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Wesley D. Tracy (Editor)  
*Nazarene Publishing House*

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# Herald of Holiness

C H U R C H O F T H E N A Z A R E N E

BEYOND THE  
Olivet Nazarene University  
KANKAKEE, ILLINOIS

**GOOD PARENTS:  
TROUBLED TEENS  
ON TO PERFECTION  
JOYBAWLS  
HAVING IT ALL  
NAZARENE PUBLISHING HOUSE SUNDAY**



# Trapped in the Wrappings

by Nancy C. Spiegelberg

When  
my Christmas joy  
freezes into  
a snow job  
and  
my holiday plans  
elaborate  
till I'm wrapped in  
the trappings  
trapped in the  
wrappings  
Lord  
untangle me  
help me get  
the tinsel out  
of my hair  
refresh me  
with a look  
at the gift  
of Your Son.

## AFTER CHRISTMAS?

the holly and the ivy  
turkey  
cranberry  
so sorry  
another trolley  
don't touch!  
the holly and the ivy  
Can I have it, Mummy?  
ham  
cherries  
cake

Christmas crackers  
the holly and the ivy  
more cards  
jelly  
chocolate chip cookies

DON'T TOUCH!  
Where's Santa Claus?  
I want Skipper  
not Barbie  
sage or rosemary?

onions  
breadcrumbs  
the holly and the ivy  
the holly and the ivy  
THE HOLLY AND THE IVY

neither shall  
I meet You  
under the mistletoe  
around the  
red-ribboned wreath  
on the candles' glow  
nor in church  
the slow oven  
twenty for dinner  
perhaps  
I can greet You  
after Christmas,  
Christ

—Merle Lamprecht





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CHURCH OF THE NAZARENE

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# PARTNERS IN PUBLISHING

BY ROBERT FOSTER,  
MANAGER, NAZARENE PUBLISHING HOUSE

**T**he whole gospel to the whole world by the printed page" has been the motto of Nazarene Publishing House since its founding in 1912.

Our revolving sign on Troost Avenue beacons the words "God's Word for Today's World."

Our mission statement: "Nazarene Publishing House, commissioned by the Church of the Nazarene, exists to build and nurture Christ's church through the ministry of publishing communication resources."

Our purpose rings clear. We commit ourselves to providing the members of our church and the greater Christian community with resources for carrying out the Great Commission: "Go and make disciples."

I wish all of you had the privilege of witnessing up close, as we do, the creativity and commitment required to take an idea from concept to ministry. It may be a musical or piano arrangement, an article or a book, a Sunday School lesson or a teacher training video, a magazine or a three-act play. The path from concept to development to production to distribution is an adventure in ministry performed by loving hands in the NPH partnership.

Much of this work happens through a series of partnerships NPH shares with various divisions and ministries at Nazarene Headquarters.

Sunday School Ministries creates and edits the WordAction Sunday School materials, which brings holiness curriculum to a new level of excellence. This children's and youth curriculum debuts in the fall of 1993.

The Communications Division continues to enhance and expand the Beacon Hill Press of Kansas City book line. We continue to receive strong affirmation about the quality of the *Herald of Holiness*.

Publications International creates the French, Portuguese, Spanish, and intercultural English resources.

The World Mission Division keeps us informed and involved through books, *World Mission* magazine, and periodicals.

The Nazarene Publishing House cooperates with the divisions of Stewardship and Finance and Church Growth in providing vital ministry and program resources.

Lillenas Publishing Company has a creative staff that creates the multiple music and drama products that enhance our worship.

Our new hymnal, *Sing to the Lord*, will be in your hands in the spring of 1993.

Our writers from all over the world are also important partners with NPH. Their skills and inspiration fuel our presses.

There is one other partnership without which all others would fail. That is you! Your loyal support and use of NPH resources have enabled NPH to maintain a quality publishing operation for the past 80 years. My special thanks to you and all our partners.

HF





# IT ALL STARTED WITH THE SUGAR CREEK GANG

BY WESLEY D. TRACY

**T**he Nazarene Publishing House first began to affect my life through the pages of the Sugar Creek Gang series. The very night after the mail carrier left another Sugar Creek Gang book in our postbox out on the gravel road, Mom would gather us around her and, in the light of a kerosene lamp, read us one more adventure.

We didn't have many books back then. The ones we did have were read and reread. We got the *Herald of Holiness* every week, and Dad would buy textbooks for his work in the course of study. He was a country preacher and later became the director of the Kansas City Rescue Mission. I still have his *Fundamental Christian Theology* written by A. M. Hills and published by the Nazarene Publishing House.

When I left home to go to Bethany Peniel College, I bumped into NPH again. It seems that the article I wrote for Creative Writing was not much good. At least, my prof described it as "a syntactical quagmire from which there is no graceful escape." But what did she know? I sent it off to J. Fred Parker, editor of *Conquest*, who purchased it for \$12.00. I bought a pair of black loafers. I sent a copy of the magazine to the professor who had given me a "C" on the article.

Later, I pastored in Kansas, Indiana, and Pennsylvania. In every church, on every Sunday, in every classroom, nothing but Nazarene Sunday School curriculum was

ever used. Looking back, I realize that the writers and editors who prepared the Sunday School materials, youth publications, the missionary publications, and the *Herald* along with NPH, whose people manufactured those products, all served as a sort of assistant pastor to my parishioners.

When my brother and I were rookie pastors, my father died of a heart attack at age 53. Bud Lunn and Everette Pleyer stepped forward and gave my widowed mother a job "for life" at NPH. The Nazarene Publishing House, representing that great Nazarene family, reached out and helped us when we needed it the most. I will never live long enough to forget that.

**"The Lord gave the word: great was the company of those that published it."**

After about 12 years of pastoring, I came to Kansas City to work for Albert Harper in the old Church Schools Department. Patient, persistent Dr. Harper taught me more about writing and editing than anyone else has been able to. During a six-year stint with Church Schools and the Youth Department, I had a chance to participate in the creation and development of the Dialog Series, the Enduring Word Series, and several

other educational projects.

I then worked as a college (MANC) and seminary (NTS) professor for 13 years, but NPH was still a part of my life, publishing several books that I wrote, and giving me the privilege of editing the *Preacher's Magazine* for about a decade. Then, in 1989, I started working on the *Herald*.

I can't remember a time when I did not want to write. As a young Christian, I thought I had to give up writing in order to "get sanctified." More than once, I promised the Lord that I would never write again. When I got to the place that I could give it up, the Lord, as He is wont to do, gave it back to me—better than ever. I don't have to work for the *Kansas City Star* or *USA Today* writing about ball games, political rallies, and weather reports. No, as part of the Nazarene publishing team, I get to write about the few things that really matter.

The Nazarene Publishing House is partner with the Communications Division, Publications International, World Mission Division, Sunday School Ministries, and others who form one of the most remarkable publishing ventures of our time. Your Nazarene publishing enterprise is by far the largest producer of Wesleyan/holiness materials in the world.

January 3 is Nazarene Publishing House Sunday—and here's the memory verse for the day: *The Lord gave the word: great was the company of those that published it* (Psalm 68:11).

HH

# ALL IN THE NPH FAMILY

## *A Who's Who of Commitment*

BY PAUL M. MILLER

**T**here are 270 employees in the Nazarene Publishing House family, reports Lon Kohler, director of Human Resources. Their combined years of service are in the neighborhood of 2,506.

As in any family, there are those whose commitment to the cause of Christian publishing is unusually exemplary because of length of tenure or for other notable reasons. NPH has more than its share of these employees. Last month, Arleta Andre of Order Entry, celebrated 50 years of continuous Publishing House service.



Arleta Andre, order entry

Family involvement is unusually strong, too. Take our pressroom supervisor, Ron Spruill. Printing runs in his family. His dad, James, was an NPH pressman from whose life Ron observed how a man could take pride in his work.



When Ron was 11, a family picnic turned into a nightmare when a bolt of lightning took the life of his beloved dad. That contributed to the unrest he experienced growing up and at Bethany Nazarene College.

When he discovered employment was available at Nazarene Publishing House, he returned to Kansas City and interviewed for work in his dad's old department.

Ron Spruill took to printing like the proverbial duck to water. He loved running the same presses his dad had run and working with a personnel who knew and loved his dad.

Today, he has 18 years amassed on his NPH employee record. The other day at lunch, Ron told manager Bob Foster that his dad had passed on to him a realization that a Heidelberg press can be a pulpit of sorts to share



Tim James, information services manager

the Good News. "I have a sense of pride in that what I'm doing here has eternal consequences."

To Production Manager Richard Fields, Nazarene Publishing House has been a second home. As a teenager, he worked summers and after school alongside his dad, the late William Fields. While in college, his



Dick Fields, production manager

summers were NPH dominated. Then came a Navy hitch, marriage, followed by a budding career at the plant on Troost that began in July 1947.

Dick and Wil Fields have something of an NPH record. The father amassed 45 years before his retirement. Dick is at the 45-year mark today, with some years to go before retirement.

As an active layman in Kansas City First Church, Dick Fields has become

Ron Spruill, pressroom supervisor

The senior management team; seated (l. to r.): Robert L. Foster, manager; Merritt McKay, assistant manager. Standing (l. to r.): Harlan Moore, Lillenas; Lon Kohler, personnel; Dick Fields, production; Hardy Weathers, marketing.





## WHAT DO YOU THINK?

### An NPH Quiz

1. Nazarene Publishing House came into existence in the year \_\_\_\_\_.
2. How many publishers in the world publish more Wesleyan/Holiness materials than NPH?  
A. 7      B. 2      C. 0
3. True or false: NPH is the largest second-class postage mailer in Kansas City. (Remember, Hallmark Cards is a K.C. enterprise, too.) \_\_\_\_\_
4. Fill in the blanks. NPH's warehouses stock some \_\_\_\_\_ items: \_\_\_\_\_ different weeklies and quarterlies, \_\_\_\_\_ books on matters theological and topical.
5. The name given to all Nazarene-produced Sunday School curriculum is \_\_\_\_\_.
6. How many square feet of NPH building space is there on both sides of the street along Troost? \_\_\_\_\_
7. The printing plant uses \_\_\_\_\_ tons of paper a month.
8. Three other trade imprints for Nazarene Publishing House products are: Books \_\_\_\_\_; Music and Drama \_\_\_\_\_; Listening Cassettes \_\_\_\_\_.

#### Answers

- |                              |                          |
|------------------------------|--------------------------|
| 1. 1912                      | 7. 200                   |
| 2. C-0                       | 8. Books: Beacon Hill    |
| 3. True                      | Press of Kansas City;    |
| 4. 10,000 items, 73 weeklies | Music and Drama:         |
| and quarterlies, 600 books   | Lillenas Publishing Co.; |
| 5. WordAction                | Listening Cassettes:     |
| 6. 161,000                   | Crystal Sea Recordings   |

a model of lay stewardship to his family and colleagues.

Another employee son is Tim James, manager of information services. The son of retired missionaries and NPH employees, Cleve and Juanita James, Tim began his work for the company as a Saturday and summer job while a student at MidAmerica Nazarene College.

Then came the career and ministry opportunity for which he had been praying—the establishment of what was then called the computer department (now information services). An original plan for bringing in an outside consultant was shelved and the assignment of “birthing” the new undertaking was given to Tim. Today, he and a staff of five operate what is becoming a publishing house nerve center.

There are other second-generation employees, including Barry Russell, customer service manager; Eric Breedlove, accounts receivable; Ken Bowes, shipping; Sharon Vail Page, typesetting; Sharla Ashmore, subscriptions.

From the 50-year tenures to the young man who joined us just last week, your Nazarene Publishing House family says “Thank you” for your support.



## Good Reading Makes Good Christians

Even before I could read, I loved books. It meant sitting on Mom's lap, looking at the pictures, enthralled by her voice.

“‘I think I can, I think I can, I think I can,’ said the Little Engine,” Mom's voice growing more and more determined. I begged for that story over and over. *The Little Engine Who Could* was great stuff for a little boy who probably couldn't, or at least not very well.

During elementary years, I looked forward to library day and book order day. The summer I got chicken pox wasn't so bad after all, because I also got *Treasure Island* and *Robinson Crusoe*.

During the teen years, my reading wandered toward the fantasy genre, like J. R. R. Tolkien's *Lord of the Rings*. I didn't read much for spiritual edification in my teen years, but I remember Dean Nelson's “Half Nelson” column on the back of *Bread* magazine. Entertaining and thought provoking, his musings on family life and trying to be a Christian made an impact.

College brought the classics by Shakespeare, Tolstoy, Steinbeck, and Plato. It was also in college that I realized what was true all along: Certain reading helped me grow as a Christian.

Desperate for a reasonable faith, I read *Mere Christianity* by C. S. Lewis. I moved to his fiction, and in *The Chronicles of Narnia* and his “space” trilogy, I found new metaphors and images for my faith at a time when many images seemed so stale.

It was then also that I drew on a heritage and depth from childhood years of hearing *Egermeier's Bible Stories* during family devotions, reading the Bible for quizzing and Sunday School and VBS awards and, of course, Helen Temple's missionary books.

I've discovered that good reading makes good Christians. I thank God for the Nazarene Publishing House. Its people are dedicated to providing good reading that shapes strong Christians. The writers and editors who create our magazines, our Sunday School curriculum, and our books are building spiritual muscle in us all.

According to *American Demographics*, the thirst for good books and magazines will be strong in the coming decades. In spite of the ascent of the electronic media, researchers say that tomorrow's citizens will prize the printed page. And in the years that are about to be, the Nazarene Publishing House will be there, for in our hearts we all know that good reading makes good Christians.

—Mark K. Gilroy

Sales Department

Nazarene Publishing House



## Should Christians Have

**I** suppose the story is as old as the Church itself. The legend goes that three trees on a Bethlehem hillside witnessed the first Christmas. The olive tree gave its oil as a gift to the Blessed Infant (every mother knows how important baby oil is). The second tree was a palm. It gave its dates as a sweet treat to the holy family. The third tree had no fruit to give, but the fir tree raised its branches heavenward in praise and adoration. Then, the legend goes, the Christmas angels hung stars on its upturned branches.

**A**nother very old Christmas tree story tells of three trees in Palestine who one day shared their plans and dreams. One tree said that it hoped to one day be made into a fine sailing vessel so that it could travel all over the world and see mysterious lands and peoples. The second tree said that it enjoyed the children who played under its shade so much that it hoped that one day it could become an exquisite, finely carved cradle for little children. The third tree declared that its dream was to grow tall and strong and one day be carved into a throne for a king.

But even as they spoke, a crew of lumberjacks came by and chopped them down. As the trees fell, so fell their dreams. The tree that wanted to be made into a cradle was instead made into a feeding trough. It was sold for next to nothing to a Bethlehem farmer who put it in a barn to hold hay for donkeys and oxen. It became, the story goes, the "feed-box" cradle of the Christ child on that first Christmas night. The tree that hoped to become a fine ocean-going sailing ship was instead made into a crude fishing boat. It was purchased by a man named Peter who used it in his smelly fishing business. But on one hot afternoon, as the crowds pushed in upon Jesus,

He stepped aboard this small craft and used it as a pulpit to preach the words of life.

The third tree that had so hoped to be made into an ornate throne for a king found itself instead made into a cross on which some criminal would die. It became the Cross, the tree from which our Lord reigns as King of Kings.

**W**e have lost from our worship the medieval practices built around the Christmas Tree of Paradise, or the Tree of Life. Four hundred years ago, December 24, Christmas Eve, was known as Adam and Eve Day. Christians celebrated it as the Feast of Adam. The liturgy of this church service depicted the way in which Adam and all of his descendants sinned by eating the forbidden fruit rather than eating from the Tree of Life.

In the era of the morality plays, Adam and Eve Day was celebrated with a drama. The play presented the events of Genesis 3—the temptation and fall of Adam and Eve. The play was preceded by a parade in which the actors carried two trees through the streets of the town. One was the tree of the knowledge of good and evil. The largest tree, however, was the Tree of Paradise, the Tree of Life, which in the parade and the play was an apple tree, laden with apples. The play portrayed the fallenness of all humankind and presented a sort of corporate confession of the need for a Savior.

The play always ended by pointing the people toward Christmas Day when Jesus would come to save them from their sins. Jesus was coming, the play promised, bringing with Him the Tree of Life. On

Christmas Day, Jesus, the Second Adam, would give all another opportunity to start over by choosing the Tree of Life. As K. Elizabeth Rennie wrote, "Christ incarnates the Tree of Life and brings the possibility of eternal life back to all humanity. Through Christ the Second Adam, death itself will die, finally relinquishing its icy grip on humanity's throat" (*Homiletics*, Vol. 4, No. 4, 1992, 41).

From the Christmas tree as an apple tree came the folk hymn written sometime in the 1700s,

*Christ the Apple Tree*

The tree of life my soul hath seen,  
Laden with fruit and always green;  
The trees of nature fruitless be  
Compared with Christ the Apple Tree.

***The Adam and Eve Day  
play always ended by  
pointing the audience toward  
Christmas Day, when the  
Second Adam gave sinners a  
second chance to choose  
the Tree of Life.***

His beauty doth all things excel;  
By faith I know, but ne'er can tell  
The glory which I now can see  
In Jesus Christ the Apple Tree.

For happiness I long have sought,  
And pleasure dearly I have bought;  
I missed of all, but now I see  
'Tis found in Christ the Apple Tree.  
I'm weary with my former toil.  
Here I will sit and rest awhile;  
Under the shadow I will be,  
Of Jesus Christ the Apple Tree.

# Christmas Trees?

The fruit doth make my soul to thrive,  
It keeps my dying faith alive,  
Which makes my soul in haste to be  
With Jesus Christ the Apple Tree.

—Anonymous

Another Christmas carol about a Christmas tree is "The Cherry Tree." This carol dates back to medieval England and explains how Joseph came to the decision not to separate himself from Mary who had been found to be with child. The story has it that Joseph is walking with Mary "in a garden gay, where cherries were growing on every spray," when he is told of the angel's visit and Mary's pregnancy. In a fit of jealousy and bewilderment, Joseph refuses to pick cherries for Mary, who cannot reach them. But the tree hears her plea, bends to her with its fruit, and convinces Joseph that he should trust Mary and the angel's message.

Salvation history is loaded with tree images. Daniel dreamed of a tree at the center of the earth. Daniel's tree was a negative image of a man trying to be the tree that only God can be. The tree, reaching the three levels of the cosmos (the heavens, the earth, and the water beneath the earth), gives an inverse picture of God's saving work.

*There was a tree at the center of  
the earth,  
and its height was great.  
The tree grew great and strong,  
its top reached to heaven,  
and it was visible to the ends  
of the whole earth.  
Its foliage was beautiful,  
its fruit abundant,  
and it provided food for all.  
The animals of the field found  
shade under it,  
the birds of the air nested in its  
branches,  
and from it all living things*

were fed.

(Daniel 4:10-12, NRSV)

Job tells us that

*There is hope for a tree, if it is  
cut down, that it will sprout  
again, and that its shoots will not  
cease. Though its root grows old  
in the earth, and its stump dies in  
the ground, yet at the scent of wa-  
ter it will bud and put forth  
branches like a young plant  
(14:7-9, NRSV).*

Isaiah picks up this very image in a powerful messianic prophecy:

*There shall come forth a shoot  
from the stump of Jesse, and a  
branch shall grow out of his*

*roots. The Spirit of the Lord shall  
rest upon him. . . . In that day the  
root of Jesse shall stand as an en-  
sign to the peoples; him shall the  
nations seek (11:1-2, 10, RSV).*

Jesus Christ is that new Shoot from the stump of Jesse, that is, from the house of David. Had not Israel been under Roman rule at the time of the Nativity, Joseph would have been king, Mary the queen, and Jesus crown prince.

From the stump or root of Jesse the new Shoot grew to become a lordly tree, and He shall reign forever. Our Lord reigns, springing from what the world thought was a dead tree. He reigns from a tree, His cross. The Tree of Life and the Christmas tree remind us of that "terrible tree which was," G. K. Chesterton said, "the death of God and the life of man."

Even if we go away for Christmas, there will be a Christmas tree at the Tracys' again this year. I grew this year's tree from a shoot, a volunteer seedling pine that sprouted in our yard. At Christmas, it will have angels and stars and ornaments with the grandkids' names on them—Mindy, Jenny, and Tracy. Late at night, when I can't sleep, I'll come down the stairs and gaze at the tree. The fact that, back when the Church tried to give the new European converts something better than their old winter solstice festival, they let evergreen trees take over from the apple and cherry trees, won't bother me too much. I will not think of Druids or legends of the Norse lands. I will think of the "shoot springing forth from the stump of Jesse." And I will think of the Tree of Life, the Tree of Paradise, my need for a Savior, and the new life that God offers to me from the tree of Calvary, the tree that serves as throne for the Savior of the World.

## O Christmas Trees

*The first tree*

*was a manger crude  
That held the tiny Lamb of God.  
And bending low around His  
throne,  
We worshiped Him  
with angel choir combined.*

*The other tree*

*a wooden cross  
With thorns and nails and railing  
mob,  
And God the Father hid His  
face,  
When blood flowed down,  
redeeming Adam's race.*

*These unlit trees*

*held Light,  
Transforming us from darkness,  
self, and pride,  
Into Christ's complete  
relinquishment.*

*And we in turn*

*Transfigure our unrestful world  
With all the Godhead giving us  
each day*

*The ecstasy*

*of His atoning grace.*

Betty Knight



## Christmas—Jolly or Joyful

BY EUGENE L. STOWE, GENERAL SUPERINTENDENT

**D**eck the halls with boughs of holly,  
Fa la la la la, la la, la la.  
'Tis the season to be jolly,  
Fa la la la la, la la, la la.

These words from “the ancient yuletide carol” again ring out in hol-ly-bedecked halls as “the season to be jolly” arrives.

Webster defines the word *jolly* as “full of high spirits and good humor.”

Unfortunately, all too many will re-sort to alcoholic spirits to induce good humor.

Alcohol is our nation’s number one drug problem, accounting for \$100 billion in economic costs and 100,000 deaths annually—killing three times as many Americans as crack, heroin, and all other drugs combined.

*Joy to the world! the Lord is come;  
Let earth receive her King.*

*Let ev’ry heart prepare Him room,  
And heaven and nature sing.*

What a difference!

The true spirit of Christmas is joy—not jollity.

The *New Century Dictionary* defines “joy” as “exultant satisfaction—an emotion of keen pleasure arising from present and expected good.”

When Mary greeted her relative after the angel Gabriel had informed her that she would give birth to Jesus, Elizabeth testified that “the baby in my womb leaped for joy” (Luke 1:44, NIV).

When the shepherds were terrified by the glory light of the Lord that shone around them, the angel an-

nounced, “I bring you good news of great joy that will be for all the people” (Luke 2:10, NIV).

This was far more than “high spir-its and good humor”—it was the greatest “expected good” that the world would ever experience.

*There’s a tumult of joy  
O’er the wonderful birth,  
For a Virgin’s sweet boy  
Is the Lord of the earth.*

### Joy is the echo of God’s life within us.

The joy of the Son becoming flesh transformed an ugly stable into a regal birthing place, for “the manger of Bethlehem cradles a King.”

The “exultant satisfaction” of the wise men was apparent—“When they saw the star, they were overjoyed” (Matthew 2:10, NIV).

*As with gladness men of old  
Did the guiding star behold;  
As with joy they hailed its light,  
Leading onward, beaming bright;  
So, most gracious Lord, may we  
Evermore be led to Thee.*

*And Christmas joy is just beginning!*

Three decades later, Jesus prom-ised that this “emotion of keen plea-sure” that characterized His birth would climax at His resurrection—“I will see you again and you will re-joice, and no one will take away your joy” (John 16:22, NIV).

He kept that promise—“Then He led them out as far as Bethany . . . and was carried up into heaven. And they returned to Jerusalem with great joy” (Luke 24:50-52, RSV).

But before He left, He gave this as-surance to His followers then and al-ways—“Ask, using my name, and you will receive, and your cup of joy will overflow” (John 16:24b, TLB).

Joseph Marmion was right—“Joy is the echo of God’s life within us.” And the joy of Jesus will culminate in final exultation—“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy . . .” (Jude 24).

One of the oldest carols sings of the “foreverness” of the joy of Christ-mas—

*Good Christian men [and women],  
rejoice*

*With heart and soul and voice.*

*Now ye hear of endless bliss:*

*Joy! Joy! Jesus Christ was born for  
this.*

*He hath ope’d the heav’nly door,*

*And man is blessed evermore,*

*Christ was born for this!*

*Christ was born for this!*

Hallelujah!

HH





## Good in the Middle of Bad

*Seek good and not evil in order that you may live; and thus the Lord, the God of hosts, will be with you just as you have said (Amos 5:14).\**

**L**ife often comes to us in a strange mixture of good and bad, hope and pain. We stand in amazement as God brings forth something good out of a situation that looks like wall-to-wall evil. Even on the brink of doom, we have learned to look for the divine hand of hope that reaches to us out of the darkness.

Good is what we want to pursue, but sometimes it will be hidden behind a painful and difficult face. Amos 5 is an example of a message of hope set in the midst of doom.

Amos shaped the first 17 verses of chapter 5 as a "funeral lament." The first words of the chapter set the tone, "Hear this word of lamentation that I lift over you, O house of Israel." Amos 5:16 graphically portrays the funeral lamentation again, and verse 17 marks the end of the funeral lament. Yet the subject of Amos 5:1-17 is not really a funeral: the subject is life and what it will take for Israel to live. Three times, life is promised to Israel if they will seek the Lord. Verse 4 states, "Seek me and live." Verse 6 is more specific, "Seek the Lord and live." Finally, verse 14, the center verse in the whole Book of Amos, declares, "Seek good and not evil in order that you may live."

In any context, the threefold exhortation to seek the Lord and live would have been powerful. The impact of these words is multiplied by the fact that Amos places them in the middle of a funeral lament literary structure. There wasn't a real fu-

neral—in fact, several Bible scholars believe that Amos delivered this lament at a festival time for Israel. At a celebration designed to focus on joy and a good harvest, Amos preached the lament of a funeral. The funeral was Israel's, but Israel was alive, listening to it. What was on Amos' mind? He saw that Israel's disobedience was taking them on a road of destruction and judgment. Unless Israel changed her ways, a funeral lament, grieving over the destruction of the nation, would someday be sung. Amos sang it early, hoping to get Israel's attention.

The lament painted a shocking and sad backdrop, but Amos could not resist the message of hope, "Seek the Lord and live." The command to seek did not mean to search for something that was lost or hard to find. When the Old Testament speaks of seeking the Lord it means turning to the Lord and holding fast to God as a way of life. Seeking the Lord means commitment to follow the will of God. The promise is life. Whether life meant the survival of the nation or fulfillment and meaning, commitment to God's will was the only hope of life for Israel.

Verse 14 unfolds a few more details. Seeking the Lord is defined as seeking good and not evil. The context of all of Amos, including chapter 5, shows that seeking good means commitment to righteousness and justice. It means protecting and nurturing the right of every person to enjoy the blessing of life that God wills for them. The promise of verse

14 is not only that Israel will live but that the Lord, the God of hosts, will be with them.

The promise that God would be with them echoes the theme of Isaiah 7:14, "Immanuel," which means "God is with us," was not just a Messianic prophecy of Isaiah. It was the hope and promise of all the Old Testament. Amos understood clearly that the fulfillment of "God with us" ultimately depended upon human obedience. People who refuse to seek the Lord will not survive; they will not enjoy life in its fullest; and they will never discover the joy of Immanuel, God with us.

***The funeral was their own—even though they were alive and listening.***

*For further study: 1. Read Isaiah 55, paying special attention to verse 6. How do the other verses in Isaiah 55 help you understand verse 6? 2. Read John 12:20-26. How do Jesus' words in John 12:23-26 shed light on the meaning of seeking Christ? How do they apply to you? 3. Ask the Lord to help you find new ways this Christmas season to seek Him and His kingdom first.*

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

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

HH





### Abused Disciples

I appreciate the boldness of your editorial "Abused Believers," in the August 1992 edition. It is timely, appropriate, and right on target. My heart is touched by the tragedy of those victims of wolves in sheep's clothing.

Over the years, since Cradle Roll days, I have been shepherded by real men of God who as pastors have guided their people toward genuine spirituality. But, it is doubtful our faith-community is guaranteed free of all abusive toxicity simply because of an institutional "system of checks and balances," even when working properly. In fact, we must continue to encourage both our leaders and laity toward living out the indwelling presence of Christ.

*J. Doug Dawson  
Broken Arrow, Okla.*

### Vox Pop

Appreciate your bringing focus on "Abused Believers" and some findings of Ronald Enroth. Probably you also have read the analysis by Harold Bussell, dean of the chapel at Gordon College. We certainly need to be on guard against these religious detractors.

But while we congratulate ourselves on our immunity to these extremes, aren't we neglecting to notice our own? . . .

Also, our preventative "checks and balances," though very checked have become somewhat overbalanced toward the ministry. We've always tended to give big priority to ministerial leadership, but it seems improper for us to ask if that leadership is going anywhere.

In Mr. Enroth's and Mr. Bussell's writings, there is this reference to the irrefutable position of leadership to question is to be branded rebellious. It does seem paradoxical that our world has become more democratic, which being interpreted is "people-oriented," and our church has at the same time become more episcopal.

*R. Jay Riley  
North Highlands, Calif.*

### Yea, WOW

Thank you, Jeannie, for the article in the *Herald of Holiness* on your ministry of WOW. And more.

This is one of the finest things going in our denomination.

Most of the years I was there, I wanted this kind of ministry, and prayed for the Lord to supply the key leader.

He never did it. He had His own timing. And leader.

Your honesty in how the Lord has led you, and taught you, to prepare you for this vital ministry is refreshing. This kind of honesty and openness is so very much needed . . . by all of us and from all of us. . . .

Jim did a good job with the interview and, again, the *Herald* is on the front line in lifting up this kind of new ministry.

*Ponder Gilliland  
Dallas, Tex.*

### Jesus for Trustee

W. E. McCumber's point is well taken: "Jesus for Pastor? We Couldn't Take It!" (July 1992). McCumber concludes that if pastors acted too much like Jesus, church people would be screaming for a replacement.

So far so good. But how about putting the shoe on the other foot? How many pastors would be willing to have Jesus Christ as a layman in their church? In fact, if we put Jesus in the religious context of His own time, it would be more accurate to see Him as a layman than a clergyman. He was not a part of the religious establishment. He was not a Sadducee, Pharisee, or scribe. He was "just" a layman, and He offended the clergy. He called the religious teachers such nasty names as hypocrites, blind guides, whitewashed tombs, snakes, and brood of vipers (Matthew 23). When He "vandalized" the Temple, He was called on the carpet by the religious authorities who wanted to know what authority He had to do such things (Mark 11:28). He was, after all, "just" a layman. It was the clergy who instigated His execution.

Please don't misunderstand. I am an ordained elder in the church. I have been a pastor and missionary. But I would be ill at ease to have Jesus as a lay member of my church. He wouldn't always be complimentary and supportive of my sermons, life-style, and programs. He might ask me if I really needed to have all those suits, shirts, and ties. Did I really need to spend all that money on a luxury car when there are hungry people in the world? Did I need to furnish the parsonage or the church so extravagantly? He might question me as to why I see pastoral ministry as career advancement, always moving from a smaller church to a larger one. Jesus might even be quite vocal in His opposition to some of my proposals in board meeting. He



"Suppose we return your tithes, give you a reserved parking place, make you an elder, fire the youth minister, and eliminate the music committee. Would that be satisfactory?"

would be "too honest, too demanding, too undiplomatic," to use McCumber's words. But I do have one consolation: It is not likely that Jesus would be elected on the church board. After all, He would not be a successful, well-respected member of my middle class church. He would not measure a person's loyalty to the church or the church's success in terms of finances, budgets, dollars and cents. He might even make the outrageous statement that poor old Sister Jones whose tithe is \$10.00 a month is more supportive of God's work than the banker who gives \$1,000 a month (Mark 12:43-44). Jesus couldn't hold down a job, living a shiftless, itinerant life-style, associating with prostitutes and shady characters. He would be a disappointment to His family and acquaintances. They would dismiss Him as someone who had gone out of his mind (Mark 3:21). He would not fit the profile that I would expect of a board member.

No, we the clergy couldn't tolerate Jesus as a layman in our church.

*Jirair S. Tashjian  
Bethany, Okla.*

### Life Support

The day after I returned to the States for my mother's funeral, the July issue of the *Herald of Holiness* arrived. I glanced quickly through it and immediately noticed the article by Chaplain Gerald Oosterveen. Reluctantly, I read the article, expecting it to make me feel very uncomfortable. Instead, I found a chaplain who seemed to understand the sorrow and suffering many families like ours have gone through.

Just a few months after I went to the Middle East for our missionary assignment, my mother had emergency surgery for an aneurysm in her brain. She survived the surgery only to later go into a lengthy coma; then, she revived from that coma with severe brain damage. For over 12 years, she had been in a nursing home, dependent upon tube feeding to keep her alive. Insurance benefits long ago stopped, and the extra burden of how to pay for her care weighed upon my father. The heartache our family felt continued for a long time as the vivid, fresh memories faded away. We wondered why God allowed her to remain alive when some of her last comprehensible words to my father were, "If this is how I'm going to be, I wish the Lord would just take me."

Not many clergy or hospital chaplains know how to minister to a family who is in a situation like this. I hope this article will encourage others to face this rather touchy issue with the love and sensitivity that Chaplain Oosterveen has.

*Kay Browning  
Jerusalem, Israel*

### Helping Our Kids

May I express my great interest in your fine article "How Parents Can Help Their Kids Do Better in School." I think it is one of the best that I have ever read. I plan on taking a picture copy of it and sending it to the head of our schools in Houston. I am sure that he will appreciate it also.

*Anna Mivichison  
Houston, Tex.*

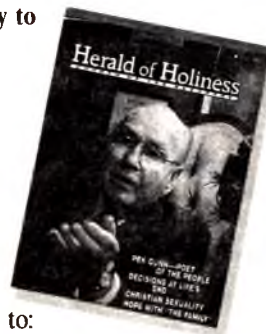
### Pek's Poetry

I am proud of our attractive magazine. It seems that each one is better than the previous issue.

I especially enjoyed the article about Pek Gunn recently. Praise the Lord for the influence of this precious man! I, too, was so excited when I saw his poetry in a Cracker Barrel restaurant in Tennessee while we were on vacation. We were privileged to be in Nashville at Trevecca during the late 1950s when "Uncle Pek" and his dear wife were so much in the newspapers.

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I love poetry like that—you don't have to read it three or four times to get the meaning.

*Helen (Mrs. L. E.) Leeper  
Kissimmee, Fla.*

### Love Sinners to Christ

I want to write to you concerning two articles printed in the March '92 and April '92 issues of this magazine, "The Scarlet Lady" and "Nazarene Pastor Leads Fight Against Planned Parenthood Clinic." Shame on us for boldly proclaiming our righteousness on the cover while hiding our true self in the small print. How can we talk about our loving someone to Christ in one issue and in the next talk about how proud we are that we ran "sinners" out of town? Keeping clinics from opening in our section of town won't keep them from opening elsewhere. Oh, what an opportunity missed! Those area churches surely could have offered counseling, love, . . . another choice to those who felt they had no other choice. Instead, those women will go to another PP clinic, maybe "across the tracks," where no one will care about the souls who go by.

*Roberta L. Wiese  
Kokomo, Ind.*





## Let the "Kin-dom" Come

**E**very fall, someone in my extended family starts asking the question, "What are you doing for the holidays?" Soon, both sides of the family begin offering invitations, juggling dates, and checking plane fares in hopes that we'll all get to see each other, at least briefly, before the new year. In my family, we spend much of the time we have together circled around the dining table, feasting. That's one of the things kin do together.

New Testament scholar Elisabeth Schussler Fiorenze claims that the central image or symbol that best represents Jesus' vision of the *basileia*, or kingdom of God, is the royal banquet or the wedding feast. Joyful table talk among people gathered from far and wide describes what Jesus had in mind when he declared that the Kingdom had come and was yet to come.

A few years ago, I came across a magazine article that used the phrase "kin-dom" of God to describe the goal of the kingdom. The term has stuck with me. The "kin-dom" of God will be completely come when there is a society upon earth where God's will is done as it is in heaven. The kin-dom will have come near when all kindred souls seek to make God's will their own. Jew or Gentile, slave or free, male or female—when the direction of one's heart is the criteria for kinship rather than bloodlines, then the kin-dom and kingdom will have come near.

When Jesus taught about the kingdom of God, sometimes His blood relatives were around, but most of the time Jesus was speaking to the disciples, the mixed and matched group from all over Galilee, whom He prepared to

spread this idea of the Kingdom throughout.

Jesus' idea of the Kingdom, of kinships, is broad, inclusive, and ever-widening. Is ours?

My favorite memories of Thanksgiving, that fall feast that brings kin together, are those I spent at the Oak Street House in San Francisco.

Weeks before Thanksgiving, invitations were printed and handed out to the homeless, the drifters, all of those who had no plans, no family, and no particular place to go for the holiday. Single people too far from home, the recently divorced, people who slept in the park, and church folks tired of preparing elaborate meals that were eaten with little meaning—annually joined together to feast. At first glance, we made a strange family. But when it came time to ask those gathered what we were thankful for, something began to happen. One year, a man stood and said, "I'm grateful to God for food." Others added, "I'm grateful for a place to belong. Last year I was alone." "I'm thankful to be six months sober. I pray God will keep me clean." During those Thanksgiving feasts, a miracle occurred. We recognized our common need for each other and for God's provision. God took our simple words of gratitude, blended in our mutual neediness, and knit together a group of diverse people into kindred souls.

Luke 10 tells us that Jesus sent out the 70 to preach, heal, and proclaim that the kingdom of God had come in every town and village. Jesus sent them out with needs. He did not choose self-sufficient people

who could trek into a new town or new group of people and wow them with their prowess. Instead, Jesus instructed them to travel lightly and be prepared to receive from the ones they sought to teach and serve. This, too, is true for each of us. God has made us each able to give and needy to receive. In learning to love each other as kin, adopted family, we begin to understand what the kin-dom of God on earth is like. When we extend the rights and privileges of family to those related by a shared love and need for God rather than only those connected by biological ties, then the kin-dom will be at hand.

***Jesus never meant for us to cling only to those with whom we feel comfortable and wait until heaven for His kingdom to be realized.***

As we all prepare to celebrate the Christmas season, let us be mindful of the kinship to which Christ has called us. May we widen the boundaries of our hearts, put an extension in the table, and peel an extra pound of potatoes for the pot. There are people in all of our lives who need to find a table of welcome. And we need the gifts, gratitude, and human companionship that they offer in return.

Rebecca Laird is a professional writer and editor. She lives in San Francisco and is a licensed minister.

HH

# THE FAMILY ALBUM

Adventures in Christian Parenting



## The Presents That Last

JERRY AND LYNDA COHAGAN

One of the projects we wanted to accomplish last summer was editing down the hours of videotape that chronicled the first two years of Chase's life into a short, entertaining, fast-moving, set-to-music program. We knew we had our work cut out for us when we found ourselves falling asleep watching our own beloved child! In the final analysis, we settled for short. After all, how fast-moving can the video be when Chase didn't walk until he was 15 months old? And how entertaining can hours in a baby swing be, interrupted by a few brief forays into squash or beets dribbling down a chin? And we gave up on the set-to-music aspect when we never could figure out the "audio dub" feature of our camcorder. And, although we'll never win \$10,000 on "America's Funniest Home Videos," we did rediscover a few precious moments that we'll cherish forever.

Recorded for the sake of posterity, is Chase's first Christmas. While we took turns opening our gifts to each other, Jerry would reach over to Chase, who was surveying the whole scene from his baby seat, and stick the bows to Chase's head. He was six months old, and would laugh out loud at the rattle of wrapping paper and the bright colors of the bows.

When all was said and done, it was evident that we had spent too much on Christmas. We had given each other things we had really wanted, but never hoped to have. They were really special gifts—so special that our credit cards kept reminding us for several months. But what really stands out from the Christmas two years ago was an infant Chase with bows on his head.

And it's good that that has stuck with us. You see, we have a tendency to get a little cynical around Christmas. OK, OK, a little *more* cynical than we usually are. Instead of experiencing a sense of peace and feeling anew a childlike sense of wonder, we're usually just plain tired. Between Jerry flying from coast to coast

**What really stands out from that Christmas was our baby, Chase, with bows on his head.**

and eating his way across the country at Christmas banquets and Lynda juggling the shopping and the baking and the decorating, getting gifts in the mail on time, and finishing a semester of school with finals to grade, there seems to be minimal room left in our life for yuletide joy. And now that two children have made our life even more hectic, if there ever is a free moment, we just want a nap.

We've said it before, but it's still happening. God keeps sneaking up on

us. Like teaching us what Christmas is really all about in the middle of summer while editing videos. He must've known we'd be too tired to learn when it finally got here. But there it was in living color on the television screen—Chase with a big red bow stuck on his forehead proclaiming himself to be the best gift under the tree. We promised ourselves then that we would not forget that. Lynda resolved then that she wouldn't even try to bake as many cookies as her mom always did (and still does), and Jerry vowed then that it really wouldn't matter if he didn't hang all the outside lights so our house would be as gorgeously decorated as the neighbors' (not that it ever is).

Instead, we promised ourselves that we would do only the really important stuff: rocking Tori while we sing Christmas carols and letting Chase hang ornaments on the tree. (It's OK if the top half is bare.) We promised each other to teach our children that Christmas is not about presents but about the gift of the magi. It's not about tinsel and glitter but about a star shining over a stable. It's not about a fat man in a red suit guiding reindeer but about a babe in a manger guiding shepherds toward a glimpse of glory.

And, in turn, Chase and Tori will give us the greatest gift: Christmas incarnate. They will be babes wrapped in swaddling clothes (or blanket sleepers), proclaiming to us that God still sends to humankind a message of hope.

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

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## LOUISE CHAPMAN CELEBRATES 100TH BIRTHDAY

Louise Robinson Chapman celebrated her 100th birthday Oct. 9. The former missionary and general NWMS president was honored in a special ceremony at Casa Robles, the retirement center for Nazarene missionaries in Temple City, Calif.

General Superintendent Jerald D. Johnson, himself a former missionary and World Mission division director, praised Chapman, saying she had played a vital role in the church's growth into 105 world mission areas.

Nina Gunter, general NWMS director, spoke of Chapman as "someone who has inspired countless thousands of people all over the world—as a missionary in Swaziland and the Transvaal, as

general NWMS president, as a mighty intercessor, as a champion in these days for World Mission Radio."

Ray Hendrix, World Mission Radio coordinator, addressed Chapman in front of an audience of more than 200 persons. "About three weeks ago, I sat in the office of a three-star Russian general," said Hendrix. "He is the one who coordinates radio and TV on network-affiliated Rus-

sian stations. We sat there talking about the possibility of placing Nazarene radio programs on Russian government radio networks. I couldn't help but think back to letters that you began sending in 1988. I remember one in which you said, 'The day will come when we will be able to broadcast on local stations in Russia.' I remember you also said, 'I hope I live to see that day.' I just want to say, we are now there."

Hendrix and Nina Gunter presented Mrs. Chapman with a check for \$157,000. The amount represents monies given to World Mission Radio this year specifically in honor of Dr. Chapman's 100th birthday.

Chapman spoke of her burden for World Mission Radio and for the continuance of the sharing of the holiness message to the world in the years to come. "I thank God for the leadership of the Church of the Nazarene, for the NWMS, and for Nazarenes who are going to give more than \$1 million for World Mission Radio," she said.

Since 1988, Chapman has been instrumental in the raising of hundreds of thousands of dollars for World Mission Radio through appeals she has made.



**General NWMS Director Nina Gunter and Ray Hendrix, World Mission Radio coordinator, present Dr. Louise Chapman with a check for \$157,000. The money was given for World Mission Radio to commemorate Chapman's centennial birthday.**

Many retired missionaries were present for the event, along with the superintendents of the California districts, World Mission Division Director Robert H. Scott, and civic officials.

Swazi evangelist Juliet Ndzimandze traveled to California for the birthday celebration. She praised the retired missionary for her service to the people of Swaziland and for what she has done to help promote evangelization around the world.



**Nazarene evangelist Juliet Ndzimandze waved the Swazi flag, which, she said, "is a symbol of royalty," as she praised Dr. Chapman for her service as a missionary to the people of Swaziland.**

## SAN FRANCISCO THRUST RESULTS IN NEW MINISTRIES

At least 20 new works have been started in the San Francisco Bay Area as a result of the Thrust to the Cities emphasis there, according to Michael R. Estep, Thrust to the Cities director. This figure includes at least 11 church-type missions, 6 language Bible classes, and 2 extension Bible classes.

One of the new works has been established by layperson Eloise Powell. She has started a ministry among the Laotians in Santa Rosa, according to Rich Bisson, San Francisco Thrust coordinator. Powell's ministry there has resulted in a language Bible study attended by about 20 Laotians each week.

Other laypersons are getting involved as well. Dave Reed, a member of Ukiah, Calif., Church of the Nazarene, drives his pickup truck to the local Safeway each Sunday morning where he cooks breakfast on a Coleman

stove for 20 to 40 homeless persons in the area. During the breakfast, Reed plays a recording of the New Testament. He then invites everyone there to attend church with him. According to Bisson, at least one man has been reached through this informal ministry and is now an active part of another church in the area.

"God has been faithful to open wide the doors of opportunity for beginning new churches and compassionate ministries," Bisson said. "I am impressed with the cooperation and excitement among the pastors and laypeople on the Northern California District regarding this Thrust."

Other new works in the Bay Area include: a ministry among Russian immigrants, a new youth center at San Francisco First Church, and new works among the Spanish and Filipino communities.

## CHURCH OF THE NAZARENE NOW IN 105 WORLD AREAS

The Church of the Nazarene is now ministering in 105 world areas, according to Robert H. Scott, World Mission Division director. Missionaries are in the process of establishing works in four new areas: Ethiopia, Solomon Islands, Romania, and Angola.

Harmon and Beverly Schmelzenbach are moving from Kenya to Ethiopia to begin the work there. Schmelzenbach is leaving his assignment as field director for East Africa to open the new area, which is to become the Africa Northeast Field. The Schmelzenbachs directed the East Africa Field for eight years. This will be their final term in Africa before returning to the U.S., according to Richard Zanner, Africa regional director.

The new work in Angola is beginning

under the leadership of Daniel and Filomena Monteiro and Philip and Paula Troutman. The Troutmans are beginning their second term after having served in Cape Verde. The Monteiros are new missionaries from Africa.

"All of Africa Region has been preparing for these two new countries to be added this year," Zanner said. "Both areas call for a lot of commitment and sacrifice on the part of those who venture to pioneer, and a lot of support and encouragement on the part of those who are burdened and show interest."

Wallace and Mona White are in the process of moving to the Solomon Islands to begin the work there. Jon and Margaret Scott have moved to Bucharest, Romania, to open that new field.



**Nazarene physician Gary Morsch announces the second Heart to Heart airlift of humanitarian aid to Russia at a Kansas City news conference.**

## NAZARENES ANNOUNCE SECOND AIRLIFT TO RUSSIA

Nazarenes in Olathe, Kans., have announced a second airlift of humanitarian aid to the former Soviet Union. Gary Morsch, Nazarene physician and director of Heart to Heart International, along with Nazarene businessmen, Ray Mattix, Bob Simms, and Jim Kerr, held a press conference in Olathe, Kans., recently to announce the airlift to St. Petersburg, Russia. The organization will try to collect 75 tons of aid to be delivered in January 1993 during the Russian Orthodox Christmas.

Heart to Heart International, in cooperation with the Olathe, Kans., Rotary Club, completed a successful airlift of 90 tons of medical supplies and infant food to Russia in May. In September, the organization led an effort that collected more than 2 million pounds of supplies for victims of Hurricane Andrew.

During the press conference, a sculpture depicting a Russian fairy tale was unveiled. The sculpture was a gift from Russian artist, Valery Tabakh. The sculpture, which will be displayed at the Olathe Medical Center, was given in appreciation of the group's first airlift. An elementary school choral group also previewed the theme song for the second airlift, "A Song for a Russian Child."

At an earlier press conference in Washington, D.C., Morsch presented a heart-shaped plaque to U.S. Representative Jan Meyers (Rep., Kans.), in recognition of her service as honorary chairperson of the first airlift. Meyers will serve in the same capacity for the second effort.

## SALWAY APPOINTED TO SOUTHWEST INDIAN

Lawrence E. Salway, 45, has accepted the appointment to serve as superintendent of the Southwest Indian District, according to Jerald D. Johnson. He began his new assignment Sept. 15.

Salway's credentials as an elder in the Bible Holiness Church were recognized in June 1992 by the Southwest Indian District. He has pastored churches in South Dakota and has served as an evangelist for the past five years. He has also served as a family and marital therapist and college professor.

A graduate of Northwest Indian Bible College, Salway also earned a bachelor's degree in Criminal Justice from the University of South Dakota and a master's in social work from Arizona State University.

Salway and his wife, Dale, have one son, J. R., who is a student at Nazarene Indian Bible College.

Salway succeeds John R. Nells, who also serves as superintendent of the Navajo Nation District. Nells was appointed in 1991 after the resignation of Julian Gunn.

## SOUTHWEST INDIANA LEADS CLT LIST

Southwest Indiana led all other districts in the U.S. and Canada in the number of Continuing Lay Training credits earned for the 1991-92 assembly year, according to David Felter, CLT coordinator. The district was one of four earning membership in the CLT "One Thousand Club" by compiling at least 1,000 credits.

The "One Thousand Club" includes Southwest Indiana (2,730), Intermountain (2,167), West Virginia North (1,549), and Iowa (1,178).

Those districts reporting the highest increase in number of credits for the year include: Intermountain (533), Northeast Indiana (477), North Carolina (463), and Alaska (393).

Nampa, Idaho, College Church earned the highest number of credits (606) among all churches, according to

Felter. Other churches recognized in CLT's "Big Eight" include: Brazil, Ind., First (481); Princeton, Ind. (478); York, Pa. (355); Selinsgrove, Pa. (335); Wellsburg, W.Va. (316); New Philadelphia, Ohio (299); and Oxford, N.S. (291).

Ruby Page, a member of Charlotte, N.C., Trinity Church of the Nazarene, led CLT's "Big Eight" for home study students with 111 credits. Others include: Marilyn Wade, Rockford, Ill., Auburn Road (102); Nancy Leaf, New Philadelphia, Ohio (78); Fred Hare, La Junta, Colo. (74); Terry Tillotson, Hamilton, Ont., First (71); Ethel Mikalonis, Lavelle, Pa. (68); Jackie Featherly, Minong, Wis. (57); Daniel Lawrence, Toronto, Ont., Main Street (55); and Janice Furmage, Kelloggsville, Ohio (55).





**A Work and Witness team from the Alabama North District spent a week in Southern Florida assisting in the cleanup and rebuilding efforts following Hurricane Andrew. The team is pictured standing in front of the Princeton, Fla., First Church sanctuary, which was heavily damaged by the hurricane's winds.**

## RELIEF EFFORTS CONTINUE FOR HURRICANE VICTIMS

More than \$100,000 has been given by Nazarenes through the Nazarene Compassionate Ministries Fund to assist victims of Hurricanes Andrew and Iniki, according to Tom Nees, director, Nazarene Compassionate Ministries, Canada and the U.S. These funds will continue to be distributed to people in need through local churches in the affected areas.

"We are encouraged by the response of volunteers and the contributions of

money and supplies," Nees said. "We thank everyone for their generosity."

With the initial crisis past in southern Florida, Nees reports that some cleanup work remains to be done as the rebuilding efforts accelerate. Despite difficulties with building codes and the inspection process in Dade County, Fla., the call for volunteers and Work and Witness teams proved to be very successful. According to Nees, there is no immediate need for additional labor, although as the rebuilding continues, there may be a need for additional Work and Witness teams.

The response to victims of Hurricane Iniki in Hawaii is continuing. Repair of the Hanapepe Church and parsonage has begun with donated labor. It is being financed with funds currently available from the district and NCM, but several thousand dollars is still needed to rebuild and to assist people in need, Nees said. Work and Witness teams are also needed.

All contributions are an approved Ten Percent Special and should be sent to the General Treasurer, 6401 The Paseo, Kansas City, MO 64131, marked "Hurricane Relief." For more information about sending Work and Witness teams, phone the Work and Witness office at 816-333-7000, ext. 2321.

## ALABAMA NORTH DISTRICT RAISES MORE THAN \$23,000 FOR HURRICANE VICTIMS

Churches on the Alabama North District raised more than \$23,000 and purchased two large tents for congregations that lost their buildings during Hurricane Andrew, according to District Superintendent B. J. Garber. The tents were delivered by a 12-member Work and Witness team of pastors and laypersons in late September. The group was led by Howard Perry, district Work and Witness coordinator, and Lamar Smith, pastor, Gardendale Church of the Nazarene.

The tents were erected at the Good Samaritan and Goulds churches in the Miami area. Both churches lost their sanctuaries during Andrew's devastating trek through Southern Florida. The Work and Witness team spent a week in Miami assisting in some roofing and carpentry work at the churches and at the home of a Nazarene in the area.

"It was a very rewarding trip," Garber said. "Our group came back excited about the spirit and responsiveness of Nazarenes in those churches."

## NEW SUMMER NIROGA TO BE HELD IN COLORADO SPRINGS

A new NIROGA has been scheduled for June 13-17, 1994, at the Antlers Doubletree Hotel in Colorado Springs, Colo., according to Randy Cloud, Adult Ministries director. This will be the first NIROGA to be held in the summer months.

"This conference will especially target younger senior adults who may not be able to get away from work during the traditional fall and spring NIROGAs," Cloud said. The fall and spring NIROGAs will continue as scheduled, Cloud added.

Cloud also announced that a short video has been produced for use by districts and churches to promote NIROGA. This video includes highlights from the various NIROGAs and features the comedy of Hicks and Cohagan.

For more information, contact the Adult Ministries office at 6401 The Paseo, Kansas City, MO 64131, or phone 816-333-7000, ext. 2364.

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# STRONG CHURCH LEADERSHIP BEGINS WITH YOU!



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## MANC SELECTS NEW ACADEMIC DEAN



Corlis A. McGee has been selected vice president for academic affairs and dean at MidAmerica Nazarene College, according to Richard Spindle, MANC president.

McGee, who served as chair of the Division of Business Administration, had founded and directed the master of

business administration program at MANC since 1991. She succeeds Keith R. Bell, who recently joined the faculty of Point Loma Nazarene College.

A native of North Carolina, McGee holds a doctor of arts degree in economics from Middle Tennessee State University. She served as a faculty member at Trevecca Nazarene College for 13 years.

## SECOND NAZARENE BASKETBALL TOURNEY SCHEDULED

The second Nazarene College/University Holiday Basketball Tournament will be held Dec. 31—Jan. 2 at Olathe, Kans., South High School, according to Fred Fullerton, NYI Ministries director. The tournament will feature seven of the eight Nazarene colleges and universities in the U.S.

The Nazarene colleges scheduled to participate in the tournament include: MidAmerica Nazarene College, Northwest Nazarene College, Mount Vernon Nazarene College, Point Loma Nazarene College, Southern Nazarene University, Olivet Nazarene University, and Trevecca Nazarene College. In

addition, Southwestern College from Winfield, Kans., will round out the eight-team field.

"This tournament will give fans an opportunity to see some of the finest small college basketball in the United States," Fullerton said.

NYI Ministries sponsored the first Nazarene Holiday Tournament in December 1990. MANC defeated TNC in the championship game to win the six-team tournament.

For more information, contact NYI Ministries at 6401 The Paseo, Kansas City, MO 64131, or phone 816-333-7000, ext. 2215.

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## NAZARENE COLLEGE/UNIVERSITY ENROLLMENT INCREASES

Nearly 15,500 students enrolled this fall at Nazarene colleges and universities worldwide, according to statistics released by the International Board of Education. The total enrollment of 15,496 represents an increase of 739 over last year.

"As the missionary and evangelistic ministry of the Church of the Nazarene has reached throughout the world, colleges, universities, and seminaries have been established to meet the spiritual and educational needs of those who would serve Jesus Christ," said Stephen W. Nease, education commissioner. "Continuing increases in the enroll-

ments of our 36 institutions of higher education worldwide give evidence that those who come to Jesus Christ are eager to prepare to be at their best as they serve their Savior."

At the 12 Nazarene institutions in the U.S., Canada, and the British Isles, 13,493 students enrolled for the fall term. This represents an increase of 503 over last year. The number of graduate students at these institutions (1,654) decreased by 301.

Eastern Nazarene College reported the largest increase of all Nazarene institutions with 283 more students than last year. Point Loma Nazarene Col-

lege reported the largest enrollment, with 2,450 students, an increase of 101 over 1991.

The largest institution outside of the U.S., Canada, and British Isles is Japan Christian Junior College with 515 students enrolled. Seminario Teologico Nazareno in Quito, Ecuador, reported a 377 percent increase in enrollment, the largest percentage increase among all 36 institutions.

The number of institutions and total enrollment on each world region is as follows: Africa Region, 390 students in 5 colleges; Asia-Pacific Region, 1,224 students in 10 colleges; Caribbean Region, 38 students in 1 college; Eurasia Region, 59 students in 2 colleges (excluding the Nazarene Theological College in Manchester); Mexico-Central America Region, 197 students in 3 colleges; and South America Region, 95 students in 3 colleges.

### NAZARENE COLLEGE/UNIVERSITY ENROLLMENT

(U.S., Canada, and the British Isles)

College	Year	Total	Under-Graduate	Graduate	FTE*
Canadian Nazarene College <i>Winnipeg, Man.</i>	1992	124	93	31	74
	1991	99	83	16	72
Eastern Nazarene College <i>Quincy, Mass.</i>	1992	1,287	1,136	151	1,231
	1991	1,004	820	184	935
MidAmerica Nazarene College <i>Olathe, Kans.</i>	1992	1,446	1,324	122	1,358
	1991	1,370	1,275	95	1,191
Mount Vernon Nazarene College <i>Mount Vernon, Ohio</i>	1992	1,126	1,112	14	1,080
	1991	1,044	1,027	17	999
Nazarene Bible College <i>Colorado Springs, Colo.</i>	1992	436	436	0	330
	1991	404	404	0	312
Nazarene Theological College <i>Manchester, England</i>	1992	64	47	17	50
	1991	55	52	3	49
Nazarene Theological Seminary <i>Kansas City, Mo.</i>	1992	276	0	276	208
	1991	319	0	319	247
Northwest Nazarene College <i>Nampa, Idaho</i>	1992	1,218	1,146	72	1,117
	1991	1,172	1,102	70	1,114
Olivet Nazarene University <i>Kankakee, Ill.</i>	1992	1,996	1,852	144	1,769
	1991	1,898	1,746	152	1,673
Point Loma Nazarene College <i>San Diego, Calif.</i>	1992	2,450	2,035	415	1,891
	1991	2,349	1,909	440	1,893
Southern Nazarene University <i>Bethany, Okla.</i>	1992	1,684	1,591	93	1,275
	1991	1,685	1,598	87	1,306
Trevecca Nazarene College <i>Nashville, Tenn.</i>	1992	1,386	1,067	319	1,270
	1991	1,591	1,047	544	1,459
<b>TOTAL</b>	<b>1992</b>	<b>13,493</b>	<b>11,839</b>	<b>1,654</b>	<b>11,653</b>
	<b>1991</b>	<b>12,990</b>	<b>11,063</b>	<b>1,927</b>	<b>11,250</b>

\*FTE: Full-time equivalent

## DISTRICT SEEKS TO BUILD STUDENT CENTER

The Southwest Oklahoma District has announced a campaign to raise \$100,000 by January 1994 to build a Nazarene Student Center on or near the campus of the University of Oklahoma, according to Carl Summer, district superintendent. The district has sponsored a ministry on the university campus for the past four years under the leadership of Nazarene layman Rick Short. Recently the district elected a Board of Directors to oversee the ministry, and Short was named director.

Wes Meisner, pastor of Norman, Okla., First Church of the Nazarene, was elected chairman of the new board of directors. Meisner established and directed the Nazarene Student Center at Oklahoma State University for several years prior to accepting the pastorate in Norman. Short was saved under Meisner's ministry at OSU and now serves in a variety of capacities at Norman First Church.

"With more than 20,000 students on campus, this is one of the largest mission fields in Oklahoma," Summer said. "We are not trying to take students away from our Nazarene schools. Rather, we want to minister to the thousands of students who attend the state university."

# GOOD NEWS FROM BANGKOK

BY MICHAEL P. McCARTY

**T**hailand . . . the name conjures up visions of an exotic culture in a distant place.

**Thailand** . . . a place of lumbering elephants and smiling people.

**Thailand** . . . a mixture of ancient beauty and modern industry.

A few years ago, our work in Thailand was just a dream in the hearts of mission leaders, including Dr. Robert Scott and Dr. George Rench. They were planning for strategic expansion of our missions in the Asia-Pacific Region.

God, who converts dreams to reality, was already at work in Japan, Thailand, Indonesia, and the United States. The partnership and support of our Japan district, the sponsorship of Samuel Yangmi and the Asian Christian Mission in Thailand, and the assign-

***Bangkok First Church just assumes that giving to the General Budget is what Nazarenes all over the world do.***

ment of our general church combined to bring me and my family to Bangkok in April 1989 to open this new work. For the previous 13 years, our home had been Indonesia. In July 1989, the Richard Knox family joined us.

Bangkok is an emerging megacity, filled with great wealth and great poverty. There, you will find the world's largest single-span suspension bridge; the world's largest restaurant, seating 3,000 persons; and the world's largest university, with 700,000 students registered. Five million tourists visit this city each year. No wonder the rush-hour traffic doesn't rush, the fast-food restaurants aren't fast, and many genuine articles purchased in Bangkok are not genuine.

This enormous city of ancient culture and architecture is grappling with the modern urban problems of industrial pollution, 1,500 slum areas, unemployment, crime, drug trafficking, rampant prostitution, and AIDS. Opportunities to minister to vital human needs are endless.

So, in challenging Bangkok, we began our work. In May 1990, we secured our Thailand District Center building. It houses both our district offices and our Bangkok First Church of the Nazarene. In October 1990, we held our first worship services in the capital city. On Christmas evening, more than 100 persons attended our first Christmas concert, arranged by

Richard and Jean Knox. On Easter Sunday 1991, we scored a double victory: We baptized eight new believers, and we took our first Easter Offering for World Evangelism.

How easily we could have ignored General Budget giving on our first Easter together. After all, we were an infant church, just six months old. What difference could our small offering make in the total amount raised worldwide? But what better way to make new believers aware of being part of a great international family of Nazarenes! So, we gave them the opportunity to share the responsibility and joy of helping finance world evangelism.

Now, our Bangkok First Church just assumes that giving to the General Budget is what Nazarenes all over the world do. As they have received, now they give, that others might hear the Good News of the risen Savior. Not surprisingly, God is blessing our work in Thailand. H

## Nazarene Higher Education Offers OPPORTUNITIES FOR MINISTRY!

The Church of the Nazarene, from its inception, has been committed to higher education. The church provides the college/university with students, administrative and faculty leadership, and financial and spiritual support. The college/university educates the church's youth and many of the church's adults, guides them toward spiritual maturity, enriches the church, and sends out into the world thinking, loving servants of Christ. The church college/university, while not a local congregation, is an integral part of the church; it is an expression of the church.  
—1989 Nazarene Manual

The International Board of Education invites those who are preparing to teach in a Nazarene college, university, or seminary to submit a current vita, which will be made available to the undergraduate and graduate institutions of the church. Listed below are known needs for the 1993-94 academic year. Since all needs cannot be anticipated, other openings may occur in teaching, administrative, or staff roles. Nazarene colleges are equal opportunity employers.

### Adult Education, LEAD, MBA Program

Bible, Old and New Testament

Biology

Business (Administration; Economics, Finance; Management; Computer Information Systems)

Communications (Drama; Speech Theory)

Education (Administration; Secondary; Multicultural)

English (Writing-Rhetoric)

History (European, World)

Institutional Research (Director)

Mathematics

Music

Nursing/Health and Fitness

Physics (Experimental)

Psychology (Clinical; Counseling)

Religion/Philosophy/Theology

Sociology/Social Work

For further information please contact:

Dr. Stephen W. Nease, Education Commissioner  
International Board of Education  
Church of the Nazarene  
6401 The Paseo  
Kansas City, MO 64131  
816-333-7000, ext. 2226



*Three years ago, the Herald interviewed Julie Warden-Gay about her role as a television anchorwoman. She told us then that her real goal was to become a full-time wife and mother. We didn't believe her.*

# HAVING IT ALL

BY JULIE WARDEN-GAY

Photos by Tom Stafford

**I** can't believe you're doing this. I've never known *anyone* who's done this!"

Those were the words of our weatherman the day I cleaned out my desk and stepped through the control room for the last time. I

walked out of the glamorous world of television and into a world of diapers, greasy pots and pans, and nonstop loads of laundry. And I've never been happier.

Anyone would have said that I had it all. Thousands of women—or men—would have given their eyeteeth to have had my job. I spent almost seven years anchoring and reporting for the NBC affiliate in Shreveport. It was a glamorous job with a lot of perks. It was a job I would never have chosen for myself, but the Lord put me there to use me and teach me. I'm thankful I had it, but I wouldn't choose to go back to that world.

The deepest desire of my heart has always been to be a full-time wife and mother. I believe many women who truly must work outside the home share that desire. Even though society tries to make women feel like second-class citizens if they're not out conquering Wall Street, I believe most mothers want to stay home and raise their children.

In recent years, there's been a devaluation of motherhood in this country, and, unfortunately, many chil-

dren think that is normal. I remember one time I had been asked to speak to a group of third and fourth graders. After telling them about television news and showing them some of the equipment we used to put the news together, I opened the floor for questions.

One little boy asked if I'd always wanted to be on TV. I said I'd always really wanted to be a full-time wife and mother and stay home with my children. I wasn't prepared for what happened next. The entire group of children burst into laughter, as if they thought taking care of family full-time was the silliest notion they'd ever heard. I left there with a sadness, and a longing for a return to family values.

I'd hoped, dreamed, planned, and prayed for a baby all my life. There was no question of whether or not I'd stay home when we were finally blessed with a baby. There were, however, a lot of questions about

how the details would fall into place. How was my employer going to react to my plans? How were we going to get by financially? After seven years in the limelight would I feel like a "nobody"? Would we resent any of the sacrifices we'd chosen to make? There were so many unknowns.

We put it all in the Lord's hands, knowing He would work it out. As He has always done, the Lord again has given me more than I could have ever imag-

*The entire group burst into laughter, as if taking care of a family full-time was the silliest notion they had ever heard.*



**Julie Warden-Gay with daughter, Katelyn Rebecca. (Above right) Julie and Ted with their daughter. The family attends Huntington Park Church of the Nazarene.**

ined in my wildest dreams. I used to dread getting up at 4:00 every morning and facing up to 14 hours on the firing line in the business world. Now I wake up everyday feeling like it's a holiday. Life is so full.

I thought I was prepared for motherhood, but holding my newborn baby for the first time was unbelievable. The love a mother feels for her child is something that cannot be explained. It must be experienced. I treasure every moment with my child. I'm so thankful I'm the one who gets to be with her as

she throws green beans on the floor and toddles her first shaky steps. When she says "I love you" or laughs, it's music to my ears. We make the most of every precious minute together. She is such a joy!

Days are certainly much busier than I ever thought they would be. Between family, church, and community there's not a lot of free time, but there is great fulfillment. I love taking care of my family. It may sound silly, but I have a blast cooking casseroles and cleaning neglected closets. The Lord is in charge of



*Some people send very clear messages that say, “You’re not as important as you used to be.”*



my days, and every morning I ask Him to help me do what He wants done that day. I trust in Him and don't worry about the rest. Housework is never finished anyway, so most days I spend a lot of time on the floor playing with my daughter. There will be plenty of years left to dust and vacuum when she's grown.

#### **Struggles on the Homefront**

I'm living the life I've always dreamed about, and I've learned that as the Lord gives me the desires of my heart, I need a growing relationship with Him more than ever. My high-pressure job used to force me to have a very active devotional life. Sometimes it's harder now to make enough quality time for prayer and Bible study. That's something on which I'm working. I don't ever want to take my relationship with the Lord for granted.

The Lord is teaching me how to handle a whole new set of difficulties. I believe that the problems women face at home are so much more difficult to handle than problems in the corporate world. The stakes are so much higher at home. How I handle stress now is so much more important than whether or not I broke a news story before some other station in town. If I lose my joy just because I discover an extra pile of laundry to do after the wash is done, I send the wrong message to my daughter. I want her to know that the joy and peace that come from the Lord are constant, even when Mommy is tired.

#### **The Grass Is Always Greener**

There has been mixed reaction to my decision to quit work. A few who were jealous of my work now feel I've been brought down a peg. A few others don't treat me the same anymore, sending very clear mes-

sages that say, "You're not as important as you used to be."

But most people are very supportive. At least once a week someone comes up to me and says they miss seeing me on television. And after an absence of more than a year, a few folks still think I'm on maternity leave and want to know when I'm going back to work!

Even though I'm writing at home now and preparing to do more public speaking, sometimes I do miss television. There have been a few news conferences I wish I could have attended. In my mind I still edit every newscast I hear, which means that about a half a dozen times a day I think to myself: "That's the most poorly written story I've ever heard. How did they get that job!"

And every once in a while I do miss a few of the old "luxuries." We don't eat out as much. Sometimes I miss cable TV. And, even though I enjoy sewing, I'd love to be able to buy a new dress off the rack at Dillard's again.

But all of the sacrifices we chose to make, added together and multiplied over again, don't equal the joy of spending one hour with my baby.

God gives mothers such a special love for their children and an awesome responsibility. In so many cases, the mother is the spiritual heartbeat of the home. She is the first person to teach a child how to live a holy life, by being a godly mother and wife everyday, 24 hours a day. It's the toughest and most rewarding job I've ever had, and it lasts for life.

I had a powerful and prestigious position in television news, but what I do now is *really* important. I had it all before. Now I have even more.

✠

# THE WHIRLWIND OF CHRISTMAS

BY DAN WHITNEY, PASTOR,  
CHURCH OF THE NAZARENE,  
LAFARGEVILLE, N.Y.

I've gotta tell you, I'm sick of waking up on January 3, after a long, hectic Christmas holiday, only to discover that I've missed Christmas again. You know what I mean—there is so much going on during December that the holiday is over before you get the chance to enjoy it.

The office parties and the children's program, the Christmas cantata and the mandatory shopping all seem to melt together into one bulky burden. I feel like I have been squeezed by responsibilities and social obligations until I can't stand it anymore.

Oh, I've worked hard to lessen my pace. I don't send Christmas cards these days, and I've quit baking all but two dozen cookies. I've even given up the task of trying to visit all of my relatives during the holiday season. (I let them try to find the time to visit me instead!) Still, in spite of my skillful, surgical scheduling, new obligations seem to pop up every year. Last year, the church decided to go caroling on December 23. Imagine! After I had worked so hard to find one evening to relax with my family.

On the verge of surrender, with more than a little "Bah! Humbug!" in my heart, I found myself asking once again, "What is Christmas really all about?" Sure, I've read the Christmas story. I've heard 30 years worth of Christmas sermons. But somehow, my experience didn't stack up to what my mind was telling me. The golden glow of Christmas that I expected



**What do you do when the expected golden glow of Christmas turns into a claustrophobic craze?**

to relish was more like an overwhelming, claustrophobic craze. I found myself praying for escape rather than cherishing the gift of the season. I always get suspicious when I catch myself saying, "I can't wait until this is over!"

And so I decided to sort through it all again. And as I asked God to guide me to a new level of Christmas understanding, I found a solution worth sharing.

In the story of Christmas, God gives of himself to us. He gives what we need. It costs Him dearly to give to us. Here is the beauty of the story. Christmas isn't about finding a way to experience cozy, responsibility-free, Kodak-Color moments. Christmas is celebrated when we model what happened the first time around. Christmas will always be meaningful to us when we do what God did, when we give of ourselves.

That doesn't sound earthshaking. I guess it's not. But it was

what I had forgotten. And so, I quickly went about redesigning my celebration of the holiday so that I was certain I had given of myself to others.

Now I don't mean buying a gift just to give something. I mean finding out what others cherish, and then discovering ways to provide those things. For us this year, we chose to help a neighboring church with a Christmas project. We decided to go caroling after all, but to plan extra time so that we could talk to some senior citizens instead of rushing away. And finally, we decided to visit our local hospital on Christmas morning, before we opened our presents.

Was this Christmas less hectic than the others? No! In fact, it still had its maddening moments. But I discovered that the "Bah! Humbug!" in me was gone and that somehow I had enjoyed the holiday much more than in previous years. As I look back on Christmas from my January perspective, I suspect that I began to truly celebrate Christmas when I decided to start doing for others something of what God did for me.

At first, it was hard to select the gifts we would give. It is not easy to give up that special family time on Christmas morning. And yet, by carefully planning to model God's love to those around us, we make certain that we will not miss out on the real meaning of Christmas. For as we display that love for others, we also catch a glimpse of the glory of God's love for us.

HH



# CHRISTMAS JOYBAWLS

BY RUTH GLOVER

**T**oday, I cried. It's Christmas, and I cried. I've celebrated half a hundred Christmases in church as an adult—from the simplicity of a snowbound rural schoolhouse deep in the Canadian bush to the vaulted ceilings, upholstered pews, swelling organ music and candlelit altars of a beautiful sanctuary—and I suppose I cried every time.

On a scale of 1 to 10, today's Christmas program—for sheer blessing—rated an 11.

Never mind that it was held in a small room that served as the "Academy of Dance and Exercise" six days of the week. And never mind that one wall was plastered with Reebok and L.A. Gear posters, and that a variety of colorful body suits were on prominent display. When the double doors were closed, the members and guests settled onto folding chairs, and the portable electronic keyboard invited "O Come, All Ye Faithful," this newly formed part of the Body of Christ broke into song, and my heart swelled and the first tears prickled behind my eyelids. It was going to be the best of days.

*Mary and Joseph stared fixedly into the wide eyes of a swaddled Cabbage Patch doll, a little the worse for wear.*

Never mind that, as the lights dimmed and a nervous young narrator took his place at the microphone, small angels scurried in simulated secrecy down the center aisle and into hiding behind a bedsheet draped across a front corner, where, with considerable flapping and fluttering of the inadequate shelter, they arranged themselves in proper order.

Never mind that shepherds—their costumes clearly of the bathrobe variety and invariably either too long or too short—made their entrance in a shuffling, tightknit bunch, bent-pipe crooks clashing, and cot-

ton-batting lambs awkwardly lumped under small arms. When "Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them" was singsonged into the sound system by the reader, and a tinsel-haloed angel just about four feet tall sallied forth from behind the bedsheet, to be joined at the proper cue by a "multitude" of seven scrub-faced members of the "heavenly host" with

*Continued on page 25*



# 23<sup>RD</sup>

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AND

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CONVENTIONS

JULY 21-30, 1993

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# A GLOBAL CELEBRATION OF OUR HERITAGE AND HOPE

## HOUSING INFORMATION

### GREETINGS

The Indianapolis Convention and Visitors Association is serving the church by handling all housing reservations for both delegates and visitors. Your request for housing should be made on page 2 of this form. The Housing Bureau will process these forms for housing delegates and visitors and will confirm the reservations within three to four weeks after the reservation has been received. The Indianapolis Convention and Visitors Association is the only one authorized to process reservations for the General Assembly. Please do not contact hotels directly, for this will delay the service. The Housing Bureau and local hotels have been most helpful in providing sufficient rooms exclusively for the 23rd General Assembly and Conventions of the Church of the Nazarene. As you plan for the General Assembly, please also pray for a special visitation of the Holy Spirit on our gathering.

General Assembly Arrangements Committee  
Jack K. Stone, Secretary

### HEADQUARTERS HOTELS

The Indianapolis Westin and the Indianapolis Hyatt have been named the Headquarters hotels for the 23rd General Assembly and Conventions. The Holiday Inn Union Station, the new Omni Severin, and the other nearby hotels have been designated to be used in conjunction with the headquarters hotels for preferential housing consideration for officially elected General Assembly and Convention delegates.

### SPECIAL NOTES ABOUT YOUR HOUSING RESERVATIONS

1. Housing forms are released to the Nazarene public December 1, 1992. Reservations should be received by June 1, 1993.

**TELEPHONE AND FAX REQUESTS WILL NOT BE HONORED  
ALL REQUESTS MUST BE IN WRITING**

2. Prior to July 1, any cancellations or changes in arrival and departure times must be made directly with the Housing Bureau. After July 1, all changes must be made directly with the hotel.
3. Please allow three to four weeks for the Housing Bureau to process your reservation request.

Complete Your Housing Form and Mail Today





# 23rd General Assembly Housing Application

**Part I** **Instructions:** Please print or type all information, abbreviating as necessary. Confirmation will be sent by the conference hotel to the person named in Part I.

Name:

Address:

City/State/Zip:

Country:

Area Code

Phone Number

I am a delegate to: \_\_\_ General Assembly, \_\_\_ NWMS, \_\_\_ NYI, \_\_\_ Sunday School; I am a visitor \_\_\_

**Part II** **Instructions:** Select THREE hotels from the list of participating facilities, then enter the hotel names on the lines below:

1 \_\_\_\_\_ 2 \_\_\_\_\_ 3 \_\_\_\_\_

**NOTE:** Rooms are assigned in first-come first-served order. If none of your choices are available, the Housing Bureau will automatically assign your room. To prepare for this possibility, please place a check by the consideration that is most important: \_\_\_ Location (proximity to Convention Center) \_\_\_ Price (in accordance with hotels of your choice)

**Part III** **Instructions:** 1. Select type of room desired with names of ALL occupants.  
2. Designate method of transportation and dates of arrival and departure.  
3. Please use a separate form for **each** room you wish to reserve.

**Check One:**

\_\_\_ Single 1 person/1 bed  
\_\_\_ Double 2 persons/1 bed  
\_\_\_ Triple 3 persons/2 beds  
\_\_\_ Quad 4 persons/2 beds

**Method of transportation:**

\_\_\_\_\_

**Names of occupants** (please print or type)

**Indicate age if under 18**

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

4. \_\_\_\_\_

**Arrival**

**Departure**

Date: \_\_\_\_\_ Day: \_\_\_\_\_ Date: \_\_\_\_\_ Day: \_\_\_\_\_

A.M. P.M.

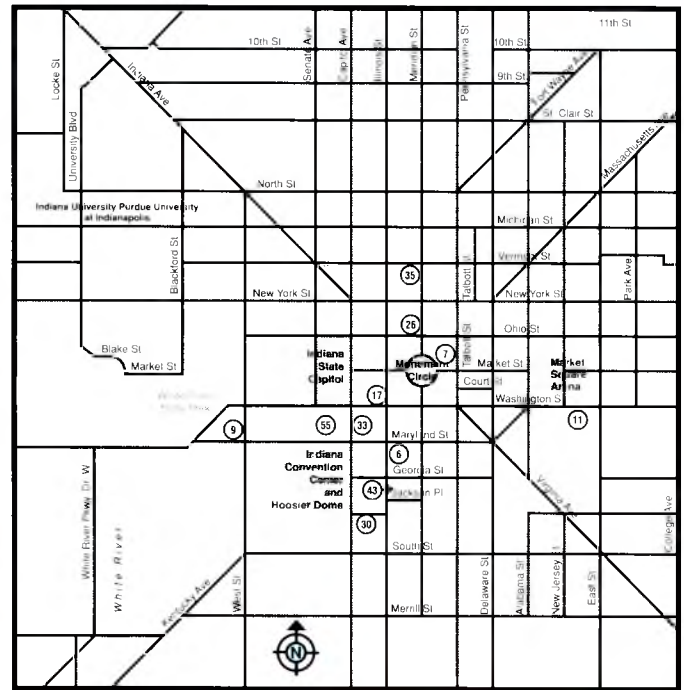
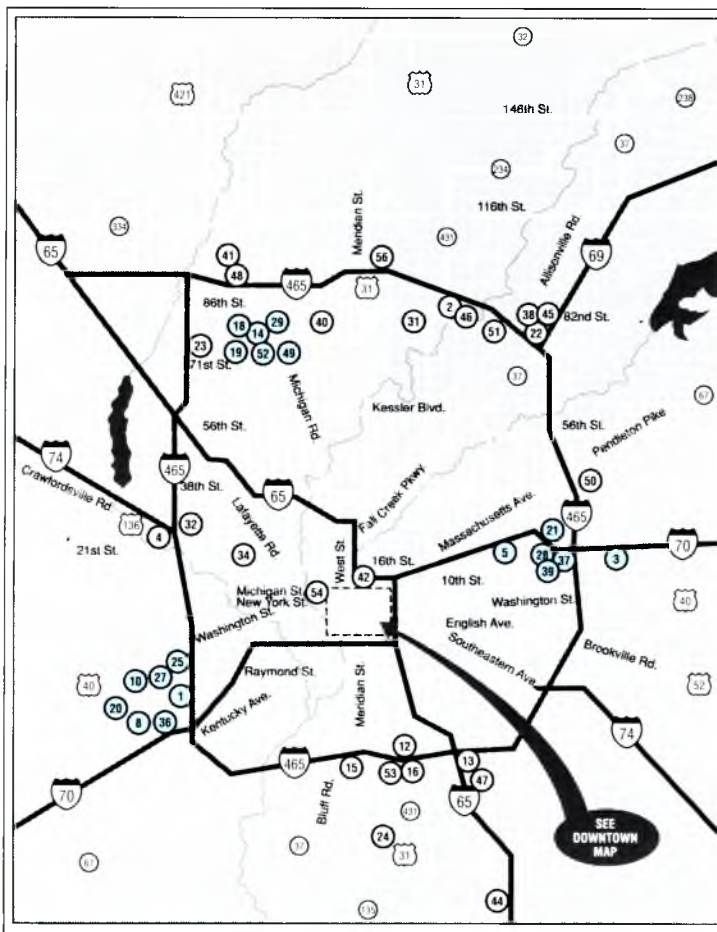
A.M. P.M.

Please indicate any special requests (such as a room for a person with a disability): \_\_\_\_\_

In order to process your request, a \$75.00 check or money order **must** accompany this form for **each** room requested. Your form will be returned if there is no check or money order. This fee will be applied to your room bill and should be made payable and mailed to:

**Nazarene Housing Bureau**  
Indianapolis Convention and Visitors Association  
One Hoosier Dome, Suite 100  
Indianapolis, IN 46225

# INDIANAPOLIS METROPOLITAN AREA



Hotels indicated by a colored number are in possible shuttle route zones.

## INDIANAPOLIS HOTEL / MOTEL RATES

HOTEL/MOTEL	SINGLE	DOUBLE	TRIPLE	QUAD
1. Adam's Mark	\$68.00	\$68.00	\$73.00	\$73.00
2. AmeriSuites	\$72.00	\$72.00	\$82.00	\$82.00
3. Best Western East	\$46.00	\$46.00	\$58.00	\$64.00
4. Best Western Waterfront Plaza	\$58.00	\$58.00	\$58.00	\$58.00
5. Budget Inn East	\$29.95	\$34.95	\$40.95	\$40.95
6. Canterbury Hotel	\$90.00	\$90.00	n/a	n/a
7. Columbia Club Executive Circle Side	\$82.00	\$82.00	\$92.00	\$92.00
8. Courtyard Marriott Airport	\$59.00	\$59.00	\$59.00	\$59.00
9. Courtyard Marriott Downtown	Reserved for International Delegates			
10. Days Inn Airport	\$67.00	\$67.00	\$67.00	\$67.00
11. Days Inn Downtown	\$75.00	\$75.00	\$75.00	\$75.00
12. Days Inn South	\$45.00	\$45.00	\$45.00	\$45.00
13. Days Inn Southeast	\$65.00	\$65.00	\$65.00	\$65.00
14. Dillion Inn North	\$50.00	\$50.00	\$50.00	\$50.00
15. Econo Lodge South	\$50.00	\$55.00	\$65.00	\$70.00
16. Economy Inn	\$36.95	\$36.95	\$40.95	\$44.95
17. Embassy Suites Downtown	\$99.00	\$99.00	\$109.00	\$109.00
18. Embassy Suites North	\$90.00	\$90.00	\$95.00	\$95.00
19. Fairfield Inn College Park	\$40.95	\$47.95	\$59.95	\$59.95
20. Hampton Inn Airport	\$55.00	\$55.00	\$55.00	\$55.00
21. Hampton Inn East	\$53.00	\$58.00	\$58.00	\$58.00
22. Hampton Inn Northeast	\$54.00	\$59.00	\$56.00	\$56.00
23. Hampton Inn Northwest	\$53.00	\$58.00	\$58.00	\$58.00
24. Hampton Inn South	\$52.00	\$52.00	\$52.00	\$52.00
25. Hilton Airport	\$77.00	\$77.00	\$77.00	\$77.00
26. Hilton Inn Circle	\$82.00	\$82.00	\$92.00	\$102.00
27. Holiday Inn Airport	\$75.00	\$75.00	\$75.00	\$75.00
28. Holiday Inn East	\$52.00	\$52.00	\$52.00	\$52.00
29. Holiday Inn North	\$78.00	\$78.00	\$78.00	\$78.00
30. Holiday Inn Union Station	\$88.00	\$88.00	\$88.00	\$88.00
31. Homewood Suites	\$84.00	\$84.00	\$94.00	\$94.00
32. Howard Johnson Speedway	\$50.00	\$50.00	\$60.00	\$60.00
33. Hyatt Regency	\$85.00	\$85.00	\$90.00	\$90.00
34. Indiana Speedway Motel	\$60.00	\$60.00	\$60.00	\$60.00

HOTEL/MOTEL	SINGLE	DOUBLE	TRIPLE	QUAD
35. Indianapolis Athletic Club	\$79.00	\$79.00	\$85.00	\$85.00
36. La Quinta Airport	\$47.00	\$54.00	\$61.00	\$61.00
37. La Quinta East	\$48.00	\$55.00	\$60.00	\$60.00
38. Luxbury Hotel	\$45.00	\$45.00	\$45.00	\$45.00
39. Marriott	\$72.00	\$77.00	\$87.00	\$87.00
40. Marten House	\$67.00	\$67.00	\$67.00	\$67.00
41. New England Suites	\$65.00	\$70.00	\$75.00	\$80.00
42. North Meridian Inn	\$55.00	\$55.00	\$55.00	\$55.00
43. Omni Severin	\$81.00	\$81.00	\$81.00	\$81.00
44. Park Inn & FantaSuites	\$55.50	\$55.50	\$55.50	\$55.50
45. Quality Inn Castleton Suites	\$73.00	\$73.00	\$73.00	\$73.00
46. Radisson Plaza	\$78.00	\$78.00	\$78.00	\$78.00
47. Ramada Inn South	\$54.00	\$54.00	\$54.00	\$54.00
48. Red Roof Inn North	\$42.99	\$42.99	\$42.99	\$42.99
49. Residence Inn	\$89.00	\$89.00	n/a	n/a
50. Sheraton Northeast	\$60.00	\$60.00	\$60.00	\$60.00
51. Signature Inn Castleton	\$57.00	\$64.00	n/a	n/a
52. Signature Inn North	\$57.00	\$64.00	\$64.00	\$64.00
53. Signature Inn South	\$57.00	\$64.00	n/a	n/a
54. University Place	\$79.00	\$79.00	\$94.00	\$94.00
55. Westin	\$89.00	\$89.00	\$89.00	\$89.00
56. Wyndham Garden	\$72.00	\$82.00	\$83.00	\$83.00

Normal check in time is 3 p.m. and check out time is noon for all hotels.

For reduced airline fares contact International Tours, the official General Assembly Travel Agency at 1-800-255-6215.

**Information regarding Recreational Vehicle Campgrounds should be addressed to:**

Church of the Nazarene International Headquarters  
General Assembly R.V. Information  
6401 The Paseo, Kansas City, MO 64131



# 23<sup>RD</sup>

## GENERAL ASSEMBLY

### AND INTERNATIONAL CONVENTIONS



INDIANA CONVENTION CENTER AND HOOSIER DOME • INDIANAPOLIS, INDIANA

# JULY 21-30 1993

### FACILITIES:

Indianapolis will once again host Nazarenes from around the world. The newly remodeled and expanded Indiana Convention Center and Hoosier Dome is an ideal place for "A Global Celebration of Our Heritage and Hope." Join us as we return to Indy!

### CONVENTIONS, WORKSHOPS, CONFERENCES:

NWMS Convention and Workshops	July 21-23
NYI Convention and Workshops	July 21-23
SS Convention and Workshops	July 21-23
Church Growth Workshops	July 24

### SCHEDULE OF SERVICES:

Wednesday	Evening	July 21	NYI Rally
Thursday	Evening	July 22	Conventions
Friday	Evening	July 23	Conventions
Saturday	Afternoon	July 24	Lay Ministry Rally
Saturday	Evening	July 24	Sunday School Service
Sunday	Morning	July 25	Communion Service
Sunday	Evening	July 25	World Evangelization
Monday	Evening	July 26	Education Service
Tuesday	Evening	July 27	Inspirational Service
Wednesday	Evening	July 28	Inspirational Service

### EXHIBITION CENTER:



Hours: Thursday, July 22  
Friday, July 23  
Saturday, July 24  
Sunday, July 25  
Monday, July 26  
Tuesday, July 27

9:00 A.M.-5:30 P.M.  
9:00 A.M.-5:30 P.M.  
9:00 A.M.-5:30 P.M.  
1:30 P.M.-4:30 P.M.  
9:00 A.M.-5:30 P.M.  
9:00 A.M.-5:30 P.M.



### GENERAL ASSEMBLY:

Caucuses    July 23 and 24    ●    Plenary Sessions    July 26-30

***When those hands, so used to  
punching, pinching, and  
wrestling, laid their treasures at  
the baby's feet, I wept.***



eyes ashine from the wonder of it all, mine brimmed with tears. I settled back, satisfied that my day was proceeding satisfactorily.

No matter that Mary and Joseph stared fixedly into the wide eyes of a swaddled Cabbage Patch doll, a little the worse for wear and love, or that Mary's robe was fastened under her girlish chin with a gleaming 20th-century safety pin. As the angels grouped around the manger and silent-nighted, holy-nighted in jubilant off-key unison, I wept openly.

Skjold

Never mind that the coltish wise men, crowns askew, fell too soon at the manger, to heave themselves hurriedly to their feet (Nikes squeaking on the tile floor) at the urging of the prompter, to wait with proper decorum for "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him." And when they finally "presented unto him gifts; gold, frankincense, and myrrh," their boyish hands, accustomed as they were to pinching and punching, wrestling and tussling, proffered with remarkable delicacy a perfume vial that had graced a mother's dressing table, a gilt box from which a sister's treasures had been emptied, and a heaped glitter of foil-wrapped candies. And when their treasures were laid at the baby's feet, I wept.

No matter that the sermonette, delivered after the children were seated in bunched rows on the floor, was the young pastor's first Christmas message. And when he—a converted Jew just a few years removed from a suicide planned for a Christmas Day that held no hope and no joy and no Jesus—now joyously affirmed "... and thou shalt call his name Jesus: for he shall save his people from their sins," my tears flowed unashamedly.

And when at the close of the program the assembled cast of children stood before a silent, deeply moved audience, folded usually busy hands and closed usually mischievous eyes, and softly and prayerfully sang "Be near me, Lord Jesus," tears thickened my throat again.

And my joy was beyond describing.

HH



# GOOD PARENTS AND TROUBLED TEENS

## Part Two



BY LES PARROTT III

Photos by Don Pluff

*In the first part of this two-article series, a foundation was laid for understanding teens and their troubles. In this second article, parents will find practical tools for cutting teenage troubles off at the pass.*

**T**he most important instrument you have in helping your teen is you. Who you are as a person is critical in determining the effectiveness of your guidance. This understanding, however, does not diminish the importance of the Holy Spirit. The point is that your attitude and behavior either help or hinder what healing work the Holy Spirit is prepared to do through you.

### The Good Enough Parent?

Many researchers have attempted to identify the qualities that contribute to successful helping. Researchers have discovered the importance of sensitivity,

hope, compassion, awareness, knowledge . . . the list could fill several pages. However, a four-year study done more than two decades ago seemed to cut to the bone. The findings are unequivocal. People are more likely to find help when they are with someone who is (1) warm, (2) genuine, and (3) empathic. Without these traits, a teenager's condition can actually worsen, regardless of other skills a parent may possess.

### Warmth

Paul Tournier, the renowned Swiss physician, said, "I have no methods. All I do is accept people." The key to personal warmth is acceptance. It is an attitude



**Understanding the aching heart of a struggling adolescent will change you.**

that does not evaluate or require change. It simply accepts the thoughts, feelings, and actions of the adolescent. This warmth allows a teen to develop a base of self-worth—"If my parents accept me, maybe I *am* valuable."

Nonpossessive warmth is not necessarily approving of everything a teenager does. Jesus showed warmth to the woman at the well, but He certainly never condoned sinful behavior. Jesus respected the woman and treated her as a person of worth in spite of her life-style.

Through unconditional warmth, we invite a troubled teen to catch a glimpse of God's grace. And grace is the bedrock of growth. When adolescents feel sure they can never be condemned for who they are, that no judgment can hurt them, the power of God's grace begins to turn the wheels of change.

Unconditional warmth also frees adolescents from attempting to win approval. Young people no longer wonder whether they are loved for who they are or for what they do.

Why does this matter? Because teenagers who feel they must perform to get approval hold a nagging uncertainty about whether they are genuinely accepted. In their relationship with God, for example, they will continually chase the carrot of divine approval.

#### **Genuineness**

Without honesty, there is no way to touch hurting teenagers. Adolescents have a built-in radar that spots phoniness even at a distance. They are experts at detecting fabricated feelings and insincere intentions. They give every overture of help their own polygraph test. Honest thoughts and authentic feelings are best expressed in subtle forms; for example, in our eyes and posture.

Genuineness cannot be faked. In other words, authenticity is something you *are*, not something you *do*. Genuineness has been described as a lure to the heart. Jesus said, "Blessed are the pure in heart." Or, to say it another way, "Consider the parent in whom there is no guile." When genuineness is present, a hesitant and skeptical adolescent is likely to invest energy in becoming responsible.

#### **Empathy**

The best way to avoid stepping on adolescents' toes is to put yourself in their sneakers. Empathy lets struggling adolescents know you hear their words, understand their thoughts, and sense their feelings. Empathy says, "I understand why you feel the way you feel."

Two important distinctions about empathy are helpful. *First*, empathy is not identification. You don't need to wear faded jeans and blare rock and roll on your car radio to enter the adolescent's world. In fact, teenagers want to be seen as unique and complex. They resent blatant attempts by adults to identify with them. Saying, "I know exactly how you feel," to a struggling teenager is like telling a Vietnam vet that his post-traumatic stress is easy to understand.

*Second*, empathy is deeper and stronger than sympathy. Sympathy is standing on the shore and throwing out a lifeline, while empathy is jumping into the water and risking one's safety to help another. And

*continued on page 32*



**Usually parents are wrong when they blame themselves for their teenager's struggles.**





The day before her release, her husband deposited her girls in a distant orphanage.

# PRAYER AND THE FIVE DOLLAR LETTER

BY CAROL TECHAU

**W**ill I ever be able to teach a simple Bible lesson?" I loved working with elderly people. I loved hearing stories about "the good ol' days." I loved watching complacent faces brighten into full-fledged smiles. I loved sharing God's Word and singing old, familiar hymns. I did not mind the smells of a nursing home. I knew some people had physical or psychological problems that could be annoying or even funny. Never once in my heart has there been anything but childlike love and respect for people who have lived long, no matter what life had dealt them. I have this hope that what my hands and heart share with one person will be returned in some measure to my grandmother.

The second lesson finished, I left that nursing home wondering if I would ever feel that anything had been accomplished. After the third time, I began praying. *"God, help me to do more than just present a lesson. There has to be a real ministry in this, or I am just not going to do it! Please help me! I'm not doing this week after week for some ego trip—I truly want You lifted up and spiritual needs met."*

Week number four: We sang the customary songs: "Jesus Loves Me," "Amazing Grace," and "The Old Rugged Cross," then it was time to pray. I became overwhelmed with the thought to pray the heart of the people, that is to

lift in prayer, not formalities, but to speak for the people before God's throne, presenting their heart of hearts to Him. So that is how I prayed. The Holy Spirit took control of my heart and prayer poured forth from the bottom of my heart.

After the amen, I began looking from face to face. The Spirit had touched their hearts. For the first time, I *knew* that they had encountered God in worship.

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**"What a cheap,  
five dollar stab to  
a mother's heart!"**

---

They, too, should pray, I thought. With bowed head, I started. "Our Father, which art in heaven, hallowed . . ." Several prayed out loud. Others seemed to whisper those well-known words. A nurse came to tell me that several people who had spoken in prayer had not communicated verbally for years. Tears rolled down my cheeks. Praying the heart of the people led to spiritual breakthrough. To God be all the glory!

Week after week we recited familiar Scripture, learned new choruses, shared wonderful stories, studied the Bible lesson, and prayed together from our hearts.

One lady brought a written prayer to read. My heart was full! The class grew until the nursing home supervisor gave us a larger meeting place.

One day, the prayer-writing lady told us that her daughter had sent her a five dollar bill.

Raising my eyebrows, I quietly asked, "Five dollars?"

"Yes! I can buy stationery and a stamp. I can write my daughter! I have three daughters, you know."

I could hardly control my emotions. Joann had been confined to that nursing home for many years, and not one family member had ever visited or contacted her in any way. My outside tried to be nice while my insides churned. "What a cheap, five dollar stab to a mother's heart! How on earth could she possibly be joyous? Five dollars was nothing!" I felt sick.

Shortly thereafter, Joann was rushed to the hospital for surgery. Then she suffered a stroke and lapsed into a coma. My husband and I visited her frequently; a nurse told us we were her only visitors. My friend soon died.

"Hello, this is Carol . . . Would you do me a big favor? I would like to meet Joann's family, that is, if they come by the nursing home for personal belongings. I have something to give them."

In my heart I wanted to give them a piece of my mind, but I had collected many of those written prayers, and I felt the family should know what a wonderful



Christian their mother was. Also, I wanted them to know that someone loved her very much.

The nursing home called, telling me arrangements had been made for me to meet with the family. My husband suggested that he should go with me. I knew in my heart I could not despise these people I was about to meet, but I could hardly help from feeling sick about the whole thing.

We were ushered into a small conference room and introduced to three women. I looked from one to the other and could not say a thing. We sat down and they proceeded to talk about something that I did not understand. "Excuse me, I don't have any idea what you are taking about," I said.

Those three ladies began telling us bits and pieces of what they remembered about Joann, their mother.

Joann had been elected county festival queen at age 18 and then went to Chicago, advancing quite rapidly in popularity on a radio station as a singer. The man who would be the girls' father traveled to Chicago and convinced Joann to marry him, taking her back to his home.

She hardly knew this fellow or his parents. They moved in with his parents and later built a small house close by the main home. Joann became a slave to those parents and her husband. Rarely would they allow her to go to town, and never would they leave her alone.

Joann gave birth to three daughters and after the youngest one was born, her husband and in-laws convinced the county judge that she was insane. The police strapped her into a straitjacket and delivered her to a state institution as ordered by the the judge. She remained there for 10 years. This has been verified by the judge's wife. The judge has died but had expressed some years ago that he would never be a part of such an arrangement again.

The day before her release from

the institution, her husband took the three girls to an orphanage many miles away and left them. Joann arrived home anxiously looking forward to seeing her daughters, only to find out the



truth. She didn't know where they were, she had no money, and her husband made sure that she had no home, either.

Keeping house for an elderly la-

dy was the only job she could find, which took care of her room and board. She later took care of a Nazarene missionary who had served in India for one term, but could not return for health reasons. Eventually, Joann ended up living at the nursing home.

The three daughters finished high school, left the orphanage, and each made a life of her own. One lives in the East, one in the West, and the other one in the Midwest.

I figured out that shortly after our nursing home class started praying for family and friends, each one of these ladies found the Lord as her Savior and wanted to tell the other two. A conference call was made and in their excite-

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**She had no money, and her husband made sure that she had no home, either.**

---

ment the question was raised whether their mother might still be alive. Their father had died many years before, and he never told them anything about their mother. One of the ladies said she was going to place a five dollar bill in an envelope addressed to her mother with the town's name near where she had grown up, and hope the post office would know where to send it.

That was the five dollar letter Joann was so thrilled about and the one that made me so angry at first. Now, I, too, rejoice over that *five dollar letter*, and over a prayer-answering God who found a way to redeem three orphaned girls and get word to their deserted mother before He called her home.

H



## Benefits Questions

Answered by Dean Wessels

**How can I know what Social Security benefit to expect when I retire from the pastorate? Won't it be low since my ministerial income over the years has been low?**

Low income ministers might be happily surprised to find that S.S. benefits are greater than they would expect. Taxes paid by high income workers generally help to subsidize the benefits paid to lower income workers. This means that a low income worker can expect his S.S. benefit to replace a higher percentage of his pre-retirement income than a higher paid co-worker can expect to receive. For example, the income replacement ratio for a low income wage earner might be 60% while being only 25% for a highly compensated worker. In 1992, the average monthly benefit for a retired worker was \$629 and the average monthly benefit for a retired couple was \$1,067. Social Security benefits will be determined based on salary and housing since ministers pay self-employment (Social Security) tax on net earnings, including the value of a parsonage or housing allowance.

You can receive an estimate of your own S.S. benefit directly from Social Security. Request Form 7004, "Request for Earnings and Benefit Estimate Statement," by calling your local Social Security administration office or by calling 1-800-SSA-1213. Fill out the form and mail it. About six weeks later you should receive a "Personal Earnings and Benefit Estimate Statement" telling you how much you would receive if you were to retire at age 62, 65, or 70. In addition, the report will summarize the total earnings credited to your account, how much you have paid in Social Security taxes, and your quarters of coverage.

It is important to check your Social Security records from time to time to be sure that your work record is being credited properly.

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

### Stalling?

"No insurance policy can quite tame the future. Death and all its lesser indignities—illness, suffering, and loss—await us. All our devices to make life safe—amassing money and military might—are ultimately only stalls."

John Shea  
Stories of God



*grown-ups*

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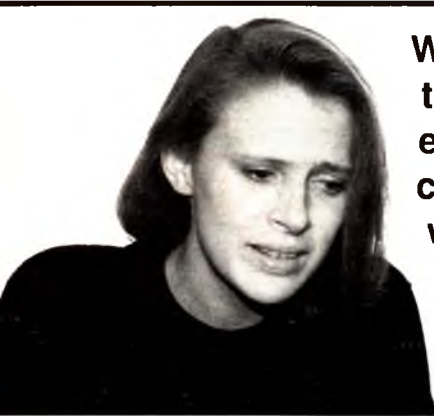
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**1-800-877-0700**



the risk is real. In empathy, we risk change. Understanding the aching heart of a struggling adolescent *will* change you. Yet, when we have the courage to enter the pain of a hurting teenager, we begin to build a relationship in which healing can occur.



**Without these traits, a teenager's condition can actually worsen, regardless of other skills a parent may possess.**

For struggling adolescents, the best conditions for growth occur when they: (1) feel they are accepted unconditionally; (2) feel they are with someone who is trustworthy and real; and (3) when they are deeply understood.

### Listening with a Third Ear

Although these three traits are critical for effective helping, they do not assure success. They are necessary, but not sufficient. Parents who are most likely to be effective with children also listen with a third ear. Observe the following interaction with John, age 14, who is having difficulty at school and not doing his homework.

**JOHN:** I don't care what they do to me, I'm not going to do another assignment.

**PARENT** (with great concern): Do you know you can't graduate if you don't do your homework?

**JOHN:** I don't care.

**PARENT** (in a compassionate tone): I think you'll care when you start looking for a job.

**JOHN:** Big deal.

**PARENT** (desperately wanting to help): It is a big deal. It will affect the rest of your life.

**JOHN:** I don't care.

This endless circle of conversation does not move John one inch closer to doing homework, and it does next to nothing to build a healthy relationship. The parent seems to understand the problem. The parent is rational and is obviously concerned. Why isn't it working?

The missing component is the most important and fundamental skill required for a successful helping relationship—*active listening*. Adolescents do not readily lay out their thoughts and feelings even for a com-

## How Effective Are You at Helping Your Children?

**Directions:** For each statement, indicate the response that best identifies your beliefs and attitudes. Keep in mind the "right" answer is the one that best expresses your thoughts at this time. Use the following code:

5 = I strongly agree

4 = I agree

3 = I am undecided

2 = I disagree

1 = I strongly disagree

- \_\_\_ 1. Giving advice has little to do with effective helping.
- \_\_\_ 2. I can accept and respect people who disagree with me.
- \_\_\_ 3. I can make a mistake and admit it.
- \_\_\_ 4. I look at everybody's side of a disagreement before I make a decision.
- \_\_\_ 5. I tend to trust my intuition even when I'm unsure of the outcome.
- \_\_\_ 6. I don't need to see immediate and concrete results to know progress is occurring.

\_\_\_ 7. Who you are in a helping relationship is more important than what you do.

\_\_\_ 8. My presence frees others from the threat of external evaluation.

\_\_\_ 9. In a tense, emotional situation, I tend to remain calm.

\_\_\_ 10. I know my limits when it comes to helping others.

\_\_\_ **Total Score**

Total your responses to determine the degree to which you have the qualities necessary to effectively help your son or daughter: 40-50—you are well on your way to being effective, take special care to maintain the qualities you have; 30-39—you have what it takes to be effective, but you will need to give special attention to grooming the traits described in this article; below 30—you may need to consult with another parent or a professional who can teach you to help more effectively. **HH**

passionate parent. Parents who build an open relationship with their teens do it the old-fashioned way: "They earrrrrn it." Like a safecracker opening a vault, a parent who listens with skill can spin off the combination that breaks through the door of silent pain. "The road to the heart," wrote Voltaire, "is the ear." Look at this brief interaction again with a parent who is hearing more than just words.

**JOHN:** I don't care what they do to me, I'm not going to do another assignment.

**PARENT:** Sounds like you have made up your mind.

**JOHN:** Yep. Those teachers are idiots, especially Mr. Wilson.

**PARENT:** They're not too smart, huh?

**JOHN:** Well, I'm sure they're smart and everything, but they aren't very nice.

**PARENT:** They're kind of mean?

**JOHN:** Yeah. The last time I handed in my paper, Wilson read it out loud. I didn't write that for the whole world to hear. . . .

### Listening Is the Heart of Helping

Jesus understood the importance of listening. Even as a young boy He was sitting with the teachers in the Temple, listening to them and asking them questions, and everyone was amazed at His understanding. The apostle Paul understood that listening requires diligent work. When he was before Agrippa, he said, "I beg you to listen to me patiently." The Book of James tells us to "Be quick to listen and slow to speak." And the Book of Proverbs says: "If one gives answer before he hears, it is his folly and shame." The word *listen* occurs over 200 times in the Bible.

There are two major ingredients that go into active listening: reflection and clarification.

### Active Listening Requires Reflection

Understanding comes through reflection—responding sensitively to the emotional rather than the semantic meaning of a young person's expression. Jesus reflected back to people what He heard them say. After a short exchange, Nathaniel declared Jesus to be the Son of God. Jesus reflected the basis of his faith: "You believe because I told you I saw you under the fig tree."

Active listening does not mean saying, "I understand." A classic cartoon shows an exasperated teenager telling her mother, "For Pete's sake, will you stop understanding me and just listen?"

Parents can target three different aspects of a message in their reflection: (1) the *content* of the message, (2) the *thinking* behind the message, and (3) the *feeling* behind the message. Each is equally valid and useful. Here is an example of how a single statement can be reflected at each level.

**ADOLESCENT:** I couldn't believe he was accusing me for what *he* did.

**PARENT REFLECTING CONTENT:** He blamed you.

**ADOLESCENT:** Yeah. He said I was the one responsible because I was there.

**PARENT REFLECTING THINKING:** You thought he was unfair.

**ADOLESCENT:** Yeah. I didn't deserve to be blamed.

**PARENT REFLECTING FEELING:** It must have made you angry.

**ADOLESCENT:** I was furious. I also felt bad.

**The best way to avoid stepping on adolescents' toes is to put yourself in their sneakers.**



By reflecting the content of the message, a parent allows adolescents to elaborate further on what happened. By reflecting the thinking behind the message, a parent allows adolescents to understand their evaluation of what happened. And by reflecting the feeling behind the message, adolescents are invited to become aware of the emotions they are feeling as a result of what happened.

### Active Listening Requires Clarification

When absurd misunderstandings happened between Abbott and Costello, the whole nation chuckled, but in a parent and child relationship, being misunderstood is no laughing matter. Misunderstanding does not come because we do not hear the words a young person is saying, but because we do not clarify the meaning of the words. For the 500 most commonly used words in the English language, there are over 1,400 different meanings—an average of nearly 3 different meanings for each word.

In addition, some adolescents have personalized meanings for the words they use. Here are some examples: *Dude!* means hello; *dude* means guy; *buds* means close friends; *rad* means superlative; *way rad* means extremely cool; *fresh* means cool; *weak* means uncool; *chill* means hang out; *chill* means relax; *fly* means very stylish; *clean* means very attractive; *fundage* means cash; and *bad* means good. No wonder clarification is necessary!

### What to Do When You Get Stuck

Parents with even the noblest of intentions must understand that many problems need to be treated by trained professionals. Adolescents who struggle with severe depression, suicide, eating disorders, abuse,

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# THE QUESTION BOX

Conducted by Wesley D. Tracy, *Editor*

## Aerobics

**How can we justify aerobic dancing classes in our church gym in light of sections 34.4 and 904.6 of our *Manual*?**

I don't know whether it can be justified or needs to be. I do believe that aerobic exercises are quite different from the "social" and "folk" dancing proscribed by our *Manual*. Would we be against aerobics if the term "dance" was not often associated with it?

Paragraph 34.4 tells why the church opposes social and folk dancing: "We hold that such practices tend to break down proper inhibitions and reserve between the sexes." Although I have never engaged in aerobics, nor attended such a session, my understanding is that aerobic exercising to music in same-sex groups has no elements that would break down inhibitions between the sexes. Unless the music was of the sort that "dishonors God" (*Manual*, 27.2), one would be hard put to disqualify on *Manual* grounds a same-sex aerobics class in a church gym.

## Is Fasting Out?

**Our church has always taught the importance of prayer and fasting. We know that fasting is good for us both spiritually and physically; so I wonder why Matthew 17:21 was omitted in the *New International Version*, the *Revised Standard Version*, and *Phillips' New Testament*.**

There is no conspiracy to take fasting out of the Bible or to get us to do less of it. Fasting is an important spiritual discipline. It is taught throughout the Bible. Whether it is taught in Matthew 17:21 is another matter. In the earliest Greek manuscripts of Matthew, the material in verse 21 simply does not appear. It is not in the Greek New Testament that I have before me at this moment. Many of the ancient copies of Matthew were not available to the King James translators in 1600. They worked primarily from the Roman Catholic Vulgate, which was a Latin translation of the Greek texts then available. When some copies of an ancient text include a sentence, clause, or word that does not appear in others, the translating team usually chooses the wording in the *most* manuscripts and the *oldest* manuscripts. Usually they note, as the NIV does, regarding Matthew 17:21, "Some manuscripts add verse 21: *But this kind does not go out except by prayer and fasting.*"

## Absentee Voter

**Is it acceptable for one member of the church board to cast an official vote for another member of the board who is absent?**

According to General Secretary Dr. Jack Stone, it is not acceptable. He cites *Robert's Rules of Order*:

It is a fundamental principle of parliamentary law that the right to vote is limited to the members of an organization who are actually present at the time the vote is taken in a legal meeting. Exceptions to this rule must be expressly stated in the by-laws.

Since there is no provision in our bylaws (*Manual*) for either absentee or proxy voting, the above principle applies.

## Dress Code

**Whatever happened to the Nazarene dress code? I see people wearing T-shirts and jeans to church. I even saw an older Nazarene pastor on the street wearing shorts.**

God's standards are still the same. Christians are not to indulge in worldly adornments, fancy jewelry, and luxurious clothes, as 1 Peter 3:3-4 instructs us. Our *Manual* instructs us to avoid "pride" in dress and behavior, and to dress with "Christian simplicity and modesty" (27.22). To the avoiding of luxurious pride and the following of simplicity and modesty, we might add the theme of propriety. That is, we should dress appropriately. We are an international church and we must understand that what is "appropriate" in one culture may be inappropriate in another.

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.

## Good Parents and Troubled Teens . . .

*continued from page 33*

panic attacks, phobias, or sleep disturbances, for example, need professional help. Parents should seek the services of trained mental health professionals in such clear cases or when little or no progress is being made in other seemingly less significant struggles.

In spite of the continuing stigma of psychological treatment and the belief that families should be able to solve their personal problems without outside help—especially in evangelical circles—mental health professionals can be extremely valuable in preparing adolescents to actualize the power of the gospel and the healing comfort of the Holy Spirit.

One final word of advice. Growing up often hurts, but sometimes being a good parent can hurt too. Even the best of homes have children with problems like drug abuse. You do not need to feel guilty because your teenager needs professional help. If you discover you are being weighed down because you are blaming yourself for your adolescent's struggles, do not neglect your own needs. You need not punish yourself for perceived inadequacies. Seek help from a professional or join a parent's support group and your entire family will benefit.

HH

# December's 10-Point Quiz

1. According to *Harper's* magazine, how many years would it take a Nike worker in Indonesia to earn Michael Jordan's endorsement fee?

- A. 6                      C. 666  
B. 66                     D. 44,492

2. An American child living in a family with both biological parents faces an 11% chance of having to repeat a grade in school. What are the chances that a child raised by a single mother will have to repeat a grade?

- A. 15%                  C. 5%  
B. 25%                  D. 20%

3. The leading producer of turkeys that shall decorate America's Christmas Day tables is:

- A. North Carolina    C. Tennessee  
B. Texas                D. Minnesota

4. The number of Americans who called the Butterball Turkey Talk-line for assistance on Thanksgiving Day was:

- A. 4                      C. 20,298  
B. 1,348                D. 0

5. The number of Americans shot in the last decade by children under six is:

- A. 144                   C. 138,390  
B. 1,444                D. 97,140

6. Which of the following artists painted 75 self-portraits, including one of himself as one of the executioners of Christ in a crucifixion painting?

- A. Vincent Van Gogh  
B. Georges Seurat  
C. Rembrandt  
D. Crandall Vail  
E. Pablo Picasso

7. How many trial lawyers have taken acting lessons from Applied Theater Techniques in Los Angeles?

- A. 8,000                C. 80  
B. 800                  D. 8

8. The 900-page novel about the coming of Christianity to England, titled *Glastonbury*, was written by which of these Idaho Nazarenes?

- A. C. Ellen Watts  
B. Imogene Morton  
C. Donna Fletcher Crow

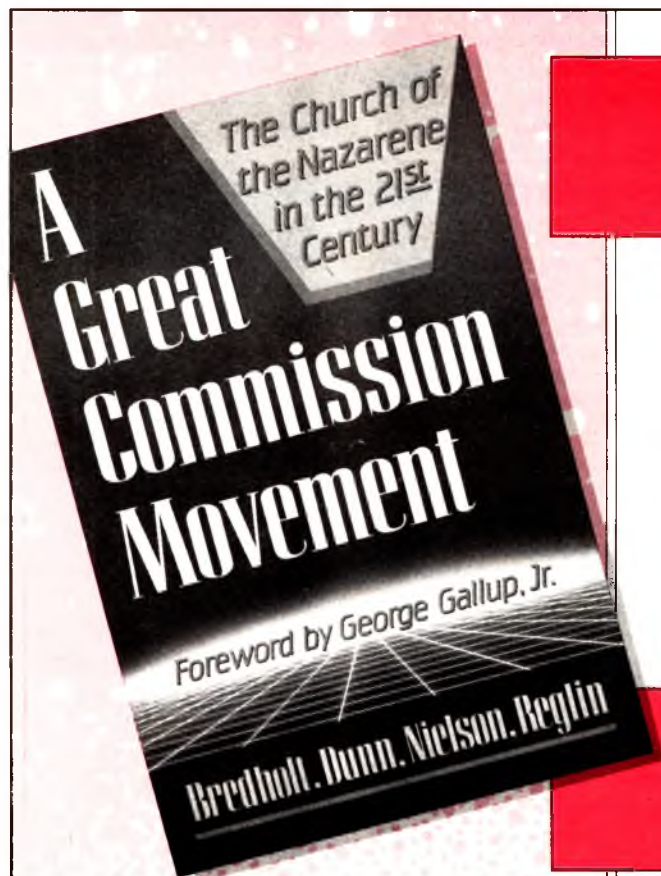
9. Students in which of the following population groups are *most* likely to drop out of high school? Which are the *least* likely?

- A. Native-born whites  
B. Native-born blacks  
C. Hispanics  
D. Asians

10. The Rio Earth Summit called in June 1992 in order to save the planet from pollution, created how many tons of garbage each day it met?

- A. 2                      C. 7  
B. 22                    D. 14

10-Point Quiz  
Answers  
1-D; 2-B; 3-A; 4-C; 5-C; 6-C;  
7-A; 8-C; 9-most: C, least: D;  
10-C.



## Continuing Lay Training Denomination-Wide Study February-March 1993

### What will the Church of the Nazarene look like in the 21st century?

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# NEWS OF RELIGION

## CHURCH-AFFILIATED STUDENTS HEALTHIER THAN OTHERS

College students affiliated with religious groups are healthier and happier than their nonaffiliated peers, according to a recent study by University of Western Ontario sociologists Gail Frankel and Ted Hewitt.

The study, *Religion and Well-Being: A Canadian Assessment*, concluded that students affiliated with Christian clubs or groups reported "significantly bet-

ter" health than the unaffiliated, making less use of health-care services. The study also reported that these students seemed more satisfied with their lives and expressed more positive psychological states.

Further, the study concluded that students affiliated with Christian groups were three times more likely to be involved in volunteer work than the unaffiliated.

## AMERICANS GIVE MORE TO RELIGION

Americans dug deeper and gave more to the church last year according to a report released recently by the American Association of Fund-Raising Counsel (AAFRC). The report, *Giving USA*, stated that giving to religion last year amounted to \$67.59 billion, up nearly 7 percent from the previous year.

The report says religion received 54 percent of the \$124.77 billion donated to all causes, including education, health, human services, arts, social and environmental causes.

Almost all of the contributions came from individuals,

with only a small part from foundations. Virtually none came from corporations.

Despite the recession, Americans were more generous than usual this year. Martin Grenzebach, AAFRC research director, said 1991 giving as a percentage of gross domestic production was the highest since 1959 and represented the highest percentage of personal income in 21 years.

Half of the money given to religion is spent for sacramental or evangelical functions, according to the report. The remainder is used to provide services in such areas as health and education.

## WASHINGTON REDSKINS PLAYERS HOLD REGULAR BIBLE STUDIES

The Washington Redskins are the most religious players in the National Football League, according to a cover story in a recent issue of *Washingtonian* magazine. More than half of the men on coach Joe Gibbs' squad consider themselves born-again Christians, according to the report.

Many of the team's leaders, including Charles Mann, Darrell Green, Art Monk, and Monte Coleman, attend weekly Bible studies in each other's homes and enthusias-

tically discuss their faith with nonbeliever teammates. Several players have been converted as a result of those sessions.

A few of the players said they did not appreciate being accosted during locker room evangelism sessions, but most agreed that evangelical faith has been more of a unifying factor than an alienating one. "We're not here to shove religion down people's throats," said defensive back Brad Edwards. "It helps us rise above our problems."

## LIFE CHAINS FORMED ACROSS U.S./CANADA

"Life Chains" involving more than 1 million people were formed in approximately 900 cities in North America Oct. 4, according to Royce Dunn, president of Please Let Me Live, the pro-life group that organizes the peaceful protests.

According to Dunn, at least 802 cities in the United States and approximately 100 cities in Canada formed Life Chains. More than 985,000 people in the U.S. and about 85,000 in Canada participated.

People forming Life Chains silently line the sides of roads, holding signs with pro-life messages, such as "Abortion Kills Children," and "Choose Life."

St. Petersburg, Fla., held the largest Life Chain this year with some 30,000 people participating. Last year, St. Petersburg also had the largest group with some 28,000 people lining 29 miles of highway.

## CHURCH TAKES MESSAGE TO THE PEOPLE

If you want to reach people, take your gospel message to the mall. That is what one Minneapolis area pastor did recently, according to a report in the *National and International Religion Report*.

Calling the modern mall the direct descendent of the ancient Greek marketplace where the apostle Paul preached, Pastor Leith Anderson took his message to more than 6,000 people who gathered for a service at the new Mall of America. The 4.2 million-square-foot shopping and entertainment complex in Bloomington, Minn., features 375 stores and an indoor amusement park.

"The church is not a building, the church is people,"



Three children participate in a Life Chain in the Kansas City area, which included nearly 5,000 persons in a line stretching approximately five miles.

(Photo: The Kansas City Christian)

The first Life Chain was formed in Yuba City, Calif., in 1987. Dunn, a layman, originated the idea of lining roads with prayerful demonstrators holding identical signs condemning abortion.

said Anderson, pastor of the 1,500-member Wooddale Church in Eden Prairie, Minn. "When you go out of the building and function as a church, that makes a powerful statement."

## NAZARENE APPOINTED LAUSANNE DIRECTOR

Elmer M. Wilson, 46, a Nazarene elder, has been appointed U.S. director for the Lausanne Committee for World Evangelization, United States.

Ordained in 1984, Wilson has served as pastor of churches on the Upstate New York and New England districts. He is a graduate of Nazarene Theological Seminary and Eastern Nazarene College.

## VITAL STATISTICS Deaths

M. E. CLAY, former superintendent of the Southwestern Ohio and West Virginia districts, died June 22 at his son's home in St. Marys, Ohio. Dr. Clay pastored churches on the Kansas, Western Ohio, and Ohio districts. Survivors include his wife, Kathryn; daughter, Margaret, and sons, Everett and Harold.

ELSIE (ABBOTT) ALLER, 78, Spokane, Wash., Sept. 29. Survivors: husband, Earl; son, Wyatt; daughter, Karen Spruce; four grandchildren; one great-grandchild.

MARGARET BATEMAN, 74, Port St. Lucie, Fla., July 31. Survivors: husband, Rev. Victor; daughters, Arlene Rohrbacher, Marilyn Harper; three sisters; six grandchildren.

LUCILLE A. BAUSMAN, 83, Moultrie, Ga., Mar. 12. Survivors: sons, Donald, Clarence; daughters, Dorothy Chitty, Sherry Armstrong.

CHARLES E. BLACKBURN, 68, Buckingham, Va., Sept. 15. Survivors: wife, Lois; son, Dale; four grandchildren.

BILL BUTLER, 68, Streator, Ill., June 17. Survivors: wife, Donna; daughters, Jean Apple, Becky Treptow, Carol Claplick, Barbara Segal; son, Rick; 12 grandchildren; 2 brothers; 1 sister.

VIRGINIA S. CARSON, 79, Falls Church, Va., Mar. 20. Survivors: husband, Peyton; daughter, Peggy King; three grandchildren; one great-granddaughter; four sisters.

MARY JANE CARTEE, 100, Aug. 24. Survivors: daughters, Joyce Parker, Coleen Kelly, Georgia Rice; several grandchildren, great-grandchildren, and great-great-grandchildren.

JUDY ANN CARVELL, 42, Selinsgrove, Pa. Survivors: parents, C. E. and Virginia Carvell; three sisters.

CARROLL C. CORN, 76, Perry, Mich., Sept. 1. Survivors: wife, Ella; daughters, Mary (Mrs. Gordon) Delemarter, Ruth (Mrs. Russell) Payne, Carol Sue (Mrs. Douglas) Cochrane; 12 grandchildren, 10 great-grandchildren; 1 sister; 1 brother.

ROBERT E. EISELE, 76, Victorville, Calif., Oct. 2. Survivors: daughters, Phyllis Wood, Michele Martin, Colette Eisele; six grandsons; one sister.

ELIZABETH ENDSLEY, 86, San Mateo, Calif., Olivet professor for 17 years, Sept. 11. Survivors: husband, Charles; daughter, Patricia Scarbrough; two grandchildren.

MARY FREUND, 84, Hartselle, Ala., Sept. 17. Survivors: brother, Rufus; sisters, Lera Teague, Colean Teague, Sarah Sparkman.

MARGARET K. GADBOW, St. Peters, Mo., pastor for more than 40 years, Sept. 19. Survivors: husband, Rev. C. D.; son, Rev. Don; daughters, Joan (Mrs. Wayne) Gieselman, Jean (Mrs. Charles) Clark; eight grandchildren; three great-grandchildren.

REV. ODELL HARRIS, 74, Mineral Wells, Tex., pastor for 37 years, Aug. 16. Survivors: wife, Ruth; sons, Jerry, Coy; three grandchildren.

DORIS E. HAUPT, 58, Paxinos, Pa., Aug. 11. Survivors: husband, Robert; one son; two daughters; five grandchildren.

REV. HENRY E. HECKERT, Claremont, N.H., pastor of 60 years, Sept. 12. Sur-

vivors: daughters, Lynn Lanham, Beverly Smetheram, Patricia Fischmann.

SHIRLEY JOHNSON, 61, Kearney, Nebr., Oct. 3. Survivors: mother, Marie Johnson; sister, Ardith Wolstenholm; brother, General Superintendent Jerald D. Johnson.

REV. BILLY J. JORDAN, 64, Searcy, Ark., pastor for 38 years, Sept. 14. Survivors: wife, Helen; son, Billy; daughters, Marla Mothershed, Sonia Hudson; six grandchildren; two great-grandchildren.

IRA H. KING, 86, Savannah, Ga., Mar. 3. Survivors: wife, Leatha; daughter, Sarah Webster; son, Eugene; six grandchildren; seven great-grandchildren.

DOBBIE LEACH, 77, Austin, Tex., June 19. Survivors: son, Jim; three grandchildren.

TRACY SCOTT LYNCH, 29, Covington, Ky., Apr. 9. Survivors: parents, William and Louise; sisters, Janie Sears, Joy Leive, Judy Glacken; brothers, Timothy, Thomas.

THELMA RUTH MENEELY, 63, Jackson, Calif., July 21. Survivors: husband, Robert; sons, Robert, Jr., Brad, Ken; daughter, Karen; four brothers; two sisters; six grandchildren; one great-grandchild.

A. O. SHEARRER, 89, St. Louis, Mo., July 17. Survivors: wife, Edith; sons, Bill, Don; daughters, Alma Kelly, Betty Voss, Ruth Clerc, Naomi Hedrick; 13 grandchildren; 15 great-grandchildren.

ODA MALVINA (FAIRCHILD) VANDERVORT, 101, Palm Springs, Calif. Survivors: daughters, Ruth Hartzler, Irma Carlson, Edith Bernard; sons, Vernon, Gerald.

## Births

to LARRY AND KAY BRINCEFIELD, Ossian, Ind., a girl, Amelia Kay, May 22 to CHUCK AND BARBARA FAULK, Colorado Springs, Colo., a boy, Christopher Nicholas, Sept. 2

to DR. REG AND ANNETTE FINGER, Frankfort, Ky., a girl, Monica Leigh, Aug. 5 to PAUL AND STEPHANIE (WALLER) FRANK, Alexandria, Va., a girl, Alexandra Marie

to PATRICK AND BARBARA (MOORE) HUGHEY, Kansas City, Kans., a girl, Heather Elizabeth, Sept. 18

to JIM AND SANDI (WIENS) MORRIS, Jefferson, Pa., a girl, Laura Elizabeth, June 27

to BILL AND PAMELA (BULLOCK) NICHOLS, Caldwell, Idaho, a girl, Kelsey Irene, Aug. 16

to DAVE AND CHRISTIE (MILLER) ODELL, Great Falls, Mont., a girl, Kendra Ilene, Aug. 3

to LANCE AND TAWNEE (PRINTY) SMITH, Great Falls, Mont., a boy, Taylor James, Sept. 20

to MOREY AND PAM (GRIFFIN) SMITH, Aurora, Colo., a boy, Scott Daniel, May 29 to ALAN AND TAMMY SOTZIN, Oxnard, Calif., a boy, Paul Robert, Sept. 1

to ANTHONY AND JUANITA (HAWK) TIONA, Boca Raton, Fla., a girl, Mariah Rachelle, Aug. 2

to BRAD AND LINDA (FRANKLIN) VANDERPOOL, Nampa, Idaho, a boy, Jeremy Bradford, Sept. 10

to BILL AND ROSALYNN (LYNCH) WADE, Tulsa, Okla., a girl, Amy Elizabeth, Sept. 30

to PETER AND SHELLEY (STEWART) WAGNER, Mount Vernon, Wash., a boy, Collin Nathaniel, Apr. 22

to MIKE AND LAURA (BRODERICK) WREN, Great Falls, Mont., a girl, Julie Elizabeth, Sept. 21

## Marriages

DANA LYN HEINTZELMAN and HEATH JEROME KISSINGER at Selinsgrove, Pa., Sept. 5

KATHRYN LEWIS and JONATHAN MOWRY at Los Angeles, Aug. 1

MILDRED JUNE (DOUGLAS) LOVORN and DR. DELBERT RAYMOND GISH at Norman, Okla., Aug. 29

WENDY LYNN MOORE and DAVID GLYNN STANLEY THOMAS at Pickering, Ont., Aug. 22

JENNIFER RAY SHANKS and JAMES RICHARD LAYMON, July 18

## Anniversaries

DR. AND MRS. WALTER GREEK, Fort Wayne, Ind., celebrated their 65th wedding anniversary August 22.

The couple has pastored five churches. Dr. Greek has served as trustee at Olivet Nazarene University and as a member of the General Board.

REV. FRANK AND FAUNEIL DABNEY, Yuba City, Calif., celebrated their 50th wedding anniversary Sept. 5 with a surprise reception given by their children.

The Dabneys pastored for 40 years on several districts. They have three children; one foster daughter; nine grandchildren; two great-grandchildren.

REV. AND MRS. GLENNARD G. GRIF-FITHS, Bourbonnais, Ill., celebrated their 50th wedding anniversary Nov. 19. They have one daughter; two grandchildren; and one great-granddaughter.

The couple pastored more than 40 years.

JEAN AND NEIL MADSEN, Vista, Calif., celebrated their 50th wedding anniversary July 12 with a reception at the Vista Church.

MR. AND MRS. EVERETTE WALDEN, Fort Worth, Tex., celebrated their 50th wedding anniversary Sept. 8 with a dinner hosted by their son, Stephen.

The couple, both lifelong Nazarenes, attend the Fort Worth Northside Church.

REV. IRWIN AND DELORES WINDOFFER, Jacksonville, Fla., celebrated their 50th wedding anniversary Aug. 30 with a renewal of vows and a reception.

The Windoffers pastored 20 years on several districts. They have three children and two grandchildren.

## FOR THE RECORD Moving Ministers

LARRY T. ABBOT, from Rockton, Ill., to Macomb, Ill.

STEPHEN T. ANTHONY, from pastor, Richfield, Mich., to superintendent, Eastern Michigan District

DEAN B. ARNESON, SR., from student, NBC, Colorado Springs, Colo., to pastor, Ellisville, Ill.

GALE M. ASHBY, from Edinburgh, Ind., to Redford, Ind.

DAVID A. BAKER, from Miller (S.Dak.) First, to Mandan (N.Dak.) First

ROGER BOWMAN, from education, NBC, Colorado Springs, Colo., to superintendent, Los Angeles District

RUSSELL W. BRANSTETTER, from pastor, Charlotte (N.C.) Pineville, to superintendent, South Arkansas District

CLEO O. BROWN, from Wheeler, Tex., to Fargo, Okla.

GARY W. BURKHART, from pastor, Iowa City, Iowa, to student

W. RICHARD CALL, from Lynn, Ind., to High Point (N.C.) Calvary

LARRY D. COEN, from pastor, Kalispell (Mont.) First, to superintendent, Rocky Mountain District

JIMMIE R. COLE, from Rialto, Calif., to Dalhart, Tex.

WESLEY B. FREDERICK, from Fort Wright, Ky., to Parkersburg, W.Va.

RONALD G. FRY, from pastor, Toronto (Ont.) Emmanuel, to superintendent, Canada Central District

LAWRENCE A. GILL, from Grapevine, Tex., to Swartz Creek, Mich.

MICHAEL E. GRIMSHAW, from St. Petersburg, Fla., to Bloomington (Ill.) First

ROBERT WAYNE HALE, from Aledo, Ill., to associate, Sterling (Ill.) First

GARY L. HEDGES, from High Point (N.C.) Calvary, to Chattanooga (Tenn.) Valley

STEPHEN M. JOINER, from Milan, Ill., to Aledo, Ill.

JAMES T. KINGERY, from Calumet (Okla.) Coleman Chapel, to San Antonio (Tex.) Tezel Oaks

JAMES M. KRAEMER, from Mandan (N.Dak.) First, to Pekin (Ill.) First

SAMUEL L. MAYO, from Jackson (Miss.) Emmanuel, to Scottsboro, Ala.

KENNETH L. MILLS, from pastor, Nashua, N.H., to superintendent, New England District

DAVID M. PERSELL, from associate, Bel Air, Wash., to associate, Des Moines (Iowa) Eastside

JERRY D. PORTER, from director, MAC Region, to superintendent, Washington District

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

KENNETH G. ROWLEY, from student, NTS, Kansas City, Mo., to pastor, Mount Vernon (Wash.) Big Lake

LAWRENCE E. SALWAY, to superintendent, Southwest Indian District

M. V. (BUD) SCUTT, from director, Evangelism Ministries, Kansas City, Mo., to superintendent, Southwest Indiana District

J. FRED SHEPHARD, to associate, Kent (Wash.) First

S. C. STEVENSON, JR., from pastor, Corpus Christi (Tex.) First, to evangelism

GARY L. WALLER, from evangelism to pastor, Enumclaw, Wash.

MATTHEW L. WEAVER, from pastor, Shelton, Wash., to associate, Bozeman (Mont.) First

RONALD WILLARD, from missionary, Africa, to pastor, Enid, Okla.

CHARLES E. ZINK, JR., from pastor, Owego, N.Y., to superintendent, Upstate New York District



## Moving Missionaries

BAKER, REV. STEVE and DEBBIE, Argentina, Furlough address: c/o Elmer Nelson, 1739 Ridgedale Dr., Snellville, GA 30278

BARTLE, REV. NEVILLE and JOYCE, Papua New Guinea, Furlough address: c/o B. Gordan, 62 New Windsor Rd., Avondale, Auckland, NEW ZEALAND

BENNETT, REV. STEVE and CHRISTY, Australia, Permanent address: c/o Mrs. M. Ford, 12 Barlow Grove, Parr., St. Helens, ENGLAND, WA9 2NP

BRANK, MISS STEPHANIE, Australia, Field address: ANBC, 40 Woodlands Dr., Thornlands, QLD 4164, AUSTRALIA

BROWNING, REV. LINDELL and KAY, Holy Land, Furlough address: No. 6 Cottonwood Glen Dr., Edwardsville, IL 62025

CANALES, REV. WILFREDO and ADA, Costa Rica, Language Study, Field address: Apartado 3977-1000, San Jose, COSTA RICA

COOPER, MR. DAVID and JODI, Costa Rica, Language Study, Field address: Escuela de Idiomas Costa Rica, Apartado 250-2010, San Jose, COSTA RICA

EADS, MISS ANNA, Papua New Guinea, Furlough address: 225 Lebanon Rd., Clarksville, OH 45113

FETTERS, MISS EMMA LOU, Swaziland, Furlough address: 1559 Taylorsville Rd., Hillsboro, OH 45133

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HAYES, REV. DAVID and SHELLY, Ukraine, Field address: The Ukraine, YKPAIHA, 252116 KHIB. WOJIYAHEKO, 16, K.B.20, RUSSIA

JAKOBITZ, MR. JEFF and MELISSA, Swaziland, Field address: P.O. Box 1460, Manzini, SWAZILAND

KELLERER, REV. ERIC and PAULA, Thailand, Field address: P.O. Box 213, Klongchan Bangkok, Bangkok 10240, THAILAND

MCCARTY, DR. MICHAEL and RACHEL, Thailand, Field address: 163 Soi 4 Seri 6, Ramkhamhaeng 26, Phrakhanong, Bangkok 10250, THAILAND

MONTERROSO, REV. GIOVANNI and ELINA, Honduras, Field address: Apartado 3356, Tegucigalpa, HONDURAS

MOSHER, MR. DAVID and MARQUITA, Swaziland, Furlough address: 975 N. Iowa, Olathe, KS 66061

NOONAN, MISS JOAN, Argentina, Furlough address: c/o Paul Noonan, 520 E. Ohio St., Bluffton, IN 46714

POTTER, REV. DAVID and SYLVIA, Papua New Guinea, Field address: P.O. Box 456, Mt. Hagen, WHP, PAPUA NEW GUINEA

PYLE, DR. MICHAEL and NANCY, Swaziland, Stateside address: 255 N. Washington, Danville, IN 46122

RIGGS, REV. DENNIS and JACALYNN, Mozambique, Stateside address: 2419 N. Locke St., Kokomo, IN 46901

SANDERS, MR. TERRY and JANE, Philippines, Field address: Ortigas Ave. Extension, Kaytikling, Taytay, 1901 Rizal, PHILIPPINES

SAVAGE, MISS KATHRYN, Swaziland, Field address: P.O. Box 3, Siteki, SWAZILAND

SAXON, DR. RUTH, CNTC, Field address: P.O. Box 1245, Port of Spain, TRINIDAD, W.I.

SCHUBERT, REV. KEN and JOANNA, Korea, Furlough address: 4446 Montair Ave., Long Beach, CA 90808

STROUD, REV. PAUL and NETTIE, Ghana, Furlough address: 10501 Blue Spruce Rd., Oklahoma City, OK 73162

SWAIN, REV. ALFRED and ARLENE, Peru, Field address: Apartado 18-330, Lima 18, PERU

VISSER, MISS JANNIE DE, Swaziland, Permanent address: Weezenhof 65-34, 6536 Ba Nijmegen, NETHERLANDS

WELCHLY, MR. JAMES and DONNA, Ukraine, Stateside address: 21 Citrus Way, Lucas, TX 75002

WILSON, REV. ALLEN and ELIZABETH, Dominican Republic, Field address: c/o Lynx Air, P.O. Box 5600, Fort Lauderdale, FL 33340-5600

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## CORRECTION

Rev. Ira E. Fowler was the founder and is the senior pastor of the Leonardtown, Md., Church of the Nazarene. An item in the September *Herald of Holiness*, "Ministry Miracles in Multicultural Extension Centers," incorrectly credited another person with the sole responsibility for the planting of this church. We regret any confusion that the article may have caused.

## NOTICE

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

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

**BIRTHS:** Please provide parents' names, hometown, name of child, sex of child, and date of birth.

**CHURCH ANNOUNCEMENTS:** Please submit church announcements at least three months prior to the issue you want the notice to be printed in.

Please include your name and phone number when submitting information for the Vital Statistics pages to: *Herald of Holiness*, 6401 The Paseo, Kansas City, MO 64131.



## P&B Update:

### Pensions Office Endorses Tax Helps

Although there are many tax helps available to ministers today, some do not take into consideration the tax implications of the polity of the Church of the Nazarene. Under this polity, pastors are considered employees of their local church.

The Pensions office would like to recommend the following for use by Nazarene ministers:

*Income Tax Guide for Ministers*, 1993 edition, by B. J. Worth, Worth Tax Service, ISBN 052-907-3315 (\$8.99)

*Church and Clergy Tax Guide*, 1993 edition, by Richard R. Hammar, Christian Ministry Resources, ISBN 000-001-1993 (\$14.95)

*Tax Planning for Clergy*, 1993 edition, by Manfred Holck Jr., CPA, Church Management, Inc., ISBN 000-000-1993 (\$5.95)

*The Zondervan Church and Nonprofit Organization Tax and Financial Guide*, 1993 edition, by Daniel D. Busby, CPA, Zondervan, ISBN 031-058-6917 (\$9.99)

*The Zondervan Minister's Tax and Financial Guide*, 1993 edition, by Daniel D. Busby, CPA, Zondervan, ISBN 031-058-7018 (\$9.99)

The above publications may be ordered through the Nazarene Publishing House (1-800-877-0700). Please be sure to include the ISBN number when you order.

*IRS Publication 517, Social Security for Members of the Clergy and Religious Workers*, may be requested from the IRS by calling 1-800-TAX-FORM. Be sure to request the most current edition applicable for filing 1992 taxes.

At the end of November, "selected," up-to-date *Church Management Memos* were mailed to all U.S. church treasurers and their pastors. Memo No. 3, *Tax Procedures for Congregations*, included information on how to complete Form W-2 for 1992 required by the IRS.

As usual during January, the Pensions office will mail a complimentary tax guide to active ministers in the United States. Daniel D. Busby, CPA, is the author of the guide which is titled *Preparing Your 1992 Minister's Tax Return*.

**Board of Pensions and Benefits USA**  
6401 The Paseo, Kansas City, MO 64131-1284



# Close to Home

## News About Nazarenes

BY TOM FELDER



**Mary Morrison** receives a picture from **Melissa Preston** and her brother, **Robert**, on behalf of the children of **Rose Tree Park Church of the Nazarene**. Mrs. Morrison was honored for nearly 60 years of service as a **Sunday School teacher**.

### A DEDICATED TEACHER . . .

**Mary Morrison** was honored recently for nearly 60 years of service as a **Sunday School teacher** at **Rose Tree Park Church of the Nazarene** in **Media, Pa.** She started teaching in the early 1930s under a tent that was erected to establish the church.

"She is living proof that there is no such thing as a

retired Christian," said pastor **Paul Vail**. "Mrs. Morrison exhibits a life-style of loving and serving God through the church."

According to **Vail**, one of Mrs. Morrison's many ministries is crocheting afghans. Therefore, in addition to other honors, the church presented her with a large box of wool.



### DOUBLE CELEBRATION . . .

**Campbells Creek Church of the Nazarene** in **Charleston, W. Va.**, recently held a mortgage-burning ceremony to celebrate paying off not one but two notes. The congregation retired a debt of more than \$150,000 for the church annex and additional property.

Those who participated in the mortgage-burning ceremony included (l. to r.): **Ivan Rhodes**, former trustee; **Carl Smith**, former pastor; **Pete Hanson**, former trustee; **David Pinson**, pastor; **C. Harold Smith**, district superintendent; **Keith Richard**, trustee, and **Carol Perry**, steward.



### MULTICULTURAL GROUP WELCOMED INTO MEMBERSHIP . . .

Sixty-two persons were recently welcomed into membership of **Horizon Church of the Nazarene** in **Roodepoort, Republic of South Africa**, according to pastor **Ray Thorpe**. The new member-

ship class included 12 by transfer and 50 by profession of faith.

"We are excited about the potential for numerical growth and spiritual deepening in our 'new' South Africa," **Thorpe** said. "This membership class included a variety of ages and races."



**Chicago Central District 1992 Ordinand Class** (l. to r.): **General Superintendent John A. Knight**, **Rev. John and Laura Tader**, **Rev. Lloyd and Sheila Kemble**, **Rev. William T. and Rora Luttrell**, **Rev. John and Becky Miller**, **Rev. Thomas E. and Lisa George**, and **District Superintendent E. Keith Bottles**.



**Kansas City District 1992 Ordinand Class**: **B. Joel Atwell**, **Jacob W. Blankenship**, **Gregory R. Brown**, **Marvin E. Dennison**, **Debra L. Flippo**, **James Keith Hampton**, **Jeffrey H. Knapp**, **Eunice N. Marlin**, **Timothy D. Melton**, and **David F. Pendleton**; deacon, **Archie Terrance Gunter**; and credentials recognized, **Richard Beckham**, **Daniel A. Croy**, and **Thomas A. Jones**. **General Superintendent William J. Prince** (far right) and **District Superintendent Keith Wright** (far left) are also pictured.

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"What you have become is the price you paid to get what you used to want."

*Mignon McLaughlin*

"It is a fearful thing to fall into the hands of a sociologist with a research budget."

*Regis Malvern*

"The tragedy of life doesn't lie in not reaching our goal. The tragedy lies in having no goal to reach."

*Benjamin E. Mays*

"In the very books in which the philosophers bid us scorn fame, they inscribe their names."

*Cicero*

"Faith is the thing with feathers"

That perches in the soul,  
And sings the tune without the words,  
And never stops at all.

*Emily Dickinson*

"Gossip and criticism may be rooted in an overweening . . . self-righteousness. Our spirituality and sensitivity, we think, equips us to pull others from their pedestals and unmask their hypocrisies . . . puncturing . . . repeatedly with fine gastric mixes of slander, gossip, and criticism. . . . It [is] a Devil's feast."

*R. Kent Hughes*

*James, Faith That Works*

"Contempt and want are easy to be borne. But who can bear respect and abundance."

*John Wesley*

"Character consists of what you do on the third and fourth tries."

*James Michener*

*Chesapeake*

"History is a vast early warning system. . . . Wisdom consists of the anticipation of consequences."

*Norman Cousins*

"If Christianity were to disappear, in time, even the churches would suffer."

*Jonathan Swift*

"Your eyes all lighted up like shops, like public fairs,  
How insolent they are—as if their power were theirs  
Indeed!"

*Charles Baudelaire*

"Today people seek, not stately mansions of the soul, but a sort of latter day lean-to, a hovel in which the spirit takes shelter."

*Gavin Loughery*

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"Be thou my Alps. I'll be thy summer."

*Marya Zaturnencha*  
*The Lovers*

At Calvary—

"Love was denied,  
Love was betrayed,  
Love was crucified—and  
Love was undefeated."

*Joseph Neeham*

"Then let every heart keep Christmas within.

Christ's pity for sorrow,  
Christ's hatred for sin,  
Christ's care for the weakest,  
Christ's courage for right.

Everywhere, everywhere, Christmas tonight!"

*Phillips Brooks*



## A Little Shoot

**M**y Sunday School teacher is Dr. Henry Smits, and he is a crackerjack. Dr. Smits is a veteran professor of philosophy at the university level, and he has forgotten more than I have ever learned. However, he wears learning graciously, and a kinder, gentler, humbler teacher you will not find anywhere in the church—or out of it. His teaching makes me eager to be in Sunday School, and that's no small accomplishment.

On the Sunday before Christmas, the lesson included that great Messianic passage in Isaiah 11 about the Branch: "A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. The Spirit of the Lord will rest on him" (vv. 1-2, NIV). The passage goes on to describe this "shoot" in His character and mission, which ultimates in world dominion and world peace. The church rightly sees this passage fulfilled in Jesus Christ.

Speaking of the popular notion of the Messiah as a military and political strongman, which caused many to miss the meaning of Jesus when He came, Dr. Smits said, "**They were looking for a big shot when they should have been looking for a little shoot.**" I copied his remark into the margin of my Bible at Isaiah 11, for I have never heard the truth more aptly and memorably phrased.

Unbelieving men looked upon Jesus as He died on the Cross and thought, "That's a king?" They watched His disciples skedaddle from the scene and thought, "That's

His army?" Here was no big shot who would challenge the armed might of the Roman Empire and restore political independence and national prestige to occupied Israel. Here was nothing more than a helpless and mistaken rabbi who, for a while, drew big crowds, preached hard truths, performed some healings, and got himself squashed by the power structure of society.

Some who watched Jesus die taunted Him, saying, "Let him come down from the cross and we will believe in him." They were ready to accept a big shot who could reverse Pilate's verdict and the soldiers' execution of that verdict; who could marshal a band of rebels and lead an insurrection; who could mount a throne and rule with an iron hand. They were not prepared to accept as Messiah one who forgave His tormentors and commended His spirit to God as He died in a horrible and accursed manner.

We make heroes of big shots. In business, in politics, in sports, in all of life's activities, we laud and applaud the "larger than life" figures, with their larger than life egos, who crush the opposition and thrust a finger into the air, which silently boasts, "I'm number one." And that's what is wrong with our world. We are willing to make billionaires of those who live to assert themselves, and we look with amused

tolerance or outright pity upon those who quietly invest themselves in service to human need. Caesar, not Christ, is our notion of greatness.

The world talks a lot about love, but it really puts its trust in force. It tosses an occasional accolade to the saint and the servant, but it reserves its constant plaudits for those who strut and smash and stomp around in boots stained with the blood of those they have trampled to reach their heights of "success."

***They were looking for a big shot when they should have been looking for a little shoot."***

Meanwhile, the "little shoot" from the "stump of Jesse" is alive from the dead and reigning in hearts that trust in His redeeming love and power. His kingdom quietly and steadily grows and will one day overspread the earth. The time is coming when all the big shots, and all those who idolized the big shots, will bow before the Little Shoot and confess that He is Lord of all—all time, all space, all persons, all nations, all history, and all eternity. W. E. McCumber is a preacher, teacher, author, and former editor of the Herald of Holiness. **H**



# ON TO PERFECTION

## *The Old Testament Roots of the Doctrine of Christian Perfection*

*Third in a Series on Christian Holiness*

BY WILLIAM M. GREATHOUSE, GENERAL SUPERINTENDENT EMERITUS

**A**s with the teaching of holiness, the doctrine of Christian perfection is best approached by examining its Old Testament roots. “Most essential concepts of the Christian creed grew at first in Judaic soil. Uprooted from that soil, these basic concepts cannot be perfectly understood.”<sup>1</sup> This is eminently true of the concept of perfection.

To permit the Scriptures to speak for themselves is to question the world’s dictum that “Nobody’s perfect!” For those who take seriously God’s will for their lives, “perfection” is a vital concept. More than a dozen words are translated “perfect” in the King James Version of the Old Testament. In their various shades of meaning, they are applied to persons like you and me who, in light of the ethical thinking of their day, endeavored to obey God’s call to Abraham: “Walk before me, and be thou perfect” (Genesis 17:1).

An open-minded reading of the Old Testament leads to the conclusion that the concept of spiritual perfection—understood as blamelessness before God and uprightness of heart and life—lies at the heart of Hebrew piety. This concept is the root of the New Testament teaching of perfection. And it is the understanding of perfection that found expression in the writings of the great saints and teachers of both Eastern Orthodoxy and Roman Catholicism and came to

Protestant formulation in the thought and teaching of John Wesley.

You are invited to turn for a few moments, therefore, to the Old Testament roots of this distinctive tenet of our Wesleyan faith.

### **Holiness and Perfection**

While the terms holiness and perfection are used to describe the same experience of grace, an examination of these two terms in the older testament reveals that they reflect two different aspects of this grace. “While the terms associated with ‘holiness’ stress the contrast between Jehovah and man, which can be bridged by an act of cleansing, those associated with ‘perfection’ point to man’s kinship with God and the possibility of fellowship.”<sup>2</sup>

Modern versions translate the several Hebrew words rendered “perfect” in the King James Version by such terms as “blameless,” “whole,” “sincere,” “upright,” and “upright in heart” to avoid the misleading connotations of our English word “perfect,” which suggests a state of grace reserved for glory. These and kindred terms help us to understand what John Wesley believed to be the scriptural idea of perfection.

### **Relative Perfection**

Only in five instances, where the reference is to God, is “perfect” used in the strictest sense.<sup>3</sup> Only God is absolutely perfect; we are relatively “perfect” as we “walk with God” in sincerity and fidelity. “Enoch walked with God; and he was not, for God took him.”<sup>4</sup> And “before his translation he had this testimony, that he pleased God.”<sup>5</sup> Of Noah, we read he “found favor in the sight of the Lord. . . . Noah was a righteous man, blameless [‘Perfect,’ KJV] in his generation.”<sup>6</sup>

Two points must be noted. First, it is only “before God” that Noah and other Hebrews were “perfect.” Second, this perfection was relative to the ethical standards of their “generation.” In contrast to his neighbors Noah was “righteous.” But judged by



Pure Intention

Godly Sincerity

Blameless

Perfection

Holiness

Tracy Ray

God's perfect law, he fell far short (just as we!). Perfection among us mortals is always relative to our finite understanding of God's law.

Explaining John Wesley's doctrine, Colin Williams wisely observes:

In terms of sin in the absolute sense, as measured by the "perfect law," there is no such thing as perfection in believers. It is in terms of the sin of conscious separation from Christ that there can be perfection—a *perfection of unbroken conscious dependence upon Christ*.<sup>7</sup>

#### "Godly Sincerity"

"Godly sincerity" is, therefore, an appropriate synonym for perfection in Scripture.<sup>8</sup> Of course, one can be sincerely wrong and go to hell! But you cannot be insincere and enjoy the fellowship of the Holy One and the cleansing of Jesus' blood. These promised blessings demand that we "walk in the light as he is in the light."<sup>9</sup>

This is why sincerity is a premium for Wesley. The 1746 Conference Minutes are explicit:

Q. Whom do you term sincere?

A. One who walks in the light as God is in the light. . . .

Q. Is not [sincerity] all in all?

A. God gives everything with it, nothing without it. . . .



*Godly sincerity is  
an appropriate synonym  
for perfection.*

Q. But do we not [then] set sincerity on the level of faith? . . .

A. No, . . . we do not put it in the place faith. It is by faith the merits of Christ are applied to the soul, but if I am not sincere they are not applied.<sup>10</sup>

Listen to Paul's testimony to the Corinthians: "For our boast is this, the testimony of our conscience that we have behaved in the world, and still more toward you, with holiness and godly sincerity, not by earthly wisdom but by the grace of God" (2 Corinthians 1:12, RSV, emphasis added).

#### A Single Intention

In the Sermon on the Mount, Jesus cautioned that we beware of practicing our piety before others "to be seen by them." Rather, we must give, pray, and fast in the sight of God alone.<sup>11</sup> "If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness."<sup>12</sup>

The term single eye, says Richard Foster, has a rich connotation. "It refers both to a single aim in life and to a generous unselfish spirit. The two ideas have such a close connection in the Hebrew mind that they can be expressed by a single phrase."<sup>13</sup>

John Wesley comments: "What the eye is to the body, the intention is to the soul . . . 'If thine eye be single,' singly fixed on God, 'thy whole body' . . .



shall be filled with holiness and happiness.”<sup>14</sup> The “perfect” Christian is one who does “everything for the glory of God.”<sup>15</sup> Singleness of intention is a classic definition of perfection. As Søren Kierkegaard put it unforgettably, “Purity of heart is to will one thing—the Good.”<sup>16</sup> And the New American Bible assures us, “Blest are the singlehearted for they shall see God.”<sup>17</sup>

### Blamelessness and Wholeness

The Lord appeared to Abraham and said, “I am God Almighty; walk before me, and be blameless.”<sup>18</sup> My Old Testament professor, J. Philip Hyatt, insisted God was saying, “Walk before me in integrity.” The Hebrew *tamim* suggests the idea of being “blameless” as well as “complete, whole, having integrity.”<sup>19</sup> Two modern versions retain “perfect,” which carries within it both meanings. The New English Bible says, “Live always in my presence and be perfect.” Similarly, the New Jerusalem Bible reads, “Live in my presence, be perfect.” It is in the gracious, empowering presence of El Shaddai that Abraham would be enabled to be “perfect.”

Blamelessness is an oft-recurring concept in the New Testament.<sup>20</sup> Perfection is not faultlessness before others, it is blamelessness before God. God has chosen us in Christ “to be holy and blameless before him in love.”<sup>21</sup> The Greek word (*amomos*) is a sacrificial term. An animal offered in sacrifice was to be “whole,” “without blemish,” “with no part left out.”<sup>22</sup> To be *amomos* as Christians means that our whole person must be offered to God. As Barclay says, “It thinks of taking every part of our life, work, pleasure, sport, home life, personal relationships and making them all such that they can be offered to God. This word does not mean that the Christian must be respectable; it means that he must be perfect. . . . It means that the Christian standard is nothing less than perfection.”<sup>23</sup> And Paul assures us that for the Church Christ gave himself, “so that she may be holy and without blemish.”<sup>24</sup>

### The Paradox of Perfection

Another important synonym for perfection, found about 160 times, is “uprightness.”<sup>25</sup> It is applied to both God and to men who are “upright in heart.”<sup>26</sup> The verb means “to please, to be right in the sight of” God.<sup>27</sup>

While the Book of Job addresses the problem of unjust suffering, it is also a treatise on perfection. It opens with the categorical claim that Job was a man “blameless [‘perfect,’ KJV] and upright, one who feared God and turned away from evil.”<sup>28</sup>

Although Satan admits Job’s uprightness, he is cynical about Job’s motive: “Does Job fear God for nothing? Have you not put a fence around him? . . . But stretch forth your hand now, and touch all that he has, and he will curse you to your face.”<sup>29</sup> The unleashed

forces of evil then began to batter Job. While his “friends” taunted him with accusations of wrongdoing (otherwise why would God be punishing him?), Job steadfastly maintained his integrity. Although he felt abandoned of God’s presence in the depths of his trials and sufferings,<sup>30</sup> yet he could say, “I have not departed from the commandment of his lips; I have treasured in my bosom the words of his mouth.”<sup>31</sup> Satan was wrong. Job’s was a disinterested love that could say, “Though he kill me, yet will I trust in him.”<sup>32</sup> He was indeed perfect!

Nevertheless, when he beheld God in His majestic holiness, Job’s lips were silenced. Then he could only say: “Now my eye sees you; therefore I despise myself, and repent in dust and ashes.”<sup>33</sup> The final proof of Job’s perfection was the admission of his folly and shortcomings. To see and feel the full weight of this paradox is to acknowledge with Charles Wesley,

*Every moment, Lord, I need  
The merit of Thy death.*

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# Where Are All the Shepherds?

For some reason (perhaps it was foreknowledge on the part of the program director) I was never selected as a wise man for the Christmas pageants at my church when I was a kid.

Now that I think about it, I'm not surprised that I was never selected as an angel either. White sheets draped around little boys don't stay white very long, and I am positive that my halo would have drooped. Anyway, we were rowdy boys, and rowdy boys don't dress up in white with aluminum foil wings and halos.

I recall secretly wanting to be Joseph. He got to travel from the back of the sanctuary and to various points across the stage to learn that there was no room in the inn. Joseph got more action and a touch of dialogue, plus he and Mary got more stage time than any of the other children. But Joseph needed to be someone tall who could stand still for a long time. Such requirements left me out of the running.

Alas, I was always pegged as a shepherd, dressed in my father's burgundy bathrobe, with one of Mama's bath towels safety-pinned around my head. Our program director wouldn't give us our copper tubing staffs until the actual night of the program. She was a wise lady. She understood that six-foot-long sticks in the hands of kids become formidable weapons.

Our usual approach to the Christ Child was made down the center aisle. Our most memorable entrance was the time we were stationed in the side room stage right. At our cue, Mike, Dale, "Moose," and I were to anxiously pursue the "star in the East" onto the stage. But when the cue came, we all got cold feet. No one wanted to go first.

With "Moose" being in the stage doorway, surrounded by my brother,

Dale, and me, we did what we had to do. The three of us shoved "Moose" onto the stage. He fell on his face, turned, looked back at us muttering something about getting even. We all snickered onto the platform, all that is, except for "Moose," who never quite regained his shepherdly composure.

Our little dramas were simple, stage props were minimal (usually a manger, doll, and a star), and the songs that we sang were the standard religious Christmas carols that we still love to hear and sing today.

My recollection of those rehearsals and the annual Christmas play are as warm and pleasant as hot chocolate on an icy December evening.

So why do I mention all this? I guess it's because I can't remember the last time I saw such a program at a church. I have seen kids dressed up like mice and cats, singing songs that were cute, but it's been forever since I had the pleasure of sitting back and watching the children in their ill-fitting robes crudely and innocently acting out the drama of that first Christmas.

I'm not opposed to children's musicals, but I think kids miss out on one of the great passages of life when they spend their entire childhood without being part of a Nativity play.

"But my church is so big and there are so many children," you say. No problem. We had the same plight when I was a child. Just put the boys in bathrobes, the girls in white sheets, and let them stand there with their copper tubing staffs and aluminum wings.

Kids could do worse than practice at being angels and shepherds.



**When was the last  
time you saw  
children reenact  
the Christmas  
story?**



## EASTERN NAZARENE COLLEGE ELECTS PRESIDENT

Kent Hill, 43, has been elected president of Eastern Nazarene College, according to Dallas Mucci, chairman of the ENC Board of Trustees. Hill,

a scholar on religion in Russia and an expert in Christian apologetics, recently returned to the U.S. following a seven-month stay in Russia where he lectured at Moscow State University.

"I am honored to be selected as ENC's next president," Hill said. "I am firmly committed to working with the faculty and board of trustees to preserve and enhance ENC's reputation as both an academic institution and a community that fosters unequivocal Christian commitment."

Hill has served as director of the Institute on Religion and Democracy (IRD) in Washington, D.C., for nearly seven years. A Christian

research center founded by Protestants and Catholics, the IRD promotes religious freedom, democracy, and responsible Christian involvement in society. Hill will continue as president of that organization until other arrangements are made.

A native of Nampa, Idaho, Hill earned his bachelor of arts degree from Northwest Nazarene College in 1971 and was honored as alumnus of the year there in 1978. He served three years in the U.S. Army as a Russian language translator before earning a master of arts degree in Russian Studies and a Ph.D. from the University of Washington in Seattle. He did doctoral research in Paris and Moscow in the late 1970s as a Fulbright Scholar and is an International Research and Exchanges Board Fellow.

Hill and his wife, Janice, have two children, Jonathan and Jennifer. They are members of Gaithersburg, Md., Church of the Nazarene.

## FIRST SERVICES HELD IN MOSCOW

At least 200 persons attended services Sunday, Oct. 4, at the first Nazarene Church in Moscow, according to Robert H. Scott, World Mission division director. Services began in Moscow in early September with approximately 40 persons present.

Missionary Charles Sunberg is serving as pastor of

the new congregation. Although he is still involved in language study, Scott said that Sunberg is working very hard in his new assignment.

The services are currently held in rented facilities in a Moscow apartment building. Plans are underway to provide for more permanent facilities, Scott said.

## OHIO PARSONAGE BURNS

The parsonage of Newton Falls, Ohio, Church of the Nazarene was totally destroyed by fire Oct. 21. The electrical fire apparently began while Pastor Dwaine Trump and his family were attending midweek services at the church next door. Trump's nine-year-old daughter, Susan, discovered the fire when she returned home after the service.

The fire department de-

clared the home and all its contents a total loss. The house was insured, but its contents were not.

In addition to their one child, Trump and his wife, Judy, serve as foster parents to two other children. The state of Ohio will purchase new clothes for the foster children. Churches on the Akron District have begun collecting cash and furniture for the Trump family.

## BONUS CHECK VOTED FOR "BASIC" PENSION RECIPIENTS

The Board of Pensions and Benefits USA has voted to double the amount of the December 1992 check mailed to pension recipients on the "Basic" Pension Roll as of Dec. 1, 1992, according to Dean Wessels, board director. This action represents a one time "13th month" bonus benefit for 1992.

According to Wessels, the action was taken because there has not been a benefit increase since 1989. The bonus was also made possi-

ble by a delay of certain pension regulations by the Internal Revenue Service, which would have made such benefits inappropriate.

"There are not enough dollars to express to any one of the more than 3,800 'Basic' pension recipients the value of their service to the Kingdom," Wessels said. "However, it is hoped this bonus will remind them that the church is honoring their trust and remembers and loves each one."

## CHURCH DAMAGED BY BLAZE

Harvester Church of the Nazarene, near St. Louis, Mo., was severely damaged by fire in the early morning hours of Oct. 20, according to Hiram Sanders, Missouri district superintendent. Sanders said the fire was discovered by a janitor at about 7:30 in the morning.

Sanders said a fire official believes the blaze was the result of spontaneous combustion, originating in one of the offices beneath the sanctuary. Persons playing basketball had left the adjoining gym at the church at 9:30 on the evening before the fire.

The heat from the blaze was so intense that it warped the steel joists supporting the sanctuary floor. As a result, the sanctuary floor dropped several inches. Smoke, heat,

and water caused damage throughout the structure. The church was insured.

The sanctuary, which was constructed in 1988, has been condemned. "I have no idea what the dollar loss is," said Sanders. "But I am sure it is significant." The D.S. said it will probably take a week or so before the gym can be cleaned up for use as a meeting place. In the meantime, the congregation worshiped in the parking lot.

Harvester Church is pastored by Gene Grate, who founded the congregation in 1978. Located near St. Charles, Mo., in the metropolitan St. Louis area, the church has a Sunday morning attendance of around 300.

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the Church of the Nazarene,  
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# NAZARENE PUBLISHING HOUSE

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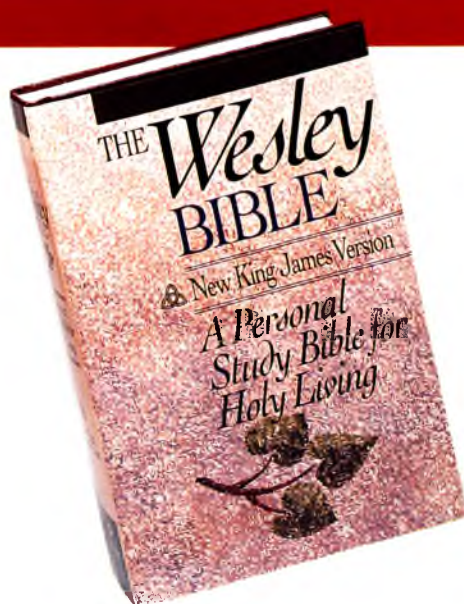
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