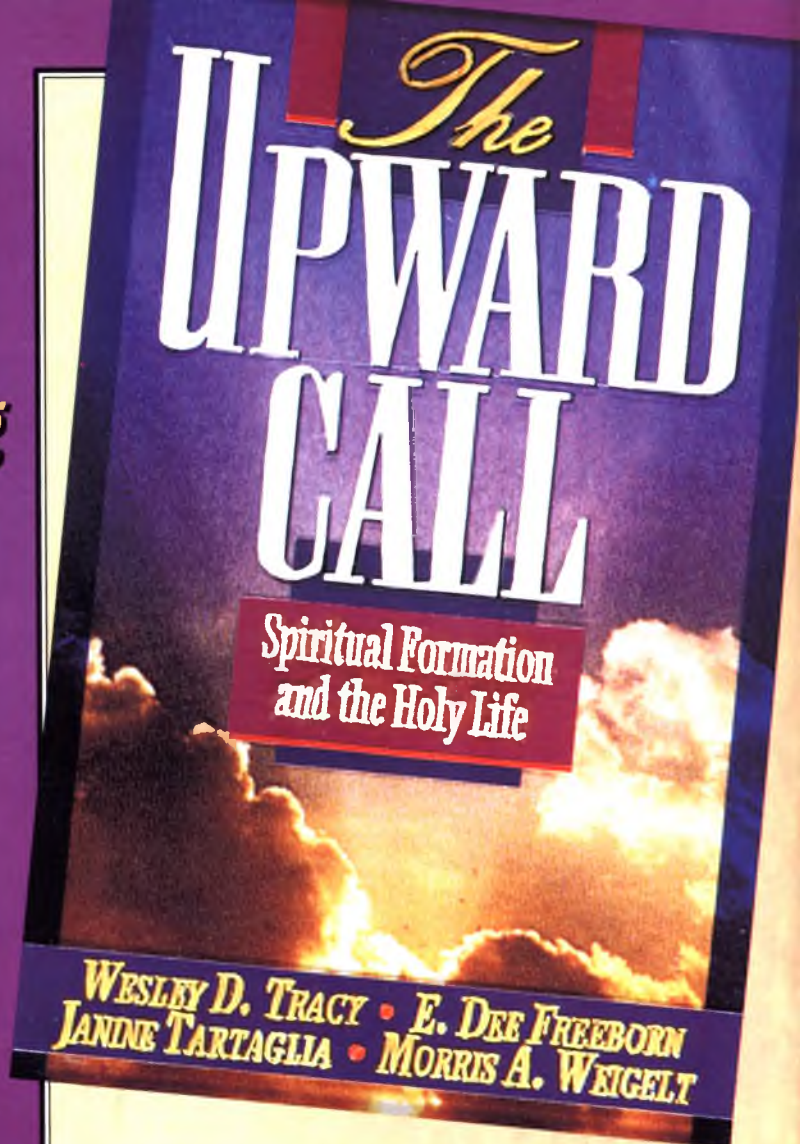
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## Do the Work of an Evangelist

by General Superintendent Donald D. Owens

**D**uring the past quadrennium, it has been an honor to perpetuate the charge to ordinands derived from Paul's pastoral advice to young Timothy, "I charge thee therefore before God, and the Lord Jesus Christ, . . . Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. . . . But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Timothy 4:1-2, 5).

This passage places in perspective the appreciation that the Church has for the God-called evangelists who, year after year, seek by all means in all places to confront society with the claims of the gospel of Christ. We honor our evangelists. Last year, 6,534 revivals were conducted throughout our denomination. This is a clear indication that revivals in local churches have high priority in the Church of the Nazarene, and that Spirit-anointed and forceful evangelists are sorely needed. The work of the evangelist is clearly articulated in this definition of evangelism by the English archbishop, William Temple, as he says, "To evangelize is to present Jesus Christ in the power of the Holy Spirit, that men shall come to put their trust in God through him, to accept him as their Savior, and serve him as their King in the fellowship of his church."<sup>1</sup> There are currently 673 evangelists who follow the train of those evangelists who have left their mark on the world, and the Church of the Nazarene in particular.

In his book, *Exploring Evangelism*, Mendell Taylor says, "Those who have been instruments in giving a cutting edge to evangelism have been captivated by certain ideals. The most pronounced of these are as follows:

"1. They were wholeheartedly committed to basic and biblical convictions. To them, truth was not ten-

### EFFECTIVE EVANGELISTS HAVE BEEN GRIPPED BY A DEEP SENSE OF DESTINY.

tative; right was not relative; goodness was not geographical. Instead, they considered themselves as agents of those absolutes which were worthy of unconditional support.

"2. They were gripped by a deep sense of destiny. They were aware of being called by the Lord, guided by the Lord, and blessed by the Lord. This turned into a compulsion so demanding that they were neither free nor safe to disregard its claims.

"3. They had a clear-cut detachment from the world and its prevailing practices. They were more sensitive to what the Lord thought about them than what men thought.

"4. They were filled with compassion for those who had not found the way. They stingingly condemned the practices of sin, but

they were full of love for the sinner.

"5. They felt that the advent of Christ was imminent. This placed a note of urgency in their appeal. They insisted that an 'instant readiness' was the only proper preparation."

"6. They were acutely aware of man's personal responsibility and accountability to God. They felt that choices determined destiny. The right choices could mean eternal reward and the wrong choices eternal punishment.

"7. They exalted Christ as the only means of salvation. His atonement is the sole source of man's release from the thralldom of sin. Thus, Christianity is a rescue religion instead of an achievement religion.

"8. They were persuaded that the good news of the gospel must be shared. This sense of sharing swept them beyond denominational boundaries and made evangelism the common heritage and mission of all denominations.

"9. They were Bible-centered in their proclamation. They based the authority of their challenge on the Word of the Lord.

"10. They honored the Holy Spirit. To them, the most effective witnessing for Christ is done by those who are Spirit-filled, Spirit-guided, [and] Spirit-empowered."<sup>2</sup>

We need such ministry now as never before! Do you agree? Then, let us invite them to our churches, pay them adequately, pray for them fervently, and thus encourage them to do the work of an evangelist.

1. Bader, Jesse M., *Evangelism in a Changing America* (St. Louis: The Bethany Press, 1957), 14.

2. Taylor, Mendell, *Exploring Evangelism*, (Kansas City: Nazarene Publishing House, 1964), 1-2.







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# A Gratitude-Free Thanksgiving

WESLEY D. TRACY



THE PLYMOUTH PILGRIMS started the "thanksgiving" tradition, but the national holiday came much later.

It was instigated by a man whose family lost its home when he was seven, so he went to work. His mother died when he was nine. At 20, he lost his job. At 23, he borrowed money to go into business with a man who had also borrowed his venture capital. His partner died leaving him with both debts.

At 28, he proposed to the girl he had courted for four years. She turned him down. He ran for congress and failed—twice. On the third try he was elected, only to be put out of office by the voters at the end of one term. About this time his son died at age four.

At age 45, this man ran for the Senate—and lost. At age 47, he ran for vice president and lost again. At age 51, he was elected president of the United States.

President Abraham Lincoln then established Thanksgiving as a U.S. national holiday. And he did it in 1863, right in the middle of the Civil War. Lincoln had learned that, even in the midst of grief and strife, it is important to thank God.

In a sermon, "The Unlikely Thanker," Joel Gregory cites the example of Rev. Martin Rinkert. In 1636, he buried 5,000 of his parishioners, all victims in one way or another of the Thirty Years War. But

Pastor Rinkert did more that year than hold 15 funerals a day. He wrote a table grace for his children. It is now a Thanksgiving song that appears in many hymnals, including the new Nazarene hymnal.

*Now thank we all our God  
With heart and hands and voices,  
Who wondrous things hath done  
In whom His world rejoices.*

*(Sing to the Lord, 766)*

Could we write a Thanksgiving hymn in such terrible times?

Just being religious doesn't make us properly grateful. Joel Gregory reports that a student combed 700 pages of the writings of St. Thomas Aquinas and found not one expression of gratitude to God. The same student sifted through the indexes of the writings of American theologians Strong and Hodge (commonly called the fathers of Fundamentalist theology) and found not one reference to thanksgiving to God.

Two kinds of people will be tempted to make this Thanksgiving gratitude-free. First, those who are greedy and covetous. They have spent this year, and others, working and longing for more money. As St. Basil taught centuries ago, such persons never experience the grace of gratitude, because they are never thankful for what they have. The second sort of folks who will be tempted to make Thanksgiving gratitude-free are those who have had so much pain and loss that they have about decided that God doesn't care.

Corrie ten Boom and her sister, Betsy, learned to give thanks in all circumstances in their World War II prison camp experience. Quoting 1 Thessalonians, Betsy insisted that

they give thanks even for the fleas that infested their barracks. Corrie tried. During the months that followed they had freedom to pray and do Bible study because the brutal guards avoided their barracks. They hated that building because it was infested with fleas!

John Yates, in a sermon, "An Attitude of Gratitude," cites the story of a man shipwrecked on a deserted island. Over time, he built himself a hut of a home. One day, his hut went up in flames. He lost all he had. The next day a ship rescued him. "We saw your smoke signal," the seamen said.

God is always at work in, and in spite of, the circumstances that entangle us. A gratitude-free Thanksgiving is not for you.

You don't want to be like the old man who went to the post office but forgot his glasses. He recruited the help of another fellow there. "Would you address this postcard for me?"

**Two kinds of people will be tempted to make this Thanksgiving gratitude-free.**

he asked. "I forgot my glasses."

The friendly man wrote the address as the old gentleman dictated it. Then he wrote a two-sentence message on the back as the old man dictated it. That done, the stranger handed it back. "Is there anything else I can do?" he asked.

The old man stared at the card for a moment and then said, "Yes, add 'P.S. Please excuse the sloppy handwriting.'"

HH





## Church Libraries

Obviously, we have spoken to the needs of churches in our article about church libraries in the May 1993 *Herald*. Even though my address was not included in the article, so far I've heard from Nazarenes from Olney, Ill.; Atlanta, Ga.; Sumter, S.C.; Holcomb and Rochester, N.Y.; Wilmington, Ohio; Shelbyville and Portage, Ind.; Oklahoma City, Okla; Concord, Calif.; Spring, Tex.; and Williamsport, Md.

Please let your readers know my address:

Betty Waller  
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Betty Waller  
Coauthor "Why Have a Church Library?"  
Boise, Idaho

## Radical Optimists

I write to commend you highly for your outstanding August piece, "The Nazarenes: Those Radical Optimists." Thank you for your exposition of the cleansing power of Christ in a fresh and new way, as the foundation for the "radical optimism" of Nazarenes. Describing that "radical optimism" as our "distinguishing doctrine" took me by surprise—but a rewarding surprise—as I thought it through.

My compliments go, as well, to E. Dee Freeborn. Nearly every column of his speaks to me, and his "Relinquishment or Resignation?" column was no exception.

Stanley D. Crow  
Boise, Idaho

## OK, OK, I'll Renew My Subscription

Do you ever feel like you just don't need to have your home cluttered with any more magazines? Just the sight of them is enough to remind you that you haven't taken the time to even pick them up all month. What a guilt trip they can induce! I was feeling that way when the time came to renew my subscription to the *Herald* . . . so I didn't do anything about it.

Then, along came the June edition with your cover letter. The marketing ploy was effective, but what really caused me to reconsider were the feature articles in this edition: "Does Your Child Have the 'Too Much' Syndrome?" As a public school teacher for 33 years and a Christian educator in the S.S. for almost 50 years, I fully endorse the important points made by Debra Fulghum Bruce. Then I turned to the essay by Dr. Robert Brandt. My nephew was his partner in Beaver Falls for a while. What a moving experience it was to share in that father's pain and to reflect on the lessons he learned in such a tragedy. "Wally's World" by the editor caused me once again to thank God for



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the privilege my husband and I have of sharing in the lives of six unfortunate children in Haiti and India. Next I read Dr. Eugene Stowe's "Unto Your Mission Be True"—a masterful reminder of what our mission must be in the local church. I could go on: every article was inspiring.

Needless to say, I read this edition—not because of the marketing device, but because I was drawn once again to the *Herald*—the only vehicle the church has to unify us and to spread the news of our great denomination. Thank you.

Helen L. Burton  
Flint, Mich.

### From Victim to Victor

Yvonne Gillis doesn't know me. I believe it was only through her obedience to the Holy Spirit she wrote the article, "From Victim to Victor," in the June 1993 issue. All Yvonne wrote is true! If no one else read it but me, it spoke to me and continues to.

When our home received the June issue our lives were in a state of turmoil as our world seemed to be caving in around us, even after many years of service in the Nazarene Church. When the next issue comes to our door, circumstances may not have improved much, but I pray that soon victory in Christ will be ours.

I covet the prayers of God's people for me and my family.

*Becoming a Victor in Washington State*

### Wesleyanism

Richard S. Taylor helpfully reminds us of much of our Wesleyan heritage in his "What Is Wesleyanism?" (July 1993). John Wesley's "practical divinity" was well captured in Taylor's thoughtful piece, noting as it did the centrality of salvation in Wesley's doctrine. Today's drift toward "soft" theology and even doctrinal indifference was addressed by Taylor's proper denial that Wesleyanism stands for "unbridled doctrinal pluralism." . . . Taylor is right in claiming that Wesleyanism is much more than a worldview. It can only be a passion. But passion that knows only depth, without the corresponding breadth dimension, risks exhausting its own resources and drying up. Taylor's vision of John Wesley, while certainly not tunnel, is assuredly constricted.

Nazarenes have too often assumed that Christian perfection was not just Wesley's distinctive teaching, but his only teaching. Christian perfection, if definitely the crown of Wesley's theology, was always firmly supported by a foundation cemented by grace and extended toward duty.

If, as Taylor asserts, the crucial term of the Wesleyan Quadrilateral is "experience," then the actuating presupposition of the entire Quadrilateral must be grace. . . . God's free grace is especially focused and available in the traditional means of grace. Availing of the means of grace is not works righteousness, but it is broadening Christian experience to join the "cloud of witnesses" (Hebrews 12:1). Americans instinctively think "personal" or even "private" when they hear "experience." Living in Asia for most of the past year, where life is more communal (if sometimes forcedly so) has caused me to question my American assumptions of what constitutes true experience. The means of grace—for Wesley prayer, searching the Scriptures, partaking of the Lord's Supper, fasting, intimate encounter with fellow believers—insure that holiness will never become, as Taylor rightly warns, "a purely subjective kind of religious experience."

If only on the evidence of its new hymnal, the Church of the Nazarene has recently shown greater cultural sensitivity and theological sophistication. While not going "mainline," Nazarenes are realizing that they share in the great stream of what Methodist theologian Thomas C. Oden called "classical, centrist, consensual Christianity." This need not entail the sacrifice of

"the centrality of heart holiness," in Taylor's apt phrase. Yet heart holiness, far from being a Nazarene or Wesleyan exclusive, is and must remain a requirement for what C. S. Lewis called "mere Christianity."

Roderick T. Leupp  
Visiting Professor,  
Asia-Pacific Nazarene Theological Seminary

### Heralds, 10 Cents

Thought perhaps you might like to know of one way your paper got around. A Nazarene lady had some at a rummage sale and I was so glad to get them for 10 cents each, so for \$2.00 and something I got a lot of inspiring reading. I thought there will be some I won't care for, but . . . so far I haven't skipped anything. I let a friend have some. I only have a few left to read, and have cried and prayed as I read. I was a Nazarene years ago when young, but don't recall having read the *Herald of Holiness* then.

Wauneta Cook  
Richland Center, Wis.

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# Interpreting Events

MORRIS A. WEIGELT



Morris A. Weigelt teaches New Testament and spiritual formation at Nazarene Theological Seminary.

"DEAR JESUS, why did this have to happen to me?" prays the young man as he stands on the frozen highway looking at his wrecked car. The new baby born with a physical deformity leads the parents to scream their questions to God. The parents whose teen has begun to function contrary to the values of the family are tempted to blame themselves.

Each of us pauses to ask such hard questions at various stages on our personal journeys. When we ask such questions, our journeys are no longer merely physical but profoundly spiritual.

When Jesus faced the Cross in the Garden of Gethsemane, He was asking some very hard questions about impending events. He modeled the appropriate response when He finally was able to pray, "Not my will but thine be done!"

Ben Campbell Johnson, in *To Will God's Will*, writes of the inner interpreter or translator who tries to place the events of life into the larger pattern of lives. The first step is to try and ascertain the meaning of the event. The second step is to weave the meaning of the individual event into the overall design. He suggests the design of a patchwork quilt as an analogy. How does this square fit in with all of the other squares in order

to make the design whole?

Other writers prefer the analogy of the master story of our lives into which the inner translator places the meaning of current events in order to see the total plot.

Frederick Buechner, in *The Sacred Journey*, comments, "The question is not whether the things that happen to you are chance things or God's things because, of course, they are both at once. There is no chance thing through which God cannot speak . . . We cannot live our lives constantly looking back, listening back, lest we be turned to pillars of longing and regret, but to live without listening at all is to live deaf to the fullness of the music" (Frederick Buechner, *The Sacred Journey* [Harper and Row, 1982], 77-78).

It is crucial to focus on how God works as significantly through the events of our lives as He does through the people who touch our lives. The events that we choose to deny or to run away from still color the fabric of our lives.

Johnson emphasizes that the intersection of self-knowledge and the grace of God is the vital pivot in our spiritual lives. "Without this depth encounter with yourself and with the grace of God, two fears will constantly plague you: the fear that you are unac-

ceptable to God and the fear that God wills the unacceptable for you" (Ben Campbell Johnson, *To Will God's Will* [Westminster Press, 1987], 90).

Barbara Brown Taylor shares her perspective in these words: "I have faith. I lose faith. I find faith again, or faith finds me, but through it all I am grasped by the possibility that it is all true: I am in good hands; love girds the universe; God will have the last word. Every moment of my life offers

me a choice about how I will perceive it—as happenstance or revelation" (Barbara Brown Taylor, *The Preaching Life* [Cowley Publications, 1993], 10).

I always feel a great sadness when I work with counselees whose patchwork quilt is painted in dismal colors. The perceived pattern is so pessimistic that new events are sketched in gruesome tints.

I am encouraged when a person walking through serious tragedy is able to interpret the events in light of a master story that sees God at work even in the nearly impossible.

When Sheldon van Auken's wife died, he wrote to his friend, C. S. Lewis, asking for help interpreting the meaning of her death. Lewis returned van Auken's own letter with this message, "My reason for sending it back is my belief that if you reread it often . . . you will in the end think as I do." Lewis tried to help him see her death as part of the larger picture. He wrote further, "You have been treated with a severe mercy. You have been brought to see . . . that you were jealous of God" (Sheldon van Auken, *A Severe Mercy* [Harper and Row, 1977], 209-210).

But back to the model our Lord provided in the Garden. The secret is to seek to bring every event in life

**There is no chance thing through which God cannot speak.**

under the umbrella of the will of God. Only in such submission are we able to understand, as van Auken did, that the whole event was "a mercy as severe as death, a severity as merciful as love" (*A Severe Mercy*, 211).

Only when we have submitted everything to the will of God; only when we allow the Holy Spirit to teach us; *only then* can the inner interpreter translate the meaning of the events life throws at us.

# An Energetic Love

REBECCA LAIRD



Rebecca Laird is author of *Ordained Women in the Church of the Nazarene: The First Generation* and a professional writer and editor in Summit, N.J.

EVELYN UNDERHILL, prolific Anglican writer on the spiritual life, wrote: "Now the experience of God . . . always impels to some sort of service; always awakens an energetic love."\*

When I recently read the phrase, "an energetic love," I smiled and thought of Dustee Hullinger.

For more than 23 years, Dustee criss-crossed the globe as a flight attendant for TWA. Now grounded after choosing an early retirement to pursue ministry, she remains a woman in perpetual motion: the regional director of Heart to Heart—a charitable organization, a mother of two sons, the wife of a New York City entrepreneur, and an active layperson at The Lamb's Manhattan Church of the Nazarene.

Scores of people have made a temporary home at the Hullinger house. Others, from all walks of life, light up when she drops by. From the manager at the local Dunkin' Donuts in Bloomfield, N.J., where she lives, to the doorman at a family shelter in Harlem, Dustee greets each by name and with a willingness to listen.

A few years ago, Dustee attended the International Laymen's Retreat. The speakers emphasized making a difference in the world, and through

them God made it clear that there was more for Dustee to do. During the weekend, God outlined a blueprint for her to utilize her varied creative gifts and remarkable relational skills.

Dustee left Nashville specifically knowing that she was to work with homeless women, teaching them creative crafts to build eye-hand coordination, confidence, self-esteem, and relationships with each other and God. But when and how? God had handed her a blueprint; now, she would have to discover the resources to build this God-given dream.

Dustee's busy life continued. She kept doing the things she'd always done, waiting for the way to be made plain. Then, in early 1992, a friend invited Dustee to come along and work with the mothers at a center for families looking for permanent housing in Harlem where this friend told stories to the children. That invitation, Dustee recalls, "was my train passing, so I jumped on." Dustee's friend soon was transferred out of state, but nearly every Tuesday morning since then Dustee has driven across the George Washington Bridge, up Malcolm X Boulevard to 144th Street in Harlem.

On a recent Tuesday, I went with Dustee.

Starting in New Jersey, we packed the car with bags of up-scale clothing, donated by Dustee's suburban friends, and craft supplies. Traffic was heavy, and an hour passed before we turned onto 144th Street. The day was hot, and two police cars and dozens of people lined the front steps of the side-by-side apartment buildings.

Dustee double-parked to unload, and before the trunk was opened, a blond woman and her seven-year-old

daughter approached to help. The woman hugged Dustee and pulled out a photocopied devotional Dustee previously had given her. I heard the woman ask, "Where is this verse found? I really want to read more, but I can't find it." As Dustee talked to her, several more women arrived and began carrying the goods inside a pleasantly painted, immaculate building. Down one floor, in a small foyer area in the basement, two folding tables and a few chairs became a makeshift studio. During the next hour, 29 women and children crowded in to decorate miniature birdhouses. The children, ages 6 weeks to 7 years, came in rich hues from white to tan to brown to black. The older ones eagerly gift-wrapped chocolates and tied them with red bows, while the younger ones ate more of the candy than they wrapped.

While tying ribbons, separating dried flowers, and using the glue gun, the mothers talked about the apartments they seek. One found an apartment but may lose it because the housing authorities again have delayed their inspection. The hour passed swiftly, and the women reluctantly completed their handiwork.

Dustee told me later that one woman recently said, "This is the one hour in my week that I can forget

**It doesn't take a lot to make a difference.**

about my problems. I really look forward to it."

Soon the foyer was restored and supplies packed. Before we left, Dustee greeted half a dozen more women who stopped to say hello. One happily reported she would be moving on the first of the month. Another woman, immaculately dressed and exquisitely polite, invited Dustee to come upstairs

*Continued on page 17*



# MISS MARTHA AND ALL

by Wesley D. Tracy

**I**t all started with an \$800 pledge—a pledge that Martha didn't have a prayer of paying—or, rather, I should say, a pledge that, without prayer, Martha had no chance of paying.

First Church of the Nazarene, Gadsden, Ala., needed a new roof. Pastor Greg Wiser had challenged church members to pray about their pledges. Martha Holcombe carefully figured out what she could afford to give—not much. Martha, a housewife and mother of three, had no job, no income of her own. Her husband was not a Christian and didn't attend church.

"I calculated what money might come into my hands," Martha said. "Starting with the \$50.00 that my mother-in-law gave me for my birthday, I figured up every penny that I thought I would get—and that's what I was going to pledge."

But the pastor had challenged them to make their pledges an exercise in faith. "The Lord let me know that if I knew where it was coming from there was no faith involved," Martha told me. "So I listened to the Lord and, by faith, pledged \$800. To an unemployed housewife, that was an astronomical sum."

"I began to wonder where in the world I would get \$800. As I prayed, the Lord turned my attention to my arts and crafts. Sometimes the whole idea seemed silly," Martha said, "but I decided to give it a shot." Martha made a soft-sculptured doll and showed it to her friends at church to see what they thought. "Everybody went crazy over this little fabric doll with realistic facial features," Martha said.

One of the ladies at church asked for a pattern for the doll. Then, a few days later, while browsing through a craft magazine, she noticed some small ads for doll patterns. "It was as if the light suddenly went on," Martha said. "God seemed to say, 'This is what you are to do.'"

The cost for a tiny ad in that magazine was the same amount as Martha's pledge, \$800. She went right out to where her husband was working in the garage, told him what she needed, and he loaned her the money.

When the ad came out, the money came in. Martha

paid her pledge. People asked for more doll patterns, so she made more. More money came in and it went to paint and carpet Sunday School rooms. "It sounds like a cliché," Martha said, "but it's true. You can't outgive God. Don't misunderstand me; it never entered my mind to give to get—that's just how God fulfills His promises when you give from a heart of love."

## Rise and Fall—and Rise

Though the business was growing, Martha Holcombe still did not see herself as a businesswoman. The operation moved from her living room to the garage to a vacant store building and, finally, to the modern plant in East Gadsden Industrial Park. On Forest Avenue in Gadsden, Miss Martha Originals has remodeled two fine old homes. This site now houses the "All God's Children" museum and is the place where the Miss Martha Originals International Collector's Club holds its "family reunion" every summer.

During the early 1980s, the business grew until Martha had 33 employees in her plant. The doll pattern business flourished—until the big companies saw how profitable it was and saturated the market. By 1984, the doll pattern business was sick, by 1985 it was dead. "You couldn't give the stuff away," said Martha. "In 1985 we had to make special arrangements with our banker to skip our loan payment for six months. My work force dropped from 33 to 3. In 1985 we lost \$300,000."

Martha and Carolyn Snead, her best friend and plant manager, felt that God had started the business and that only He could finish it. "If God told me that it was over, I was willing to lock the door and walk out," Martha told me. "But I was still sure that God was in it, so I made up my mind to hang in there."

In 1985, without the benefit of a single art lesson, Martha started sculpting "All God's Children," a line of figurines that primarily featured African Americans. "Most of the black figurines on the market in 1985 were degrading caricatures," Martha said. Miss Martha Originals aimed to honor black persons and to celebrate their gifts and contributions. "A lot of the exclusive shops did not want to carry our products because they feared that

## IT ALL STARTED WITH AN \$800 PLEDGE AND ONE DOLL PATTERN IN 1980.

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# GOD'S CHILDREN



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I

Blacks would not accept them, or because of their own prejudices," Martha said. Nevertheless, the "All God's Children" line found its way into enough stores to prove that they were best-sellers.

From a deficit of "\$300,000 in 1985, Miss Martha Originals has boomed to—well, Martha won't let me say exactly what revenues were last year. So let me put it this way. The *Herald* editor would have to draw his current salary for 204 years to match the sales of Miss Martha Originals in the last 12 months.

Today, "All God's Children" is the number one ethnic

A. Dori  
B. Hannah  
C. Moses  
D. Michael and Kim  
E. Kameko

F. Rayika  
G. Valerie  
H. Karl  
I. Thaliyah





B



C



D



E



F



A



G

- A. Harriet Tubman**, known as the "black Moses," was a nurse, a scout for the Union army, and worked on the underground railroad.
- B. Sojourner Truth** (1797-1883) was the name Isabella Baumfree took when she traveled throughout the country speaking against slavery and preaching the gospel. "The Spirit calls me," she said, "and I must go."
- C. Frances Harper** was one of the most acclaimed black poets of the 19th century.
- D. George Washington Carver**, born a slave, achieved international fame for his agricultural and botanical research. He made more than 300 products from peanuts. This scientist and educator died in 1943.
- E. Ida B. Wells** was a famous journalist and fervent campaigner for social justice. She led the crusade to rid America of lynchings near the turn of the century.
- F. Frederick Douglass**, born a slave in 1817, devoted his life to the abolition of slavery and to the struggle for human rights.
- G. Dr. Daniel Hale Williams** established the nation's first interracial hospital, where he performed the first successful heart surgery in 1893.

line of collectibles in the United States. Last year, her figurine of Frederick Douglass, the legendary champion of human rights, was tied with a Precious Moments figure as the best-selling figurine in the country. The Frederick Douglass Historical Society of New York honored Martha Holcombe with a special award for her work.

Martha sculpts each figurine with loving care using soft clay. A mold is created and the figurines are hand-crafted at her plant by 125 full-time employees. Some 350 part-time workers paint them in their own homes, while some 45 sales representatives work at placing them in retail outlets. Typically, Martha's figurines hit the market with a beginning price somewhere between \$30.00 and \$200. When the figure is retired, its price on the secondary market starts rising immediately, with several pieces selling as high as \$2,000-\$3,500.

### Martha's Roots

Martha was born in 1947 in a four-room clapboard house near Boaz, Ala. Her family moved to Glencoe when she was three. While growing up in Glencoe, Martha spent her summers on her grandmother's farm in

northeast Alabama.

She loved the weeks on that Appalachian foothills farm, running barefoot through the fields and getting acquainted with nature and herself. This part of her past often appears in her artwork.

"My mother is a good woman," Martha says, "and today we love each other very much, but in my growing up years, we just couldn't talk. She had a lot on her mind—I did, too, but I was a very shy child."

When her mother took a job outside the home, Martha, at age 11, found herself with the duty of taking care of her younger sister and brother.

During her teen years, the family sometimes attended a Presbyterian church, and Martha went to church camp. "During that time, I often felt the Holy Spirit tugging at my heart," Martha said. "But no one ever explained to me how to get saved. I prayed, I felt God's presence, I even felt that I was being called to be a missionary, but I drifted away from those adolescent visions."

Martha got married to Roland Holcombe when she was 18. "I didn't know, then," Martha said, "that Christians are



asking for certain types of problems when they marry nonbelievers.”

At the age of 21, Martha was the weary mother of three. Life was a matter of getting through one more day. Her husband didn’t attend church with her, and the challenge of getting three tiny children ready for church on her own was too much.

Then the Lord sent Carolyn Snead into Martha’s life. Carolyn got her back into church and back to God. While Martha was attending the Baptist church, she found sanctifying grace. “I was sanctified in the Baptist church,” Martha said. I must have looked a bit surprised for she quickly explained. “Of course, I didn’t call it that then, and they didn’t either, but that’s what it was. You know, when you really dedicate your whole life to God with no reservations—for better or for worse, forever.”

“Yes,” I said. “I know about sanctification—”

“And let me tell you one thing it did for me. God just lifted out of my soul all the negative residue of all the unhappy memories that had plagued me since childhood. It was almost a physical sensation—as real as peeling an or-

ange. The sanctifying Spirit took out the darkness, the scars of all those old wounds, and set me free. Sanctification is what every Christian needs.”

Together, Carolyn and Martha went back to college, studying at Gadsden State College. There they studied all the religion courses they could get under the tutelage of Nazarene professor, Dr. Leon Chambers. “He was the most godly man I had ever met,” Martha said.

It was Dr. Chambers who explained to her what her sanctification experience was all about. “I knew that I believed in my heart what the Nazarenes taught,” Martha said, “so I started attending the Nazarene church and I’ve been there ever since.”

**IF YOU KNOW THAT YOU  
ARE WHERE GOD WANTS YOU,  
THERE IS NEVER AN EXCUSE  
TO GIVE UP.”**

### How to Succeed in Business

I asked Martha. “What qualities should a good businesswoman have these days?” Her answers do not match what I read in the *Wall Street Journal* or the *Harvard Business Review*. Here is her advice.

**1. Give God the business.** “I don’t just mean that God is your business partner, I mean the business belongs to Him.”

**2. Always do what is right, honest, and fair, even**



B  
C



**A. June 26, 1993, the All God’s Children Collector’s Club held its annual family reunion on the campus of the All God’s Children Museum in Gadsden, Ala.**

**B. Two young would-be collectors at the “family reunion.”**

**C. Martha makes the children welcome at the Collector’s Club “family reunion.”**

**D. A group of happy collectors.**







Martha Holcombe with her close friend and plant manager, Carolyn Snead (above).

Workers at the Miss Martha Originals plant (right). After Martha sculpts the originals, molds are made in a compound of crushed pecan flour and resin. Figurines from the mold are refined, hand-painted, and carefully inspected. Manager Carolyn Snead says, "We have a few token men on the staff."



when it doesn't make good business sense. "I was very naive when I started in business. I didn't even know what a bill of lading was. But I did know right from wrong. Soon after I started the doll business, Wal-Mart wanted to buy \$190,000 worth of doll patterns, but they wanted a bigger discount than other customers got—because of the volume, you know. I told them that would be unfair to all the small stores to which I was selling. So I told them no and sent them away," Martha said with a smile. "When I told my friends what I had done, they shuddered. But in the end, Wal-Mart came back and bought about \$200,000 worth of our products—without any extra discount."

**3. Pray that your business will do some good in this world.** Like many parts of the country, Gadsden, Ala., has been hit hard by the recession over the last several years. A lot of people are out of work. But Martha provides gainful employment for some 450 persons. The turkeys on a lot of Thanksgiving tables and the gifts under a lot of Christmas trees this year will be there because of God's blessing on Miss Martha Originals.

Martha hopes her company is improving race relations. One woman began collecting "All God's Children" figurines of black people only to have her husband object to having them in his house. But he began to study the art and the history of such persons as Sojourner Truth (the gospel preacher) and Harriet Tubman (called "the Moses of her people"), and now he is among the most avid collectors. "It's wonderful to watch him at our 'family reunions,' hugging people, both black and white,

and talking about 'All God's Children,'" said Martha.

"A lot of Americans just don't want to give African Americans any credit at all," says Martha. "But the fact is that there were and are many great black Americans. In our own small way, we are working to build a bridge of understanding and love between the races.

"My prayer is that historical series can become something that black parents can put up in their homes and show them to their children as role models and help raise their self-esteem," says Martha. "And it's happening. Over and over again, black parents tell me that it's happening—my prayer is being answered."

**4. When God is generous with you, be generous to others.** Martha's generosity is legendary among those who know her. But it embarrasses her to talk about it. I have found out from others about several persons and causes to which Martha generously gives. I wish I could share them, but to do so would break confidences. Let me say that Martha gives most to missions (as far as I can find out). She still remembers that, as a teen, the Holy Spirit "tugged at her heart" about missions. Gadsden First is a missionary-minded church, everybody there gives sacrificially to missions. Martha is not the only one who gives, but with her help, last year Gadsden First was not a 10% church, not a 20% church, but a 63.4% church for missions!

"If you don't tithe and cheerfully give offerings," Martha says, "God cannot bless your life. Everything we have belongs to God. It's not your money to do with as you please, you know. It's God's money."

**5. Conquer fear.** "If you give in to fear, you have already lost," says Martha. "A lot of people don't make it because they are afraid to try. You have to be realistic, there is a minute chance that you will fail," Martha declares.

I love that approach—a *minute chance* that you might fail. You can't get much more positive than that. When Martha's doll pattern business had given up the ghost and she was unable to make the monthly payments on her plant, she met with her banker and showed him eight little figurines. She told him, "Within two years we will have the number one line of black collectibles in the country." He didn't really believe it, but he made a note of it. When it came to pass, he read it back to Martha.

"How could I have even said such a bold thing?" Martha laughed. "I mean we couldn't even make the loan payment and I was talking about being number one! I had a good chance to let fear win. But honestly, I really wasn't afraid. I knew that 'All God's Children' was going to make it. I knew it because I was sure the project was God's will."

**6. Know your weaknesses and strengths.** "I'm more of an artist than a businesswoman," Martha says, "and I know that. That's why Carolyn Snead runs the day-to-day operations of the plant. She is very good at scheduling, managing, and working through employee problems. I'm not good at those things. I do what I do best." Being willing, as the owner or the boss, to admit that you don't know everything is, Martha believes, a key to success. "You need the insights of people with specialized knowledge—lawyers, accountants, and consultants," Martha counsels. "Don't be afraid to ask for advice."

**7. Be persistent.** Keep working at the job, Martha advises. "If you know that you are where God wants you, there is never an excuse to give up."

### Martha Holcombe, Artist

The main ingredient of Martha's sculpting is love. Whether she is making a figure of a historical personage

or creating an imaginary character, Martha pours her heart's love into the creation. There usually comes a moment of creative insight, "one little spark," Martha says, that brings them to life. "It's just like creating a child. I put part of my very being into each one. Do you understand that?"

I said that I did. Then I asked her which one figurine gave her the most creative satisfaction. "I couldn't pit one against another," she replied. "They are just like my children. I couldn't say that I loved one more. I'm afraid I would hurt their feelings."

I said I understood perfectly—and I did.

"They are very real to me. Each one is created with love. I hope the love shines through. Before I send them out to the plant to be reproduced, I kiss them on the forehead, and pat their little cheeks. I love these little things. Do you understand that?"

"Yes," I said. "I'm sure the love shines through—that's why people buy them up so fast."

"When I send them on their way to be manufactured, I'm saying to them, as if they were a child, '*It's OK to go on, you're finished now, go out into the world.*' I couldn't say that I love one more. I love them all."

### Martha, the Church Member

Martha's pastor, Rev. Calvin Privett, says that Martha is a wonderful church member. She has served as Sunday School teacher, board member, and in many other capacities. It was her Sunday School work that created the name for her business, Miss Martha Originals. The daughters of former pastor Greg Wiser were in Mrs. Holcombe's Sunday School class. Students and teacher were so close that the girls called Martha by her first name. Rev. Wiser wanted his girls to show "more respect." He required his daughters to address her as "Miss Martha." When she went into business, she kept her title.

Martha has been featured in several national magazines and has won a number of art and craft awards. The award that she treasures the most, however, is the Distinguished Service Award presented to her by the people of Gadsden First Church.

"I cannot tell you how important my friends at church are. I simply could not make it without them," Martha told me. "When my business nearly failed, I know they had to get tired of me requesting prayer, but they prayed with me through it all. They're so special."

I was invited to speak in the Wednesday evening service on the day I visited Martha. After church, they had a dinner in the beautifully decorated fellowship hall. I took my camera. I wanted to get some pictures of Martha. I looked around, but I didn't see her. I asked one of the gentlemen, "Where's Miss Martha?"

He answered, "Miss Martha? Oh, she's working in the kitchen."

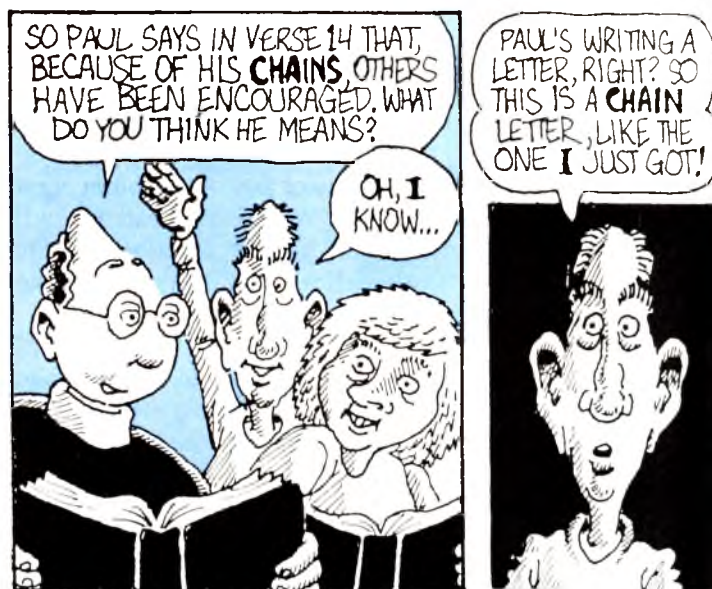


Martha Holcombe with her pastor and his wife, Calvin and Lorena Privett.



# “What It Means to ME”

by Walt Russell



*Our society is infected with relativism. Could our sermons and Bible studies be helping to spread the disease?*

**T**he weekly Bible study began with comfortable predictability. After the customary pie, the members got cups of coffee and settled into their familiar niches around the room. Charlie, the leader, cleared his throat to signal that things were starting. As he did with merciless regularity each week, he began with the question, “Well, what do these verses mean to you?”

The discussion followed a familiar pattern. Each responded to what the verses meant to him or her, and the group reached its weekly general consensus—at least on the easier verses. They all knew what was coming, however: another stalemate between Donnell and Maria. Donnell had been a Christian for several years and was the self-appointed, resident theologian. For some reason he always seemed to lock horns with Maria, a relatively new Christian, yet an enthusiastic student of the Bible.

The scene repeated itself every time they came to difficult verses. The passages would elicit conflicting interpretations. Donnell would argue vehemently for the interpretation of his former pastor, which usually seemed a bit forced to the rest of the group. But it was

Maria, being new and perhaps more straightforward, who would challenge Donnell. Because she didn’t know the Bible that well yet, she would relate the difficult verse to her Christian experience in a way that contradicted Donnell’s interpretation. Donnell would only redouble his efforts.

The stalemate usually ended with Charlie, the leader, or Betty, the resident peacemaker, bringing “resolution” to the discussion. One of them would calmly conclude by saying, “Well, this is another example of how reading the Bible is a matter of personal interpretation and how a verse can mean one thing to one person and something else to another.” The group members would leave with a vague, hollow feeling in their chests.

A recent Barna Research Group survey on what Americans believe confirms what this brief scenario illustrates: We are in danger of becoming a nation of relativists. The Barna survey asked, “Is there absolute truth?” Amazingly, 66 percent of American adults responded that they believe that “there is no such thing as absolute truth; different people can define truth in conflicting ways and still be correct.” The figure rises to 72 percent when it comes to those between the ages of 18 and 25.

Before we stoop to cast the first stones, we evangelicals might ask if we are without sin in this matter, especially when it comes to our approach to interpreting the Bible. I believe we may unwittingly contribute to the widespread malaise of relativistic thinking. Indeed, our big educational standbys—Sunday School, the adult Bible study, and the sermon—may help spread the disease.



UM...THOSE ARE...VERY INTERESTING INSIGHTS, ...BUT DO YOU THINK PAUL COULD SIMPLY BE REFERRING TO HIS PRISON CHAINS, IN ROME?



### A mouthful of confusing signals

"What does this verse mean to you?" It is stunning how often we use this cliché to signal the beginning of the interpretive time in Bible studies and Sunday School classes. But the question may send a mouthful of confusing signals.

First, it confuses the "meaning" of a passage with the "significance" of the passage. This point has been cogently made by literary critic E. D. Hirsch, Jr., in his book, *Validity in Interpretation*. Hirsch asserts that "meaning is that which is represented by a text; it is what the author meant. . . .

*Significance*, on the other hand, names a relationship between that meaning and a person, or a conception, or a situation, or indeed anything imaginable."

The meaning of a text never changes. Our first goal is to discover this fixed thing. In contrast, the *significance* of that text to me and to others is very fluid and flexible.

By confusing these two aspects of the interpretation process, we evangelicals approach the Bible with an interpretive relativism. If it means one thing to you and something contradictory to me, we have no ultimate court of appeals. We can never establish and validate "the one correct interpretation." In fact, our language and approach suggest that there is no such animal.

In conservative Christian circles this has tragically

led to people seeing the authority of God residing in the most powerful preachers of his Word rather than in the Word itself. This explains Donnell's appeal, "But my pastor says . . ."

Second, the question, "What does this verse mean to you?" reflects a drift in determining meaning that has been going on for a century in literary circles. The classical approach was to focus on *the author* and his or her historical and (later) emotional setting in life. Earlier in the 20th century the focus shifted to *the text*, and authors lost their special rights to explain what their text meant. Texts allegedly take on a life of their own apart from their authors.

However, the drift has not stopped at the text. The focus for determining meaning is now on *the interpreter*. The reader allegedly "creates meaning."

Applied to biblical study, interpretation becomes not discovering the absolute truths of God's Word, but winning others over to what the text "means to us" because our system for explaining it is the most internally coherent and satisfying. The best we can hope for is to persuade others to join our interpretive community, at least until a more coherent and satisfying interpretation comes along.

Within academic circles, this emphasis on creating meaning has been broadly labeled "reader response criticism." It has had an enormous impact on many disciplines within both the university community and

THIS IS WHERE THE WEEDS GET  
TALLER AND THE BRIERS SHARPER.



our broader culture, from the interpretation of literature to the interpretation of the U.S. Constitution.

### Avoiding relativism

What can we do to avoid this relativism?

First, we need to clean up our language when we talk about Scripture. If we want to discuss the *meaning* of the text, then we ask, “What does verse or text



**F**OCUSING ON FELT  
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mean?” If we want to discuss *significance*, then ask, “What is the relevance or significance of this verse to you?”

Second, we must differentiate between *our emotional posture* (tolerant and sensitive) and *our view of the truth* (something absolute, which can be determined). We show sensitivity but avoid giving up too much “real estate.” Establishing correct meanings entails lots of hard, interpretive work. When disagreements arise, it is tempting to retreat from the hard work under the banner of tolerance and sensitivity. Instead, we should underscore in a loving, sensitive manner that only one of several conflicting interpretations can be correct. This correct interpretation can be validated as the most likely one primarily by arguing from the main theme of the passage’s immediate context.

We who teach the Bible feel the pressure Americans generate for immediate application. We are therefore constantly tempted to skip the hard work of determining a biblical text’s meaning and move quickly to the text’s personal relevance. We should ask, “When was the last time we took the time during teaching a passage to establish its context?” Such work will take up part of our teaching time, and it is difficult to make the historical or literary contexts “sizzle.” The challenge is to make the setting of other people’s lives and questions as interesting as our own.

Many of us are unwilling to establish the passage’s literary context by tracing the biblical book’s argument. Or we do not establish the historical context by

reading background material in a Bible dictionary, a Bible encyclopedia, or a good commentary.

Why? Increasingly we do not see value in establishing a passage’s historical and literary context. In believing that God’s Word directly addresses us, we ignore that He speaks to our needs *through* the historical and literary contexts of the people of the Bible.

But the reward for such work is that we have the controls and safeguard of the original context that the Holy Spirit used when He inspired the passage. The absence of such work increases our chances of emerging with wrong meaning, wrong emphasis, and wrong application. It may even negate the Holy Spirit’s power in our teaching of that passage.

Focusing on the felt needs of listeners makes it easy to end up with a great felt need desperately in search of a passage. The current emphasis on shorter topical preaching and topical Bible studies may unwittingly help feed this relativism in application. The mistake is a fundamental one: elevating the hearers’ context over the Bible’s. Instead of holding the Bible’s context and our contemporary context in a dynamic tension, we assume that the contemporary context is the most important one.

The perspective may be more dangerous than we think. It presupposes an existential and human-centered worldview. Therefore, the onus is upon each individual to wring some sense out of life through the exercise of personal choice. If we unwittingly cater to this worldview, God and His Word become reduced to helpful items on life’s smorgasbord of options that bring fulfillment.

It would be far better to appeal to a genuine felt need and then challenge the worldview that surrounds that need. Our culture’s context—an existential, human-centered worldview—needs to be confronted by the Bible’s context—a historical and God-centered worldview. Verses isolated from their literary contexts seldom achieve such a confrontation. Whole paragraphs discussed within the flow of broader arguments come much closer.

### Our needs are not enough

An example of how this works can be illustrated by an approach to a four-part Bible study series in the light of Americans’ strong felt need for happiness.

We might remember that Paul’s letter to the Philippians was about “joy” and “rejoicing.” A quick read confirms the presence of those words. We have already determined our general *targeted need* in this series (people’s hunger for happiness), and we have already assumed our general *conclusion* for the series (God wants to meet our need for happiness). Therefore, what we are really looking for are interesting and specific biblical bridges from our targeted need to our conclusion. So far, so good. But here is where the weeds get taller and the briars sharper.

We first face a choice about how much time and

energy we are going to spend on uncovering the historical, cultural, and literary backgrounds of the Epistle to the Philippians. It seems straightforward enough: True happiness and joy come from knowing Christ and thereby being able to rejoice in any circumstances. A four-part Bible study series might look like this:

- Joy in friendships (Philippians 1:3-5)
- Joy in perseverance (Philippians 1:25-26)
- Joy in teamwork (Philippians 2:1-4)
- Joy in God's peace (with a low-key evangelistic twist) (Philippians 4:4-7)

Here we have an expository series with some continuity from one book of the Bible (this satisfies the older folks in the group). We address significant emotional felt needs of both non-Christians and Christians within our culture (this satisfies the baby boomers). And we address some of the key issues people face (this satisfies the baby busters).

But instead of doing the hard work of investigating the epistle's historical and literary context, we make the mistake of assuming *our context* is the main context that matters. We thereby distort the meaning of these four passages.



IF PERSONAL JOY AND  
PEACE ARE OUR PRIMARY  
CONCERN, THE GOSPEL  
IS REDUCED TO A SORT OF  
EXISTENTIAL FIX-ALL.

The existential perspective, for example, sets up happiness or joy as the goal. We also distort Paul's understanding of the gospel in Philippians if we interpret this epistle from our fulfillment-fixation perspective. If personal joy and peace are our primary concerns, the gospel is reduced to the God-given means for achieving this kind of fulfillment. It becomes an existential fix-all.

But the biblical perspective sees joy as a by-product of involvement in the gospel cause. By interpreting Paul's eight uses of the word gospel in Philippians within their original literary and historical context, we

see that the gospel was something in which the Philippians shared in partnership (1:5) and in which Euodia and Syntyche shared Paul's struggle (4:2-3). The gospel was something Paul defended and confirmed (1:7), and which supplied the standard for the Philippians' conduct as they strove for the faith of it (1:27). Ironically, Paul's present sufferings turned out for the greater progress of the gospel (1:12), and Timothy's serving of Paul helped further the gospel (2:22).

The gospel, then, is not something that exists solely for *our progress* and personal fulfillment (although it does include these things). Rather, the gospel is something to which we are to give ourselves for *its* progress and fulfillment. The gospel is God's program for worldwide blessing.

Only entering into the cultural, historical, and literary context of Philippians allows us to grasp this insight. It requires bridging significant temporal, cultural, and language gaps. But isn't this why God has given the church Spirit-gifted teachers who can take advantage of the embarrassment of riches in Bible study tools and helps?

A brief visit to a good Christian bookstore will quickly reinforce the fact that no other people in the history of the Church have been blessed with our dizzying array of Bible study aids. Our nemesis is not a lack of resources but a lack of understanding about their necessity.

We must establish the original historical and literary context of biblical passages. Once this work is done, *then* we can move to determining the needs a passage addresses. But *the text*, not our concerns, initially determines the focus. To ignore the necessity of this task is to risk sliding into relativism. We find few contextual safeguards in this land of "what-it-means-to-me" and probably very little of God's voice.

Walt Russell teaches New Testament at Biola University, La Mirada, Calif.

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## IN A WOMAN'S VOICE

*continued from page 7*

sometime. "I have everything we've made since the beginning on my walls. My place looks beautiful." She hugged Dustee and smiled a beautiful smile.

Back in the car, Dustee told me more about the women—the domestic violence, the generational cycle of teen pregnancy, the addiction, *and* of the deep faith in God and sincere belief in prayer. Then Dustee said, "This is all so simple. It doesn't take a lot to make a difference. I only wish I knew how to help others see that they have what it takes to do something too."

Then I had a vision. Dozens of Dustee-like women, *filled with an energetic love*, began to offer what gifts they have to others in their own neighborhoods, cities, and towns. Hey, is God dreaming a dream in you?

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\*Evelyn Underhill, "The Authority of Personal Religious Experience," *Theology* 10, No. 55 (Jan. 1925): 13.



## AZORES HOSTS FIRST EVANGELISM CONFERENCE FOR PASTORS

For the first time, Nazarene pastors from Italy, Spain, Portugal, and France met together for a conference on evangelism, according to General Superintendent William J. Prince.

The group of 50 elders gathered on San Miguel in the Azores Islands, west of mainland Portugal, Aug. 30 through Sept. 3.

"This was the first such conference on church planting and evangelism for our pastors of Southern Europe," said Prince. "It is an area where there are not many models for evangelism."

Louie Bustle, South America regional director, and Bruno Radi, evangelism coordinator for Bustle's region, provided training for the pastors in the cell method of evangelism that has been used with good results in South America. Prince spoke in three services.

"I am praying that this conference will serve as a catalyst that will revolutionize the Church of the Nazarene in Southern Europe," Prince said.

Prince is the responsible general superintendent for the Eurasia region. He was rector of European Nazarene Bible College from 1970 to 1976.

**General Superintendent William J. Prince (r.) was one of the featured speakers at the recent conference on evangelism in the Azores. Missionary Duane Srader interprets for Prince.**



## HURN ACCEPTS HONORARY POST



Raymond W. Hurn, general superintendent emeritus, will serve as the honorary chairman of the Houston '95 Thrust to the Cities program, according to Michael R. Estep, Thrust director. Hurn will train church planters and will serve as a consultant in connection with the project. He also will represent the district and general church in recruiting volunteers and Work and Witness teams for the Thrust.

"We are thrilled about the Thrust to Houston and especially about Dr. Hurn's decision to serve as our honorary chairman," said Lancaster. "I don't know where we could find a person who is better equipped to assist us in the planting of so many new churches."

Lancaster said the Thrust will seek to start 25 new churches in an area that is populated by a variety of cultural groups. Of the new church plants, 10 will be Hispanic, 10 Black, and 5 Anglo.

"We have about 800,000 Hispanics legally living in the Houston area with many others who are living here illegally," said Lancaster. "There also are a large number of Blacks, Koreans,

Cambodians, and other cultural groups in the community."

Local coordinators for the Thrust include: Armando Cortez, Hispanic; Warren Foxworthy, Anglo; and Charles Johnson, Black.

Hurn will serve in the voluntary position, having retired from the Board of General Superintendents at the 23rd General Assembly. Throughout his ministerial career, Hurn has been active in developing multicultural work and in stimulating local churches to start new works among various cultural groups.

The kickoff for the Thrust to Houston is set for April 1994.

## METRO NEW YORK SETS RECORD

The Metro New York District set a record in September by planting five churches, according to Dallas Mucci, superintendent.

"Even during the Thrust to New York City, we didn't plant this many churches in a single month," said Mucci.

Four new churches began holding services Sept. 12. They and their pastors are: Valhalla, Leroy Richards; New Rochelle, Patrick Morris; Freeport (Spanish), Alexander Madgrial; and

## TEA BUS DRAWS CROWDS

Many East Germans visited a "tea bus" hosted by the Church of the Nazarene in Treptow (East Berlin) Aug. 9-19. The bus, on loan from Youth For Christ, offered guests tea and a chance to talk about their problems and God.

"Many got acquainted with the Nazarene church and were pleasantly surprised that the Church of the Nazarene is not a sect," said Gerhard Brockhaus, one of the workers in the Thrust to the City of Berlin. "At least one teenage girl from Treptow committed her life to Christ."

A reporter from a popular German Christian radio station visited the tea bus one afternoon and produced a program on the effort being made by Nazarenes to evangelize persons in the community.

Hackensack Second, Don McCracken. Brooklyn First Spanish, with pastor Edrin Del Rio, began holding regular services Sept. 19.

Mucci said the Freeport Church kicked off its first Sunday with a special concert featuring popular Cuban pianist Hiram Galvez.

The five groups had been meeting in Bible studies in private homes but have moved into new locations for formal Sunday services.

## THE LAMB'S CELEBRATES 20TH ANNIVERSARY

Friends of The Lamb's traveled to New York City from more than 19 states Sept. 10-12 for the 20th anniversary of the Church of the Nazarene in Manhattan, according to David Best, Lamb's director. The weekend celebration included many opportunities to view the various ministries of The Lamb's and to renew acquaintances.

"We not only wanted to celebrate what has happened over the last 20 years but also have a chance to look forward to what God has in store over the next decade," said Robbie Little, director of development.

The weekend celebration included a reception at The Lamb's, a picnic in Central Park, a gala dinner, and other

special meetings. The visitors joined the congregation of Manhattan Church of the Nazarene for Sunday worship services in The Lamb's sanctuary. During the service, greetings were brought by Michael R. Estep, Church Extension Ministries director, on behalf of the general church; and Ernie McNaught, from Northwest Nazarene College. McNaught served on the original advisory board that supported the establishment of the Manhattan Project/Manhattan Church of the Nazarene. Dallas Mucci, superintendent of the Metro New York District, brought the Sunday morning message.

The morning service brought the three pastors of The Lamb's together for the first time in a worship service at the historic church. David Best was joined on the platform by founding pastor Paul S. Moore and Orville Jenkins, Jr. Moore currently serves as president of CitiHope, a networking ministry that provides food and medical supplies to Belorussia. Jenkins serves as pastor of Jacksonville, Fla., University Boulevard Church of the Nazarene.

The anniversary celebration concluded with a luncheon at which wives of the three pastors of the church—Sharon Moore, Nancy Jenkins, and Marilyn



**Jim Hamilton, Las Vegas, Nev., and Shirley Posey, Bethany, Okla., examine The Lamb's anniversary photo display.**

Best—were honored. Each was presented with a framed four-color print of The Lamb's facade. The same gift also was presented to 12 persons chosen by the pastors as significant supporters during their terms of ministry at The Lamb's.

"This has become a special place to us," said Rob Groom from Burke, Va. Groom has traveled to The Lamb's for the past three years as a part of Work and Witness teams. "The ministry of the many who serve here has made a tremendous impact on our lives, and we were delighted at this opportunity to see and hear those involved in the early ministry as well as those carrying the torch now."



**The three pastors of The Lamb's attended the 20th anniversary celebration. Pictured (l. to r.): Orville Jenkins, Jr.; Paul Moore; and David Best.**

## PENSIONS OFFICE MAILS NEW BOOK

As a part of its 75th anniversary, Pensions and Benefits USA has mailed a copy of *Serving Those Who Serve—75 Years of Pensions and Benefits* to Nazarene church leaders in the U.S., according to Don Walter, acting Pensions and Benefits USA director. Written by John C. Oster, the book is a brief historical report of the denomination's pension program. It documents the history of programs as well as the contributions of the three men who have served as director of the pensions office—E. J. Flemming, M. Lunn, and Dean Wessels.

Complimentary copies are available while supplies last. For more information, write to the Board of Pensions and Benefits USA, 6401 The Paseo, Kansas City, MO 64131, or phone 816-333-7000, ext. 2405.

## COMPASSIONATE MINISTRY CONFERENCES SCHEDULED

A series of regional compassionate ministry conferences will replace the traditional national conference, according to Tom Nees, coordinator, Nazarene Compassionate Ministries, Canada and the U.S. The conferences are sponsored by both the international and the USA/Canada offices of Nazarene Compassionate Ministries.

The first three conferences will be held this month at Point Loma Nazarene College (Nov. 5-7), Northwest Nazarene College (Nov. 12-14), and Mount Vernon Nazarene College (Nov. 19-21). The remaining conferences will be held in 1994.

"These conferences are the result of an ever increasing interest in compassionate ministries at all levels," said Nees. "More than 500 persons attended the first conference in 1985. In order to allow more people to be

involved, the decision was made to take the conference to a regional level."

Each conference will begin with activities for students-only during the day on Friday. Participants from the region may participate in the remainder of the conference, which will include a banquet, breakout sessions, workshops, and general sessions. Each conference will end with a worship service on Sunday morning.

The workshops will include such topics as combining social compassion and personal evangelism, ministering to persons with addictions, needs assessment, gifts-in-kind, and recruiting and using volunteers.

For more information, contact NCM at 6401 The Paseo, Kansas City, MO 64131, or phone 816-333-7000, ext. 2510.



## NAZARENES GENEROUS WITH ESTATE PLANNING

Nazarenes are planning for their future in record numbers, according to D. Martin Butler, director of Planned Giving.

As director of the denomination's department for wills, trusts, and estate planning, Butler reports that the office's seven representatives have met with more than 1,200 families this year to help them with the initial stages of developing wills. They also have assisted 33 families with revocable trusts. Scores of others have invested in gift annuities. These annuities pay the donor during his or her lifetime, after which the principal is distributed to whatever entity of the church the donor indicates.

"Nazarene institutions on the local,

district, educational, and general levels have received more than \$3 million from bequests this year," Butler said. "These gifts reflect the faithful stewardship commitment of Nazarenes."

Butler estimates that, by the year 2010, the Church of the Nazarene will be the recipient of \$25 million dollars per year through wills, trusts, and gift annuities. "Nazarenes have been among the highest of any denomination in per capita annual giving," he said. "We are helping them continue that giving spirit by properly remembering the church in their estate plans."

For more information, contact the Planned Giving office at 6401 The Paseo, Kansas City, MO 64131, or phone toll-free 1-800-544-8413.



## WESLEYAN AND NAZARENE LEADERS MEET

The Board of General Superintendents of the Church of the Nazarene recently met with their counterparts from The Wesleyan Church for what has become an annual gathering of the leaders of the two holiness denominations. The two boards met in Kansas City Sept. 9-10.

"It was primarily a time for the new superintendents on our board (James H. Diehl and Paul G. Cunningham) to get acquainted with the other board," said John A. Knight, chairman of the Board of General Superintendents. "It was a very profitable time together."

Pictured above (*l. to r.*) are the Wesleyan general superintendents: C. Wilson, Earle L. Wilson, and Lee M. Haines, and members of the Nazarene Board of General Superintendents: Donald D. Owens, Paul G. Cunningham, James H. Diehl, Jerald D. Johnson, and John A. Knight. William J. Prince was not present for the photo.

## NTS OFFERS HELP FOR SPOUSES

A new series of seminars sponsored by Nazarene Theological Seminary is attempting to address some of the most important needs in the life of a minister's spouse, according to Al Truesdale, NTS dean. The new program, *Horizons*, began in September.

"This is an attempt to address, more holistically, preparation for ministry," Truesdale said. "We believe that a well-rounded education for Christian ministry should involve the spouses of seminarians as well as the seminarians themselves."

The idea for the program came from Miriam Hall, Children's Ministries director, and Grace Ketterman, psychologist and physician, following their

participation in last year's WILCON conferences for ministers' spouses. At that time they learned that the spouses of ministers often feel inadequate to deal with the pressures and responsibilities that are placed on them.

The series of weekly seminars includes such topics as "Understanding Your Gifts and Strengths," "Understanding and Healing Personal Pain," "Achieving Balance in Ministry," "Family Finances," and "The Place of Children in the Faith Community."

In addition to Hall and Ketterman, seminar speakers include Dee Freeborn, Morris Weigelt, David Hayse, Bill Clair, and Truesdale and his wife, Esther.

## VOUCE ELECTED RECTOR



Randy Lee Vorce has been elected rector of Universidad Nazarena, according to Robert H. Scott, World Mission division director. Vorce succeeds Enrique Guang, who served in the position from 1986 to 1992.

Located in San Jose, Costa Rica, Universidad Nazarena offers graduate-level ministerial training for future ministers in the Mexico, Central America; South America; and Caribbean regions.

Vorce was elected by the school's board of regents, which met in Indianapolis following the General Assem-

bly.

A missionary since 1983, Vorce is a graduate of Nazarene Theological Seminary, Northwest Nazarene College, and the University of Missouri. His first missionary assignment was to teach at the Nazarene Seminary of the Americas, the former name of Universidad Nazarena. He served the school in various capacities before being named acting rector in November 1992 following Guang's resignation.

In 1988, Vorce and his wife, Alicia, were assigned to the position of field director for the MAC Region in the countries of Nicaragua, Costa Rica, and Panama.

## NEW EDITOR FOR STANDARD



Everett Leadingham is the new editor of the weekly denominational paper, *Standard*. An ordained elder, Leadingham has been a writer for

*Adult WordAction Teacher* and the *Dialog Series*, according to Randy Cloud, Adult Ministries director.

Leadingham also will assist in the areas of marriage and family ministries and men's ministries, said Cloud.

Leadingham replaces former *Standard* editor Beth Watkins, who recently resigned from the post.

## TREVECCA HOSTS PROGRAM FOR SMALL CHURCHES

Trevecca Nazarene College and the Church Growth Division joined hands to conduct a seminar to assist in the growth of small churches. "Advancing the Small Church" was the name for the seminar, which was held recently on the TNC campus. It was the first of a number of seminars that will be held on Nazarene campuses, according to Curt Lewis, director of the Church Growth and Ministries Research Center at TNC.

Bill Sullivan, Church Growth division director, was the facilitator for the seminar, which emphasized the basics needed for small churches to grow in attendance. Others assisting in the seminar were Millard Reed, TNC president; Michael R. Estep, Church Growth representative for the eastern part of the

U.S.A.; and Lewis.

"About 45 pastors attended from as far away as southern Florida," said Lewis. "It was an excellent presentation. The pastors left our campus challenged and with resources that they can use to move their attendance to the 100 mark."

Similar programs for intermediate-size churches are being planned for the spring in Nashville and Tampa, Lewis said.

The Church Growth Division is establishing centers on the Nazarene college and university campuses complete with resources on church growth and demographic data to assist pastors, district superintendents, and church planters.

## NEW NTS BOARD ELECTED

The 23rd General Assembly elected representatives from the nine U.S. and Canada regions to serve on the Nazarene Theological Seminary Board of Trustees. Those members include:

### Canada Region

Charles Muxworthy

### Central U.S.A. Region

M. V. Scutt

### East Central U.S.A. Region

Jack Archer

### Eastern U.S.A. Region

Jerry Porter

### North Central U.S.A. Region

Keith Wright

### Northwest U.S.A. Region

Hugh Smith

### South Central U.S.A. Region

Jerry White

### Southeast U.S.A. Region

Edmond Nash

### Southwest U.S.A. Region

Roger Bowman

### Members-at-Large:

#### Elders

Dan Boone

Larry Dennis

Steve Green

Gary Henecke

Jesse Middendorf

#### Laymen

Keith Crutcher

Brad Moore

Gerald Oliver

Dudley Powers

Dan Spaite

### Ex Officio:

**President** A. Gordon Wetmore

**Alumni** Richard Bond

## ONU STATION LISTED IN TOP 40

WONU-FM, Olivet Nazarene University's Christian format radio station, was listed among the top 40 radio stations in the Chicago area during a recent listener survey.

The AccuRatings survey consisted of telephone calls to residents in the Chicago metropolitan area. The survey was conducted by Chicago-based Strategic Radio Research.

"We are gratified to be the only sta-

tion outside the immediate Chicago area listed in the survey," said Bill DeWees, WONU director of broadcasting. "This is an even greater honor considering we are primarily staffed with college students. This says a lot about our staff and the Christian music format."

WONU's signal has an approximate reach of 60 miles, DeWees said. The station broadcasts 24 hours each day.



## PROFILE



### NAME:

Dr. Gary Waller  
(Wife, Ann; daughter, Sarah; son, Mark, not pictured.)

### NTS:

M.Div., 1977

### CURRENT MINISTRY ASSIGNMENT:

Senior Pastor, Enumclaw Church of the Nazarene

### PREVIOUS MINISTRY ASSIGNMENTS:

Associate Pastor, Church of the Nazarene, Kent, Wash.; Pastor, Church of the Nazarene, Quincy, Wash.; Church Planter, Rocky Butte Church of the Nazarene, Brewster, Wash.

### ON MINISTRY:

Periodically college students ask me, "Which seminary should I attend?" I usually answer with a resounding "NTS." Because . . . NTS gave to me lifelong friends serving around the world. Everywhere I travel I find people from school days, whether it is on foreign soil, General Assembly, or my own district. In 1989 I completed a doctoral program. During the rigors of this program I discovered that I was more prepared than fellow students from other seminaries. The breadth of education I received from NTS enabled me to debate with confidence the various issues of theology and pastoral practice. I am grateful to NTS, for it was more than just three years of intensive study. It provided preparation and foundation for a lifetime of ministry.

*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



## NEW NAZARENE BIBLE COLLEGE BOARD ELECTED

Twenty-one members of the Nazarene Bible College Board of Trustees were elected by the 23rd General Assembly. The board members include:

DS = District Superintendent; M = Minister;  
L = Layperson

### Central U.S.A. Region

DS—John Hancock  
M—Holland Lewis  
L—Selden Kelley, Jr.

### East Central U.S.A. Region

DS—John Dennis  
M—Harold Graves, Jr.  
L—Ralph Hodges

### Eastern U.S.A. Region

DS—Roy Fuller  
M—Gary Carnahan  
L—Cindy Mancini

### North Central U.S.A. Region

DS—Dwight Neuenschwander  
M—Larry Lott  
L—Jan Sanders

### Northwest U.S.A. Region

DS—Leon Wyss  
M—Bruce Peterson  
L—Larry Hull

### South Central U.S.A. Region

DS—Russell Human  
M—Bill Coulter  
L—Ronald Barlow

### Southeast U.S.A. Region

DS—James Bearden  
M—Dan Casey  
L—William Slonecker

### Southwest U.S.A. Region

DS—Bill Burch  
M—David Philllips  
L—Rick Conklin

## NAZARENE HEALTH CARE FELLOWSHIP INTRODUCES NEW MINISTRY

The task of providing medical supplies and equipment is much easier thanks to a new program established by the Nazarene Health Care Fellowship (NHCF). The new ministry, Networking World Needs, brings resources and needs together in the world areas served by the Church of the Nazarene.

"For years the World Mission Division and Nazarene Compassionate Ministries have received calls and letters offering medical supplies and equipment," said Hal Frye, NHCF executive director. "We usually had to refer them to another mission organization or explain that we have no means of handling these items."

The new program will focus on linking resource people, medical supplies, and equipment with areas that need the help. Already, several projects have been completed, including: medical supplies and equipment sent to Cambodia, ophthalmology supplies and surgical linens to Papua New Guinea, and medicines sent to the Philippines. The organization is working on projects to send supplies to Albania, Vietnam, Russia, and Bulgaria.

Boeing Aircraft has offered to provide air freight and passenger travel on new jets that are delivered to world areas each year. Last December, NHCF took advantage of that offer to send 35,000 pounds of supplies to Africa at a cost of only \$2,000. At normal rates the transportation would have cost approximately \$135,000. The group also used the service to send 10,000 pounds of supplies to Albania at a savings of more than \$60,000.

Projects in the planning stages

include: collecting eyeglasses for the Philippines, locating nursing tutors for India, and finding orthopedic and general surgeons for Bangladesh and Albania.

NHCF has acquired a small warehouse in the Olathe, Kans., area to store supplies and prepare them for shipment. The organization is looking for volunteers to assist in inventorying,

shipment preparation, and other clerical duties.

"The opportunities to minister to the medical needs of people all over the world are overwhelming," Frye said. "But, God is able."

For more information on the Networking World Needs program, contact the NHCF office at 913-780-3182.

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# DISTRICT SUPERINTENDENTS

The following is a listing of the district superintendents in the United States and Canada as provided by the general secretary's office.

## CANADA

**CANADA ATLANTIC**—William E. Stewart, 14 Hollywood Dr., Moncton, NB E1E 2R5, Canada

**CANADA CENTRA**—Ronald G. Fry, 1875 Sheppard Ave., W. Downsview, ON M3L 1Y6, Canada

**CANADA PACIFIC**—Charles Muxworthy, No. 205, 1255 56th St., Delta, BC V4L 2B9, Canada

**CANADA QUEBEC**—Harry A. Rich, 113 Kingsley Ave., Dollard-des-Ormeaux, PQ H9B 1N2, Canada

**CANADA WEST**—Glenn E. Follis, 7, 3800 19th St. N.E., Calgary, AB T2E 6V2, Canada

## UNITED STATES

### CENTRAL U.S.A.

**CHICAGO CENTRAL**—E. Keith Bottles, 239 E. Anderson, Bourbonnais, IL 60914

**EASTERN MICHIGAN**—Stephen Anthony, P.O. Box 775, Howell, MI 48844-0775

**ILLINOIS**—John J. Hancock, Sr., 2200 Greenbriar Dr., Springfield, IL 62704

**INDIANAPOLIS**—John F. Hay, Box 46, Camby, IN 46113

**MICHIGAN**—C. Neil Strait, 2754 Barfield Dr., S.E., Grand Rapids, MI 49546

**NORTHEASTERN INDIANA**—F. Thomas Bailey, 1950 S. 350 E., Marion, IN 46953

**NORTHERN MICHIGAN**—Milton E. Hoose, 10780 S. 29 Rd., Cadillac, MI 49601

**NORTHWEST INDIANA**—Richard L. Jordan, 970 B Mill Pond Rd., Valparaiso, IN 46383

**NORTHWESTERN ILLINOIS**—T.B.A., P.O. Box 167, Eureka, IL 61530

**SOUTHWEST INDIANA**—M. V. Scutt, 3827 Austin Dr., Bedford, IN 47421

**WISCONSIN**—Laurel L. Matson, 2807 Waunona Way, Madison, WI 53713-1528

### EAST CENTRAL U.S.A.

**AKRON**—Marion W. Barber, 8020 Nazarene Ave., Louisville, OH 44641

**CENTRAL OHIO**—Herbert L. Rogers, 2708 Morse Rd., Columbus, OH 43231

**EASTERN KENTUCKY**—Garrett Mills, 2221 Bath Ave., Ashland, KY 41101

**NORTH CENTRAL OHIO**—Jack Archer, P.O. Box 947, Mount Vernon, OH 43050-0947

**NORTHWESTERN OHIO**—J. E. Shankel, 3615 Celina Rd., St. Marys, OH 45885

**SOUTHWESTERN OHIO**—Harold B. Graves, 6432 Hendrickson Rd., Middletown, OH 45044

**WEST VIRGINIA NORTH**—John W. Dennis, Jr., P.O. Box 2029-E, Fairmont, WV 26555

**WEST VIRGINIA SOUTH**—C. Harold Smith, 5515 Kentucky St., South Charleston, WV 25309

### EASTERN U.S.A.

**MAINE**—Clarence C. Hildreth, P.O. Box 2549, Augusta, ME 04338-2549

**METRO NEW YORK**—Dallas D. Mucci, 243 Magnolia Ave., Mount Vernon, NY 10552

**NEW ENGLAND**—Kenneth L. Mills, 400 Amherst St., No. 401, Nashua, NH 03063

**PHILADELPHIA**—Talmage Haggard, 631A Swedesford Rd., Frazer, PA 19355-1530

**PITTSBURGH**—Roy Fuller, 175 North Rd., Butler, PA 16001

**UPSTATE NEW YORK**—Charles E. Zink, P.O. Box 116, 2991 Milton Ave., Camillus, NY 13031-0116

**VIRGINIA**—Charles L. Thompson, 3910 Monza Dr., Richmond, VA 23234

**WASHINGTON**—Jerry Porter, 3277 Pine Orchard Ln., No. 6, Ellicott City, MD 21042-2236

### NORTH CENTRAL U.S.A.

**DAKOTA**—Roger J. Wegner, Box 1100, Jamestown, ND 58401

**IOWA**—Gene C. Phillips, P.O. Box 1105, Oskaloosa, IA 52577

**JOPLIN**—Pal L. Wright, Box 551, Carthage, MO 64836

**KANSAS**—W. T. Dougharty, 9505 W. Central, No. 101, Wichita, KS 67212

**KANSAS CITY**—Keith Wright, 7640 Antioch Rd., Overland Park, KS 66204-2624

**MINNESOTA**—Sam Pickenpau, 6224 Concord Ave. S., Minneapolis, MN 55424

**MISSOURI**—Hiram E. Sanders, P.O. Box 190310, St. Louis, MO 63119

**NEBRASKA**—Dwight Neuenschwander, Box 925, Hastings, NE 68901

### NORTHWEST U.S.A.

**ALASKA**—Kenneth Spicer, 3070 Admiralty Bay Dr., Anchorage, AK 99515

**COLORADO**—Leon Wyss, P.O. Box 2300, Littleton, CO 80161

**INTERMOUNTAIN**—Ronald Kratzer, Box 1159, Nampa, ID 83653-1159

**NORTHWEST**—Steven C. Fletcher, N. 8607-B Division, Spokane, WA 99208

**OREGON PACIFIC**—Gerald E. Manker, P.O. Box 1088, Salem, OR 97308-1088

**ROCKY MOUNTAIN**—Larry Coen, 2901 Glenwood Ln., Billings, MT 59102-0912

**WASHINGTON PACIFIC**—Hugh L. Smith, 180 W. Dayton, No. 103, Edmonds, WA 98020-4127

### SOUTH CENTRAL U.S.A.

**CENTRAL LATIN AMERICAN**—Joe Dimas, P.O. Box 15274, San Antonio, TX 78212

**DALLAS**—W. M. Lynch, 415 E. Main St., Richardson, TX 75081

**HOUSTON**—J. W. Lancaster, 3920 FM 1960, No. 100, Houston, TX 77068

**LOUISIANA**—Ralph E. West, 1275 Dorchester Dr., Alexandria, LA 71303

**NORTH ARKANSAS**—David G. Roland, P.O. Box 10124, Fort Smith, AR 72917

**NORTHEAST OKLAHOMA**—Russell Human, 6705 E. 81st St., No. 130, Tulsa, OK 74133

**NORTHWEST OKLAHOMA**—Jerry White, Box 887, Bethany, OK 73008

**SAN ANTONIO**—James R. Blankenship, 2161 N.W. Military Hwy., No. 307, San Antonio, TX 78213

**SOUTH ARKANSAS**—Russell Branstetter, P.O. Box 56029, Little Rock, AR 72215

**SOUTHEAST OKLAHOMA**—Ark Noel, Jr., P.O. Box 699, Henryetta, OK 74437

**SOUTHWEST OKLAHOMA**—Carl Summer, P.O. Box 1609, Bethany, OK 73008

**WEST TEXAS**—Charles E. Jones, 2676 Gravel Dr., Fort Worth, TX 76118-6999

### SOUTHEAST U.S.A.

**ALABAMA NORTH**—B. J. Garber, P.O. Box 1647, Cullman, AL 35056

**ALABAMA SOUTH**—R. Phillip Sessions, P.O. Box 9098, Prattville, AL 36067-9098

**CENTRAL FLORIDA**—C. Eugene Fuller, P.O. Box 5680, Lakeland, FL 33807-5680

**EAST TENNESSEE**—Thomas Cox, P.O. Box 1190, Lebanon, TN 37088

**FLORIDA SPACE COAST**—L. Wayne Quinn, 488 Desoto Pkwy., Satellite Beach, FL 32937

**GEORGIA**—Harold D. Latham, P.O. Box 7416, Marietta, GA 30065

**KENTUCKY**—Crawford M. Howe, P.O. Box 32093, Louisville, KY 40232

**MISSISSIPPI**—Lowell T. Clyburn, Box 7615, Jackson, MS 39284-7615

**NORTH CAROLINA**—D. Eugene Simpson, 7609 Linda Lake Dr., Charlotte, NC 28215

**NORTH FLORIDA**—Edmond P. Nash, 4040 Newberry Rd., No. 1300, Gainesville, FL 32607

**SOUTH CAROLINA**—James Bearden, P.O. Box 2386, Irmo, SC 29063-7386

**SOUTHERN FLORIDA**—Robert H. Spear, Jr., P.O. Box N, Boca Raton, FL 33429

**TENNESSEE**—W. Talmadge Johnson, P.O. Box 100873, Nashville, TN 37224

### SOUTHWEST U.S.A.

**ANAHEIM**—Thomas Goble, 524 E. Chapman, Orange, CA 92666-1677

**ARIZONA**—Bill E. Burch, 590 N. Alma School, No. 4, Chandler, AZ 85224

**CENTRAL CALIFORNIA**—Wil M. Spaite, 1535 E. Indianapolis, Fresno, CA 93704

**HAWAII PACIFIC**—Darrell Teare, P.O. Box 6254, Honolulu, HI 96818

**LOS ANGELES**—Roger E. Bowman, 1546 E. Washington Blvd., Pasadena, CA 91104

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**NEW MEXICO**—Allen Dace, P.O. Box 11627, Albuquerque, NM 87192-0627

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# Attitude Is Everything

by Tim Stearman

**C**hildhood memories. With Thanksgiving approaching, my mind is easily filled with warm, fragrant memories of holidays and family and the church. As a third-generation Nazarene, I've never known a time when my life wasn't connected to the church. Our holiday celebrations centered around the events planned for the local congregation. And that congregation was small—several dozen choice saints who labored and gave to keep the church alive and solvent.

Thirty-three years ago, on the day John Kennedy was inaugurated, my dad lost his job. For nine months, he was without steady work. The church became our safety net. In an effort to survive, the family car was sold. My grandfather lived with us, so we started using his 1950 Plymouth four-door sedan. Coal black. It became our means of transportation.

One Sunday night, we arrived home following the evening service to discover the telephone ringing. Mom answered it. The voice on the other end of the line said, "We saw someone messing around your car tonight during church. You'd better check the trunk."

Turning the latch and opening the lid revealed a trunk stuffed with groceries, given by members of a small church to our struggling family. We quickly brought the bags into the kitchen, set them on the table, emptied them, and started adding up the cost of all that food.

My brother was already ripping into a bag of chocolate chip cookies and I was rediscovering the art of making a grilled cheese sandwich. So many wonderful, delicious items and so little time to eat before bed.

Mom and Dad instilled within us the fact that God is faithful and meets our needs. That night, as we surrounded the kitchen table, the lesson was heaped in front of us.

With little money to spare, my parents had continued to tithe. They believed that the first 10%, however small, was not theirs to keep. It was God's.

That night in early autumn when

we discovered the bounty in the trunk, Mom and Dad were already working to come up with creative ways to be able to participate in the Thanksgiving offering.

Maybe it isn't too surprising that six years later a manufacturing company purchased my parents' home in west Wichita, Kans. A tidy profit was realized from the sale of that home, and my parents felt that they should pay tithe on the profit from that sale. We sat together as a family on the Sunday when my father placed a check for \$1,800 in the offering plate. We were so excited we could hardly contain our joy. It was a gift of love . . . of gratitude. That night, an ecstatic pastor stood in the pulpit and announced that the offering that morning was the largest in the history of our church.

**I DIDN'T HAVE ANY MONEY,  
BUT I DID HAVE MORE  
AUTOMOBILES THAN I NEEDED.**

Somehow during those years, the values of my parents became mine. I realized by observing their lives and their faithfulness that it was true. When we're faithful to God, He meets our needs.

Years later, I was pastoring my first church in Del City, Okla. As the Thanksgiving offering approached, I realized that I didn't have any money, but I did have more automobiles than I needed. I didn't think twice about selling the nicest one. The loan was paid off and there was money left for the offering. I felt pleased to make my contribution. It was an act of worship—of love.

Almost 10 years later, the situation was reversed. I needed a car and didn't have the money to make the trade. But when we're faithful to God, He meets our needs.

A gracious lady in my church died, and I conducted the funeral. Following the final prayer at the graveside, her children asked me to drop by their home that afternoon. When I did, they presented me with the title and keys to their mother's Lincoln Continental. "She wanted you to have it," they said.

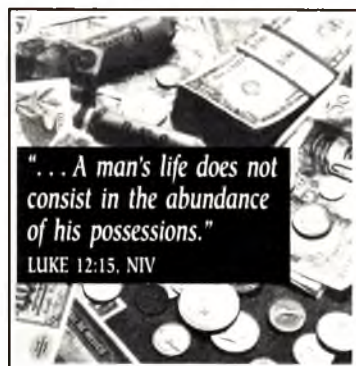
The values given to me by my parents are worth more than anything tangible that they will leave me. They taught me the joy, the sheer joy, of bringing my gifts to God. Now I see that it was more than their faithfulness, it was their attitude.

Dr. Henry Fosdick used to tell about the time when his mother made him go to the meadow to pick a quart of raspberries. He wasn't excited. In fact, he resented being forced to do this chore. With reluctance, he dragged himself to the berry patch. His attitude was one of rebellion. He felt imposed upon. But as he walked to the patch, he had a new thought. He decided that he would surprise his family and pick two quarts instead of one. It was that new attitude of consideration for his family that made a drastic change in his life. As he picked the berries, he found that he enjoyed doing it. In fact, he enjoyed it so much that he never forgot it.

Attitude is everything.

HM

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# Three Marriage Myths

J. PAUL AND MARILYN TURNER



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

WHEN OUR GRANDDAUGHTER, Rachael, was three, she had a run-in with her mother that culminated with spanking number four. Rachael was determined to not stay in bed, and definitely to not go to sleep. But after the fourth spanking, she tried another tactic.

Things fell silent except for an occasional sob. Out of the darkened bedroom came her pleading little voice, "I need a doctor." Those of us in the family room fell over ourselves, convulsing in silent hysteria (you had to have been there). Here was our granddaughter, having lost four straight battles, now figuring that perhaps she could plead her case with someone from the medical profession.

Perhaps it's human nature. We take on the relationship battles by ourselves until something within says, "I'm in over my head. This relationship is out of control, and I need help." Pride may be so entrenched that asking for help is out of the question. This is why marriage is more spiritual than it is cultural.

All marriages have a propensity to drift, still we fail to give proper attention to maintaining them. This is not surprising, given what we know about human nature. If the medical profession spends 10 cents on the dollar for preventative medicine (a

liberal estimate), why should we think the church would expend anything on preventing its marriages from separating?

Here are three myths that may get in the way of Christian couples attempting to avoid the inevitable drift over hidden reefs. Obviously, these are not all-inclusive.

## 1. A correct theology will keep our marriage from drifting.

We've lived long enough to learn there are people who believe the right things but live the wrong way. A correct theology is basic to a vital, growing spiritual life and marital life. But therapists are overloaded with hardened and dysfunctional married couples whose theology is fundamentally correct.

## 2. Involvement in the church will keep our marriage together.

The organized, institutional church is only a part of the broader equation of the Body of Christ. The Church is both organization and organism. And it is unhealthy to depend on one to the exclusion of the other to keep our spiritual life, as well as our marriage, from the inevitable tangential drift.

## 3. The privatization of our marriage will make it grow.

This myth erroneously assumes that the state of my marriage is no one else's business. We like to use the phrase "appropriate openness" when addressing the issue of privatization. We believe that the spiritual dimensions of our marriage are the business of the Body of Christ. We trust Christ's Body to reach out to us in ministry, to teach, to admonish, to disciple, to give spiritual direction. The Body of Christ models the openness of Jesus, "... all things that I have heard from my Father I have made known [revealed] to

you" (John 15:15). Believers have access to one another—deep and vulnerable access.

The responsible church will do everything possible to address these myths. It is not accomplished exclusively by an obsession with *koinonia*, where we structure ourselves into various groups and networks, thinking fellowship is the answer to curing our marital and spiritual ills. The danger here is that an unhealthy dependence on fellowship runs the risk of degenerating into *koinonitis*—the terminal disease of organizing ourselves for fellowship to the exclusion of equipping ourselves.

Nor do we totally rid our marriage of these myths with an obsession for *kerygma*—the ministry of proclamation. If we exclusively depend on proclamation, we run the risk of developing a terminal case of *kerygmatis*—preaching to spectators in order to change their behavior.

Rather, we help eliminate these myths with a healthy balance between fellowship, preaching, and discipling. Spouses who have a heartbeat for God must be in the ministry of cultivating, nurturing, conciliating, forgiving, teaching, and training—learning from each other.

We often have said that marriage is a model for the Church. It is institu-

**We take on the relationship battles by ourselves until something within says, "I'm in over my head."**

tion and yet it is Body of Christ. In order for it to thrive and grow spiritually, it must rest solidly on an accurate and realistic theology; it must possess the Holy Spirit, who settles the issue of Lordship once and for all; it must keep in perspective the institutional Church as well as the Body of Christ; and it must remain appropriately open (and often vulnerable) to make it accountable to be all that God intended it to be.



## Foundations of the Faith in Philippians

# Single-mindedness in an Age of Diversity

ROGER L. HAHN



Roger L. Hahn teaches New Testament at Southern Nazarene University

*Fulfill my joy by setting your minds in the same direction, by having the same love, by being of one spirit, and by setting your minds on one goal (Philippians 2:2\*)*

"IF THAT'S WHAT YOU THINK, FINE. Just don't expect any of the rest of us to think that way. Whatever works for you is right."

A student had asked me the meaning of a verse of Scripture and I had spoken of the demand for commitment and sacrifice contained in the passage. I was not prepared for the second student's response that made obedience a matter of personal preference. I am no longer surprised. Such responses are more and more frequent. We live in an age that assumes everyone's personal opinion is right as long as it is personal and not imposed on others.

The philosophy that denies the possibility of absolute truth is not new. The widespread idea that truth is nothing more than personal opinion is new. Many in modern culture believe that diversity makes unity of thought impossible (and undesirable). But diversity has been around from the beginning. The apostle Paul faced diversity in the churches in which he ministered. Philippians 2:2 shows the

kind of single-mindedness he considered possible in the midst of diversity.

It is hard to find any verse in the Bible that emphasizes unity more than Philippians 2:2. Paul calls on his readers to set their minds on one direction. The Greek word Paul used refers to the thinking that leads to action. Some thoughts are speculative. They have no reality beyond the mind. Those thoughts might be true and they might not be true, but either way, they do not affect the way life is lived. The apostle gives no instructions for such speculative thoughts. Diversity in speculation did not concern him.

Paul has no room for diversity when it comes to the thoughts that propel us into action. He called the Philippians to set their minds in the same direction. This was so important that the same verb appears again in the final phrase of verse 2. His readers must set their minds on one direction. The context makes it clear what that single direction was to be. The Philippians were to join Paul in suffering for Christ (1:29-30). The point of that suffering was the advance of the gospel (1:12). Diversity of thought was possible and could be tolerated. Diversity regarding the goal of the Christian life was not possible. Paul would accept no less than single-minded commitment to winning the world for Christ.

Single-minded commitment to the gospel was so important that Paul used another word to describe the unity he expected from the Philippians. The Greek word he used is *sympsychoi*, and it is impossible to translate with a single English word.

*Sympsychoi* is combination of two root words. The first, *sym*, means with or together with. It is used when things are shared. It appears in the English words "symphony" (shared sounds) and "sympathy" (shared feelings). The other root, *psyche*, is the word from which psychology comes. It is translated soul or life. It is the seat and center of life. *Psyche* is the essence of a person. Personalities will be different—there is diversity. But the essential meaning of being a Christian is the same for all. The shared soul of believers is a heart for the gospel.

The result Paul wanted from such single-mindedness was the fulfillment of his joy. He could tolerate diversity of opinions and different personalities. He himself contributed to the mix of different perspectives. But when such diversity led his readers away from each other and away from the single-minded commitment to the gospel, Paul's joy could be lost. The same is true for us. Diversity of opinions and personalities can enrich our lives if we are single-minded for the cause of Christ. But when the purpose and direction of our lives are fragmented, our diversity becomes the source of grief rather than joy.

*For further study: (1) Read through Philippians. List all the vers-*

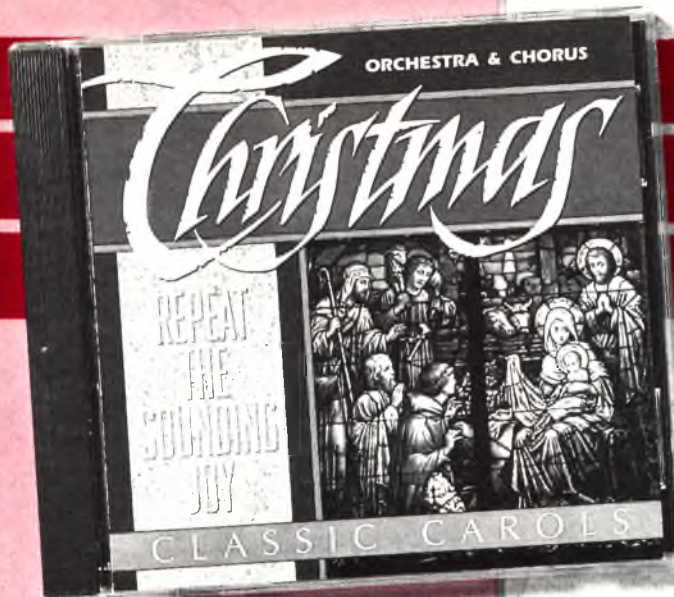
**The philosophy that denies the possibility of absolute truth is not new.**

*es that related to Paul's call to single-mindedness. (2) Read Matthew 6:22-24 from several translations. (Note the King James Version of 22b, "if thine eye be single . . .") How does Jesus' teaching relate to Paul's thought in Philippians? (3) Write a brief prayer asking the Lord to show you areas of your life that need to be brought into single-minded commitment to the gospel.*

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

44





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"My check arrived yesterday and I am still praising the Lord. How blessed we are. Thank you for every kindness throughout the year."

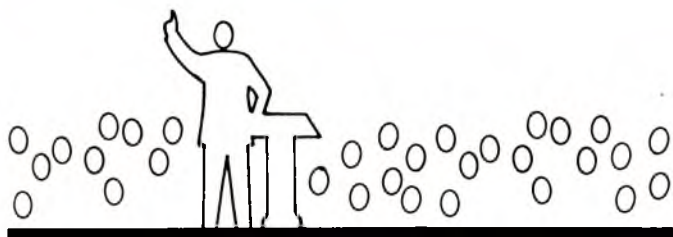
"It is with a sense of sincere gratitude that we say 'Thank you,' for the Pension check. Words cannot really express what we feel in our heart, but we wanted you to know it is appreciated. Please convey this to all who are responsible."

"Thank you for the Pension payment. It certainly helps to make life a little easier. Each payment makes us indebted to our beloved Zion."

"My husband and I have been retired a short time now. We are very grateful for the check we receive each month. It is a pleasant reminder that the Lord does provide for us and that the church we have loved and served has not forgotten us."

Over 12,000 Nazarene ministers are either retired or anticipating retirement under the "Basic" Pension Plan. Your support of the P&B Fund expresses your appreciation for their ministry and assures these servants of the church a more adequate retirement income.





- APPLEBY, ROBERT R.:** East Alton, IL (Calvary), Nov. 2-7; Glenarm, IL (Auburn), 9-14
- THE ARMSTRONGS—LEON AND LINDA:** Monroeville, IN, Nov. 3-7; Portland, MI, 9-14; Muskegon, MI (Eastwood), 16-21
- BAGGETT, DALLAS W.:** Prayer Retreats in Washington, Nov. and Dec.
- BAKER, RICHARD C.:** Chester, GA (Rowland Chapel), Nov. 2-7; Melbourne, FL (Eau Gallie), 9-14
- BELZER, DAVID AND BARBARA:** Bonham, TX, Nov. 2-7; Hiwassee, AR, 9-14; San Angelo, TX (Trinity), 16-28; Mangum, OK, 30—Dec. 5; Phoenix, AZ, 7-12\*
- BENDER, TIM—THE TIM BENDER FAMILY:** Berkley Springs, WV, Nov. 2-7; Laurel, IN, 9-14; Scottsboro, AL, 16-21; Bethany, OK (Jernigan Memorial), 30—Dec. 5
- BENSON, MICHAEL W.:** Arkansas City, KS, Nov. 3-7; Cimarron, KS, 10-14; Kankakee, IL (Eastridge), 17-21; Wellington, KS, 28—Dec. 1; Birmingham, AL (First), 5-8; Lawrenceburg, TN (Vaughan Memorial), 9-12
- BLUE, DAVE AND DANA:** Huntington, IN (First), Nov. 3-7; Portage, IN (Grace), 10-14; Indianapolis, IN, 17-21; Fort Oglethorpe, GA (First), Dec. 28—Jan. 2
- BOCK, DON:** Catlettsburg, KY (First), Nov. 3-7; Hamilton, OH (Millville Avenue), 17-21
- BOND, GARY AND BETH:** Springdale, AR, Nov. 3-7; Enid, OK (First), 10-14; Derby, KS, 19-21; Adrian, MI (First), Dec. 1-5; Oakland City, IN, 8-12
- BOQUIST, DOUG AND DEBBIE:** Terre Haute, IN (First), Nov. 6-10; Tilton, IL (Danville Southside), 14-18; Stratton, OH, 27-Dec. 1; Battle Creek, MI (First), 4-8
- BOWDEN, AL:** Lakeland, FL (Crystal Lake), Nov. 2-7; Ocoee, FL, 14
- BOYNTON, RICHARD C.:** Greensboro, IN, Nov. 2-7; Indianapolis, IN (S. Irvington), 16-21
- BRISCOE, JOHN B.:** Concerts in Kansas and Missouri, Nov. 1-7; House Springs, MO, 9-14; Concerts in Missouri and Oklahoma, 17-21; Concerts in Oklahoma, Dec. 1-12
- BROWN, MARK A.:** Reynoldsburg, OH, Nov. 7-10; Watonga, OK, 14-17
- BROWN, ROGER N.:** Bloomington, IN (First), Nov. 14-18; Greenfield, IN (Stringtown), 19-21
- BURKHALTER, PAT AND DONNA:** Van Buren, AR (First), Nov. 2-7; Springfield, IL (Abundant Life), 10-14; Ridge Farm, IL, 17-21; Post, TX, Dec. 3-12
- CANFIELD, DAVE—EVANGELISTIC MINISTRIES:** Ashland, KY, Nov. 3-7; Washington Court House, OH, 10-14; Columbus, OH, 17-21; Glenmont, OH, Dec. 1-5\*
- CHANEY, REEFORD AND BARBARA:** Frederickson, VA, Nov. 6-10; Charlottesville, VA (First), Dec. 4-8
- CHEATWOOD, HENRY AND PHYLLIS—FIVE STAR EVANGELISTIC MINISTRIES:** Salt Lake City, UT (First), Nov. 5-7; Kinnear, WY (Sunnyside), 10-14; Marshalltown, IA, 17-21
- CLARK, GARY L.:** Murphysboro, IL, Nov. 2-7; Belleville, IL (Emmanuel), 10-14
- CLEGG, DARREL AND KAREN:** Louisville, OH (Akron District Lay Retreat), Nov. 5; Ashabula, OH, 7; Youngstown, OH, Dec. 8; Huntington, WV (First), 12
- COBB, BILL AND TERRI:** Irving, TX (First), Nov. 7-10; Selma, IN (Harris Chapel), 14-17; Scott City, 28—Dec. 1; Wray, CO, 5-8
- COOK, LEON G.:** Auburndale, FL, Nov. 3-7
- COVINGTON, NATHAN A.:** Burlington, IA (First), Nov. 3-7; Tulsa, OK (Southwest), 10-14; Tulsa, OK (St. Paul), 17-21; Mountain Home, AR (Twin Lakes), 28—Dec. 5; Castle Rock, CO, 8-12
- DELBRIDGE, GENE:** Troy, ID, Nov. 4-7
- DELL, JIMMY:** Topeka, KS (Wanamaker Woods), Nov. 4-7; Oakdale, CA, 13-17; Denair, CA (Turlock), 18-21; Tulsa, OK (Regency Park), 27—Dec. 1; Escondido, CA (First), 4-8
- DENNISON, MARVIN E.:** Olathe, KS (College), Nov. 1-7; Kirwin, KS, 16-21
- DESKINS, GROVER C.:** Dover, DE (Calvary), Nov. 14-17
- DOCTORIAN, SAMUEL:** Israel, Nov. 2-29; Indonesia, Dec. 1-19; Singapore, 20-23; Rancho Bernardo, CA, 26\*
- DOOLITTLE, KEVIN AND KAREN:** Frederick, MD, Nov. 7; Media, PA, 11-14; New Holland, PA, 16-21; North Canton, OH (The New Beginning), 28
- DOROUGH, WILLIAM M.:** Maivern, AR, Nov. 9-14
- DUNMIRE, RALPH AND JOANN:** Glenmont, OH, Dec. 1-5\*
- DUTTON, BARRY AND TAVIA:** Potsdam, NY, Nov. 2-7; Elmira, NY (First), 9-14; Fort Walton Beach, FL, 16-21; Ithaca, NY, 28—Dec. 2
- ELLINGSON, LEE:** Lake Charles, LA (College Park), Nov. 17-21
- FADER, WES AND MARY:** Cortland, OH, Nov. 3-7; Painesville, OH, 10-14; Rochester, NY (Grace), 16-21; Frederick, MD, 30—Dec. 5; Williamsport, PA, 8-12\*
- FREY, DONALD—THE FREY FAMILY:** Blytheville, AR (First), Nov. 3; Glasgow, KY (First), 10 P; Three Rivers, MI, 14-17; Sturgis, MI, 21-28
- GESSNER, DON AND SHIRL:** Vienna, WV, Nov. 3-7; Tunkannock, PA, 9-14; Jamestown, TN (Pine Haven), 17-21
- HAINES, GARY W.:** Shelby, NC (First), Nov. 4-7; Tulsa, OK (Central), 13-17; Yukon, OK, 18-21; Logansport, IN (First), 27—Dec. 1; Manchester, CT, 4-8; Monmouth, IL (First), 11-15; Colorado Springs, CO (First), 26
- HANCOCK, TIM:** Garfield Heights (Cleveland), Nov. 3-7; Wooster, OH, 10-14; Maysville, KY, 17-21; Norwood, Cincinnati, 28—Dec. 1; Columbus, OH (Wilson Avenue), 2-5
- HAYNES, CHARLES AND MYRT:** Gallion, AL (Demopolis), Nov. 2-7; Meansville, GA (Pine Mountain), 9-14
- HECKATHORN, JIM:** Lodi, CA, Nov. 14-18
- HICKS, JOHN DAVE:** Fort Morgan, CO, Nov. 7-10; Roseville, CA (First), 14-17
- HILL, BEN E.—BIBLE EXPOSITIONS:** Centerville, IA, Nov. 2-7; Lomax, IL, 9-14; Florence, CO, 16-21
- HUGHES, RICHARD AND PENNIE NICKELS—PENNIE NICKELS WORLD MINISTRIES:** Delta, CO (Gunnison Valley), Nov. 3; Kermit, TX, 7-10; Tularosa, NM, 12; Tularosa, NM, 13-14; Tularosa, NM, 14; Seagraves, TX, 17; Lovington, NM, 21 A; Artesia, NM, 21 P; Truth or Consequences, NM, 28—Dec. 5; Plainville, KS, 14-19
- INGALLS, JAMES H.:** Decatur, IL (First), Nov. 16-22
- JACKSON, PAUL AND TRISH—JETSTREAM MINISTRIES:** Concerts in Northwest, Nov. 1-24; Concerts in Idaho, 28-30; Concerts in Utah, Colorado, Wyoming, Kansas, Dec. 1-5
- JONES, GRACE:** Reynosa, MX, Nov. 1—Dec. 31
- JORDAN, JOSEPH:** Fulton, OH, Nov. 2-7; Cardington, OH, 14-18
- JUNEMAN, JOHN AND TRINA:** Mount Clemens, MI (Anchor Bay), Nov. 3-7; Temple City, CA, 17-21
- KEENA, EARL E.:** Philippines, Nov. 26—Dec. 21
- LAXSON, KIP:** Kingston, MO, Nov. 3-7; Big Spring, TX, 10-14; Jacksonville, FL (Oak Hill), 17-21; Sturgis, MI, 28—Dec. 5; San Antonio, TX (Valley Hi), 8-12
- LAXSON, WALLY AND GINGER:** Louisville, KY, Nov. 5-7; Hamilton, OH (Tri County), 10-14; Jacksonville, FL (Oak Hill), 17-21; Selma, AL, Dec. 1-5; San Antonio, TX (Valley Hi), 8-12
- LAYMON, RILEY:** Nancy, IL (Delmer), Nov. 10-14
- LECKRONE, LARRY:** Kempton, IL, Nov. 2-7; Clinton, IA (First), 10-14; Grand Haven, MI, 17-21; Holt, MI, 27—Dec. 1; Columbus, OH (Bellows Avenue), 5-9; Lamberville, MI (Beford), 10-12
- LEIDY, ARNOLD G.:** Grants, NM, Nov. 10-14; Santa Fe, NM, 17-21; Moriarty, NM, Dec. 5
- LIDDELL, P. L.:** Keokuk, IA, Nov. 2-7; Peoria, IL (North Side), 9-14; Dayton, OH (Maryland Ave), 19-21; Clarksville, TN (Memorial Drive), 30—Dec. 5
- LOCKARD, W. D.:** Ronceverte, WV, Nov. 2-7
- LOMAN, LANE:** Rutherford College, NC, Nov. 7-10; Abilene, TX (First), 14-17; Laurenceville, IL, 18-21; Nixa, MO, 28—Dec. 1; Wayne, OH, 5-8; Valley, AL (First), 12-15; Marietta, GA, 29—Jan. 2
- LORENZEN, LINDA K.:** Fairborn, OH (Wrightview), Nov. 7; Wilmington, OH, 10-14; McConnellsville, OH, 17-21
- MANER, ROBERT E.:** Floyd, VA, Nov. 2-7; Bainbridge, GA, 9-14; Charleston, WV (North Side), 16-21
- MANLEY, STEPHEN:** Colorado Springs, CO (First), 29—Dec. 5; Anchorage, AK (First), 8-12
- MANN, THURL AND MARY KAY:** Collinsville, IL (First), Nov. 3-7; Roanoke, VA (Hollins), 10-14; Havelock, NC, 17-21; North Huntingdon, PA (Norwin), Dec. 1-5; Chesterfield, IN, 8-12; Acworth, GA (Cartersville First), 15-19
- MAY, JOHN W.:** Frank, WV, Nov. 3-7
- McMAHON, MICK AND HELEN—VICTORY MINISTRIES:** Confluence, PA, Nov. 2-7; Ridgway, PA, 9-14; Warren, OH (Champion), 16-21
- McWHIRTER, G. S.:** Valley City, ND, Nov. 3-7; Gardendale, AL, 10-14; Sturgis, MI (First), 28—Dec. 5 and 8-12
- MILLHUFF, CHARLES R.:** Texarkana, TX (First), Nov. 10-14; Vandalia, OH, 17-21; Vienna, VA, 28; Lebanon, PA (Valley), 1-5
- MONCK, JIM:** Eugene, OR (Fairfield), Nov. 3-7; Douglasville, GA (First), 10-14; Estacada, OR, Dec. 1-5
- MORGAN, EARL L.:** Mendota, IL, Nov. 5-7; North Royalton, OH (State Road Community), 13-14; Rantoul, IL, 20-21; New Freedom, PA (Trail), 28—Dec. 1
- OYLER, CALVIN AND VIRGINIA:** Glen Burnie, MD (Marley Park), Nov. 17-21
- PETTIT, ELAINE C.:** Valparaiso, IN (South Haven), Nov. 3-7; Pioneer, OH, 9-14; Perryburg, OH, 16-21; Leipsic, OH, 28—Dec. 1; Vicksburg, MI, Dec. 11
- PRICE, ROSS E.:** Rawlins, WY, Nov. 10-14
- RICKEY, HOWARD L.:** Mount Sterling, OH, Nov. 7-10; New Philadelphia, OH, 14-17
- ROSE, WAYNE:** Caney, KS, Nov. 9-14; Sarcoxia, MO, 16-21; Riverton, KS (Gaiena Parkhill), Dec. 1-5
- ROTH, RONALD W.:** Parkersburg, WV (Broadway), Nov. 7; W. Salem, OH, 9-14; O'Fallon, MO, 16-21; Waynesburg, PA, 28—Dec. 5\*
- RUNYAN, DAVID W.:** Green Rock, IL, Nov. 3-7; West Carrollton, OH, 10-17; Mattoon, IL (First), 17-21; Stockton, IL, 26-28; Marshall, IL, 30—Dec. 5
- SCOTT, WILLIS R.:** Bronx, NY (Grace), Nov. 14; Middletown, NY, 16-21
- SHOWALTER, KEITH:** McAllen, TX (First), Nov. 6-10; Colorado Springs, CO (First), Dec. 1-5; Anchorage, AK (First), 8-12
- SMITH, DUANE:** Mackey, IN, Nov. 2-7; Tishomingo, OK, 10-14; Robeline, LA (Friendship), 16-21; Trout, LA, 23-28; Panama City, FL (First), Dec. 1-5
- SMITH, MICKEY G.:** Danville, IN (Calvary), Nov. 3-7; Tupelo, MS, 9-14
- SPEER, BROCK—THE SPEER FAMILY:** Lynchburg, VA, Nov. 3; Lima, OH, 6; West Lake, OH, 7; Mountville, PA, 21; Jasper, AL, Dec. 5; Springfield, IL, 31\*
- SPURLOCK, WILLIAM E.:** Lake Placid, FL, Nov. 2-7; Orange Park, FL, 9-14
- STANIFORTH, KEN:** Clearlake, CA, Nov. 2-7; Lincoln, CA, 8-14; Little Rock, CA, 16-21
- STREET, A. D.:** Troy, MI, Nov. 2-7
- STRICKLAND, DICK:** Des Moines, IA (Eastside), Nov. 3-7; Hamilton, OH (Tri County), 10-14; Columbus, OH (Cooke Road), 17-21; Houston, TX (Alief), 28—Dec. 5
- TAYLOR, BOB:** Elkins, WV, Nov. 3-7; Martinsville, IN (First), 10-14; Greenfield, IN (Stringtown), 17-21; Paulding, OH, Dec. 1-5; S. Weymouth, MA, 8-12
- TAYLOR, CLIFF—FAMILY EVANGELIST:** Washington, Nov. 1-30; Spokane, WA, Dec. 1-30\*
- THORNTON, REV. AND MRS. WALLACE:** Milton, KY, Nov. 5-14\*
- TRIPP, HOWARD:** Wells, ME, Nov. 1-7; Berwick, ME, 9-14
- ULMET, WILLIAM:** Chester, SC, Nov. 7-11; Winnsboro, SC, 14-17
- WELLS, LINARD:** Evansville, IN (Trinity), Nov. 2-7; Cabot, AR (Russell Chapel), 9-14; Many, LA, 16-21; Clarendon, TX, 28—Dec. 2; Commerce, TX (Bread of Life), 5-8
- WHEELER, CHUCK AND WILLY—WHEELER FAMILY MINISTRIES:** Tonawanda, NY, Nov. 2-7; Perkasee, PA, 9-14
- WHITWORTH, MARCUS AND DONNA:** Burlington, IA (First), Nov. 3-7
- WILSON, DAVE AND SANDRA:** Burkesville, KY, Nov. 3-7; Omaha, IL, 9-14; Winslow, IN, 16-21
- WRIGHT, E. GUY AND LIL:** Brandenburg, KY, Nov. 2-7; Waton, WV, 9-14; Aiken, SC, 16-21; Folsombee, WV (Hooverson Heights), Dec. 1-5; Rock Hill, SC (First), 31

\*Denotes Non-Nazarene Church





## THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

**Q. I heard that at the General Assembly the majority of the delegates voted to let Nazarenes attend movies, but, due to a technicality, the vote was overruled. What happened?**

**A.** What you heard is wrong on two counts. First, the Christian Action Committee and the four districts that proposed legislation on the entertainment issue did not recommend that any Nazarene, anywhere, at any time, attend any movie—ever! That was not the issue in the assemblies of 1989 or in 1993. What was at issue was unifying the denomination's statement of guidance to our people on the matter of sub-Christian entertainment. To many people, including newcomers to our church and the younger generation, a church that prohibits attendance at a movie theater but permits television, videos, cable TV, and other media has a consistency problem.

This thorny matter goes back to the time when about the only secular entertainment was the neighborhood theater that showed "Hollywood movies." In those days, the boycott approach worked pretty well. But with the onslaught of TV, cable, videos, compact discs, pay-per-view, and laser discs, the boycott approach was simply not practical. We couldn't make a new rule every time a new technology was invented.

Thus, we have dealt with television and videos from the approach of *selectivity*. The informed Christian conscience is to guide the selection of television programs and/or videos to be viewed. Perhaps this is the only possible approach, given the nature of these in-home sorts of entertainment.

We have, on the other hand, dealt with the cinema from the *boycott* approach. This is a valid approach. We vote against evil in movies by not buying a single ticket—at least until the movie industry cleans up its act.

The confusion and inconsistency emerges in that what is *boycotted* on the one hand, may be *selected* on the other—by the same person. A film *boycotted* at the community theater building later finds its way into network TV or video rental store. A Nazarene may in good conscience (assuming the film is of high moral quality and does not dishonor God) view the film. The two approaches result, in this case, in a morality of geography.

Three choices offer themselves:

1. Maintain the *status quo* and live with the tension between *selectivity* and *boycott*.
2. Harmonize our stance by *boycotting* all electronic entertainment media.
3. Harmonize our stance by shifting to *selectivity* based on Christian principles in regard to *all* electronic entertainment media.

The majority of those "present and voting" at the 1993 General Assembly preferred option 3.

Those who have proposed legislation about movie attendance do not want to encourage anyone to start going to secular movies—we all know that most of them are pretty rotten. But they do want to make our witness against sinful entertainment intelligible to our children and to the not-yet-saved persons to whom our churches reach out every day.

Further, it does not take a genius to see that most of the damage that evil entertainment does to today's Christian does not come through the neighborhood theater—but rather it pours into our very homes through TV, cable, videos, etc. Our current statement, in the minds of many, puts most of our troops defending against the cinema, when it is TV and videos that invade and undermine our spiritual lives. So, let's put the emphasis where the real threat is! That is part of the thinking of those who want to make the *Manual* teach the principle of careful evaluation of any and all secular entertainment, rather than boycotting one method of delivery, or one location—the cinema house.

On the other hand, some believe that changing the rule, no matter how noble the purpose, would be interpreted by the rank and file as a lowering of the standards, or worse—permission to attend movies indiscriminately.

Second, I don't think it is accurate to say that the legislation was overruled on a technicality. The General Assembly voted to delete the boycott statement in favor of a "principle" statement by a vote of 508 to 228. That is a 69% majority. Usually, a two-thirds vote carries the legislation, but in this case it did not. The *Manual*, paragraph 41, plainly states that a change in the Special Rules requires a two-thirds vote of *all the members* of the General Assembly—not two-thirds of those present and voting. Since this legislation came before the delegates late in the assembly, some national delegates had already departed. For example, the Korean delegation had left the assembly to be with Rev. Yoon K. Chun who had been fatally injured in a tragic car accident. In all, 131 delegates were not among those "present and voting" when this legislation was considered. Some 88% of those present would have had to vote for the measure to satisfy the requirement of *Manual* paragraph 41. H

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



## Benefits Questions

Answered by Dean Wessels

### What is available from the Pensions office about pastoral compensation, employee benefits, and tax laws?

The following brochures are available at no cost to you from the Pensions office. Simply check the appropriate box(es), clip this column, and mail to the Pensions office at the address below. All MEMOS listed are revised periodically to reflect tax law changes.

- ☐ MEMO No. 1, Housing for Your Pastor: Parsonage or Housing Allowance?
- ☐ MEMO No. 2, Church Employees or Independent Contractors?
- ☐ MEMO No. 3, Tax Procedures for Congregations
- ☐ MEMO No. 4, Strategies for Structuring Ministerial Compensation
- ☐ MEMO No. 5, Minimizing Income Taxes for Church Employees
- ☐ MEMO No. 8, Continuing Education Expenses
- ☐ MEMO No. 9, Workers' Compensation Laws and the Local Church
- ☐ MEMO No. 10, Can Ministers Opt Out of Social Security?
- ☐ MEMO No. 11, Auto and Other Business Expense Reimbursements
- ☐ MEMO No. 12, Who Is a Minister for Tax Purposes?
- ☐ MEMO No. 13, The Minister's Housing Allowance
- ☐ MEMO No. 14, A Medical Reimbursement Account
- ☐ MEMO No. 15, Moving Expenses: Reporting Requirements and Deductions
- ☐ Benefits Summary Brochure
- ☐ Pre-Retirement Planning Brochure
- ☐ "Basic" Pension Plan Summary (noncontributory retirement plan)
- ☐ The Nazarene Contributory Retirement Plan (TSA)
- ☐ The Nazarene Individual Retirement Annuity (IRA)
- ☐ Information on Group Term Life Insurance for Church Employees
- ☐ Information on Long-Term Disability Income Protection for Church Employees
- ☐ Information on Accidental Death and Dismemberment Insurance for Church Employees

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Questions about benefits may be sent to the Board of Pensions and Benefits USA, 6401 The Paseo, Kansas City, MO 64131-1284.

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# WHAT YOU CAN DO TO HELP THE GRIEVING

by Dan Whitney, Pastor, Church of the Nazarene, La Fargeville, N.Y.

**W**e had known it was coming; still, no one was prepared for it. Patrick, 28 years old, father of two small boys, was dead. For almost seven years he had struggled with the dread disease. His battle with cancer had been bravely fought. But the family's battle was just beginning.

How do you help a young widow and two small boys cope with the pain of death? What can you say to them? "Trust in the Lord—this must be God's will" just doesn't seem to fit. Not too many people can say, "I know what you must be feeling," as if saying that would provide some sort of help anyway.

We all recognize that this family is in need—but in need of what? What can we do to help ease the pain of death? How can we help those families, spouses, and children who suffer from the loss of a family member? Is it just the minister's job to comfort the bereaved?

## Smashing the Illusion

There are several obstacles to be overcome if we are to approach this problem with any degree of success.

First, we must recognize that

Jesus has called us to comfort those who are mourning. We are given the assignment to embrace those who are in pain, in order to share their pain. This may cause inner conflict because we are used to feeling good when we obey Jesus. But when we share someone

**I DON'T KNOW WHAT TO SAY"  
IS A COP-OUT.**

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else's pain, we hurt. If we really get involved, their pain barges in to our hearts.

Many are unwilling to comfort those who are mourning because they are born pain avoiders. Yet Christ clearly tells us (2 Corinthians 1:3-11) that we are to comfort one another.

**The first illusion we need to dispel is that comforting the grieving is going to be fun.** True, there are great rewards involved for those who will consistently love and care for the grieving, but fun is not usually near the top of the list.

**The second important issue to settle is my understanding of my own death.** We know intellectual-

ly that we will all die, unless Jesus should return before we breathe our last. But we haven't all faced up to that fact emotionally. When we realize that not only will all our loved ones die, but that "one day I will be the one who does not come back from the cemetery after the ceremony," then we can see that grief is a common denominator to humanity. We owe it to one another to be supportive as we take our turns facing loss, separation, and death.

Once we recognize how great the need is, and we realize that it will cost us something to become involved, the main illusion left to dispel is the great, **"I would never know what to say!"**

Somehow, we have allowed ourselves to believe the myth that there are some magic words somewhere that mysteriously alleviate grief. If we could only say the right words, we could help these people feel better. That's the myth. *There are no magic words.* To be sure, there are **WRONG WORDS!** But there are not patented phrases that seminaries give to pastors so that they can comfort the family. What that means is, you can, potentially at least, do just as good a job at comforting the bereaved as the pastor can do. And if your relationship with the person is espe-



cially close, it is likely that you can do a better job.

The goal of grieving is not to avoid pain. That's impossible. The pain is a by-product of the loss, and, therefore, the only way to avoid pain is to deny the loss or pretend that the loss doesn't matter. That kind of unrealistic attempt to manage pain only leads to greater disability later.

Our task as persons who would comfort those who are grieving is to help them find a way to negotiate a pathway right up through the middle of their grief. It isn't easy. The pathway seems to be different for each person. While there are stages that seem to be common, grief is usually very dependent on the nature of the relationship that existed between the persons before the separation occurred.

### Care Giving Guidelines

Care for the grieving, then, must provide compassionate and consistent support and understanding for those who have experienced loss. Here are some strategies and suggestions for dealing with those who have lost a loved one.

1. Be present. If you are a close friend, nothing is more important than your physical presence with the bereaved. This is a time for hugging and holding. Don't be ashamed of your tears. Tears are a language everyone understands. Don't feel obligated to say anything significant.

2. When you must speak, "I'm so sorry" is probably the best you can do. Not much more than that is necessary at the moment. As we said, while there are no magic words, there certainly are some

### WRONG ONES.

► Don't try to comfort a family by telling them a death is God's will. You don't know if it is or not, and even if it is, it is not a helpful thing to be told at that time.

► Don't tell children that God came and took their father or mother or sibling. Children listen very literally. They may start to believe that God is a nasty goblin who steals people in the night.

► Don't say, "You'll feel better in time," or "You will get over it." No bereaved person thinks they will ever get over it, and so your statement trivializes the loss.

► Don't say, "God has a reason for this." Romans 8:28 says that God takes the disasters of



our lives and brings good from the tattered ruins. It does not say that He plans disasters to improve us.

3. If at all possible, help to coordinate the affairs of the home. Of course, this depends on the closeness of your relationship before the incident. Items like food preparation, housing for out-of-town guests, answering the door or the phone—all these things are very important in the days just following a death. Take it upon your-

## VICTIMS OF GRIEF NEED SUPPORT, NOT JUDGMENT.

self to make sure that these things are being done.

4. Try not to simply say, "If you need anything, give me a call." Most people will only call as a last resort, and some will even refuse to call then. If you really want to help, stop in frequently and ask what you can do—right now. Volunteer to do very specific things. Many people don't even know what they need help doing. Be perceptive. See what needs doing, then volunteer. Don't wait to be asked.

5. Don't impose! Some folks end up making the grieving family take care of them! If possible, don't bring small, energetic children into the home of a grieving family, unless your children are frequent playmates of the children in the home. (Use great discretion here!)

6. Distraction doesn't work. Some have tried to distract the grievers from their pain by occupying their minds with other problems. You've heard it before—"Just keep really busy." "Don't let your mind think about it." Those kinds of comments don't help.

7. Accept the behavior and emotional response of the be-

## When My Best Friend Is Grieving

*By Chaplain John Power*

I have counseled many people who feel at a loss concerning what to say or do when a loved one or a friend of someone close dies. Hopefully, this will help you feel at ease with your friends and family during the losses of loved ones.

Go to them not saying too much, for words get in the way of grief.

Go to see them now. Don't wait. Your visit says to them, "I care, I love you, I have been touched, I want to be with you."

Go to see them and sit with them. Comfort is being present with or alongside the persons now who hurt. "I have come to be with you," which means spending time, crying, and holding.

Go to visit them, not to cheer them or try to change their feelings. There may be laughter and tears. Be comfortable with both. Don't run away from tears. Tears and joy are both part of our lives.

Go to your friends' home and help them by just listening to them tell the story of their loss "200" times, because the 201st time may just help make sense of their loved one's death. This is how people come to grips with old roles and new roles. As one widow said to me, "I suppose I'll cope all right, but I do not want to be pushed or fussed over. I have a new role. I want the old one, and cannot imagine the next one."

Go to their house, not with promises, but with

love. Don't ask, "If there is anything I can do . . ." Find anything. Open your eyes and ask, "Can I do the dishes, wash the clothes, iron clothes, make beds, sweep floors, help answer the phone, take messages, watch the children, drive to the store and do some shopping, mow the lawn, etc.?"

Your friends or family members may have a day's work just getting out of a chair, answering the door, and sitting down again. This may be all that they can do for several weeks, so be sensitive.

See what needs to be done and do it with their permission.

Go to their house, especially after the funeral is over. This means during the next week past the burial; after the family has left and other friends have left. The home is quiet and memories flood their minds and hearts. Real grief sets in after all the ceremony and the people are gone.

Go when your heart says to, go to see your friend. Stay as long as your heart says to stay (not your emotions), and help as long as your help is needed. Usually, your friends will let you know when they are ready to reinvest in the land of the living.

May God bless you as you reach out to love your friends and neighbors. □

# Resources for the Bereaved and Their Care Givers

**Hope for Bereaved** (Understanding, Coping and Growing Through Grief) Therese S. Schoeneck; edited by Kathleen Jacques. Hope for Bereaved, Inc., 1342 Lancaster Ave., Syracuse, NY 13210.

This workbook covers a broad range of topics, dealing with the many different types of bereavement that occur. It also gives insights about how to deal with those who are grieving, and how to start a ministry to the grieving. Highly recommended! Includes an excellent bibliography in these areas: parental bereavement, fetal/infant death, suicide, widowed, books for children, siblings, children and death, murder/violent death.

## **What Helped Me When My Loved One Died**

Edited by Earl Grollman, Beacon Press, 1981 (HH080-703-2298, \$11.00).

This collection brings together many different images, some of which will be helpful in almost any situation. Like most books on grieving, not all the concepts included will be agreeable. You must work to find those resources that are helpful to particular personalities and situations.

**How to Survive the Loss of a Love**, Melba Colgrove, Harold Bloomfield, Peter McWilliams. Leo Press, 1976 (HH093-158-0455, \$10.00).

Widely used by grief support groups.

## **National organizations that offer help to the bereaved:**

*Theos Foundation*  
(They Help Each Other Spiritually)  
1301 Clark Building  
717 Liberty Ave.  
Pittsburgh, PA 15222  
412-471-7779

*Widowed Persons Service* (AARP)  
1909 K St., N.W.  
Washington, DC 20049  
202-728-4370

*Hope for Bereaved*, Support Groups and Services  
1342 Lancaster Ave.  
Syracuse, NY 13210  
315-472-4673

*Parents of Murdered Children* (POMC)  
100 E. Eighth St.,  
Room B41  
Cincinnati, OH 45202  
513-721-5683

These organizations provide community support groups, emotional support by telephone, mail, and literature. □

reaved without judging them. Most people going through the trauma of calling hours, memorial services, and funeral dinners are not at their rational best. Give great latitude for irrational behavior. Grievers need support, not judgment. If rash decisions are being made, counsel individuals to postpone all unnecessary decisions until a later date, or until a decision must be made.

8. After a time, encourage the bereaved to participate in support groups designed to meet the needs of people like them. Some of these groups are therapy oriented, others are simply social gatherings. These groups have a great ability to encourage communication and to diminish isolation. Research the operation of any group before you make a recommendation.

9. Be consistently consistent. Grief knows no season. It never takes a holiday. In fact, it thrives in the holiday setting. Be certain that you continue to support your grieving friends in the months and years that are ahead. Remember anniversaries, birthdays, and other significant dates in the life of the deceased. While a standard greeting card might not be appropriate, holidays are times to make yourself available for conversation. Successful negotiation through grief requires time.

It is well documented that persons often experience extreme despair between three and nine months after the loss. This is usually the time that our regular support systems are drying up. Everyone else has gone back to work and it is business as usual. Everyone, that is, except the person who is still struggling daily with the pain and loss of separation. Consistent caring requires attention that will last anywhere from two to five years, depending on the nature of the loss.

10. Invite the Holy Spirit to make you sensitive to the needs that are around you. Allow Him to guide you as you seek to comfort those who are grieving. H



# EXPERIENCING GRIEF WITH CHILDREN

by Kate Convissor

**T**he guinea pig that lived in a third-grade classroom had died. Rather than whisking away the body, the teacher left it there as an experience, like any other in the classroom. The children noticed the small, still form and some poked at it with pencils. They asked questions; the teacher answered them. The next day, the class quietly buried the guinea pig.

Death is an inevitable part of childhood, incongruous as that seems and much as we would like to avoid it. Every young child grapples with the concept of death with a natural, questing curiosity. A two-year-old might wonder about a dead bug's immobility; a four-year-old asks about what happens to the cat after it is buried.

The attitudes and information gleaned from these early encounters shape our children's later experiences of death. Our children will ponder and integrate the reality of death into their worldview whether or not we participate in the process.

If we find the subject distasteful and try to avoid it, our children

will learn to be silent. Or, more likely, if we miss their efforts to comprehend death and are unaware of their developing notions, then we will be caught unprepared when a significant death comes. We may be negotiating our own grief even as we are forced to assess our child's knowledge and needs.

## **A Thief in the Night**

Paul had been born with a heart

arranged a few belongings and his picture. "You may sit at Paul's desk today to remember him if you'd like to," the teacher told his class.

## **Confronting Our Own Denial**

Death is painful and it is uncomfortable to talk about. Most of us harbor hidden denials and anxieties about death. In fact, we live in a death-denying time and culture. "When a person is born, we

rejoice, and when they're married, we jubilate, but when they die, we try to pretend nothing happened," said anthropologist Margaret Mead.

Naturally we want to spare our children pain, and when death comes painfully, our every instinct is to protect them. We bury the dog quickly and replace the lost cat.

They are too young to attend their grandfather's funeral, we tell ourselves. "He is in heaven," we tell them.

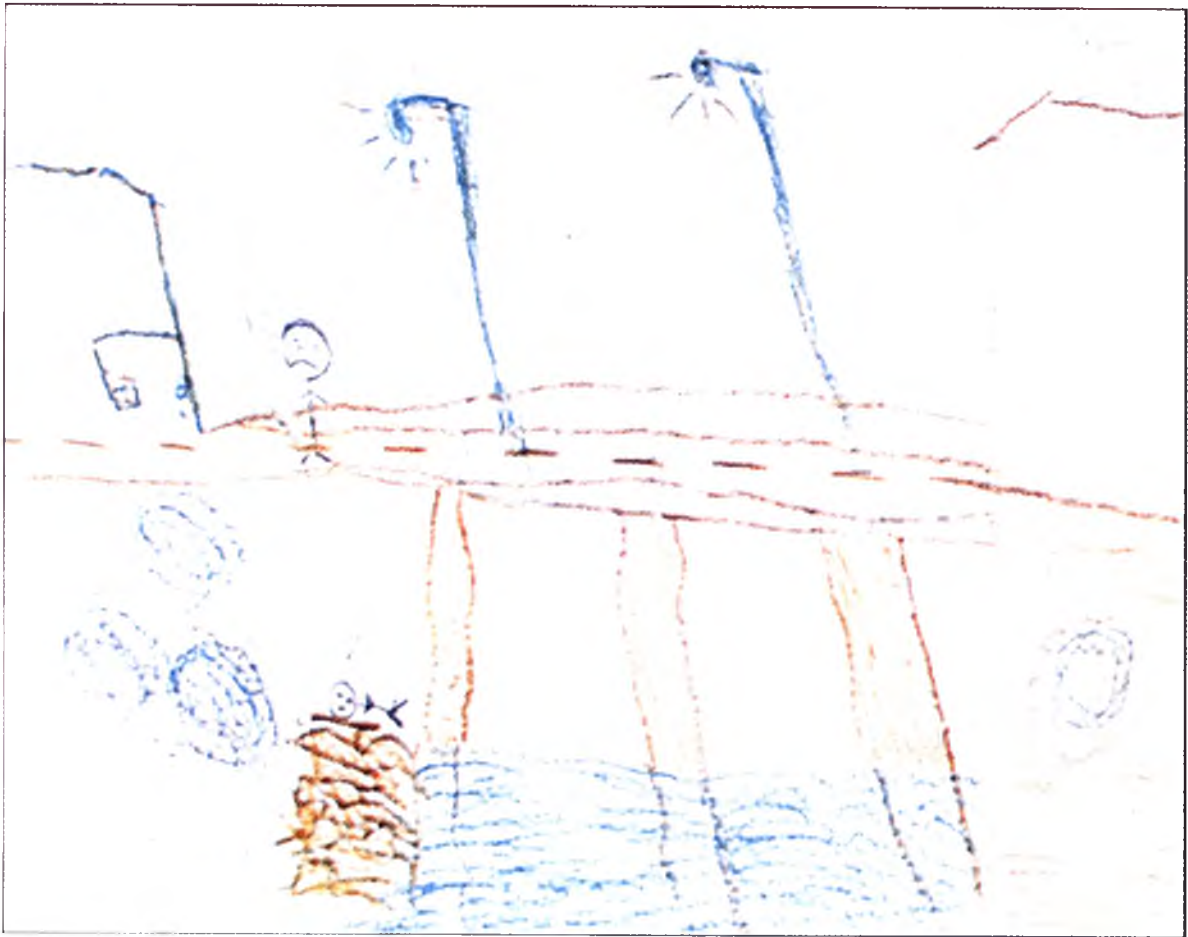
But is it a help to our children when we shield them from death, or are we protecting ourselves as well, both from their pain and from our own unresolved anxieties? Our best help is awareness of our encumbrances and of where our children are in their developing understanding, and the

**IT'S NORMAL FOR CHILDREN TO CRY  
AT A TIME OF GRIEF. BUT IF THE ADULTS  
AROUND THEM CAN'T OR WON'T  
EXPRESS THEIR EMOTIONS,  
CHILDREN MAY THINK IT'S WRONG  
FOR THEM TO CRY.**

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defect. Despite surgeries and illness, he insisted on attending school and was well-liked by his classmates. During the Christmas break, Paul died suddenly.

When the children returned to school, they all knew that their classmate had died. Again, rather than superficially remarking on the incident, the teacher handled it honestly and compassionately. On the boy's empty desk the teacher



The sadness felt by this young artist is so keen it is as though the sun itself were sad.

courage to meet them there with honest information.

### Understanding Evolves

A child's concept of death gradually matures throughout childhood. To young children, death is partial, reversible, and avoidable—a twilight state, suffused with fantasy and magical thinking. When the space shuttle *Challenger* exploded, first graders typically drew the astronauts floating safely back to earth. "When you are six, you still believe in magic," said a young woman in one study. "I kept thinking that he [her deceased father] would be just around the corner."

Small children are utterly literal and will make quixotic connections that have a logic all their own. Perhaps we all remember some of those childish misperceptions that linger stubbornly into adulthood. When a minister told a six-year-old

that her grandfather's death was permanent, the girl responded, "Oh, that's not so bad then. My mom gets permanents, and they only last about six months."

As they grow older, children gradually learn that death is inevitable and irreversible—permanent. But not until adolescence will they clearly sort out what causes deaths and that they, too, will someday die.

### Answering the Questions

When a significant death occurs in a child's life, whether of pet or of person, the information a child receives should be honest, immediate, and geared to his or her age and understanding.

Children need to know that the person isn't coming back and what will happen to the body. They need reassurance that they didn't cause the death—that angry thoughts don't kill, that the dog

lived happily despite occasional neglect. They need reassurance that neither they nor their parents will likely die in the immediate future.

Children are utterly dependent on only a few people for survival and are very vulnerable to loss. If a friend's mom died, maybe their mom will too. That death carries such a load of fear because it threatens everything the child needs to survive.

Really listening to children is a neglected skill. "We often answer questions our children do not ask and fail to answer those they do," said one researcher. Listening with a third ear—an intuitive ear—is necessary because so much of our children's communication isn't verbal. It involves absorbing the child's expression, body language, emotion, and perhaps interpreting their songs and games.

Sometimes that kind of listen-



ing means making the quirky, literal connections of a child. "You're very old, aren't you?" could mean "Grandpa died because he was old and to me you're old. Will you die too?"

Simple answers to direct questions are less confusing. Take your cues from the child. Sometimes a child just needs reassurance; sometimes he or she doesn't want

## HEAVEN IS AN ANCHOR OF THE SOUL FOR ALL CHRISTIANS, BUT IT IS A TOUGH CONCEPT TO EXPLAIN TO YOUNG CHILDREN.

to talk. Try to verify how the child understood your answers to tease out those odd connections. You might prompt, "If you were going to tell a friend about this, what would you say?"

Be human. Share your own sadness; admit your limitations and lack of knowledge. It's OK to say, "I don't know."

Heaven is a tough concept to explain to young children. Too abstract an explanation will be incomprehensible; examples that are too concrete will be taken literally. A child in one study thought his dead father was on the roof like Santa Claus because that was the highest up he could imagine.

One mother gave this answer to her four-year-old daughter: "I don't know exactly what happens when you die. But just as my arms are around you now, keeping you safe and warm, I'm sure that when we die there will be love that keeps us safe and warm."

Admitting uncertainty is better than telling uncertain stories. "Children seem to have an intuitive

comprehension of truth, and their ability to trust life, accept, and adjust to it, surprises us," writes Elizabeth Reed in *Helping Children with the Mystery of Death*.

### Rituals of Healing

Participation always feels better than isolation. Even such sad events as funerals and wake services have healing qualities. Children have traditionally had an ambiguous place in these services and have often been excluded from them. Shielding children from the sadness of mourning rituals also denies them the benefits of shared grief. A child has the same need for information and support as an adult. A child also needs to express grief.

Some adults today remember with great anger when they were separated from friends and relatives at the time of a significant death. They were never told what had happened and never saw the body of their loved one. For these children, the uncertainty, the feeling of rejection, and the horrors they imagined were far worse than the reality of death.

A child's participation in these rituals should be at whatever level is comfortable for the child. A simple task, such as handing out programs, might help your child feel included. But try to prepare the child for what he or she will see and hear: what the room looks like, that grown-ups might be crying or laughing, what the body looks like, what will happen during the ceremony. A child might periodically need a time to run around and blow off steam.

However painful, death is a part of life. Good preparation for one informs and prepares children for the other.

Kate Convissor is a free-lance writer from Alto, Mich. Some of the information in this article is derived from her book, *Young Widow*, which deals in part with the parenting of bereaved children. The picture was drawn by an adolescent during a spiritual growth class on loss and grief as part of the treatment program at Pine Rest Christian Hospital in Grand Rapids, Mich.

## The Management

By Joe Bayly

Death is a wound to the living. Months after our 18-year-old son died, the sight of a boy's arm resting on the sill of a car window up ahead was enough to make me pull over to the side of the road because I could no longer see to drive.

A friend lost her husband after a few years of marriage. Years after he died, she told us that she could still be moved with fresh grief by witnessing a total stranger perform an act of care and thoughtfulness for his wife.

These responses to death are normal, or at least, normal for a person who deeply loved the one who died.

It could be said that any natural response to death is proper and healthy; any unnatural one may delay the healing process and be potentially dangerous.

But what is a natural response? Grief. Tears. An overwhelming sense of loss. Desire to be alone, or to have social contacts severely restricted.

For some—including the very religious—it may be to question God's wisdom, even His love. When Job lost his children, his possessions, and his health, he "cursed the day of his birth. And Job said, '... Why did I not die at birth, come forth from the womb and expire?'"

Job's wife, mother of the children who died, was even more direct, "Curse God and die!" she shouted at her husband.

C. S. Lewis, brilliant apologist for the Christian faith, had an equally honest reaction to the wound of death. A bachelor until middle life, Lewis found near-ecstatic happiness and completion in his brief marriage to a woman who died of cancer a few years later.



Michael Schlueter

"O God, God," wrote Mr. Lewis, "why did You take such trouble to force this creature out of its shell if it is now doomed to crawl back—to be sucked back—into it?"

This sort of honesty does not turn God away from us but brings Him near. And it may hasten the healing process. Being brave, putting up a front, pretending that we have no problem may delay healing.

Guilt is another natural response to death's wound. All of us hurt the person we love, one way or another:

**"If only I could just have it all to do again" is . . . a potentially dangerous position.**

er: we say sharp words, are inconsiderate and impatient, act selfishly.

In life we have a chance to straighten things out with "I'm sorry, please forgive me," with gifts and surprises and special acts of love.

Death closes the door on

making amends, opens the door to a flood of "If only . . ." thoughts.

These thoughts are not necessarily related to major ways in which we hurt the one who died. They may be quite trivial. I remember a nagging feeling of guilt for months because I had procrastinated in framing and mounting a scenic mural in the room of a son who died, and never did get the job done.

If we feel guilty, we must find forgiveness. We can't say "I'm sorry"

to the one who has died, but we can say it to God. King David, after he had been an accessory to the death of the husband of a woman with whom he had committed adultery, and after the infant son born of the adulterous relationship had died, cried to God for forgiveness.

The person who does not experience forgiveness, who continues after months of acute grief to be filled with "Why didn't I" thoughts and "If only I could just have it all to do again" is in a potentially dangerous position.

Dr. Eugene Kahn, Baylor Medical School authority in psychiatry, suggests that the solution to self-pity is to feel pity for someone else and move in the direction of helping that person.

This sort of emotional investment may be a large part of the healing we need for death's wound. Our thoughts will no longer be on what might have been, or on visiting a cemetery plot or keeping a room "just as it was the last time he or she was in it," or on our own pains and fears of death. We will be freed from bondage to the past to move in a meaningful forward direction.

And when the wounds of death begin to heal, most people find that their memory of the one who died is freed from sickbed and casket to recall the person he really was: laughing, frowning, encouraging, aging, working, playing, life-size.

David C. Cook Publishing Co. Excerpted from *The Last Thing We Talk About* (David C. Cook) by Joe Bayly. □



# PRESS ON TO THE FORT

by M. A. Griffor



# IT'S A SMALL PRICE TO PAY FOR ENTRANCE INTO MY SONS' SPECIAL WORLD.

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**I** see my sons waiting at the garage door, their faces rosy and smiles broad. I know they're waiting for me. What are they going to hit me up for? I wonder.

"Hi, Dad. We finished it," they shout before I can get a foot out of the door.

For an uneasy minute, my memory goes flat. I cover it with gathering my papers and briefcase. Then I see a scrap of carpeting in Billy's hand.

"The fort's done? That's great, boys."

"You said you'd come to see it," reminds eight-year-old Ray. "There's still time before dark."

"Not now, boys. I've had a rough day and I'm tired."

Billy shrugs and shuffles off, but not before I've seen disillusion in his eyes.

"But you promised, Dad," complains Ray.

Every night for a week, the boys have reported on "the best fort ever" in the vacant field across from our country tract home. They've found the perfect spot, they say, a hidden place with plenty of fallen wood at hand. Yesterday they begged scraps of carpet recently laid.

"You're right, Ray. I did promise. Go tell Billy I'll go for sure tomorrow, no begging off. It's Saturday and I'll be home all day."

He scoots off after his brother.

My guilt disappears with him.

Morning comes cold and windy. Flakes of snow swirl in ominous spirals. Clouds heavy with storm hang over the vacant field.

"Do you think we should go?" I hedge when they remind me of my promise.

"Sure, Dad. It's not bad out."

"Well, we'd better go before it snows, then."

I have the rest of my coffee, hoping the heat inside me will last. They wait eagerly for me under a copse of trees near the road. I'm bundled for the Arctic.

"Follow me," Billy directs, holding his tree branch like the staff of a patriarch.

Ray lags behind. It's been too long since he's gone on an adventure with his father.

"It won't be long until we're out of the wind, Dad."

It's hard to nod my head with my jacket collar pulled over my ears.

Ray follows Billy, and I follow Ray on what must be the path of most resistance—over a large fallen tree, between tangled wild blackberry bushes, through spongy, half-frozen puddles. Billy uses his staff to hack down harmless dried weeds in our path. Ray pushes aside low branches, releasing them just in time to snap back and catch me on the arm or face.

In this field, where narrow lines of trees cut the wind, the storm seems remote. Under the bare branches, there's a sheltered feeling. I begin to understand my sons' excitement.

"We're at the hard part now," Ray explains as Billy, 20 feet ahead of us, drops to his knees.

"Where's he going?" I demand, when I see the seemingly impenetrable wall of briers facing us.

"Don't worry, Dad. There's a tunnel," Ray says.

"You want me to crawl through there?"

"It's not very far," Ray says, wriggling crablike under the tearing thorns. "Then you'll really be surprised."

"I'll bet," I mumble, irritated at what I've gotten myself into.

I kneel and crawl on all fours into a tunnel the size of a boy's body. Cold mud soaks the knees of my jeans. Thorns pull off my hat and scratch my face and hands when I try to put it on again. The bottom of Ray's boots disappear in the briers.

"Wait up," I holler. "I'm too old for trailblazing."

"Just keep in the tunnel, Dad," he says.

"Sure, as though I could do otherwise."

"We're almost there."

"That's what you said three puddles back!"

But he's right. A few more crawls and we're in a clearing that feels like Brer Rabbit's living room. On three sides of us are trees. The fourth side is a small stream that edges the field.

"Come over here," calls Billy.

Peeking from between tree trunks growing in a clump near the stream is Billy's grinning face.

"This is our fort, Dad."



I sidestep on a narrow path through the underbrush to reach the "door," well hidden beyond the clearing. An old blanket, whose pattern I recognize, has been nailed across the open side of the tree clump. One fallen trunk rests its upper mass above us to create a partial roof. Over this, the boys have draped a piece of commercial-weight plastic scrounged from my hoard of things that may come in handy someday.

**IT'S A DIFFERENT BILLY I'M SEEING. HE'S NOT THE SULLEN, CHALLENGING BOY WHO'S FACED ME RECENTLY.**



"Come on in. It's really nice in here," they invite.

I squeeze into the space formed by the tree clump. There's just enough room for me to sit next to them on carpet scraps that line the floor. The mass of the three of us scrunched together makes their foot warm and cozy.

"Isn't this nice?" asks Ray.

"It really is," I agree, thinking unexpectedly of my first hunting trip in my Dad's duck blind.

We sit in close comfort for

some time. Through gaps in the log walls, they point out the clearing on one side, the underbrush on another, and the stream running beyond the "back porch." It feels safe in this shelter, yet free.

"Look at the ducks," Bill whispers.

We watch a pair of mallards swim past. Not 20 feet away, they seem part of our presence.

"Maybe they're resting before flying south," I say.



"They'd better hurry, then," Billy replies quietly. "It's starting to snow hard."

I see now the snowflakes over the stream being driven by strong wind gusts.

"I think we'd better start back. Mom will be worried."

"She should have come with us," says Ray.

"Where would we have put her?" I ask. "Not even an ant would fit in here with the three of us."

Laughing, we crawl in turn through the doorway. I don't complain about my sore knees. It's a small price to pay for entrance into my sons' special world.

"Let's go back the long way," suggests Billy, heading into the underbrush on the far side of the clearing.

No briar tunnel here. The trail leads through a stretch of tightly meshed young trees. Progress is slow and circuitous, but we can walk upright instead of crawling. Billy, leading the way, stops us several times. Once it's to watch a rabbit we've flushed from its protective shelter. Next we hear the racket of frightened ground birds and come upon a circle in the frosty leaves where partridge or pheasants have bunched.

"The ground is still warm from their feathers," says Billy in awe, stripping off one glove to feel the ground.

It's a different Billy I'm seeing. He's not the sullen, challenging boy who's faced me recently.

We plod along together. The boys point out an abandoned bird's nest and warn me not to touch a hanging wasp's nest. We follow the tracks of small animals. High above us, a young tree grows within the embrace of a weathered adult tree, squawking a cry to be free.

Soon we see our house through blowing snow.

"Let's run the rest of the way," says Billy.

"You go ahead," I tell them. "I want to walk. But save me a place by the fire."

Racing each other, they run and stumble across the field.

I lift my face to the wind, savoring this special moment feeling. I suppose, like the weathered tree, protective about my saplings. Strange how the heat of that quick cup of coffee has stayed with me. Or has it only been replaced by a warmth more lasting? Thanksgiving Day is just ahead. My list of things to thank God for just got longer.

# Close to Home

## News About Nazarenes

BY TOM FELDER



### SING FOR YOUR HYMNAL ...

Some people talk about "singing for your supper," but the sanctuary choir at Yuma, Ariz., First Church of the Nazarene decided to sing for their new hymnals. Choir members recently decided that they had to have the new hymnal, *Sing to the Lord*, and wanted to do something to help purchase them. They decided to do what they do best—sing.

The choir set the date, collected pledges, and set off on their goal to sing every song in the old hymnal, *Worship in Song*. Seven hours and 514 hymns later, the choir had raised enough money to purchase all the hymnals they needed.

The sanctuary choir at Yuma, Ariz., First Church of the Nazarene spend seven hours singing the 514 hymns in the hymnal *Worship in Song* in order to raise money to purchase the new *Sing to the Lord*.

"*Sing to the Lord* is one of the best hymnals on the market," said pastor Jim Curty. "Many churches are throwing hymnals away because they are seen as a 'dead horse,' but hymnals are really victims of misuse and a lack of understanding of what a hymnal is for."

### A TRIP TO THE BIG APPLE

... Stephan Sowder, 15, has been invited to perform at Carnegie Hall in April as a part of the 1994 National Youth Choral Festival. A sophomore at Olathe, Kans., South High School, Sowder



was accepted into the festival choir after he was recommended by his music teacher.

Sowder's parents, Richard and Ellen, are both employees at Nazarene Headquarters. Richard Sowder also serves as pastor of McClouth, Kans., Church of the Nazarene.



▲ The 1993 Northeastern Indiana District Ordinand Class included (l. to r.): District Superintendent Oval Stone, Rev. Gary L. Sparks, Patty Sparks, Deede Bowe, Rev. Charles Bowe, and General Superintendent Donald D. Owens.



Children from Overholser Church of the Nazarene in Bethany, Okla., plant flowers as part of a work project sponsored by The Children's Center.

### CHILDREN HELPING

**CHILDREN ...** Children from Overholser Church of the Nazarene in Bethany, Okla., were the first to be involved in a new program sponsored by The Children's Center. The program, "Children Helping Children," involves children in raising funds for the pediatric facility.

The Nazarene young people, ages 4 to 15, collected pledges from parents and friends for one hour of supervised work at the center.

"As a young person I was a volunteer at The Children's Center," said Gary Sloan, project chairman. "Because of that experience, I now look for ways to include all ages in the work of this worthy charity."

The children from the Overholser Church agreed to serve as the pilot group for the project and raised more than \$175 in the process.

"I like this program because it gives children and

youth the opportunity to learn the importance of caring and giving early in life," Sloan said.

The Children's Center is Oklahoma's only pediatric skilled nursing and rehabilitation facility for critically ill and multi-impaired children.



▲ The 1993 Joplin District Ordinand Class included (l. to r.): District Superintendent Pal L. Wright, Rev. and Mrs. Timothy Thomas, Rev. and Mrs. Mark Terrill, Rev. and Mrs. Jerry Kazmaier, Rev. and Mrs. Mike Wonch, Rev. and Mrs. James Bourland, and General Superintendent Jerald D. Johnson.

◀ The 1993 New England District Ordinand Class included (l. to r.): District Superintendent Kenneth Mills, Rosemond Antoine, Karen and Terry Frizzell, Helen E. and Prescott Newhall, Clifford J. and Shirley Bernier, John F. and Debbie Reilly, Samuel D. Finlayson, and General Superintendent John A. Knight.



## VITAL STATISTICS Deaths



**MOISES ESPERILLA**, 63, superintendent of the Southwest Latin America District, died July 11, in Tucson, Ariz. Death was the result of complications following liver surgery.

Survivors include his wife, Carmen; two daughters, Norma Runion and Anna Esperilla, and sons, Jorge and Efrain.

Born in Mexico City, Rev. Esperilla had served as a minister in the Church of the Nazarene for 43 years. Since 1985, he had been superintendent of the Southwest Latin America District. For 10 years prior to this, he was superintendent of the Northwest Mexico District.

**REV. E. GORDON BLYSTONE, SR.**, 90, Edwardsville, Kans., pastor and evangelist of 50 years, July 11. Survivors: wife, Helen; daughter, Betty; son, Earl; one sister; five grandchildren; four great-grandchildren.

**EARNEST COOPER**, 89, Melrose, N.Mex., June 10. Survivors: sons, Leon, Ronald; five grandchildren; eight great-grandchildren; one sister.

**JANIE (MRS. MERRITT) JAMES**, 92, Wellington, Tex., Aug. 10. Survivors: daughters, Fern Janes, Vern Barton, Ina Vaughn; four grandchildren; five great-grandchildren; five great-great-grandchildren; one sister.

**RUSSELL KLEPPINGER**, 80, Miami, Fla., Aug. 4. Survivors: wife, Annabelle; daughter, Janet (Mrs. Dave) Anderson; son, Keith; three grandchildren; three brothers; two sisters.

**REV. EDWARD W. THORNTON**, 77, Mineral Point, Pa., pastor of more than 40 years, May 21. Survivors: wife, Pearl; daughters, Margaret, Cathryn Effersdorf; sons, Edward, William, Ronald; four grandchildren; one sister; two brothers.

**REBECCA ANNE WYSS** 30, daughter-in-law of Colorado District Superintendent Leon Wyss, died June 30 as a result of cancer. Survivors include her husband, Brent, minister of music at Yakima (Wash.) West Valley Church; her mother, June Wilson; her father, Warren Parker; and three brothers. Dr. and Mrs. Wyss wish to express their sincere appreciation to the Nazarenes around the world who have lifted their family in prayer during the past two years.

## Births

to **KENNETH AND MARLA (BENNETT) CHIVERTON**, Glendale, Ariz., a girl, Felicia Monet, Aug. 22

to **ROY AND ALICIA (ARIAS) ERNEST**, Silver Spring, Md., a boy, Robert Alexander, Apr. 15

to **KEVIN AND MELINDA (DONHAM) GIRT**, Lapel, Ind., a girl, Kelli Nicole, Aug. 14

to **TODD AND MARGARET (BENNETT) LANGLEY**, Peoria, Ariz., a boy, Steven Todd, July 22

to **SCOTT AND LAURA (WOOTEN) SOWDER**, Broken Arrow, Okla., a boy, Christopher Scott, July 30

## Marriages

**FAITH MELTON AND TIM JONES** at Drexel, Mo., Aug. 7

**LAURA M. STARE AND GERALD L.**

**MARIETTA** at Decatur, Ill., June 26

**RANA UNRUH AND BRIAN DAVIS** at Warner Robins, Ga., Aug. 14

## Anniversaries

**ROBERT AND JUNE ERNEST**, Virginia Beach, Va., recently celebrated their 50th wedding anniversary with a dinner party given by their four children and their spouses. The couple also has seven grandchildren.

**HERMAN AND EDITH HOLLER** celebrated their 50th wedding anniversary July 18 with a dinner and party given by their church family. They are members of Fresno (Calif.) First Church.

The Hollers have three children.

**REV. EDWIN AND MARY HOLT** celebrated their 50th wedding anniversary Sept. 9. Rev. Holt pastored on the Illinois District for 26 years.

The Hols have 6 children, 12 grandchildren, and 3 great-grandchildren.

**GALEN AND GWEN WILCOX** celebrated their 50th wedding anniversary Sept. 13 with a reception at Cambrian Park Church, San Jose, Calif.

## FOR THE RECORD Moving Ministers

**DAVID A. AASERUD**, from Salem, Va., to Danville (Ill.) Cedar Grove

**WESLEY E. BALDASSARE**, from Hoquiam, Wash., to Kalama, Wash.

**BILL BLAND**, from Roswell (N.Mex.) First, to Farmington, Mo.

**FORREST BRANDT**, from pastor, LeMars, Iowa, to chaplaincy

**JOHN BRANHAM**, from West Memphis, Ark., to Dothan (Ala.) First

**BYRON W. BROWN**, from Hamlin, Tex., to Baytown (Tex.) First

**RICKEY E. BURGARD**, from student, Nazarene Bible College, Colorado Springs, Colo., to pastor, Fox Lake, Ill.

**MARK E. BURKEY**, from Louisa, Va., to Waynesville (N.C.) Lakeview

**DAVID A. BUSIC**, from associate, Kansas City (Mo.) Shawnee, to pastor, Livermore (Calif.) Vineyard Community

**ROBERT E. CANTRELL**, from Decatur (Ill.) Trinity, to Brunswick (Ga.) First

**RON H. COLE**, from associate, Tucson (Ariz.) Cactus Community, to pastor, Tucson (Ariz.) Cactus Community

**J. MITCHELL COMBS**, from student, Nazarene Theological Seminary, Kansas City, Mo., to pastor, Saginaw (Mich.) Central

**KENNETH O. COMER**, from student, Nazarene Bible College, Colorado Springs, Colo., to pastor, Hugo, Okla.

**JAMES COTTLE**, from Cherryville, N.C., to Nashville (Tenn.) Cherokee Hills

**MICHAEL F. DAVIS**, from associate, Benton, Ark., to pastor Antlers (Okla.) First

**GARY DUPUY**, to pastor, Meridian (Miss.) First

**LOREN R. EDWARDS**, from Princeton, Ind., to O'Fallon, Mo.

**BRAD K. ESTEP**, to pastor, Richmond (Va.) Trinity

**GARY FARRIS**, from evangelism to pastor, Paxton, Ill.

**R. EUGENE FIGGE**, from Louisville (Ky.) Broadway, to Frankfort (Ky.) First

**FLOYD H. FISHER**, from Lovington, N.Mex., to Carlsbad (N.Mex.) First

**MARY FLING**, from student, Nazarene Bible College, Colorado Springs, Colo., to pas-

tor, Irondale, Mo.

**JIMMIE A. FRANKLIN**, from associate, Bend, Oreg., to pastor, Federal Way, Wash.

**BRANDT FREEBURG**, from Britt, Iowa, to Missouri Valley, Mo.

**MARK M. GOODWIN**, from St. Louis (Mo.) Trinity, to Centralia, Wash.

**NEAL GRAY**, to pastor, Athens, Tex.

**GEORGE M. HALLIWELL**, to associate, Nampa (Idaho) Fairview

**JAMES L. HANSON**, from student to pastor, Dorris, Calif.

**ROBERT HARGROVE**, from Live Oak, Calif., to Woodland, Calif.

**NORMA HARMER**, from associate, Wasilla, Alaska, to pastor, Hawthorne, Nev.

**WESLEY C. HARRIS**, from associate, Port Orchard, Wash., to associate, Clovis (N.Mex.) First

**ROBERT J. HASSELBRING II**, from Champaign (Ill.) Westside, to Highland, Ind.

**GEORGE L. HEATH**, from associate, Bethel, Wash., to pastor, Raymond, Wash.

**R. JEFF HINES**, from student, Nazarene Bible College, Colorado Springs, Colo., to pastor, Pratt, Kans.

**CORLISS M. HUFF**, from Many, La., to Marshall, Tex.

**RILEY S. HUNTER**, from Homer, Alaska, to Kodiak, Alaska

**RONALD S. JEWETT**, from student, Nazarene Bible College, Colorado Springs, Colo., to pastor, Burlington (Iowa) Flint Hills

**GARY JOHNSON**, from associate, Eureka, Calif., to associate, Gardnerville (Nev.) Carson Valley

**RANDALL H. JOHNSON**, from associate, Lynnwood, Wash., to associate, Bremerton, Wash.

**ALVIN J. JOLLEY**, from Roseburg, Oreg., to Hollywood (Calif.) Community

**MARVIN A. JONES**, from associate, Woodbridge, Va., to associate, Nashville (Tenn.) College Hill

**R. REED JONES**, to pastor, Shelby (N.C.) New Bethel

**GARY KISER**, from student to pastor, Philadelphia (Miss.) First

**NORMA J. LANE**, from associate, Spokane (Wash.) Crestline, to pastor, Santa Clara, Calif.

**RAYMOND D. LANE**, from associate, Spokane (Wash.) Crestline, to pastor, Santa Clara, Calif.

**KYE SUN LEE**, from Colorado Springs (Colo.) Korean So Mang, to Greenville (S.C.) Korean

**RICHARD LEE**, from associate, Perry, Mich., to pastor, Kempton, Ill.

**THOMAS LONG**, from student, Kansas City, Mo., to pastor, Westfield (Mass.) Holy Cross

**HAROLD F. LUMLEY, JR.**, from associate, Baltimore (Md.) First, to pastor, St. Louis (Mo.) Webster Groves

**JIMMY J. LYNCH**, from Albuquerque (N.Mex.) Los Altos, to Fort Morgan, Colo.

**ROBERT L. McDONALD**, from Rock Island (Ill.) First, to Bartlesville (Okla.) First

**PAUL M. McNETT**, from Johnstown, N.Y., to Keene, N.H.

**JON T. MEERS**, to associate, Kamloops, B.C.

**HERBERT R. MENA**, from Pasadena, Calif., to Los Angeles (Calif.) Echo Park

**LAMONT MOON**, from Bolingbrook (Ill.) New Community, to Nampa (Idaho) College

**MICHAEL N. MYERS**, from pastor, Kodiak,

Alaska, to associate, Virginia Beach (Va.) First

**KEVIN O'CONNOR**, from Port Orchard, Wash., to Clovis (N.Mex.) First

**D. PHILLIP PINCKARD**, from Spring Arbor, Mich., to El Dorado (Ark.) United

**MICHAEL QUIMBY**, from Spring Hill (Fla.) Calvary, to Hoopville (Ill.) First

**THOMAS E. RASH**, from Gainesville (Ga.) First, to Tipton (Ga.) First

**KENNETH C. ROSE**, from student, Nazarene Bible College, Colorado Springs, Colo., to pastor, Buena Vista (Colo.) High Country

**MICHAEL B. ROSS**, from Fort Meyers (Fla.) First, to Charlotte (N.C.) Pineville

**GARY D. SIDLE**, from student, Nazarene Theological Seminary, Kansas City, Mo., to pastor, Clarksburg, W. Va.

**HENRY SIEMS**, from associate, Bethany (Okla.) Williams Memorial, to pastor, Hydro, Okla.

**STEVEN L. SISSON**, from Longmont, Colo., to Rock Island (Ill.) First

**MELBURN SORENSON**, from Mitchell, Ind., to Granite City (Ill.) First

**JAMES R. SOUTHARD**, from Twentynine Palms, Calif., to Stanton (Calif.) Light-house Community

**C. DALE THISTLE**, from Elmsdale, P.E.I., to Fredericton (N.B.) Cornerstone

**DANIEL L. WAITS**, from associate, Port Orchard, Wash., to associate, Clovis (N.Mex.) First

**JAMES L. WEST**, from associate, Anchorage (Alaska) Hillcrest, to associate, Oklahoma City (Okla.) Lakeview Park

**KEVIN WILLIAMS**, from Auburn, Wash., to associate, Eugene (Oreg.) First

**TAFT WILLIAMS**, from student, Nazarene Bible College, Colorado Springs, Colo., to pastor, St. Louis (Mo.) North Country

**WALTER V. WILLIAMS**, from associate, Melbourne (Fla.) First, to associate, Gallion (Ohio) First

**DUANE L. YOESEL**, from Indio, Calif., to Redlands, Calif.

## Recommendations

The following have been recommended by their respective district superintendents:

**JIM AND JANET CRIDER**, song evangelists, P.O. Box 284, Shirley, IN 47384 (317-737-6157) by John F. Hay, Indianapolis District

**WILLIAM ULMET**, evangelist, 808 Carey Dr., Rock Hill, SC 29732, by James M. Bearden, South Carolina District

## Moving Missionaries

**BOYES, MR. RUSSELL AND PATTIE**, Papua New Guinea, New Field Address: P.O. Box 456, Mt. Hagen, WHP, PAPUA NEW GUINEA

**COUEY, REV. RAYMOND AND DONNA**, Indonesia, Field Address: P.O. Box 6726 JKSRB, Jakarta 12067, INDONESIA

**CROUCH, MR. JEFF AND CHERYL**, Papua New Guinea, Field Address: P.O. Box 171, SIL, Ukarumpa via LAE, MP, PAPUA NEW GUINEA

**CRUZ, REV. PEDRO AND JUSTITA**, Costa Rica, Furlough Address: P.O. Box 1645, Carolina, PUERTO RICO 00984

**GARDE, MISS ARLENE**, Costa Rica, New Furlough Address: Box 164, Williams-ville, IL 62693

**MERCER, REV. TIMOTHY AND MARY**, Korea, Furlough Address: 398 E. Burke St., Bourbonnais, IL 60914

**MILLER, REV. GEORGE AND NANCY**, Papua New Guinea, New Furlough Address:

Box 555, Carnegie, OK 73015  
**MOORE, REV. GARY and LaVONNA**, Kenya, Field Address: P.O. Box 20025, Nairobi, KENYA, EAST AFRICA  
**MYATT, MRS. CAROLYN**, India, Furlough Address: 653 McClane Farm Rd., Washington, PA 15301  
**NEIDERHISER, DR. RICHARD and LUCILLE**, Japan Christian Junior College, Field Address: 101 Kobuke Cho, Inage Ku, Chiba Shi, Chiba Ken, 263, JAPAN  
**NYHUS, MR. GREG**, Eurasia Regional Office, Field Address: Postfach 1217, Postburo, 8207 Schaffhausen, SWITZERLAND  
**PACHOLKA, DR. ROGER and KATY**, Swaziland, Stateside Address: 2375 Alderwood Ct., Beavercreek, OH 45385  
**PATNODE, MR. TERRY and DONNA**, Guatemala, MAC Regional Office, Furlough Address: 4508 W. 55th St., Shawnee Mission, KS 66205  
**PERRY, MISS ANGELA**, Haiti, Field Address: Nazarene, c/o MFI, P.O. Box 15665, West Palm Beach, FL 33406  
**POE, REV. BRENT and CYNTHIA**, Papua New Guinea, New Furlough Address: 29 High Park Dr., New Albany, IN 47150  
**RAY, REV. HAROLD and EMILY**, Guatemala, New Furlough Address: 3082 Trinity, Costa Meza, CA 92626  
**RICH, REV. DWIGHT and CAROLYN**, Ecuador, Furlough Address: 815 N. 7th St., Neodesha, KS 66757  
**SELVIDGE, REV. BILL and BECKY**, Hong Kong, Furlough Address: 200 E. Lutz Ave., West Lafayette, IN 47906-3015  
**SKINNER, REV. ROBERT and COLLEEN**, Philippines, New Field Address: P.O. Box 641 Greenhills, 1502 Metro Manila, PHILIPPINES  
**SWANSON, DR. DWIGHT and KATHY**, European Nazarene Bible College, Field Address: Postfach 109, CH 8201 Schaffhausen, SWITZERLAND  
**VORCE, REV. RANDY and ALICIA**, Costa Rica, Field Address: Apartado 3977-1000, San Jose, Costa Rica  
**WALKER, REV. DON and MARY**, Zambia, Furlough Address: 202 Wilson St., DeRidder, LA 70634  
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## CHURCH SALARIES RISE

Church and nonprofit organization salaries have kept pace with prior years despite economic difficulties, according to the recent Christian Ministries Salary Survey.

Church salaries averaged a 4 percent gain over last year's figures. The average increase for pastors and members of the ministerial staff was roughly 6 percent. Senior pastors and missions/outreach pastors took the smallest increase at 2.9 percent and 1.9 percent respectively.

The increase in ministry salaries is smaller than had been projected. Last year, managers of ministries said they expected to increase salaries by 3.8 percent, but actual increases were only 3.2 percent, indicating budget adjustments made during the year.

Ministries participating in the survey included churches, colleges, conference centers, and other nonprofit organizations.

## VIEWERS SAY TV ADDS TO VIOLENCE IN U.S.

An overwhelming majority of Americans believe television contributes to violence in the nation, especially among children under age 18. In addition, most Americans say TV plays up negative values and does a poor job of representing their personal values.

These findings were reported in the latest *Family Channel/Gallup Survey of Television Viewing Habits*. The report comes at a time when concern about violence on television is reaching new heights.

Overall, 57 percent of those surveyed believe the quality of television programming has gotten either "somewhat worse" or a "lot

worse," compared to a year ago. At least 54 percent say they are more offended by what they see on the screen this year than last.

The survey reports that 79 percent of Americans are convinced that TV shows contribute to violence.

## WORLD RELIGIOUS LEADERS MEET

Leaders of the world's major religions met in Chicago in September for the 1993 Parliament of World Religions. Those meeting agreed on a Declaration of a Global Ethic lamenting environmental abuse, condemning sexual discrimination, and agreeing on a list of sins common to all religions.

The declaration, an attempt to find values common among the different faiths, was signed by 20 religious leaders. The document

was then presented to an assembly of more than 200 others for approval. This marked the first time that leaders of the world's major religions—Buddhism, Christianity, Hinduism, Islam, and Judaism—reached agreement on ethical behavior.

In addition to representatives of major religions, the event also drew members of various sects and neopagans, including goddess-worshippers and witches.

Despite the declaration, the week was far from harmonious. Conflicts erupted among groups, and some walked out on the meetings citing concerns about "quasi-religious groups."

The last World Parliament of Religions was held 100 years ago in Chicago after city leaders began to see different religions sprouting in the city as a result of heavy immigration.

## TEENS WANT ANSWERS TO HARD QUESTIONS IN LIFE

Most teens would like the opportunity to discuss or study fundamental questions of existence such as "Is there really a God?" and "Is there a heaven or a hell?" Many wish they could have more opportunities to discuss these types of topics with their parents, peers, and religious leaders, according to a recent survey.

The findings from the recent nationwide Gallup Youth Survey, show that about two-thirds of all teens show a great deal of interest in discussing such questions as the existence of God. Youth who are regular church attendees show the greatest interest in such discussions.

The following statistics show the percentage of teens who have a "great deal of interest" in discussing various questions:

**Is there really a God?.....64%**

**What is the meaning of my life?.....56%**

**How do I decide what is right and wrong in life?.....55%**

**Why do bad things sometimes happen to good people? .....43%**

**Why do some people of different religions hate and fight each other?....41%**



# A Winning Combination

**JOHN C. BOWLING**



John C. Bowling is president of Olivet University.

FOR WEEKS NOW, the skies in the Midwest have been filled with birds headed south for the winter. The interstate flyways are bumper to bumper. The annual migration is one of the great wonders of God's creation, and it's a sure sign of fall.

Every year as summer turns the corner to fall, I find myself longing for a return trip as well, one that would take me back to where I was raised. Perhaps it's because I have so many fond memories of childhood during the fall.

I recall the early mornings on my way to elementary school, walking past Brubaker's grain elevator. There, in the wide street, would form a long line of red farm trucks, brimming with corn, waiting to make a deposit. What a sight for a small boy!

I would skip across the railroad tracks that separated the elevator from the Chevrolet dealership, stopping to press my nose against the glass to see the new cars. Then, on to the schoolyard.

At the end of the day, I would gather part of my belongings (never could manage to find everything) and start retracing my steps home again. For a while, I took trombone lessons, and, carrying that long case home, I pre-

tended there was a machine gun in it. I could always count on my share of imaginary battles as I cut through the alley behind the Elliots' house.

Nearer to my house was the aroma from Timmer's cannery, where catsup and tomato juice were produced in the late summer and early fall. And later in the season came the smell of burning leaves from someone's backyard fire.

Arriving home, I would find my mother waiting there for me—she would give me a hug as if she hadn't seen me for a month. My mom was the "mushy" type!

At least once every fall our family would make a weekend migration from our home in Ohio to Olive Hill, Ky., to see all the kinfolk who hadn't changed and all the leaves that had. My father used to say, "If you have any doubts about making it to heaven, you ought to go to Kentucky, 'cause it would be a shame to miss 'em both."

Lately, I have wondered if we humans have a kind of homing instinct like the birds—that certain something that draws us back to where our lives began. If this longing for home isn't inborn, then it was surely instilled in me by a mom and dad who made our home the warmest, most comfortable "nest" one could imagine.

There was discipline, but it was overshadowed by love. There were chores, but they were balanced by touch football and trips to the Dairy Queen. At the heart of it all was the church where much of our family life was centered. What a privilege to have been raised in a godly home.

This heritage not only enriched my boyhood home, but it also served to

tether my spirit to the church, my spiritual home. The church became a strong and steady influence in my spiritual development.

What was taught at church was lived at home. What was modeled at home was reinforced at church. This partnership between home and the church was a winning combination. Together, my home and my home church led me to God in a very natural and positive way.

I know that not everyone is raised with those twin blessings. The pressure on family life now is much different than during the years of my youth. However, the church today is doing more than ever before to meet this challenge. Family ministries, children's activities, and youth programs fill local church calendars.

Society is filled with men and women who have lost their spiritual bearings and search aimlessly for

**Heaven and Kentucky in the fall are worthwhile goals.**

"home." Yet, I am confident that if the Creator-God can so instill in the birds of the air an inner compass that charts their course to a distant destination, how much more will the Spirit guide the lost. How good to know that when their journey brings them to our churches, the doors will be open and the welcome mat out. It is more than just a slogan when we say, "The Church of the Nazarene Can Be Your Home."

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*Notes from an editor's journal*

by Mark Graham, Managing Editor

## Thanks to a Twin

**M**y twin brother is perhaps the most patient and disciplined person I have ever known. It was clear from an early age that Mike was musically gifted, but he didn't let it stop there. In second grade, he began taking piano lessons with Mrs. Lowry. She recognized that he had talent, but she knew that talent—with-out discipline and practice—doesn't amount to much.

When we were kids, I would be out climbing trees or playing in the creek. On most days,

Mike was in the church sanctuary next door to our house—practicing scales and new pieces of music.

Mike is amazing. He could pick up almost any instrument and play it. At one time or another, he played bass horn, trombone, and drums in band. As a teen, he could listen to a song on the radio and pick out the chords on a guitar or piano.

There were several accomplished pianists in our church—notably Randall and Maybelle—so Mike usually played the organ for services. If you aren't a musician, you might not know that, although the keyboards look the same, pianos and organs are played differently. Organs have a variety of sounds they can make, they usually are used to accompany the melody that is carried by the piano, and they have notes that are played by the feet. One piece that Mike played for his master's recital was for pedals alone. No kidding! The entire piece (and a complicated one at that) used only pedals—no hands. He referred to it as "the thrill of victory and the agony of the feet."

From being a music major at Trevecca, Mike went on to graduate school where he earned a master's in church organ. Today, he is an assistant music director and organist at a church in Nashville. During the week, he teaches chorus at a city high school. He still finds time to write arrangements and perform at weddings. His wife, Cathy Anne, is a talented musician and vocalist, as well, and his sons show promise for following in their parents' footsteps.

Mike can do more than perform. He

has a special talent for teaching young people. He tells them the stories behind classical pieces—gives life to works by men long dead, and creates an environment for his students to enjoy the works of the masters. Before long, they not only can recognize the piece, they also may be singing it in concert. He even throws in a

Motown tune here and there to add interest and variety.

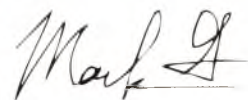
As an adult living near our elderly parents, Mike has borne the burden of making decisions about health

care for a mother with emphysema and a father with Parkinson's. He visits them faithfully several times a week, makes sure that they are well cared for, makes business decisions on their behalf, and even takes our mother out for a burger and fries at Wendy's now and then. This may not sound like much fun to you, but when you're 80 years old and tied to a breathing machine, it's one exciting event.

In short, Mike is a good man, and I love him dearly. He is a professional in everything he does. He is a good husband and father and a wonderful brother. But the thing for which I owe him the greatest debt is something he did when we were teens. Mike became a committed Christian when we were in high school. Being more of an errant son, I knew I should turn my life over to Christ, but I was a stubborn soul and wanted to do my own thing (hey, it was the 60s). Mike didn't push me, try to evangelize me, or criticize me. But he did love me. He made it clear by his words and actions that Jesus had changed his life. It wasn't long until I knew that I wanted what he had. It was life-style evangelism at its best.

As we approach Thanksgiving, I am mindful of many things for which I am grateful, but, in particular, I am thankful for a brother who loves the Lord, loves me, and lives the life of a faithful servant of God.

**He even takes our mother out for a burger and fries at Wendy's now and then.**





## MONEY FLOWS IN RESPONSE TO FLOODING/ STUDENTS JOIN IN CLEAN-UP EFFORTS

Nazarenes have contributed more than \$136,000 to assist the victims of this summer's floods in the Midwest, according to Tom Nees, director of Nazarene Compassionate Ministries, Inc.

"All of these funds will be directed for Nazarene Disaster Relief to help those affected by the flooding," said Nees.

Funds have been distributed on the Kansas City, Missouri, and Iowa districts, according to Nees.

"We are overwhelmed by this tremendous show of compassion by Nazarenes through the giving of their money and time," said Nees.

More than 270 college students, including many from Olivet Nazarene University and Mount Vernon Nazarene College, spent a weekend in September in the St. Louis area helping in the clean-up efforts. Joined by students from Anderson College and Taylor University, the group worked at three locations in

the St. Louis area.

The students spent their time cleaning flood-ravaged homes, tearing out soaked drywall, and unloading building supplies.

Further up the Mississippi River, Hull, Ill., Church of the Nazarene reopened its doors after some temporary remodeling with cardboard paneling on the walls. Since the Mississippi River was expected to crest again at 30 feet in October, permanent repairs will be put off until after the first of the year.

The Nazarene church in Hull is the only church building open in the town of about 300, according to Ketter. The church, under the leadership of pastor Kenny Williams, has offered its building to other congregations in the community for use while their buildings are being repaired.

Contributions, which are a Ten Percent Special, may be sent to the general treasurer, marked for Midwest Flood



**Tom Nees (l.), director of Nazarene Compassionate Ministries, Inc., presents a check for \$9,000 to Keith Wright, superintendent of the Kansas City District. The funds will be used to renovate two churches, Craig and Iatan, which were hard-hit by the flooding of the Missouri River.**

Relief, 6401 The Paseo, Kansas City, MO 64131. Persons wishing to learn more about volunteering in the clean-up efforts should phone the toll-free number, 1-800-492-8836.

## ROLAND IS NEW D.S. IN NORTH ARKANSAS

David G. Roland, 42, has been appointed superintendent of the North Arkansas District, according to General Superintendent Paul G. Cunningham. The appointment was made by Cunningham in consultation with the Board of General Superintendents and the North Arkansas District Council. Roland has accepted the new assignment.



Roland moves to the position from having served as senior pastor of Carrollton, Tex., Church of the Nazarene since 1985. Carrollton is a suburb of Dallas. During this time, the church grew from 95 in morning worship attendance to more than 270. Before this, Roland pastored the Sherman and Drexel churches, both in Texas.

A graduate of MidAmerica Nazarene College and Nazarene Theological Seminary, Roland also conducted graduate studies at Trinity Theological Seminary. Ordained in 1977, Roland is the first graduate of MANC to become a district superintendent in the U.S.

He and his wife, Cheryl, have two daughters, Kari Lynn and Cassie.

The appointment was made necessary after the North Arkansas District Assembly chose not to reelect Eugene Sanders as superintendent. Sanders missed having a two-thirds majority by seven votes.

The assembly subsequently voted to call Tim Stearman, senior pastor of Tulsa Central Church; however, Stearman chose not to accept the call.

## BAILEY APPOINTED IN NORTHEASTERN INDIANA

F. Thomas Bailey, 49, superintendent of the Northwestern



Illinois District, has been appointed superintendent of the Northeastern Indiana District, according to General Superintendent Donald D. Owens.

The appointment was made by Owens with unanimous approval of the Board of General Superintendents and in consultation with the Northeastern Indiana District Advisory Council.

Bailey had served as superintendent of the Northwestern Illinois District since 1987. Prior to this, he served as

superintendent of the Dakota District from 1981 to 1987, and pastored in Sapulpa, Okla., from 1977 to 1981. He holds a D.D. from Olivet Nazarene University.

He and his wife, Judith, have a daughter, Tamara, and

a son, Anthony.

The vacancy in Northeastern Indiana was created by the retirement of Oval Stone at the end of August.

Bailey officially became superintendent of Northeastern Indiana Nov. 1.

## FILIPINO D.S. DIES

Joel Detalo, 45, superintendent of the Philippines Eastern Visayan District, died Sept. 7 in Cebu City. He had suffered two strokes since returning to his home from General Assembly. Death was the result of heart failure.

Survivors include his wife, Rev. Mrs. Susanna Detalo, and four children. One daughter is the wife of a

Nazarene pastor, the other three are studying at Visayan Nazarene Bible College in Cebu City.

Detalo had served as superintendent since March 1987.

"He was one of the most respected and loved Nazarene leaders in the Philippines," said George Rench, Asia-Pacific regional director. "He will be greatly missed."

# NAZARENE PUBLISHING HOUSE

## Features of the Month



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**HHMC-273 Book 2 (slightly more advanced) \$4.50**



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**HH083-411-5050, \$4.95**



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# BLESSINGS ARE MEANT TO BE SHARED



*"... a man's life does not consist in the abundance of his possessions."*

LAMK 13:15, NIV

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