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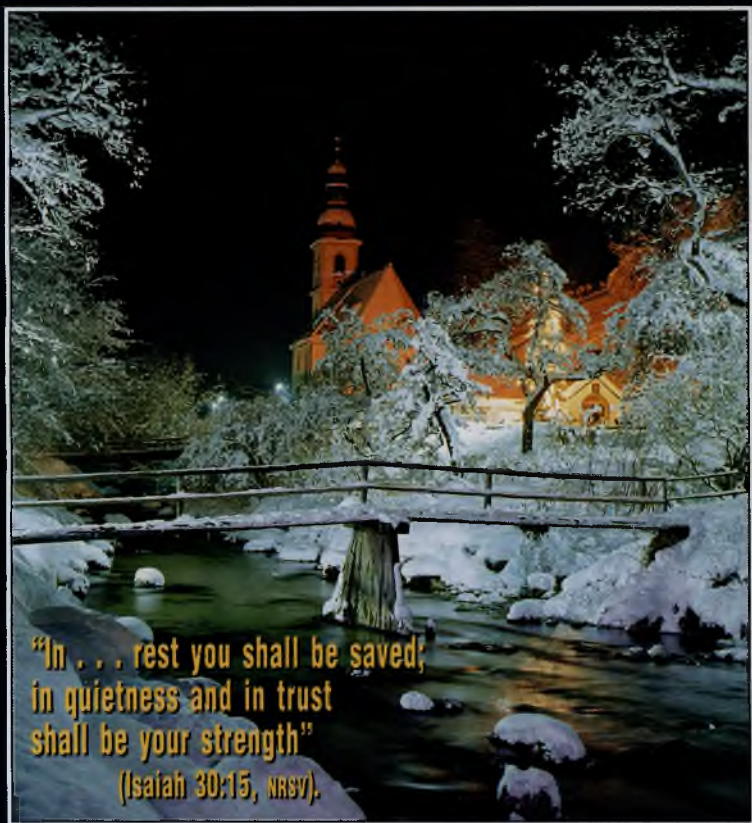
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JANUARY 1998

Herald of Holiness

CHURCH OF THE NAZARENE



**"In . . . rest you shall be saved;
in quietness and in trust
shall be your strength"**

(Isaiah 30:15, NRSV).



Jerry D. Porter, Jim L. Bond, Paul G. Cunningham, William J. Prince, James H. Diehl, John A. Knight

Attig Studio

New Year's Greetings from the Board of General Superintendents

1998—WITHOUT A SLIVER OF HOPE

Is there any hope for our tired little planet? If we all had more money, better jobs, and more fulfilling relationships; or if we elected all new public officials; or if all diseases could be cured—would those accomplishments bring true hope to our lives?

Without Christ, there is no Hope. The new calendar on the wall seems to offer new hope, but Hope with a capital *H* only comes when the Lord of the universe invades our lives with His grace. What is the hope for your sister, your neighbor, or your work associate? If they are alienated from Christ, they have no Hope for 1998. All they achieve, however positive, will be of no lasting significance. What the world needs now—is Hope! And you and I are the “Hope ambassadors.”

“Always be prepared to give an answer to everyone who asks you to give *the reason for the hope that you have*” (1 Peter 3:15, NIV, emphasis added). HOLINESS . . . THE MESSAGE OF HOPE. How awesome to realize that YOU and I, as members of the Body of Christ, actually become the Hope-givers to our family and friends who are facing 1998 without Christ. WE are the only Hope some will ever see! Please join us in a New Year’s commitment to be a bridge of Hope for someone who needs Jesus. Imagine the celebration if a friend who began 1998 “without a sliver of hope” ended the year celebrating Jesus—the Hope!

The Board of General Superintendents
Jerry D. Porter, secretary

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NTS—a Place for Growing

It is as though God has planted “software” in the hearts and minds of ministerial students that will find continual practical relevance years after graduation from seminary.

How do the cherished core values of the church remain central while the programs of the church deal with the challenges of the times? How can traditions be retained while new ways seem to take their place? How does a denomination retain viability while it gives itself away in servant ministry to the community?

Those who prepare persons for ministry live in a past-present-future situation where tradition and innovation engage each other. At this fascinating threshold live students at Nazarene Theological Seminary (NTS). They are the products of their conditioning, and they are being driven by a new vision from the Lord of the church.

The God who calls men and women to ministry not only calls

them to prepare now but also places within their minds and hearts a vision for their ministry in the days when they will flourish in leadership. It is as though God has planted “software” in the hearts and minds of ministerial students that will find continuing practical relevance years after graduation from seminary. The One who has called them is also aware of the times and conditions in which they will flourish as servant-leaders. In preparation for those times, God the Spirit places within the hearts and minds of persons whom He calls visions that drive the church and its ministries. God is, even now, planting seeds that will shape the church in 2010 and beyond if Jesus delays His coming.

At the beginning of the NTS experience, students are encouraged to participate in spiritual formation

Lee Rudeen



g Visions

by President Gordon Wetmore

workshops. These workshops are followed up by accountability and spiritual growth groups, which include both student and spouse and sometimes last throughout the whole seminary experience. These group experiences have been times of exceptional spiritual growth and insight into Holiness ministry. They have been times when God-given visions have grown. The story of one such group is the record of students and spouses who met together over three years at NTS and who now are all in ministry or in graduate school.

Their story begins in the fall of 1993. Jeff and Stacey Barker, Robert and Dawn Brindle, Jim Pearl, Gerhard and Diane Weigelt, Brian and Julie Plopper, and Craig and Shar Wikoff committed to the discipline of regular and intentional meetings for spiritual development around the theme of "I promise to guard my heart" (Proverbs 4:23). The group, though diverse, set their minds on one purpose: "to become better disciples of Jesus Christ during our time of preparation for ministry." They made covenants for spiritual growth and accountability. Their first common discipline was: "I will continually seek to practice the presence of God by setting aside time regularly for prayer, meditation, and spiritual reading." These experiences in spiritual formation were going on during three years of demanding seminary academic curriculum. An understanding of biblical holiness, the nature of the Church of Jesus Christ, and pastoral ministry were

developing in a setting of personal spiritual growth.

It was somewhere in this mix of hungering after God, serious study in the Holiness traditions, plumbing the depths of the Scriptures (including study in the original languages), and holding up the message of scriptural holiness against the wrenching changes of contemporary culture that each began to be aware of a God-given vision. For Craig it was a compelling, fresh understanding of worship and leading a congregation into ways to impact a community. For Jeff it was a compelling understanding of himself as a servant of God and a deep burden to be a pastor in the Holiness tradition. For Robert it was a confirmation of the call to go on to prepare

to be a teacher of preachers. His love for books and the sacraments was fired by the holy calling. Gerhard and Brian became deeply involved in ministry as students at NTS

and began to shape ways in which young, growing Christians could be led into a profound allegiance to Christ and to His Church. The heavenly vision drew Jim into confirmation of his call to be a pastor.

This process of awakening insight and vision included spouses,

whose stories of personal growth and affirmation reveal the team building that is so vital to lifetimes of ministry together. The seminary experience became, for each one, a crucible for refining and shaping the individual vision for a lifetime of ministry.

Such visions of a holy God and of a holy calling seldom come to us in the hurried and brief contacts that plague so many Christian lives, even in preparation for ministry. While God the Spirit at times will communicate with us in fleeting moments and in brief encounters, He typically reserves His most compelling conversations for those who are committed to prayer and inquiry into the ways of God in ministry. The vision of a lifetime of Holiness ministry is shaped in a divine-human encounter that changes the whole person and, in turn, shapes the church.

How does a church stay true to its calling? In part, the answer is to provide a setting in which men and women, called of God, may be confronted and inspired by the vision of Christ's Church in a changing world. Nazarene Theological Seminary, empowered by the prayers of many who understand the profound significance of vision gathering, is a place where God plants deeply into the hearts and minds of His called-out ones His plans for the life and outreach of the coming church. NTS is a place for growing visions.

NTS Spiritual Formation Group:

(Back row, l. to r.)
Jeff Barker, Jim Pearl, Craig Wikoff, Shar Wikoff, Diane Weigelt.

(Middle row, l. to r.)
Stacey Barker, Dawn Brindle, Julie Plopper, Gerhard Weigelt.

(Front row, l. to r.)
Robert Brindle, Brian Plopper.



**January 25 is
NTS Offering
Sunday**

OUR PASTORS WILL NEED
TO HAVE CLEAR VISION,
STEADY HANDS, AND
PATIENT HEARTS TO DEVELOP

DEEP ROOTS—



Great Shade

by Doug Samples

Tommy Lasorda, former manager of the Los Angeles Dodgers, has often said that if he were cut, he would bleed “Dodger Blue.” In much the same way, I feel that if I were cut, I would bleed “Holiness Blue.” Most everything that is of any value to me has been given to me by the Holiness church in which I have grown up.

Forty-some years ago, I was born into the home of committed Christian laypeople. Many childhood memories revolve around lots of happy experiences at church. We were one of those families who were in church every time the doors were open. My dad’s famous line was, “You can be sick at church just as easily as you can be sick at home.”

Since those early days, the church has gone on to give me my salvation, my education, my wife, and my place of service in God’s kingdom. Now in my 20th year as a Holiness pastor, the church gives me my house, my food, my clothes, and virtually all my friendships.

In my position as a pastor, I now have the opportunity to do my part to make sure that our holiness tradition continues to have an influence for greatness in the days ahead. In order for that dream to

come true, our Holiness churches will face some king-size challenges. Because of the radical changes that are going on, our churches must work hard to remain a viable option.

More and more people in the ’90s are choosing to live their lives outside of the church. Even if they have a love for God, many have decided to exercise that love without help from the traditional church.

grown up in a church that is committed to the Wesleyan doctrine of holiness. This holiness lifestyle is one of the greatest gifts the church has ever given to me.

Although this beautiful doctrine was often dressed in the restrictive clothing of legalism, I am still grateful that I grew up in the “Holiness camp” rather than being taught the doctrines of once saved always saved, purgatory, tongues, or liberalism.

Not long ago, I had the opportunity to sit under the teaching of one of the most gifted speakers in the Pentecostal movement. I listened to three hours of the best teaching on the doctrine of being filled with the Holy Spirit. But then his altar call consisted of nothing more than an invitation to come forward and “be filled” and “get the gift of tongues.” No mention of the need for cleansing

of the inner sin nature and the potential for a life of heart purity. Just “get the gift.” How disappointing!

I came away from that experience more thankful than ever for our teaching on holiness. I also found myself more loyal to our Holiness heritage and convinced that our society today needs to hear our message of holiness more than ever before.

**To insist on “doing church”
today as we did
back then is like
dressing the church in wet,
heavy clothes and
telling her to win a
100-yard dash against
other runners dressed
in Lycra tights!**

If our Holiness churches are going to have a place in the lives of people today, we will need to not only be loyal to the heritage of our holiness message but also be committed to the challenge of a changing society.

**Loyal to Our
Heritage of Holiness**

How thankful I am that I have

I sincerely believe we have the message that our world is hungry for. Rather than be embarrassed to be associated with the doctrine of holiness and seeing holiness as something that we have to “water down” so as to not scare people off, our Holiness churches have the opportunity to be more relevant than ever before.

What is it that people want today? I believe they are looking for three things. They want freedom, they want fulfillment, and they want cleanness.

1. Freedom

No matter where they live—in the turmoil of the inner city or the comfortable suburbs—people long for freedom. People want to be free, and that is exactly what the message of holiness offers them. In Christ, they can be free from self-centeredness, free from sin, free from addictive behaviors, and free from the bondage of Satan. In Christ, they are free to become all that God meant them to be when He created them.

2. Fulfillment

People want fulfillment. People are more life-oriented than death-oriented. They are more concerned about whether real life is possible in the here and now, rather than whether there is any life after death. Does life have meaning and purpose? Holiness is the true path to fulfillment. When they come to Christ, that is precisely when they begin to live the “abundant life.”

3. Purity

The third desire of people today is cleanness. Every day we hear people crying out for clean air,

clean water, and a clean environment. As a Holiness church, we need to capitalize on this thirst for cleanness and tell people how they

can have spiritual purity by allowing Christ to fill them with His Spirit.

Can you see how much our new world needs to hear the old message of holiness? This doctrine that

we know so well and love so much is not something to be ashamed of, watered down, or hidden in the closet. On the contrary, it is the message of hope that our world is looking for. We need to preach it and teach it more vigorously than ever before.

As Holiness churches, we have a rich heritage. Our holiness roots go not only back to John Wesley but all the way back to the Bible. These roots have made our churches strong. Let us be loyal to this great heritage that has been entrusted to us.

Committed to the Challenge of Change

Because of my rich heritage, I want to do all I can to make sure our church continues to have influence throughout the years ahead.



We can no longer assume, however, that just because we have had influence in the past that we will automatically have that same influence in the future. In the business world, more and more businesses close their doors because they did not keep up with all the changes in their fields.

In these changing times, we cannot be content with “business as usual.” We must learn how to proclaim the old message of holiness in new and creative ways.

The ideas and methods that were successful back in the 1930s were obviously well suited for that time period. Those ideas worked back then, as did the creative ideas that were initiated in the 1950s and the 1970s. But to insist on “doing church” today as we did back then is like dressing the church in wet, heavy clothes and telling her to win a 100-yard dash against other runners dressed in Lycra tights!

Why do people hang on to the “good old days”? Almost everyone resists change. We like the orderliness of a routine, and when some-

one messes with our comfort zone, our natural response is negative.

Further, people fear that if you change the method, then you may also change the message. For some people, the message and the method have converged into

one entity. They are afraid the baby will be thrown out with the bath.

I have observed a third reason that causes people to oppose change. A lot of people look at the church as their last refuge from change. They feel as if the rest of the world is out of their control, and there is nothing they can do to stop

They see their church as a “refuge of familiarity” in a world that is very unfamiliar and radically different from the world in which they grew up.

the constant change in the world "out there." But since they serve on the boards of their local churches, they can control what happens in their church. And so, they do! They try to insulate their church from the ravaging storms of change swirling around them. They see their church as a "refuge of familiarity" in a world that is very unfamiliar and radically different from the world in which they grew up.

Any pastor who wishes to initiate change within the church will need to recognize and respect these fears. We must be careful to distinguish between the unchanging message and the changing methods. With a tender heart, we must be understanding of the person who feels as if we are trying to take away his last familiar refuge.

It can be very risky to be the pastor or the lay leaders who attempt to lead a church through a period of change and renewal. To take a church that has a long and rich tradition, a church that has become very comfortable in a familiar way of doing things, and helping that church renew its focus in order to have an effective ministry in the brand-new world of the 1990s is a tremendous challenge.

Is It Possible?

In spite of the risks and in spite of the demands, if our Holiness churches are going to continue to fulfill our mission in the 1990s and on into the 21st century, we will have to be as committed to the challenge of change as we are loyal to the heritage of holiness.

Our message of holiness does not have to change. It is a great message! It is a message that our world today is thirsty for. Howev-

er, we cannot expect to draw people in the '90s to Christ if we insist on using methods that were designed for 20 years ago. We must work hard to find ways of blending the best of the past with the demands of the future.

Our preaching must communicate holiness in positive and freeing terms rather than in a legalistic, restrictive manner. Our music must merge the great hymns of the past with the contemporary sounds of today.

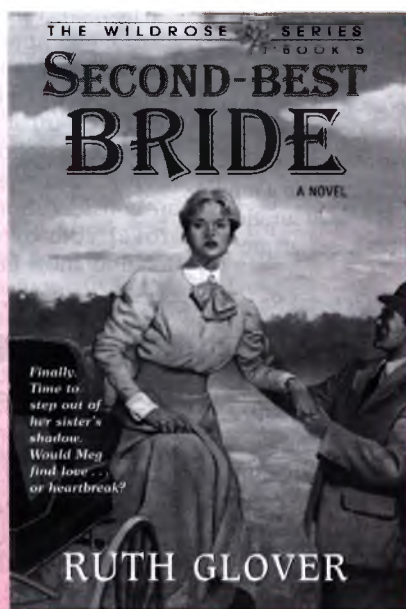
Our pastors and churches will have to work together to accomplish this blending of the old and new. Our pastors must take the lead in initiating positive changes.

They will need to have clear vision, steady hands, and patient hearts! Our churches must be open to change and learn to embrace change as a friend. They must realize that God is not in the business of maintaining the status quo but in doing "a new thing" (Isaiah 43:19).

I believe it is possible for our deep roots of Holiness heritage to hold our "tree" steady so that our branches can embrace the newest challenges of change and enjoy ongoing growth and influence in a world that desperately needs us.

In Hosea 14:5-6, God made this promise to Israel: "You will send down your roots and your young branches will grow. And men will again find shelter in your shade" (author's paraphrase). That is my prayer for all of our Holiness churches—deep roots that continually produce new young branches that provide shelter and shade for a lost world.

HH



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Bob Brower Elected President of PLNC

Bob Brower, who was elected president of Point Loma Nazarene College (PLNC) on October 31, accepted his election two weeks later, according to Paul G. Cunningham, responsible general superintendent for the Nazarene Publishing House (NPH). Brower has been president of NPH since 1995.

Brower and his wife, Linda, visited the PLNC campus soon after his election and met with faculty, administrators, staff, and students. "Several key things impressed us," Brower said. "The quality of individuals involved in roles all across the campus, a strong sense of optimism about the future, and the support of the Board of Trustees and of the campus and constituent communities were all very attractive to us. We felt very much at home. . . . My family and I feel a sense of peace and a confidence that God has made His will known to us."

Of Brower's tenure at NPH, Cunningham said, "Dr. Brower has made an inestimable contribution to the work of Holiness publications as president of NPH. He is a proven leader and has excelled in every assignment undertaken. He leaves the Publishing House in a position of strength in every area, and we will always be grateful for his gifted leadership in this very strategic area of our church's worldwide ministry."

Serving in Nazarene higher education is not new to Brower. Prior to his election as NPH president, he was vice president for institutional advancement at MidAmerica Nazarene College (now University) in

Olathe, Kans., from 1989 to 1995. At MNU he also was dean of innovation education and graduate studies, 1986-89; associate academic dean, 1983-86; and director of Title III programs and professor of communications, 1979-83.

Brower also served at Trevecca Nazarene College (now University) in Nashville, Tenn., as director of Title III and an assistant professor.

He earned the Ph.D. in organizational and interpersonal communications at the University of Kansas in 1986, the M.A. in communications from the University of Cincinnati in

1973, and the B.A. in speech and English from Trevecca in 1972.

Brower was chosen to replace Jim Bond, who was elected general superintendent of the Church of the Nazarene last June.

Brower assumes the office of PLNC's presidency in January of 1998. The inauguration date had not been set at press time.

According to General Secretary Jack Stone, the process for securing a replacement for Brower involves the following steps: (1) a Search Committee, consisting of one member of the NPH Board of Directors, one member of the Executive Committee of the General Board, and two members of the Board of General Superintendents, will compile a list of candidates and will submit two or more names to a Nominating Committee; (2) the Nominating Committee will present one or more names to the General Board for election.

Brower and his wife are the parents of a son, Jeff, and a daughter, Julie.



Bob Brower

Franklin Cook Accepts Editorship of Merged Magazine

Franklin Cook, director of the Eurasia Region and editor of *World Mission*, has accepted his election by the General Board as editor of a new magazine resulting from the merger of the *Herald of Holiness* and *World Mission*, according to Paul G. Cunningham, responsible general superintendent for the Communications Division.

"Franklin Cook's literary and editorial abilities are well established," said Cunningham. "As current editor of *World Mission*, his skills are readily apparent, and his missionary background lends credibility to this vital component of our new magazine. His skills will enhance his ability to forge a great new publication from our present *Herald of Holiness* and *World Mission* magazines."

The merger of the two magazines was approved by the General Assembly last June, and Cook was elected by the General Board at their meeting immediately following the Assembly. After weeks of prayerful consideration and an approval vote by the General Board to allow him to serve at

least for a two-year period in both roles, Cook agreed to become editor of the new magazine while retaining his position as regional director.

In speaking of his new assignment, Cook said, "Merging two magazines of long history, distinguished editorships, and specific purpose will not prove to be an easy task. As the Church of the Nazarene moves to a new century, the editorial staff will endeavor to keep the best of the old while being sensitive to the needs of the new. The printed page will call the reader to discipleship, which is Christ-centered in a holiness context, and to mission, which is the beating heart of the church."

Cook will assume his new duties immediately. Wesley Tracy, current editor of the *Herald of Holiness*, retires this January, and his final *Herald* will be the April edition. The May—December issues will be edited by existing staff with guest editorials from Nazarene leaders. The first issue of the merged magazine is scheduled for January 1999.



Franklin Cook

ONU and MNU Played in Victory Bowl

Olivet Nazarene University (ONU) defeated MidAmerica Nazarene University (MNU) 56-42 in the first-ever Victory Bowl on November 29.

The inaugural football bowl, sponsored by the National Christian College Athletic Association (NCCAA), was played in Canton, Ohio, on the same field where the NFL Hall of Fame game is played.

Both ONU and MNU entered the game with identical records, 7 wins and 3 losses. According to Rob Miller, executive director of the NCCAA, the two teams were

selected because of their overall record, strength of schedule, and the positive way they represent the Lord.

According to Mike Conway, ONU's head football coach, the experience in Canton was more than just a football game. Members of both teams participated in witnessing in local churches and in a community service project.

Mike Redwine, coach of the MNU team, was involved in the initiation of the bowl game, and an assistant coach at MNU suggested the name, Victory Bowl.

From the Mall to the Call:

Servanthood After the Party's Over

VICTOR SCHREFFLER



Victor Schreffler is senior pastor of Blue Springs (Mo.) First Church of the Nazarene.

SOMETHING THIS BIG can't possibly live up to my expectations. I've got to remember that I'm not doing this for me; I'm doing it for You, Lord. This was my prayer the morning of October 4, 1997, while watching a sea of men flowing into the Mall in Washington, D.C. With the inexorable persistence of the incoming tide, we poured in, gathering for a sacred assembly, to repent of our sins and to beg God to have mercy on our land.

How could something this big ever live up to its expectations?

Then something happened that totally destroyed me, shattering any semblance of composure. The shofar, usually translated "trumpet," has been used through the history of redemption to sound the call for significant moments in the life of God's people. The shofar announced strategic moments in battle, approaching danger, and the beginning of the Year of Jubilee.

When the shofar sounded the beginning of the sacred assembly, and the sound waves bounced off the steps of the National Gallery of Art and the walls of the Air and Space Museum, it seemed they also shook the very foundations of the earth. My soul dissolved in brokenness and weeping. A sacred assembly had begun, and only time would tell just how far-reaching

would be its impact.

Maybe you were there. Maybe you watched it on TV. Talked about it with some of your friends. What brings a million-plus men together in confession and repentance?

Somewhere deep within the masculine spirit there is a profound sense that we haven't quite got it right. We've done a good job of nailing the target, but deep within stirs a haunting fear that the target we're so proud of hitting was the wrong one.

As men, we've been pretty good at being open-minded. But now we're beginning to wonder if what we've called "open-mindedness" was really just lack of conviction or a convenient excuse for not standing up for what's right.

I think we're wondering deep down if the moral aimlessness of our children might have something to do with our own unwillingness to commit to high standards of morality.

I suppose we've been pretty good at "going for the gusto," seizing the moment to be all that we can be. But now it's beginning to feel as if life doesn't have so much to offer for those who grab and hoard, and that contentment seems to come more regularly to those who give and serve than those who grasp and control.

We've watched our friends "die with the most toys," but it just didn't look as if they were winning anything.

Maybe humility *is* the strongest force at our disposal. Maybe selfless servanthood gets more done after all.

Men repenting. Men confessing. Maybe it does make sense, when you think about it.

When I was in high school, I knew a guy who wore a bracelet with beads

on it recording his conquests of the opposite sex. Sad enough in a teenager, but truly pathetic in an adult male. That any man could view the existence of his mate as the mere instrument of his own gratification—whether she is dishing out dessert in the kitchen or being intimate in the bedroom—is adolescent immaturity at any age.

Men, we do indeed need to repent for an attitude toward women that reduces them to anything less than "joint-heirs with Jesus" created in the very likeness of God himself—"male and female created he them" (Genesis 1:27).

But perhaps, if you remember this day in October, something else made you squirm. Thirty years after Dr. Martin Luther King Jr. announced his dream, 11:00 Sunday morning remains the most segregated hour of the week. For Holiness people, this is intolerable.

The essence of holiness is perfect love. If such love does not bring about racial reconciliation, it cannot be the love of God. Jesus prayed "that all of them may be one, Father . . . so that the world may believe that you have sent me" (John 17:21, NIV). Repentance is appropriate because of the way we have treated people of a dif-

Men repenting. Men confessing. Maybe it does make sense, when you think about it.

ferent race, gender, or doctrine.

It's been about three months now since this sacred assembly reminiscent of Sinai itself. Maybe you were there. Maybe you heard about it. Maybe you made some promises as a man. I did.

The journey to masculinity is nothing less than the journey to humility and servanthood. How's it going with you?

HH

The Trouble with Solitude

WESLEY D. TRACY



IF YOU ARE LIKE ME, YOU hunger for solitude, silence, and Christian simplicity. That's good; we need a lot more of those commodities.

There's a lot being written on these themes. In the secular bookstores you find a lot of ABC spirituality—politically correct stuff designed by mass-market editors who make sure that the books will not offend an Atheist, Buddhist, or Christian.

One such book, *Simple Abundance*, was on the *New York Times* best-seller list for a bunch of weeks in 1997. At several points I figured that the author must be a closet Christian muzzled by an ABC editor. On the other hand, she sometimes seemed seriously out of joint with the Christian ethos. For example, one of the author's "favorite perk-ups" is to take five \$5 bills and hide them in the pockets of five different coats or jackets and then forget all about them. The next time she wears one of those garments, she finds \$5 and feels good all over. Is this Christian simplicity? That may be cute for Marin County matrons, but try recommending that stunt in Tanzania, where our Nazarenes live on \$130 a year!

We have brought you better material than that in this issue. Don't miss "A Day in the Son," "The Gift of Simplicity," "Rest and Revolution," or General Superintendent Bond's "In Quest of the Deeper Life."

Solitude and Risk

But for all our need for solitude, a warning or two seems appropriate.

1. Solitude can be selfish. We can walk away from real needs and demand our time to do our own thing. This is "I gotta be me" selfishness sanctified by self-righteousness. Henri J. M. Nouwen says this is not Christian solitude, but a demand for one's dubious right to privacy. Privacy is good, solitude is healthy, but they must not become selfish.

2. Solitude can be a mere break for the people-tired. Or therapy for people trying to find themselves. A popular ballad tells of a wife and mother who leaves it all behind with a message to her husband, "When I find myself, you'll be the first to know."

3. Solitude can become a mere retreat to recharge our batteries. Who doesn't need that? But it should be so much more than "the corner of a boxing ring where our wounds are oiled, our muscles massaged, and our courage restored by fitting slogans" (Nouwen, *The Way of the Heart*, 26-27).

Solitude and Possibilities

1. Solitude can be the arena of divine encounter. "Settle yourself in solitude, and you will come upon Him," St. Theresa wrote. And that is what makes solitude so terrifying. Encounter with the "wholly, holy other" makes us tremble to the core. We cannot stand the blazing holiness of God for very long. How quickly we retreat to making solitude a mere break from people traffic, a therapeutic interlude for mental hygiene, an exercise of our right to privacy.

2. Solitude can provide confrontation—in fact, you can count on it. For all the grace that you have heretofore received, God will show you in solitude that there is yet much work to be done in your heart. There is no holiness that does not admit of continual

increase, John Wesley testified. We know it is true. In solitude—with no phone to ring, no friends to entertain, no television to distract, no meetings to attend—the light of God will shine relentlessly on our prejudices and budding resentments, our thirst for praise and hunger for money, our lack of faith and our molasses-slow obedience. If these confrontations never happen, we may live our whole lives "as one long defense against the reality of our condition," wrote Nouwen (28).

3. Solitude can lead to transformation. Recognizing the drastic extent of our need and our utter inability to fix ourselves, we may surrender ourselves totally to Christ and emerge from solitude a new man or a new woman. Solitude is for transformation.

4. Flip the coin of *solitude*, and you will find *service* on the other side. Many of the books on the spiritual disciplines don't even have a chapter on Christian service. John Wesley taught us that one way to get sancti-

How quickly we retreat to making solitude a mere therapeutic interlude.

fied is to plunge into service, such as feeding the hungry, clothing the naked, and telling sinners about Jesus.

Maxie Dunnam was right when he wrote in *Alive in Christ*, "A spirituality that does not lead to active ministry is an indulgent preoccupation with self, and therefore grieves the Holy Spirit and violates the presence of the indwelling Christ."

HT

In Quest of the Deeper Life

by Jim L. Bond

In my travels across the church since June 1997, I have discovered that we have many committed, generous, and gifted people. Thank God for them. I have also become poignantly aware that we desperately need people of great spiritual depth! Such people are not cast in molds and produced instantly. They are chiseled out, like statues, over time. They are unsettling to status quo Christianity, but they blaze new trails.

Christians who plunge into the depths give themselves to the spiritual disciplines. Richard Foster, in *Celebration of Discipline: The Path to Spiritual Growth*, categorizes the classical disciplines: inward disciplines (meditation, prayer, fasting, and study); outward disciplines (simplicity, solitude, submission, and service); and corporate disciplines (confession, worship, guidance, and celebration).¹ These are imperatives for the believer who desires the deeper life. This should include all believers. Elton Trueblood contends that the disciplines are not just for the spiritual giants and contemplatives: "God intends the Disciplines of the spiritual life to be for . . . people who have jobs, who care for children, who wash dishes and mow lawns."²

Unfortunately, it is the exceptional believer who is seriously engaged in the disciplines. Many of us Christians are instantly guilt-ridden at the mere mention of words like prayer, fasting, and study. Most of us fall far short of the ideal. I will be the first to confess my personal failures with the disciplines. My election to the general superintendency has not helped. During my 16 years at Point Loma Nazarene College, I had found a rhythm in my spiritual quest that was generally sat-

isfying. Since June, I have been in a state of transition. My schedule has been unrelenting, even brutal. In my first 120 days in office, I have spent only 30 nights in my own bed. Needless to say, I am struggling to find God's new rhythm for my life. I aspire to be a person of spiritual depth.

Like everyone else, I am inclined to excuse myself from observing the disciplines because of an intrusive schedule. Then I am confronted by Dallas Willard's "It will come down to what

HOW WILL YOU MANAGE THE EVERLASTING BUSYNESS THAT CURSES OUR LIVES?

you do *not* do, to how you will manage to step out of the everlasting busyness that curses our lives. Didn't God give you quite enough time to do what He expects you to do? (Careful how you answer that one.)"³

As I start the New Year, I am beginning to find God's new rhythm for me in the life of Jesus. Who was busier than He? Is it possible that the pressures of His activities prevented Him, like us, from having quality time each day with the Father? He resorted to frequent, though apparently not daily, extended periods of solitary prayer in a lonely place in the mountains or a quiet spot in Gethsemane. The time was usually at night or before daybreak. By His example He taught us

to cultivate a closeness to the Father through solitary prayer.

I have therefore renewed my resolve to consciously live in the very presence of God each day through the spiritual disciplines. To compensate for the demanding schedule, I am planning a one-day private spiritual retreat each month. I have purposed to prioritize this matter, even as Jesus did. I will force it into my schedule.

For many people a one-day retreat is impractical. If so, do not dismiss the concept, but create time for solitude. Locate a quiet place, preferably outside the home, where you can "retreat." This could be in the city park, a secluded corner of a library, or a room in your church. For busy mothers it may be while the children are engaged in activities. Fathers may need to designate some late night time or forfeit a Saturday football game. If you deeply desire solitude with God, you can carve out time for your own private retreat.

Consider the one-day spiritual retreat. I suggest the retreat be away from home. Motels, cabins, or retreat centers are good sites. Separate yourself from the telephone, computer, and domestic duties. Solitude is imperative. Like Jesus, we must go away from people; ultimately this will increase our sensitivity and compassion for people.

The one-day personal spiritual retreat may be the doorway to the deeper life for you.

1. Richard Foster, *Celebration of Discipline: The Path to Spiritual Growth* (New York: Harper and Row, 1988).

2. *Ibid.*, 1.

3. Dallas Willard, *The Spirit of the Disciplines: Understanding How God Changes Lives* (New York: Harper Collins Publishers, 1988), 252.



Atig Studio

DC2000 Targets Washington, D.C., for Mission Thrust

Nazarenes in the mid-Atlantic region are targeting the U.S. capital to start new ministries and expand those already servicing the D.C. (District of Columbia) area. This "thrust" to D.C., modeled somewhat after the Thrust to the Cities program in recent years, is planned for the remainder of this century, culminating in the year 2000.



Estelle Gross

DC2000 is being sponsored by the Washington District, Kenneth Mills, superintendent, in cooperation with the Virginia District, Charles Thompson, superintendent. Dr. Estelle Gross has been named to chair the DC2000 task force.

The Church of the Nazarene has five ministries in D.C. at the present time. National Church, formerly known as First Church, serves a multicultural constituency through its three congregations—English-speaking, Spanish-speaking, and Haitian. The church, pastored by Michael Burns, is located three miles north of the White House.

Community of Hope, a holistic community centered in a poor area about two miles from the White House, has drawn thousands of volunteers in ser-

vice and Work and Witness projects. Oliver Phillips, the pastor, has announced a building drive for a \$450,000 sanctuary near the existing ministry center. Jack Kemp, a recent vice presidential candidate, has cited the Community of Hope as a primary example of a positive impact of churches that are transforming communities.

Washington Grace Church is located primarily in a Black community east of the Capitol building in Capital Heights. Carlson Cox serves as pastor.

Two new ministries have recently begun under the title of Amy's House, in the form of a residential facility that hosts Work and Witness teams and Service Corps personnel. Amy's House is named for Amy Porter, who died from cancer and is the daughter of General Superintendent Jerry Porter and his wife, Toni. This compassionate ministry center has expanded into the southeast area of D.C., where Rev. John Rivas and his team manage an apartment complex that, hopefully, will become the foundation of a worshipping community and a new church.

These current ministries reach only a little more than 1 percent of the city's population. Therefore, the goals of DC2000 are to start new churches, reinforce existing ministries, and train people for Christian witnessing at all levels of life in the Greater D.C. area.

Dunlop Appointed Superintendent of Maine District

Roland E. Dunlop, 62, was appointed superintendent of the Maine District, according to General Superintendent James H. Diehl. The action was taken by Diehl with the unanimous approval of the Board of General Superintendents and in consultation with the Maine District Advisory Council. The action was prompted by the appointment of Clarence Hildreth to the Upstate New York District superintendency. Dunlop accepted the assignment as of December 1, 1997.



Dunlop has been pastor of the South Portland, Maine, Church since 1992. Prior to this he pastored Anderson, Ind., First, for over 13 years. He also pastored churches in Owego, N.Y.; Bangor, Maine; and Rockland, Maine.

Dunlop holds a bachelor's degree from Eastern Nazarene College (ENC). He has served on the Board of Trustees at Olivet Nazarene University and ENC.

Dunlop and his wife, Reba, have three grown children.

WTS Honors Greathouse

William M. Greathouse, general superintendent emeritus, received the Lifetime Achievement Award by the Wesleyan Theological Society (WTS) at its 33rd annual meeting held November 7-8, 1997, at Mount Vernon Nazarene College. Dr. Greathouse's new book, *Love Made Perfect*, was issued by Beacon Hill Press of Kansas City to coincide with the award. According to Stephen Lennox, WTS promotional secretary, Greathouse, a former president of WTS, was "applauded for his ability to blend theological acumen with pastoral concern."



Dr. Greathouse (left) receives the Lifetime Achievement Award from Doug Strong, WTS president.

Clark Pinnoch, author of *A Wideness in God's Mercy*, *Unbounded Love*, and *Flame of Love: A Theology of the Holy Spirit*, was the keynote speaker. Wesley Tracy, outgoing president and *Herald of Holiness* editor, addressed the annual banquet audience on "Uniting Worship, Preaching, and Theology."

Stephen McCormick of Eastern Nazarene College was elected second vice president. Albert Truesdale of Nazarene Theological Seminary serves as first vice president. Stan Ingersoll, manager of the Nazarene archives, was elected to the editorial committee.

Other Nazarenes who brought addresses or led seminars included Alex Deasley, Henry Spaulding, Wallace Thornton, and David Whitelaw. LeBron Fairbanks, president of Mount Vernon Nazarene College, also addressed the meeting of 170 scholars, pastors, and church leaders.

In 1998 the annual meeting of the WTS moves from fall to spring. The next meeting is March 12-14, 1998.

Earnest Joins SDM Team

Terrell D. Earnest, 49, has accepted the invitation to serve as area coordinator for the South Central Region for Stewardship Development Ministries (SDM), according to Steve Weber, SDM director. Earnest moves to this



Earnest

post following a 19-year career as pastor.

"Dr. Earnest brings to this assignment almost two decades of successful experience as a Nazarene pastor," Weber said. "His

ability is evidenced by the growth of the four churches he pastored and the esteem in which he is held by parishioners and peers alike."

In his new position, Earnest will represent SDM in churches across the South Central Region. He will also coordinate a group of certified stewardship representatives, who will meet with churches and individual Nazarenes to discuss personal finance, estate planning, and related matters.

Earnest pastored the Yukon Church, the third largest on the Southwest Oklahoma District, for the past seven years. Prior to this he pastored in Guymon, Okla., and in Vicksburg and Oxford, Miss.

He graduated from Southern Nazarene University (SNU) with a major in accounting and a minor in business management. He holds an M.R.E. from Nazarene Theological Seminary and a D.Min. from Luther Rice Seminary. He has served on the District Advisory Board and as district secretary of the Southwest Oklahoma District. He has been a member of the SNU Board of Trustees and a teacher at the Nazarene Bible College extension in Oklahoma City.

Earnest and his wife, Donna, have two daughters, Kim and Kristie.

Earnest began his new assignment on December 1, replacing Art Evans, who retired after 12 years as a planned giving representative.

Nazarene Ministries May Benefit from Changes in Welfare Laws

Tom Nees, administrative director for Nazarene Compassionate Ministries (NCM) for USA/Canada, met with other denominational leaders in Washington, D.C., for a welfare summit sponsored by World Relief. The group of 20 leaders gathered to learn about recent changes in welfare reform laws and discuss strategies for how their churches can best respond to individuals whose benefits have been or will be cut off.

According to Nees, one major cause for optimism is the passing of the Charitable Choice provision of the welfare reform law. This provision encourages states and local governments to utilize faith-based organizations and ministries in serving needy people by allowing them to compete on an equal basis with other providers. It allows Christian organizations to be involved in publicly funded programs with the poor without compromising their religious beliefs.

John Ashcroft, Missouri senator who was influential in passing the Charitable Choice provision, addressed the church leaders attending the summit meeting. Ashcroft stated that the church can be instrumental in helping the poor overcome barriers in attaining self-sufficiency.

"There is a role to be played by the church," Ashcroft said. "To be where we want to be, we'll have to have the compassion and support of the faith-based community."

Nees believes that the Church of the Nazarene and its ministries to the needy will be aided by these recent changes.



Nees (right) with Sen. Ashcroft

"Changes in welfare laws and the Charitable Choice provision could benefit many of our Good Samaritan churches and compassionate ministry centers," Nees said. "We are grateful to World Relief and Sen. John Ashcroft for their support of our ministries to human need."

For information about Charitable Choice, call the Center for Public Justice at 410-571-6300 and ask for A *Guide to Charitable Choice*.

Nazarene Leader Dies

Galen E. Olsen, 54, died October 27 of complications following a heart attack during surgery to repair an aneurysm,



which was found in a routine physical.

Olsen had been pastor of the Vancouver, Wash., Hillcrest Church since 1990. Prior to that he was an associate pastor at Salem, Oreg. He was also an educator for many years and a former employee of the Nazarene International Center in Kansas City.

Olsen earned degrees from Northwest Nazarene College (NNC) and Nazarene

Theological Seminary. He served on the Board of Trustees of NNC for several years.

Olsen was predeceased by his father, Gordon, and his wife, Marcia, who died of a stroke in December 1996 at the age of 53.

Olsen is survived by a daughter, Lori Kutsch, and her husband, Marlon; two grandchildren; one brother, Gordon A.; and his mother and stepfather, Rhoda and Richard Taylor. Olsen's mother, Rhoda, was general NWMS president from 1964 to 1972.

Olsen had recently become engaged and planned to marry Connie Otto of Seattle, Wash., in January of 1998.

NEWS FROM AROUND THE WORLD

Nazarene Ministerial Seminar Held in Japan

A Nazarene Ministerial Seminar was held in Tokyo, Japan, for three days in October 1997. Sponsored by the Education Committee of the Japan Nazarene Church, 73 ministers and 4 laypersons participated.



Lambert (left) speaking at seminar with Fukue serving as translator.

The theme of the seminar was "The Identity of the

Church of the Nazarene: Its Past, Present, and Future." Ten pastors gave presentations on three subthemes: "The Doctrine of Mission," "The Doctrine of Holiness," and "My Vision of the Nazarene Church for the 21st Century."

Hitoshi (Paul) Fukue, Education Committee chairman, said, "During this seminar, Japan Nazarene Church has reconfirmed its clear theological position in the Wesleyan-Arminian tradition. . .

As we look forward to the 21st century, our church is quite clear on our theological position and our willingness to be partners with the rest of the church around the world."

Jerry Lambert, commissioner of education, participated and spoke during the seminar. According to Fukue, Lambert added international dimensions of the denomination and challenged the participants to pray for the "birth of more ministers."

Other issues of the conference were women in ministry, the cell church movement, and compassionate ministries.



Women in ministry in Japan who attended the ministerial seminar.

Portuguese Editor Retires

Rev. Acácio Pereira, longtime editor in World Mission Literature (WML) of the Communications Division, retired December 1, 1997, after 22 years of service at the International Center in Kansas City. He was hired as an editor of Portuguese materials in Latin Publications, which later became Publications International and now is WML.



Pereira

Pereira has been involved in all aspects of the Portuguese literature ministry—Sunday School curriculum, the Portuguese *Herald of Holiness*, and book translations.

Pereira, who was born in Portugal, was a Roman Catholic priest. When the church sent him to Mozambique, he came in contact with Nazarenes, and through them accepted Christ as his personal Savior.

He went to Cape Verde to study for ministry in the Church of the Nazarene. There, he met Jorge and Manuela Barros, who later became his supervisors and colleagues in WML.

A book about Pereira's life, *Confessions of a Confessor*, was published by Nazarene Publishing House and became an NWMS reading book in 1985-86.

Barros said, "Rev. Pereira has been a friend and esteemed colleague in our never-ending efforts to serve God and peoples in many areas around the world. I have deep respect for him and his commitment to the literature ministry. I praise God for the privilege of serving with him."

Ray Hendrix, director of WML, said, "Acácio is a soft-spoken, humble, godly, Christlike servant of God. He is one of the most dedicated Christians I have ever known. Both his work and presence will be greatly missed in World Mission Literature."

Pereira and his wife, Gloria, will retire in the Kansas City area. According to Barros, Pereira will continue to assist the Portuguese literature ministry as a translator on certain projects and for special events.



Participants at the 40th Nazarene servicemembers retreat held in Chiemsee, Germany. M. V. "Bud" Scutt, superintendent of Southwest Indiana District, was the retreat speaker. Workshops were conducted by two pastors, Alan Robinson of Scotland and Dave Pollok of North Carolina. According to Curt Bowers, director of Chaplaincy Ministries, the 58 who attended "greatly enjoyed the fellowship," and "life-changing decisions were made by some." Bowers commented, "The military is under extreme operational tempo in Europe, and many servicemembers voiced how important it was to renew their souls and spirits with other Nazarenes of like faith."

HIGHER EDUCATION NEWS

NTS Dedicates Galloway Resource Center

The Nazarene Theological Seminary (NTS) community dedicated the new Galloway Educational Resource Center at a special chapel and ribbon-cutting ceremony on October 28, 1997. The resource center is named in honor of Chester O. Galloway, professor emeritus of religious education and pastoral counseling. Galloway served on the NTS faculty for 26 years, with a 7-year tenure as dean of faculty.



Galloway

Galloway joined the seminary faculty in 1968. He established the master of religious education (M.R.E.) degree for the purpose of preparing education specialists of church ministries. A part of that initiative was the establishment of a resource center with educational and practical theology

resources for students and faculty. Throughout the years, the curriculum library has provided up-to-date resources in curricula, periodicals, and media.

Following an unfortunate water problem in 1996 that damaged the resource center, NTS administration decided to refurbish the center and update the technologies housed there. In addition to print resources, the center has the latest video, satellite, and computer capabilities.

In keeping with Dr. Galloway's original vision, the center provides opportunity for students and faculty to access and apply contextually appropriate educational resources in the practice of ministry.

TNU Takes Step to Offer Doctoral Program

The Board of Trustees of Trevecca Nazarene University (TNU) approved a request at its fall meeting to change the school from a Level III to a Level IV institution, ac-



Reed

According to Millard Reed, TNU president. This change will permit Trevecca to offer a doctorate in education, making it the first U.S. Nazarene educational institution to offer the Ed.D. degree.

With this approval, the education faculty is proceeding with the needed studies and work that will culminate in the development of the new program. Once the doctoral program has received final approval, classes could begin as early as spring of 1999.

Positive Enrollment Trend at Nazarene Colleges and Universities Continues

For the seventh consecutive year, Nazarene colleges and universities in the U.S., Canada, and Britain are reporting an overall increase in enrollment for the 1997-98 school year, according to statistics released by the International Board of Education (IBOE). The total enrollment of 15,084 represents an increase of 397 (2.6 percent) over the previous year's totals.

"This is a record enrollment for the denomination," said Jerry Lambert, education commissioner. "The steady increases over the last seven years indicate that Nazarene families believe in Holiness higher education and are demonstrating it by sending their students to Nazarene schools. High Christian values, exceptional faculty members, and quality education make the difference in our institutions."

Mount Vernon Nazarene College (MVNC) showed the greatest gain in total students with an increase of 172.

With 2,534 students, Point Loma Nazarene College (PLNC) remains the largest of the Nazarene schools. It reported the greatest gain in graduate students, with an increase of 51.

Trevecca Nazarene University has

the greatest number of graduate students with 467, an increase of 34.

Total enrollment for Nazarene higher education institutions in the U.S., Canada, and Britain, with the reported increase or decrease, is as follows:

Canadian Nazarene College, *Calgary, Alta.*, 105 (+11)

Eastern Nazarene College, *Quincy, Mass.*, 1,508 (+156)

MidAmerica Nazarene University, *Olathe, Kans.*, 1,400 (+6)

Mount Vernon Nazarene College, *Mount Vernon, Ohio*, 1,857 (+172)

Nazarene Bible College, *Colorado Springs, Colo.*, 392 (-89)

Nazarene Theological College, *Manchester, England*, 166 (+11)

Nazarene Theological Seminary, *Kansas City, Mo.*, 281 (+14)

Northwest Nazarene College, *Nampa, Idaho*, 1,231 (+30)

Olivet Nazarene University, *Kankakee, Ill.*, 2,295 (+103)

Point Loma Nazarene College, *San Diego, Calif.*, 2,534 (+43)

Southern Nazarene University, *Bethany, Okla.*, 1,799 (-29)

Trevecca Nazarene University, *Nashville, Tenn.*, 1,516 (-31)

New Deputation Coordinator Named

Julie Sponagel has accepted the position of deputation coordinator in the World Mission Division, according to Louie Bustle, director.

Her appointment was prompted by Gay Andree, former deputation coordinator, accepting the new position of executive office manager of the *Jesus Film* project.



Sponagel

Sponagel has been working in the World Mission Division for two years as administrative assistant in mission services.

"Sponagel brings to the deputation coordinator's position the unique perspective of being a missionary kid," Bustle said. "Julie lived in Korea all her life until coming to the United States for college. She is familiar with the deputation program and looks forward to helping our churches make this program as effective as possible."

Sponagel can be reached at 816-333-7000, ext. 2318.



Honolulu Attorney Honored for Work with Homeless

Thomas Rulon, a Nazarene attorney in Honolulu, Hawaii, has received a national award for his work with the homeless.

Rulon was recently presented the Pro Deo Award for Public Ministries at the annual conference of the Christian Legal Society in Lexington, Ky.



Rulon received the award in recognition of his work at the River of Life Mission in downtown Honolulu, where he and fellow attorney Michael Hughes, a previous Pro Deo Award recipient, co-founded a free legal clinic in 1991.

From his experience at the clinic, Rulon developed a manual for use by similar organizations across the country. The manual was adopted by the Christian Legal Society and the International Union of Gospel Missions.

Rulon is a member of the Kailua Church of the Nazarene, where he has been a longtime leader in the Caravan program. As a lawyer with a specialty in estate planning, he often advises the leadership on the Hawaii Pacific District.

Miyoji Furusho, a layperson on the District Advisory Board, said, "Tom gives the quiet kind of leadership that all of us should try to emulate."

Pastor Recognized for 35-Year Ministry

Robert Williams and his wife, Lenora, were recently honored during a Sunday morning worship service for 35 years of continuous ministry as senior pastor at the Trinity Church of the Nazarene in Duncanville, Tex.

David Nixon, Dallas District superintendent, brought congratulations and the morning message.

Duncanville Mayor Ed Purcell presented Williams with a key to the city and congratulated him for having the longest tenure of a pastor in the city.

Crawford Kitts, a member

when the Williamses came to the church, presented the pastor with an engraved plaque from the church board.



(L. to r.) Crawford Kitts, Pastor Robert Williams, Lenora Williams, District Superintendent David Nixon.

Church Custodian Retires After 30 Years

Marian Tibbettes was honored by her church, Fort Morgan, Colo., for 30 years of service as church custodian.



Marian Tibbettes (center) with her husband, Oscar (left), and Pastor Jim Lynch.

Starting in 1967, she was responsible for the church building along with two houses that were used for Sunday School and Caravans. In the past 30 years, she has seen eight pastors come and go, the building increase in size, and a gymnasium added. Yet, according to a friend, Francine Duckworth, Marian worked on. "She was always there, always smiling, always working," Duckworth said.

Another member stated, "I wouldn't do that job for anything." Yet Tibbettes said upon her recent retirement, "I always enjoyed doing it."

Undeen Wallace Celebrates 100th Birthday

Undeen Wallace of Pasco, Wash., turned 100 years old on August 13, 1997.

Wallace, a lifelong Nazarene, moved to Pasco from Texas with her family in 1943 and has been a member of the Pasco Church for 54 years.

Although she has held numerous positions in the church, including Sunday School teacher and treasurer, her greatest love is working in the nursery, according to her friend, Cloris Richwine. Even as a centenarian, she still works in the church nursery and loves it.

Wallace enjoys fishing, and her grandson took her fishing as a special birthday present.

Wallace's pastor is A. J. Anderson.

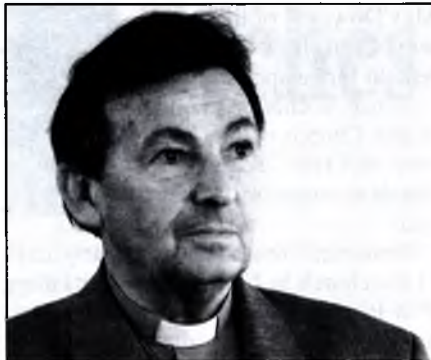


Undeen Wallace with two of her nursery charges, Taylor and Allison Edwards.

Nazarene Pastor Elected Vice President of CBC

Frederick Grossmith, a Nazarene pastor in England, was recently elected a vice president of the Christian Broadcasting Council (CBC) of the United Kingdom at its annual conference. The other officers include Baroness Cox, president, and Lord Ashbourne, vice president.

Grossmith currently serves as a United Kingdom advisor to the Christian Film and Television Commission of America. After campaigning for the freedom to broadcast religious advertising on television, he had the privilege of writing and presenting Britain's earliest



religious television commercials.

According to Grossmith, a historic

event occurred in December 1997 when the first Christian radio service to blanket the whole of Britain was transmitted. "A contract was signed with the Russian Federation to use Stalin's old propaganda frequencies," Grossmith said, "which was a new commissioning for some of the world's largest transmitter sites. The programming will also be heard in Ireland, Scandinavia, and Germany."

Grossmith, an author and freelance journalist, is pastor of the Cleethorpes Church of the Nazarene in Lincolnshire, England.

Ordinations



(Above) 1997 Indianapolis District ordinand class (l. to r.): District Superintendent Ted Lee, Rev. and Mrs. Richard Mayse, Rev. and Mrs. Curtis Rockefeller, Rev. and Mrs. Jay Height, Rev. and Mrs. Bradley Strange, Rev. and Mrs. David Church, Rev. Patye and Mr. Dan Bridget, General Superintendent William J. Prince.



(Above) 1997 North Carolina District ordinand class (l. to r.): District Superintendent Mark Barnes, District Secretary Bob Andress, Rev. and Mrs. Steve Creech, Rev. and Mrs. Dumerzier Charles, General Superintendent John A. Knight.



(Above) 1997 Minnesota District ordinand class (l. to r.): District Superintendent Samuel Pickenpaugh, Rev. and Mrs. James Albert, Rev. and Mrs. Loren Bjornson, Rev. Barbara and Larry Christenson, General Superintendent Jerry D. Porter.



(Above) 1997 Virginia District ordinand class (l. to r.): General Superintendent John A. Knight, Rev. and Mrs. Dan White, Rev. and Mrs. Ray Deese, Rev. and Mrs. John Johnstone, District Superintendent Charles Thompson.

1997 New England District ordinand class:

Rev. John Brickley, Rev. David Brown, Rev. Donald Coombs Jr., Rev. Autilio DaCosta, Rev. Scott Durbin, Rev. Elizeau Lima, Rev. Sherolyn Nason, Rev. Herbert Newell, Rev. Philip Patalano, Rev. Bruce Paul.

1997 Northwest District ordinand class:

Rev. Timothy Elliott, Rev. Stan Hiner, Rev. Stewart Mackey, Rev. David Mowry, Rev. William Shea, Rev. David Thompson, Rev. Mary Thompson.

Correction:

In the November 1997 issue of the *Herald*, it was reported that Rev. David Schram was ordained on the Colorado District. The report failed to mention that Rev. Marlene Schram was also ordained along with her husband, David. We regret this omission.

Bridges, 98, Dies

Raymond V. Bridges Sr., retired Nazarene pastor, died October 22 in Chattanooga, Tenn. It is believed that he was the fourth oldest elder in the denomination.

Bridges became a Nazarene under the ministry of Uncle Bud Robinson in 1925. He previously studied for the ministry in both the Episcopal and Methodist Churches.



Bridges began his ministry as a church planter in Pineville, N.C. After retirement from full-time ministry, he returned to

Pineville as minister of visitation for several years.

A pastor for over 40 years, he served Grace Church of the Nazarene in Chattanooga twice.

He is survived by his wife of 76 years, Wilma; daughters, Doris Rowe and Jo Stewart of Chattanooga; son, Rev. William of Mount Vernon, Ohio; 18 grandchildren, 24 great-grandchildren, and 5 great-great-grandchildren. He was preceded in death by sons Raymond Jr. and James.

Lillian Pence Honored on 93rd Birthday

Lillian Parmer Pence celebrated her 93rd birthday with members and Pastor Max Downing of the Speedway Church of the Nazarene in Indianapolis, Ind.

Pence, a charter member of the Church of the Nazarene in Cisco, Tex., joined the denomination 83 years ago.

Pence still remembers the early days of the church in Cisco, where her father, Van Parmer, helped with the organization. She remembers attending services



with Uncle Bud Robinson and other preachers in brush-arbor meetings. When the church was organized, the first pastor, Will Manning, came only once a month to hold services.

Pence was converted at the age of 10 and sanctified at 13.

Pence states, "What I received from the Lord Jesus Christ 83 years ago still holds true today in 1997. As a matter of fact, it gets sweeter every day."

Nazarene Elder Receives Army Medal

Brad Lee received the Army Achievement Medal at the conclusion of a 76-day summer tour at Fort Leonard Wood, Mo., in 1997.

Lee, an ordained elder, serves the church as an evangelist with his wife, Lori. Lee is also a student at Nazarene Theological Seminary as a candidate for the chaplaincy.

According to Lee, it is unusual for a chaplain candidate to receive this type of recognition in such a short time.



Brad Lee (right) receiving award from **Col. James Coggin**, commander of the 3rd training brigade at Fort Leonard Wood.



Nazarene Communications Network
Broadcast Services

Satellite Broadcast Schedule

February 1998

Tuesday, February 3	Leadership Today with Stan Toler	9:00 P.M. EST
Tuesday, February 3	Profile (Guest: Dick Schubert)	10:00 P.M. EST
Tuesday, February 3	Compassion NOW!	10:30 P.M. EST
Sunday, February 8	NCN Presents—The Messiah	4:00 P.M. EST
Tuesday, February 10	World Mission Video Magazine*	9:00 P.M. EST
Tuesday, February 10	NCN News in Review	9:45 P.M. EST
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Glimpses of the Church in Ephesians

A Letter to Churches

ROGER L. HAHN



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

*Paul, an apostle of Christ Jesus through the will of God, to the saints who are also faithful in Christ Jesus. Grace to you and peace from God our Father and our Lord Jesus Christ (Ephesians 1:1-2).**

MOST OF US READ THE BIBLE as if it were written directly to us. A part of the power of the inspiration of Scripture is that God speaks to us through it. However, most of the Bible was not addressed to individuals as individuals. Most books of the Bible address a community of faith, either the people of Israel in the Old Testament or a body of believers in the New Testament. Even the New Testament letters written to individuals (Philemon, 1 and 2 Timothy, Titus, and 3 John) focus on the life of the church. In addition to reading the Bible for our personal devotion and benefit, we would do well to read the New Testament to discover God's vision of what the Church is to be.

Ephesians deals with God's vision of the Church more directly and more consistently than any other biblical book. Unlike other letters written by Paul, the body of Ephesians does not deal with specific problems in a specific local church. In fact, the words "in Ephesus" that we are accustomed to seeing in Ephesians 1:1 do not appear in the oldest and best Greek manuscripts of the book. This fact led

many scholars to suggest that Ephesians was originally a circular or general letter written to several churches. The book lays out the central elements that must be part of every church.

Verse 1 describes the readers of Ephesians as "saints." Most people of our time think of saints as old folks with white hair who pray and read the Bible all the time. They are perceived as being so spiritually minded that they don't really understand what we like to call the "real" world. Such persons are rare in most churches, and most of us would never think of ourselves as a saint. However, the New Testament consistently describes the Church with the word *saints*. The literal meaning of the Greek word for *saints* is "holy ones." The Church is to consist of holy people. Many Bible scholars teach that the term *saints* does not imply that the people of the Church are to be holy. In part, their conclusion arises from the fact that many members of New Testament churches were not holy. The church at Corinth provides the most obvious example. Such scholars conclude that the word *saints* only implies a positional holiness. This is to say that the Church is called holy because it belongs to the holy God, even though it really isn't holy.

Such an interpretation settles for too little. Though evangelism ought to be bringing sinners into the church (Matthew 13:24-30, 36-43), it is never God's vision that they remain sinners. In 1 Corinthians 1:2, Paul describes the Corinthians as "those who are called to be saints" and "those who are being sanctified." The Church consists of those who are called to be holy.

Verse 1 also describes the readers of Ephesians as "faithful in Christ Jesus." It is important that "in Christ Je-

sus" is connected to the word *faithful*. To be the Church God envisions is not simply a matter of human conscientiousness. Rather, those who are "in Christ Jesus" find themselves in an environment of mutual fidelity. God's steadfast love for us is faithful and unwavering. The Cross proved the faithfulness of Christ both to the Father and to those He would redeem. Life "in Christ Jesus" always invites us to faithful service and devotion to the One who has proven himself faithful to us. The opening address of Ephesians does not call us to faithfulness as a moral idea and achievement. It calls us to lives of faithful response to a trustworthy and faithful God.

Verse 2 speaks an effective word of blessing the Church with the grace and peace of God. Paul will describe these attributes of the Church in more detail later in the book. However, their mention here is important. The Church is never faithful and holy apart from the grace and peace of God. May this be a New Year of discovering the ways God's grace and peace can bring holiness and faithfulness to reality in the life of our church.

For further study: (1) Study Matthew 13:24-30, 36-43. How do these verses help us understand that

The New Testament consistently describes the Church with the word *saints*.

the Church never consists of only holy people? How do they show that holiness is still the goal for the Church? (2) Read the opening paragraph of each of the New Testament letters written by Paul. What are the ways he describes the churches to which he wrote? (3) Write a brief prayer, asking God to show you how you can contribute to your local church being holy and faithful.

*Scripture quotations are the author's own translation.

HH

Theology

ROB L. STAPLES



Rob L. Staples has made a career of teaching the Christian faith as a pastor and as a professor at Southern Nazarene University and Nazarene Theological Seminary.

"WHAT IS THEOLOGY, ANYWAY?" The questioner was the man in the next chair who overheard me telling my barber that I had taught theology for 33 years on the college and seminary levels.

I immediately thought of the preacher whom I once heard quip during his sermon: "Theologians are folks who give answers to the questions nobody is asking." Since the remark did not make me feel greatly blessed, I did not pass it on to my fellow haircut customer! But his question was a valid one: What *is* theology?

The word comes from two Greek words—*theos*, which is the word for "God," and *logos*, which is the word for "word." Therefore, theology means "a word about God."

It would be a mistake to say theology means "the word of God." We call the Bible the *written* Word of God, and we call Jesus Christ the *living* Word of God. And Augustine described the sacraments as the *visible* Word of God.

Theology, then, is not the Word of God. It is rather a word *about* God.

Thus it is a *human* word. It is the human attempt to understand and express the truth and the grace that God imparts to us in His Son and in the Scriptures and in the sacraments. But the word *logos* could also be translated as "discourse," "study," or even "doctrine." Thus theology means "a discourse about God," "the doctrine of God," or "the study of God." Or, if you prefer, it simply means "God talk."

But that doesn't say it all. For, you see, in theology we talk and study not only about God but also about creation, humankind, sin, Christ, salvation, the church, and what we usually refer to as the "last things" (such as death, resurrection, judgment, the Second Coming, heaven, hell, etc.). Now we theologians use some big words for these topics. We call them, respectively, cosmology, anthropology, hamartiology, Christology, soteriology, ecclesiology, and eschatology. But don't let those words scare you. You see, every profession has its own jargon, and theology is no exception. But the meaning of each of those words is really quite simple.

Now you may ask, "If theology is the study of creation, humanity, sin, salvation, and such matters, why do we define it as the study of *God*?" The answer is that, in theology, all these subjects are studied from the standpoint of their *relation to God*. For instance, cosmology (from *cosmos* and *logos*) means the study of creation or the world. But in theology we do not study the world as it would be studied in geography or geology, but rather as the creation of God and the object of His care. Or, to say it the other way, we study about God as the

Source and Ground of the universe. So whether we are studying the world, sin, the church, or any other topic, we look at the object under discussion in the relation it has to the Being we call God. Theology, then, can still be called "the study of God."

Well, not quite! We who work in theology do not talk much about "studying" theology. We prefer to speak about "doing theology." Theology is not merely something you think about; it is something you *do*. My former teacher and later my colleague, Dr. J. Kenneth Grider, liked to tell his students that "theology wears overalls." What he meant is that theology is not some intellectual game played on a mental chessboard in some ivory tower away from the real world. Theology is life! One's theology affects all one does. The work of theology takes place "where the rubber meet the road"—at the point where our beliefs and our everyday lives meet.

Jesus gave us a rich insight into what theology is, even as He commanded us to *do* theology: "Love the

**Theology is not the Word of God.
It is rather a word *about* God.**

Lord your God with . . . all your mind" (Mark 12:30, NIV). Theology is loving God with the mind. All of it!

Theology deals with one's belief system. Everyone believes something. We all have a "theology," whether we know it or not. It is better to know it. It is even better to try to understand the theology we have. The great medieval thinker Anselm spoke of theology as "faith seeking understanding." What does *your* faith seek? **HH**



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The





Gift of Simplicity

by Karen O'Connor

L

ast Saturday afternoon my husband and I decided to simplify our physical space. I cleared out a closet; piled unused clothing, books, and kitchenware into bags; straightened out cabinets;

and uncluttered a storage area.

Nearby he tackled boxes of old files and yellowing paper.

In the midst of it all, I suddenly stopped, turned to Charles, and said, "I could get used to this—and like it." He chuckled as he added a box to the growing collection of discards.

"I feel as if we're coming down to where we ought to be—to a life of simplicity and order."

W.J.K.

"Find out where your treasure really is. Discern substance from accident. Don't confuse your meals with your life, and your clothes with your body. Don't lose your head over what perishes. . . . Don't mistake what you possess with what you are."

(Evelyn Underhill)

"Simplicity is making the journey of this life with just enough baggage."

(Charles Warner)

"We must have some room to breathe. We need freedom to think and permission to heal. Our relationships are being starved to death by velocity. . . . Our children lie wounded on the ground, run over by our high-speed good intentions. Is God now pro-exhaustion? Doesn't He lead people beside still waters anymore?"

(Richard Swenson)

"If you . . . find yourself regularly sitting down in front of the television . . . without even considering what else you might be doing, isn't it about time you did?"

(Sarah 'Ban 'Breathnach)

"Anyone can observe the Sabbath, but making it holy surely takes the rest of the week."

(Alice Walker)

"I agree," said Charles. "Let's keep at it till we're finished."

Freedom!

Simplicity is, as we discovered in a new way that afternoon, quite simply freedom—freedom from useless accessories, ornament, show, pretense, and clutter. On the other hand, simplicity is not austerity or asceticism, which renounces the things of the world. Instead, simplicity puts those things in proper perspective. Simplicity encourages us to be well, look well, feel well, and do well without making a statement about it.

Simplifying may include clearing out the material and emotional clutter in our lives.

Simplicity allows us to drive an old car because we want to, not because we have to. Or to drive a new car because we want to, not because we have to. Or to drive no car at all—to ride a bike or take the bus or walk.

Like the apostle Paul, we can learn to be content in plenty or in want, because simplicity, like all the disciplines, begins on the inside. When we are simple within, we are free without. Simplicity sets us free to receive God's provision as the gift it is and to share that gift freely with others.

Even the desire for a simple lifestyle, however, cannot take precedence over our relationship with God. Or simplicity, like the things we have accumulated, can become an idol. Simplicity means taking our hands off the controls and depending on God, as do the birds of the air and the lilies of the field.

Simple—but Not Easy

Practicing simplicity involves trust and prudence. A simpler life includes learning how to make wise choices about everything. Do we really need 10 pairs of shoes, for example, or 2 lawn mowers, or a television in every room? Can we enjoy our clothing for several seasons rather than answering the call of every fashion trend that comes along? Are we willing to live in a modest dwelling that is affordable and comfortable, rather than a showplace that drains our earnings each month?

Simplicity also encourages us to modify our diets, to embrace simple, nourishing foods that we can prepare at home and share with others, instead of cramming fast foods into our mouths while we drive or dining on rich foods at restaurants that charge outlandish prices.

The simple life embraces a caring and consciousness about the earth and its resources. If you are a meat eater, perhaps you could experiment with a few meat-

less meals each week. If you use paper goods, you may want to consider replacing them with washable, recyclable materials.

Simplifying may include clearing out the material and emotional clutter in our lives as well—from old magazines to old friends who drain our energy and time. Do we really need to subscribe to every publication that interests us? Must we accept every invitation we receive? Is it necessary for each family to own a lawn mower and hedge trimmer? Or could we borrow or share these items among friends and neighbors? Or use community resources, such as the public library and recreation center?

How freeing it can be to use something without owning it. Wouldn't it be lovely to be free of dusting items we don't need, fixing things that continue to break, replacing equipment that wears out?

My husband and I have discovered this truth for ourselves. We live in a condominium near the bay in San Diego. We have a delightful public park nearby, and we can run or walk along the beach every day if we wish. The post office, library, church, market, and other shops are all within a short drive or walk.

The park has become our "front yard." Yet we never need to mow the lawn or trim the trees. The beach is there for our occasional swim and for collecting shells with our grandchildren. Yet we don't need to replace the sand or chlorinate the water! Even a basketball court, picnic tables, and play equipment are provided, and never once must we repair, replace, or refinish any of it! Now we can truly enjoy all that God (and the community) provides without being in bondage to it.

Inner Simplicity

The discipline of simplicity can also be applied to our inner life. I noticed, for example, that I could pray shorter prayers so God does more of the talking and I do more listening! We can also heed the Lord's command to pray without ceasing by making our lives a prayer chain, each link a simple hymn of praise or petition throughout the day:

"Lord, thank You for the beautiful sunset."

"Father God, I know that You're providing for my every need."

"Holy Spirit, I need Your strength and guidance tonight."

Throughout history, simplicity has set God's people free. "Let your character be free from the love of money, being content with what you have; for He Himself has said, 'I WILL NEVER DESERT YOU, NOR WILL I EVER FORSAKE YOU'" (Hebrews 13:5, NASB).

But pride of ownership has often enslaved them. "And when your herds and your flocks multiply, and your silver and gold multiply . . . then your heart becomes proud, and you forget the LORD your God who brought you out from the land of Egypt, out of the house of slavery" (Deuteronomy 8:13-14, NASB).

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"It is not enough to be busy; so are the ants. The question is: 'What are we busy about?'" (Henry David Thoreau)

"We are busy people just like all other busy people rewarded with the rewards that are rewarded to busy people."

(Henri J. Nouwen)

"It is difficult to think anything but pleasant thoughts while eating a home-grown tomato."

(Lewis Grizzard)

"Busyness rapes relationships. It substitutes shallow frenzy for deep friendships. . . . It feeds the ego, but starves the inner man. It fills the calendar, but fractures the family."

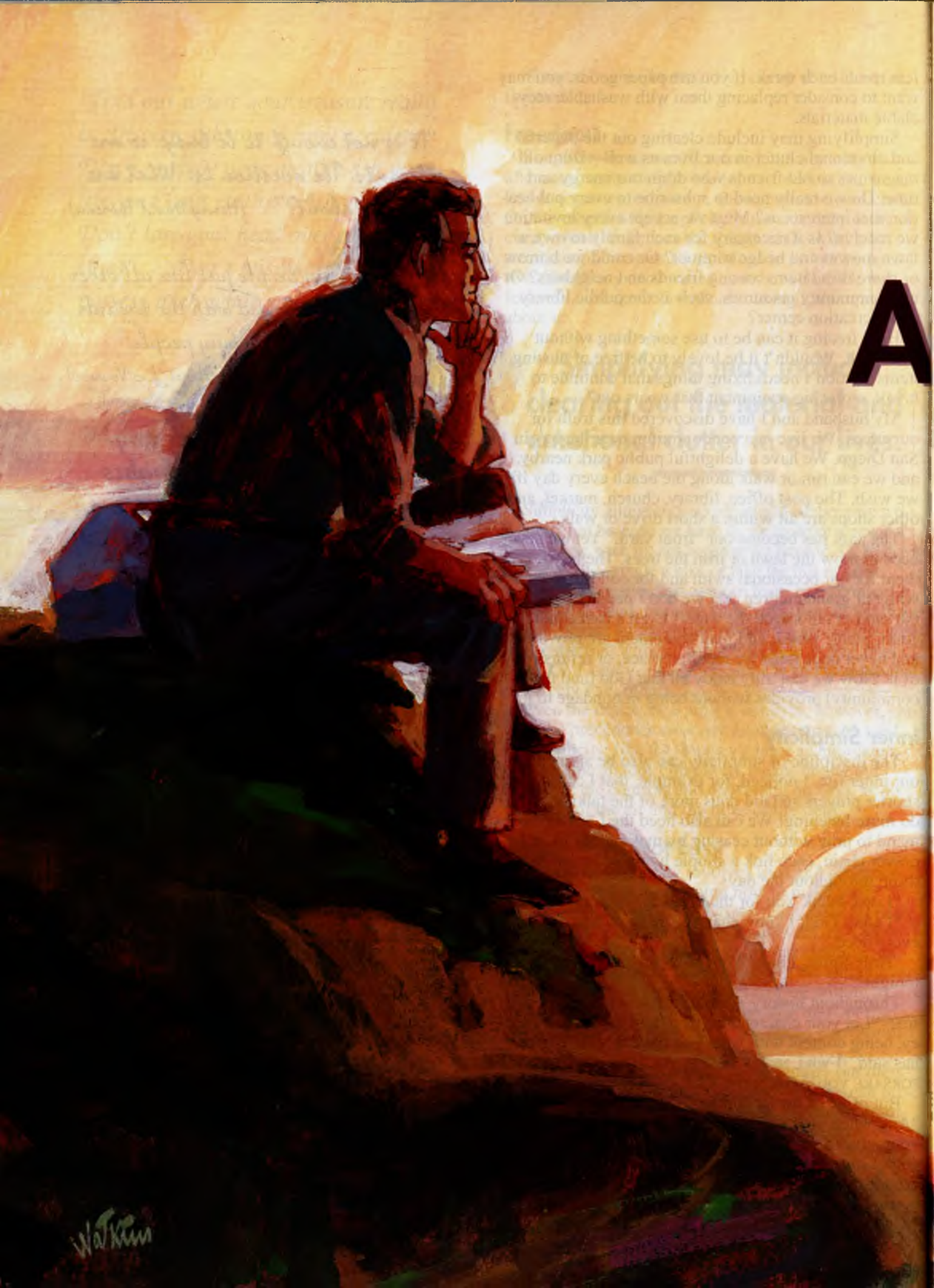
(Anonymous)

"Till you can sing and rejoice and delight in God, as misers do in gold and kings in sceptres, you can never enjoy the world."

(Thomas Traherne)

"Inadvertently we become authors of our own misfortune, and so we struggle from day to day, from crisis to crisis, bruised and battered by circumstances without realizing that we always have a choice."

(Sarah Ban Breathnach)



A

Watkins

A daylong personal prayer retreat can help shine the light of God's Word onto a shadowed soul.

Day in the Sun

by Jane A. Rubietta



shield my eyes against the sun, squinting and maneuvering between visor and doorframe to keep the brilliance from blinding me as I drive my car. I wonder where my sunglasses are. They aren't sliding in a mad carnival ride along the dashboard or wallowing in the seat or scraping around underfoot. Then, in my mind, I see them sitting near the front door at home—a reminder of the weeks and months this winter when the sun warmed the backs of the clouds but nothing closer to earth.

The sun's brilliance follows me home like a lost pet. Blessing my work hours at the computer, sunlight streams through the naked branches of the maple and pours a hearty welcome over my soul. In the face of the sunshine, my heart is buoyant.

At times I wonder if I have seasonal affective disorder, where depression fills the shadows left in one's life by the lack of sunlight. A friend self-diagnosed his problem and rigged up a special lighting system so he could treat himself to some extra moments of light each day.

And I question, as I stagger out of bed in the morning

"Hasten to Him who calls you in the silences of your heart."

(Thomas Kelly)

"If you do not find yourself alone, you will not find yourself at all."

(Andre Gide)

"O my God, when will silence, retirement, and prayer become the occupation of my soul? . . .

How I am wearied with saying so much and yet doing so little for you!" (Thomas à Kempis)

"A day without prayer is a boast against God."

(Owen Carr)

"The rest that flows from unceasing prayer, needs to be sought at all costs, even if the flesh is itchy, the world alluring, and the demons noisy."

(Henri J. Nouwen)

"And the day came when the risk to remain tight in the bud was more painful than the risk it took to blossom."

(Anais Nin)

"Spirituality, simplicity, and serenity seem to be a sacred trinity, three divine qualities of the orderly soul."

(Sarah Ban Breathnach)

and fall back in at night: why don't I treat myself to time in the light? Not a home-remedy lighting system, but the Light. And not just a token squint in God's general direction, the "Good morning, Lord. Bless this mess" sort of moment, but real time in the Light. Like a concentrated half day, or whole day, clustered away by myself on a friend's sunporch. Or tucked into a retreat house, basking in Scripture, reveling in journal-prayer, lifting my face to the Son on a walk.

Because of my tendency—as a mother, wife, PTA board member, writer, speaker, church worker, neighbor, friend—to become haggled and frazzled and short-tempered, this Light deprivation disorder (my own term for it) has to be treated. So yesterday I called a retreat center and booked a weekday for myself—a time when I can turn the Light on my shadowed soul. Maybe it will turn into an overnight, and I can throw logs on the fire and pull a table in front of the flames.

An article recently touted the virtues of a daylong personal prayer retreat. I'll admit, the thought of praying for an entire day is hard for me to contemplate; in fact, I've never found it easy to pray for extended periods of time. But I don't beat myself up with a spiritual ruler anymore. Instead, I've learned to use personal retreat days for a mixture of helpful disciplines.

Clean the Windshield

One of the first things I do on a retreat (after making coffee and moving the table so I have a view) is to get out my journal. There are no rules for this time; here is where I scrape all the bugs off the windows so I can see the Light better. This is where I dump all of the toxins that accumulate in my soul; the clean white pages of my notebook become a metaphor for Jesus, pure and sinless, receiving my spots and splatters and wiping the windshield clean.

Sometimes I just write whatever comes to mind, so that all the anxieties and angers and aggravations can clear out. At other times, I think back to conversations, attitudes, and relationships and bring them out into the Light. Regardless of how I use a journal, it can be an instrument for confession, a place where I leave the uglies at the foot of the Cross. Then I'm free to soak up some rays.

Basking in the Light

When I was a teenager, most people I knew coveted a tan, except my own father and the doctor-dads of my friends.

Soon after college, the lure of a tan wore off, and I found better, busier things to do with my time. Who has spare hours to lie around outside? A better question: who wants to lie there sweating voluntarily? Besides, by then I had things to do for the Kingdom.

Now, knowing that tanned skin is damaged skin, I warn my children against the ultraviolet rays, following them around with SPF100 lotion, suggesting long-

leeved white shirts and cramming visors on sweaty heads.

I find that I still sometimes avoid the Son, finding better," busier things to do. But on a personal retreat day, I remember Psalm 119:105, "Your word is a lamp to my feet and a light for my path" (NIV). One of my favorite retreat versions of Scripture is Eugene Peterson's *The Message*. He renders this psalm, "By your words I can see where I'm going; they throw a beam of light on my dark path."

I fall asleep with a smile on my face and Scripture in my soul.

As that beam of light pours over me, I take time to soak up each verse, meditating, journaling, free-flowing between confession and praise and petition. The words fill me, and my heart dances out of the dark like the airport spotlights circling the night sky. I don't have an agenda for this time in the Light, choosing instead to let the Word and the Spirit highlight important things.

Dozing in the Son

I think it was Richard Foster who said that sometimes the most spiritual thing we can do is sleep. My husband used to look at the sleep-deprived shadows under my eyes, at the weariness pulling down my face, and say, "Janey, sleep is spiritual." Perpetual exhaustion seems to indicate poor theology in my life, for the Lord "grants sleep to those he loves" (Psalm 127:2, NIV).

Finally, I'm beginning to believe that sleep is a spiritual act. A nap is a favorite part of my personal getaway. After filling the nooks and crannies of my soul with Scripture, I slip off to a spare bed or a sofa. The extravagance of resting without an alarm always makes me thankful, and I fall asleep with a smile on my face and Scripture in my soul. "I will lie down and sleep in peace, for you alone, O LORD, make me dwell in safety" (Psalm 4:8, NIV).

Singing in the Son

Sometimes it's only the light shifting in the sky that awakens me, but often I come back to consciousness with a song in my heart. As a poster in a choir room proclaims, "He who sings, prays twice." At each retreat, I bring a hymnal and take time to sing and worship through favorite hymns. Some I have written on 3" x 5" cards, and I carry these with me during a walk

Continued on page 30

For 10 years now I've had the habit of a . . .

Personal Retreat

The thought echoed in my mind: *Go on your own personal retreat.* At first I thought it was absurd. Pastors went on personal retreats where they spent time alone praying and reading God's Word, but could laypeople?

Was that something an ordinary person could do? I was a second grade teacher at a Christian school. Could I spend 24 hours alone with God? Would I get bored? As I listened to my pastor that day talk of the weekend he had spent alone for the purpose of seeking God, the idea of trying it myself persisted.

Later that week I met with my pastor, Rev. Mike Grimshaw. He encouraged me to have a personal retreat and gave me guidelines so that 24 hours wouldn't be overwhelming. Here are some of his ideas:

1. Take a hymnal. God often speaks to us through music. As you prepare to worship God, sing a few hymns either aloud or in your head. Ponder the words.
2. Take your Bible. Read through meaningful parts of Scripture. Seek God as to which passages He would have you read.
3. Take classical books. Some of the older authors have great wisdom. Take classics, such as *Streams in the Desert* by Mrs. Charles E. Cowman, *My Utmost for His Highest* by Oswald Chambers, *Mere Christianity* by C. S. Lewis, *A Christian's Secret of a Happy Life* by Hannah Whitall Smith, *The Imitation of Christ* by Thomas à Kempis, *Pilgrim's Progress* by John Bunyan, *Confessions* by Augustine, and so on. Read through

portions of these books.

4. Pray. Include the main parts of prayer:

a. Praise and Thanksgiving. Reading through some psalms can help focus your thoughts on praise to God.

b. Confession. Search your soul to see if all is clear with God. Be ready to make amends if He points something out.

c. Intercession. Pray for loved ones, friends, church family, the nation, missionaries, and personal requests.

d. Listen. Take time to be quiet before God.

That began the annual practice of a personal retreat. Sometimes I would go to a hotel at a tourist town not too far away. Other times I would go to a church conference ground that would rent out a room.

As a children's worker, I travel with my puppets to churches, camps, revivals, and conventions sharing Jesus. I've found personal retreats essential to my ministry. They help me with focus and direction.

For 10 years now I have had the habit of a personal retreat. I have found it worth the cost of a hotel or church conference ground fee. I have found when you take time for God, He will meet you. It's a time to get priorities straight, enjoy His presence, soak in His Word, and get a spiritual lift.

Can ordinary laypeople have a personal retreat? I would urge you to find out for yourself. I'm leaving tomorrow for mine, and I can hardly wait to see what God will teach me there.

—Julie Kroneman
Puyallup, Washington

A DAY IN THE SON

Continued from page 29

outside. Other hymns I've committed to memory.

Praise music or recorded hymns are also good ways to start the heart singing, and instrumentals are especially good background for times of meditation.

Reflected Light

On sunny evenings I walk into our east-facing living room and blink. A brilliant beam of sunlight streams through our leaded glass, painting prisms on the far wall. *But the sun is on the west side now*, I think. And then I remember. My neighbor Helen's window catches the last of the sunlight and bounces it into my front room. I benefit from her reflected light.

When on a personal retreat, I also utilize reflected light that I gain from others. On my desk at home are Anne Morrow Lindbergh's *Gift from the Sea*, Annie Dillard's *Pilgrim at Tinker Creek*, Henri Nouwen's *Cry of the Heart*, and George MacDonald's *Selections from His Greatest Works*, to name only a few. If I can't sit at their feet literally and absorb the light they share, then they can reflect the light of Christ to me through the printed page.

Here I find my mentors, people who have pressed forward into the Light of Jesus. These real-life people challenge my soul, make me question my assumptions, and call me higher in all my relationships. These friends are beacons in my storm-tossed nights, illuminating the rocks and ledges for me.

Stretching for the Light

Last year I bought a bonus sack of lily bulbs. Seeing no instructions regarding "full sun," "half sun," or "dense shade," I planted them along the north side of our courtyard, where they are continually in the shadows; then I charted their progress sporadically. One day I found the scrawny, leafy stems prostrate on the sidewalk, trying to grow in the direction of the light. They never became the tall, fragrant plants promised on the package, because they spent their lives in the dark.

Tracking my mental health this week, I wonder if there's a correlation between lack of sunshine outside and depression inside. A glance at my calendar reminds me, and I pick up the phone to confirm the upcoming retreat day.

One thing is certain: the correlation between time in the Light and the lightness in my soul is not imagined. Like a lily stretching for the sun, I yearn for concentrated time with the Son. And when I get that Son-time, I flourish.



Jane A. Rubietta lives in Grayslake, Illinois, where her husband is a pastor. Jane is author of the new book *Quiet Places: A Woman's Guide to Personal Retreat* (Bethany House, 1997).

HH

THE GIFT OF SIMPLICITY

Continued from page 25

On the other hand, if we go to the opposite extreme, renouncing all possessions as evil, we become unbiblically legalistic—taking a kind of pride in turning away from the things of the world. But the Bible is consistent and clear in its teaching that creation is good and is to be enjoyed. "And God saw all that He had made, and behold, it was very good" (Genesis 1:31, NASB).

Simple Living

Moving beyond talking about the simple life, however, and actually living it can present a challenge. Like the rich young ruler in the Gospel of Matthew, we have lofty intentions until we are called to put them into practice. "If you wish to be complete, go and sell your possessions and give to the poor, and you shall have treasure in heaven; and come, follow Me" (Matthew 19:21, NASB).

Here are some actions to consider as you look at how you might simplify your interior and exterior life:

1. Purchase things for practicality rather than prestige. A used car of fine quality can free up thousands of dollars to use for good—for your family, for others. And what freedom you will feel from the worry of theft and vandalism. Select clothing and household goods that will endure and serve you for years to come. Commit yourself to following Christ, not the dictates of the fashion industry.

2. Give things away. And sometimes even items you are not finished using—perhaps even one you treasure. What liberation of the spirit. Nothing is important enough to keep you from the promise the Lord has given: "But seek first His Kingdom and His righteousness; and all these things shall be added" (Matthew 6:33, NASB).

3. Develop a love of nature. Instead of dashing through the park on a bike or jogging with ears attached to a tape deck, walk, listen to the birds, stop under the shelter of a tree, collect a few shells at the beach and examine them, inspect a flower close-up. "The mountains and the hills will break forth into shouts of joy before you, And all the trees of the field will clap their hands" (Isaiah 55:12, NASB). During a recent walk in the country with one of our daughters, I was blessed by her comment, "A few minutes out here is enough to show me again how few material things I really need."

Simplicity—the discipline that brings us down to where we ought to be so God can lift us up to where He wants us to be.

HH

Paring Down

by J. Grant Swank Jr.

Several years ago, my family decided to gear toward a more simple lifestyle. We had been under the crush of hurried, complicated family schedules and concluded that such was working against our spiritual growth.

Purposefully, we set in motion the following:

1. Cut credit cards down to one, and that only for emergency use. We had been used to flinging those cards around too freely, to our detriment. Having only one on hand for rare use would discipline us within realistic boundaries of financial fact.

2. Marked on the family calendar are home activities along with the outside obligations. Before we had penciled in only those meetings at school, commitments at church, and organizational duties that called us away from the house for too many hours.

But now we wrote into our calendar evenings together at a neighborhood restaurant, that morning set aside for just my wife and me to have breakfast, and that Sunday afternoon with one another at the park. The family gatherings were put on the same par as the out-of-the-home pullings.

3. Pared down outside infringements on our time. Instead of living as we had been doing for years—running here and there, separating ourselves from one another sometimes for weeks on end—we covenanted to pull in the strings of family life so as to get to know one another on deeper levels.

In order to see this as reality, all of us had to learn to say no to many invitations. In doing so, we learned that none of us is indispensable and that many committees can actually survive without us.

4. Turned off the television. Instead of hearing that box chattering on for hours, we turned the knob to the left and found quiet. At first, it was a bit awkward; but it did not take too long to come to value the new dimension of silence.

The two children have their few hours to watch programs directed to their interests, even then with careful monitoring from parents as to content. And the rest of us who are older have discovered books we had not read, games we had not played, conversation we had not had time for, and relaxing moments doing nothing particularly productive that we simply had not permitted before.

5. Took car rides more frequently. Even with gas prices as they are, we allow in the budget gas money for family excursions. This may mean doing without

something else, but we are willing to live with this priority.

In New England there are so many things to see: Plymouth, Cape Cod, Gloucester, the Freedom Trail in Boston, and Sturbridge Village—not to mention the winding back roads, tucked-in fields and streams, old barns, waterwheels, and pastures.

And car rides naturally invite picnics. We now have the details down to a science, with each person having his errands to run—quick as a flash—in readying for a meal out of doors. It does not always take all that much; sometimes a few sandwiches and beverage will do.

6. Slowed down our movements. For years I have scaled staircases a couple of steps at a time; no need to set the wood ablaze.

The same with driving the car. Instead of rationalizing why I could get by with going over the speed limit, I now content myself with keeping within the law. (Not bad for a preacher.)

7. Concentrated on the simpler things of life: walking through the snow with the family, going out for a “night on the town” by purchasing an ice-cream cone apiece, crayoning a picture with my four-year-old, writing a homemade poem on the back of a napkin at the coffee shop, discovering a new field of horses, and meandering for an evening through one of the junk shops at the other end of the village.

8. Gave God a chance to freshen up our days. Before, we worked on remote control most of the time. We had learned the doctrines and the orthodox phrases; they were given forth with sincerity but more times than not from empty wells.

Now God has become more real, more personal. He has had an opportunity to be more creative in our walk with Him.

As we look about us at other Christians, we realize they too hunger for that fresh approach to God; however, they are caught up in the same rat race we had been pressed into. Most of the time they do not realize why they are exhausted in service for the Lord.

Thanks be to Him, He has opened up the simple life for our family. In it we have come to experience that rejuvenation so rarely found in this speed-crazed world.

Other than my experience of personal redemption through Jesus, I must confess that this experience of the simple life has been the most exhilarating discovery I have ever come upon.

HH

A Contented Spirit

by Betty Ann Nolan
Kalispell, Montana



Betty, you're never satisfied with what I provide you."

These words smote my heart as I turned into the driveway where I live.

Home is a 12' x 60' trailer-house nestled under giant ponderosa pines, which offer lots of shade from the hot summer sun. The words were not spoken by a human companion sitting in the passenger seat, but were dropped into my heart by the Holy Spirit.

I was returning home from another fruitless excursion to a large mobile home business. Usually I stayed away from such places; but this spring I had a hankering for a change, brought on, no doubt, by too many gloomy winter days; a cold, windy spring; and cabin fever.

I wanted my own place—a

much larger place, where I had my own yard to mow, my own plot of ground to dig up for flowers. Never mind the fact that my rented trailer-house was one I could afford and suited my needs perfectly.

I HAD OPENED MYSELF UP TO A SPIRIT OF DISCONTENT, AND IT HAD BLOSSOMED INTO FULL FLOWER.

I had opened myself up to a spirit of discontent, and it had blossomed into full flower.

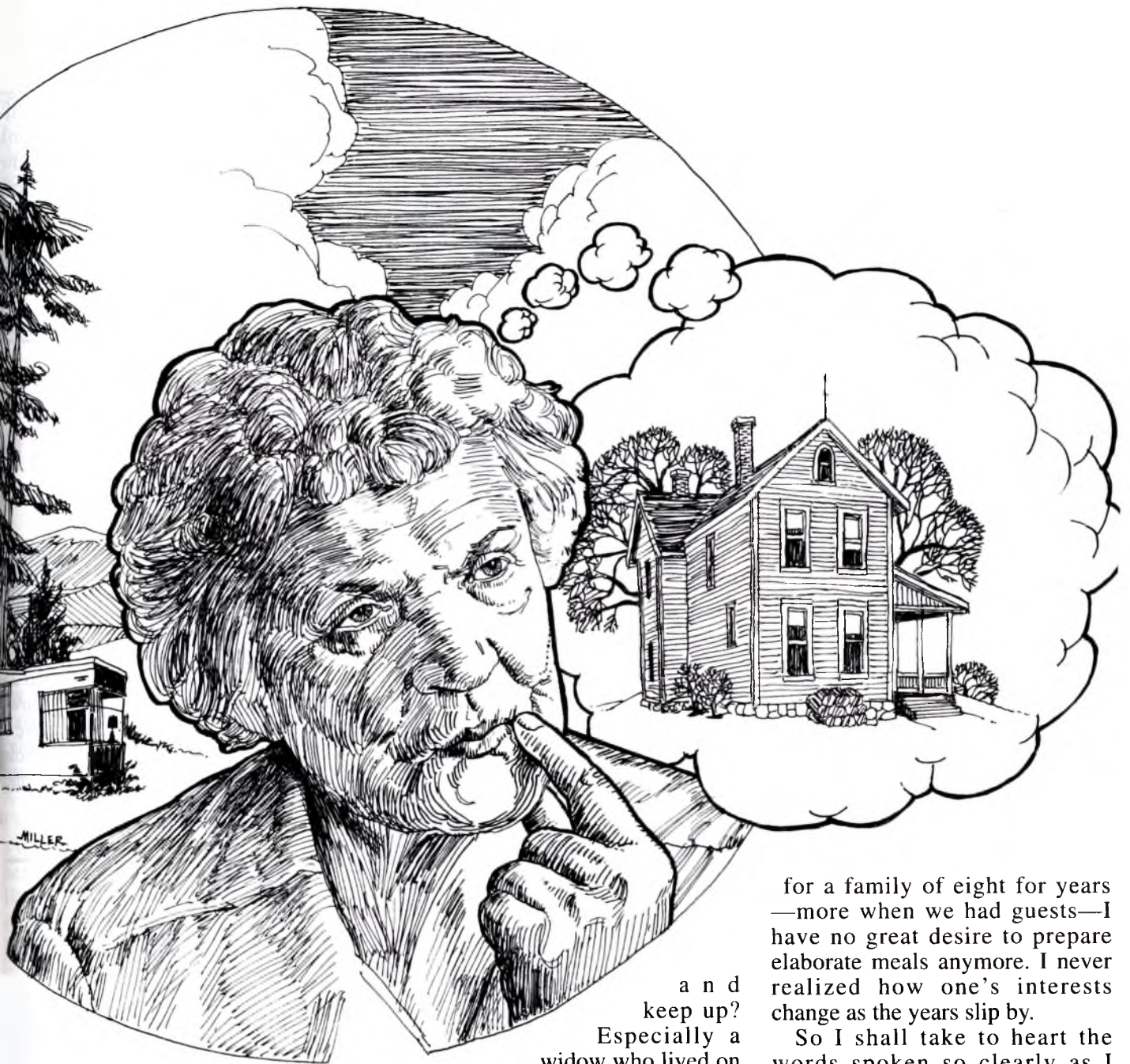
It never bids well to compare oneself with others. This is the

first step down the road to discontent, and I knew it from past experience, but yet . . . wishful thinking. What if. So I went mobile home shopping without a dime in the bank. Not content with looking at single-wides, I expanded my search to double-wides. And found a floor plan I loved.

When I later called my son, because I was in a gossipy mood and needed to tell someone, his response was, "Mom, why do you need a house with four bedrooms, three baths, and a mud-room?"

"If I'm going to dream pipe dreams, I might as well dream big."

Serious contemplation brought me down to earth and reality. Of course, I didn't need a house that large. How would I pay the taxes, let alone the mortgage payment? It was ridiculous—fool-



ish—irresponsible. At my age, one shouldn't have pipe dreams.

But wistfully, I thought back to the large, turn-of-the-century farmhouse where the children grew up. This house accommodated a family of eight back when my husband was still alive. The bedrooms were upstairs (very hot in summer), the ceilings were nine feet high, the rooms spacious with large windows to let in lots of light. The yard was huge, and the neighbors all far away. It was the ideal spot for raising six children.

But why would a widow living alone want such a place to heat

and keep up? Especially a widow who lived on a fixed income? Instead of writing, I would be mowing grass by the hour. Instead of practicing my music, I would be cleaning and cleaning. Instead of my daily walk, I would be weeding flower beds. In short, I would be too worn-out to even think of my hobbies, which I enjoy so much and waited so long to have time to do.

Sanity does return after such musings. The home God has provided for me right now does suit me in every way if I'm honest. Suits my income, suits my desire for cleaning, suits my strength for yard work—yes, even suits my desire for entertaining. After cooking

for a family of eight for years—more when we had guests—I have no great desire to prepare elaborate meals anymore. I never realized how one's interests change as the years slip by.

So I shall take to heart the words spoken so clearly as I turned into my driveway to the rented trailer-house where I live, surrounded by a vast lawn, which my landlord mows, because he and his wife live right next to me in a big white farmhouse.

My prayer is this: "God, I shall be satisfied with this home You have provided for me. I choose to be happy with it because it fits my needs perfectly. Circumstances may change at a future time, but for now, I have what I need. Why, You have even given me a magnificent view from every window—the Rockies to the east, the foothills on the other three sides. I choose to have a contented spirit." H

For Sale

DEAN NELSON



Dean Nelson teaches journalism at Point Loma Nazarene College.

I'M HAVING A TERRIBLE TIME selling my friend's car. He and I were sitting at a restaurant several months ago when he suggested I would have an easier time selling it than he would. He lives in a region that has noticeable winters, and I don't, he reasoned.

"In California it would get snatched up in a second," he said, snapping his fingers for emphasis.

I confess to having a moment of weakness when he told me what kind of car it was: a 1966 Mustang convertible. Bright red. With a new V-8 engine. In mint condition.

His daughter drove it out. We met at the train station in San Diego, where she showed me how to put the top up, and I thought to myself, "This top is *never* going up!" Then she got on the train heading for home, and I put the top back down.

Driving around that day, I shouted at the top of my lungs, "I love this car!!!"

I took out ads in local papers, left

the car in widely traveled areas with a For Sale sign in the window, and put photos of it in auto-repair stores. Lots of people called. Dozens came to look at it. Months later, I still have the car.

Why?

It wasn't originally a convertible. It used to be a coupe. A hardtop. And at a Mustang-authorized shop, it was converted from a hardtop to a convertible. That was the problem.

The change from coupe to convertible was beautifully and skillfully done. It wasn't as if someone with a chain saw just whacked the top off. But the discerning eye could tell it wasn't entirely as it should be. The bar across the top of the windshield was different from true convertibles. The backseat didn't curve on the sides the way the true convertibles did. For some, the change was visible at a glance.

People responded to the ads, came to my house, and, in some cases, before they were completely out of their cars, got back in and drove away without speaking.

"It's not authentic," explained one Mustang owner. "People don't just want something that looks like

it's a Mustang convertible. They can tell right away if it isn't the real thing."

I wonder if this is the kind of skepticism people have about Christians these days. "They'll know we are Christians by our love," the old song goes, paraphrasing 1 John. Could it be that, when the world sees something other than love from us, it sees us as less than authentic? Less like Christ? If so, it has sufficient reason to get back in its car and drive away. **H**

**It was a 1966
Mustang convertible. Bright red.
With a V-8 engine.
In mint condition.**

When it's time to prepare dinner, I page through my microwave cookbook for ideas. If the recipe requires more than 10 minutes, skip it for a quicker one.

I know I'm a product of my culture; I'm programmed for instant re-

Instant

sults. Along with the burdens of haste, I add the demands of achievement. I must be constantly doing getting, and accomplishing. My definition of a "good day" is a productive day. I tell myself, today I will read 24 verses of Scripture, prepare 3 low-calorie meals, run 16 errands, make 7 phone calls, bake 3 loaves of whole wheat bread, wash 10 windows, and run the vacuum in 3 rooms.

by Pauline Ellis Cramer

One day I had my list made out. My pencil was ready to mark off my accomplishments. Number one was read Scripture. I perched on the edge of a chair and cranked up my speed-reading skills. Opening my Bible to Psalm 27:14 (NIV), I read, "Wait for the LORD . . ." *Wait! I don't have time for that.* I flipped over a few pages and came to Psalm 37:7 (NIV). "Be still before the LORD and wait patiently for him . . ." *Not again! But that's Old Testament thought. I'd better read from the New Testament.* I turned to the New Testament, and my Bible opened to Romans 8:25 (NIV). "But if we hope for what we do not yet have, we wait for it patiently." *Are You trying to get a point across to me, Lord?*

The Lord was saying that not only do I need to wait, but also I need to

wait patiently. But I want my prayers answered *now*. I want my problems solved *today*. I want complete spiritual growth *yesterday*! How can I wait patiently in an impatient world?

How can I *not* wait? Even though God is always there for me to come to, He didn't put me in charge of His time schedule for answering

Results

prayers. He waited for me to accept His gift of salvation. He waited patiently for me to study and learn His precepts. He waits for me to get quiet and listen to His guiding Spirit.

When I remember how patiently my Savior waits for me, I can overcome the demands of my fast-paced culture. I find the time to read, study, and absorb the 25 or 55, or even just 5, verses of Scripture each morning. I've found that if I start my day with a time of prayer and listening, I'll hear God speaking to me through His Scriptures. When I turn my day over to Him, my activities flow smoothly without wasted effort.

How can I wait patiently in an impatient world?

When I slow my heart and my mind down and wait patiently for the Lord, He is on time—His time. His timing is as perfect for me today as it was for His believers thousands of years ago. His timing allows me time to enjoy each day, not merely race through it from one activity to another. While I wait patiently for the Lord, I praise Him for His perfect timing.

HH

IN A WOMAN'S VOICE

The Comforters

SUSAN HANSON BATES



Susan Hanson Bates is a freelance writer and a frequent speaker at Christian Women's Clubs. She attends First Church of the Nazarene, Flagstaff, Arizona.

TWO BLOND HEADS EMERGED from the frantic fracas on the soccer field and headed toward the opposite goal with fierce determination. One belonged to a member of the opposing team and had control of the ball. The other belonged to my son, Russell. It was his first winter soccer tournament, and now the sole responsibility for halting this fast break was his. Stride for stride, brown legs pumping in poetic unison, the two boys streaked across the centerline, each with their whole heart given to the race.

Then it happened. My son, in total desperation, wildly grabbed his opponent's shirt. The referee's whistle shattered the shocked silence, and it was over. My son was disqualified from the entire tournament, and he stumbled from the field, sobbing with shame.

As I ran to comfort him, he threw himself onto the ground and mumbled through his tears, "I just want to be alone, Mom." His anguish cut through me as if it were my own. Helpless, I silently pleaded, "God, please be with him. Please send someone to comfort him." Tears of gratitude filled my eyes when I saw two of his teammates

leave the sidelines and seat themselves on either side of him. And when the whistle signaling halftime blew, the rest of the team ran to Russell's side to comfort him with their own war stories. By the end of the break, he was sitting up with a small shadow of a smile on his face.

In this relentless race we Christians have marked out for us, I am often made aware of the walking wounded in our midst. Some are on the sidelines with their heads cast down in shame. Others are staggering from the blows of the adversary or reeling from temptations that continually trip them up. Battling on the front lines are pastors and their families, taking the brunt of the brutal skirmishes that go on within the church body itself.

I know our loving Heavenly Father is watching and longs for someone to go to the side of His anguished children with comfort and compassion. Many of us know the depths of their agony because we have experienced it ourselves. Now we are to use that pain for

**He mumbled
through his tears,
"I just want to be
alone, Mom."**

a purpose. Paul reminds us, "He [God] comforts us every time we have trouble, so when others have trouble, we can comfort them with the same comfort God gives us" (2 Corinthians 1:4, NCV). He then explains why: "But now you should forgive him and comfort him to keep him from having too much sadness and giving up completely" (2:7, NCV).

Many within the Body of Christ are hurting. And our divine Father is anxiously waiting for you and me to run to them, offering healing words of comfort and encouragement. It may make the difference of whether or not they will ever again be able to "press toward the goal for the prize of the upward call of God in Christ Jesus" (Philippians 3:14, NKJV).

HH

Color-blind Love

JERRY AND LYNDA COHAGAN



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

ONCE AGAIN, SOMETHING CAME OUT of the mouth of one of our kids that pulled us up short, cracked us up, and brought tears to our eyes. Chase is in the first grade this year. And the first couple of weeks were filled with the normal stresses as Chase got accustomed to the routines of Mrs. Cogbill's first grade classroom. Huge obstacles rose up the very first day: "Dad, I don't know where I'm supposed to hang my backpack!" He had to get used to going to school all day long: "It lasts forever! And we only get two recesses!" He had to brave the battlefield of the cafeteria: "No, I think I'll take my lunch tomorrow. Those lunch ladies make me a little nervous."

The one bright spot in Chase's transition into first grade was a new buddy he made—Martin. Martin is a beautiful Black child with shining eyes, deep dimples, and more energy than two Chases. It wasn't hard to see why Chase loved being around him. We hadn't even reached the end of the first week when Chase and Martin had succeeded in coordinating the

schedules of car-pooling parents and had arranged and verified drop-off and pick-up times so that they could play together at each other's homes during frequent afternoons. They were virtual masterminds of logistics! (Now if they could just get that same sense of follow-through when picking up their toys.)

Late in the second week of school, Chase came bounding out the school door really excited. He exclaimed, "Hey Dad! Martin and I had on the very same shirt today!" And then with utter disbelief in his voice, he continued, "And Mrs. Cogbill could *still* tell us apart!"

Now we laughed at that. But it also gave us pause. You see, it never crossed Chase's mind that there were other differences between him and Martin. Chase knows Black from White, but to his way of thinking, it just wasn't that big of a distinction. And Mom got a little misty-eyed at the pure, color-blind love of a seven-year-old for his friend.

And this will not be the last time we tell this story. Because in our family we believe in stories. We believe in the power of stories to teach us who we are, what we believe, and how we're supposed to act. Stories help define us. Through stories we build an identity. And through the coming years, we will continue to tell the story of Chase's surprise at his first grade teacher's ability to tell the difference between a little Black boy and a little White boy who were wearing identical shirts. This story will keep alive for our family the kind of color-blind people we want to be.

This is one of our family's defining stories.

Every family has them. Yours does too. But we have a sinking feeling in the pits of our stomachs that the defining stories are not being told enough. Such as the one about the determination of Lynda's mother to leave her home at 15 to go to a Nazarene high school and college and pay her own way. The one about how her Grandfather Cain lied about his age when he was 17 and went off to fight in World War I. The one about how God wrought a healing miracle in Jerry's dad when he'd had a massive heart attack. The lonely year Daddy spent as a nine-year-old in Central City, Nebraska, when his only friend was Pastor Dave at the little clapboard Nazarene church across the street.

These stories define our family in a way no doctrine ever could. These

Stories teach us who we are, what we believe, and how we're supposed to act.

stories say to us and to our children: We have grit. We do what we think is right. God is a powerful, redemptive force. The church is our friend.

And we thank Chase for adding another statement to the creed: We will see a person's heart, not his skin.

As the echo of 1997 fades, remember the stories that have defined you. And to the future, bend an ear to the story God is writing with your life. **H**

January's 10-Point Quiz

1. The author of the new book *Quiet Places: A Woman's Guide to Personal Retreat* is:

- A. Kathleen Berkeley
- B. Jane Rubietta
- C. Helen Steiner Rice

2. This quotation is from which of the following? "In solitude we realize that nothing human is alien to us, that the roots of all conflict, war, injustice, cruelty, hatred, jealousy . . . are deeply anchored in our own heart."

- A. Thomas Kelly
- B. Bob Benson
- C. John Wesley
- D. Henri Nouwen

3. More than 65,000 books about Jesus have been written. What is the current rate of publication of books about Jesus?

- A. 4 per week
- B. 4 per month
- C. 4 per day

4. Use of heroin in the U.S. since 1988 has increased by:

- A. 470%
- B. 47%
- C. 147%

5. The person who sued the First Congregational Church of Antwerp, New York, for playing Christmas carols from its steeple is:

- A. Aislynn Forsburg
- B. Mary Diehl
- C. Roger Barbour
- D. Fritz Khurl

6. *Time* reported a poll of Generation X. Asked what they would want most if stranded on a desert island, the Xers rated which of the following *first* and *last*?

- A. computer
- B. parents
- C. television
- D. music

7. What percentage of last year's American movies were rated R?

- A. 21%
- B. 93.7%
- C. 65.8%
- D. 41%

8. This Sunday, what percentage of the people in worship services will be attending a church in a denomination in which they did not grow up?

- A. 30%
- B. 40%
- C. 60%
- D. 87%

9. Twenty-four percent of America's Evangelicals live in the West; 10 percent live in the Northeast. What percent reside in the South?

- A. 42%
- B. 16%
- C. 64%
- D. 51%

10. Currently the sum total of all human knowledge doubles every

- A. 9 years
- B. 17 years
- C. 22 months

Answers:

1-B; 2-D; 3-C; 4-A; 5-B (no relation to Gen. Supt. James Diehl); 6-B
first, C last; 7-C; 8-B; 9-A; 10-C

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Cohabitation

I would like to add to Chip Ricks's article "The Sin We Don't Talk About." I am assuming that the Swedish article she refers to in asserting that "those who lived together before marriage were 80 percent more likely to divorce" is a 1988 article by Bennett, Blanc, and Bloom. First, I would like to refer the author to a number of quality research articles conducted on American samples (I'll include these at the end of the letter). Many American research studies have also found a higher rate of marital dissolution among those cohabiting before marriage.

An interesting addition to Ricks's discussion is the findings of the most recent research in this area. Among most recent cohorts of young couples, rates of later marital dissolution are not significantly different for cohabiters and noncohabiters. This trend reflects a normalization of cohabitation as a courtship step in our society, supporting the general arguments of Ricks regarding the deterioration of traditional approaches to marriage.

Many persons concerned about the growing trend of cohabitation before marriage have pointed to greater rates of marital dissolution among cohabiters as evidence of the folly of this practice. I present the most recent trends of normalization of this practice as evidence of the widespread acceptance of this practice, a more telling reflection on our society.

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Teachman, J. D., and K. A. Polonko. 1990. "Cohabitation and Marital Stability in the United States." *Social Forces* 69:207-20.

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Lora Ebert Wallace
Ames, Iowa

Recommended Reading

Thank you for publishing Richard Taylor's piece "Is Moral Fog Engulfing the Church?" Well said!

Also, thank you for some very fine editorials that have spoken to my heart. I commend you.

Of course, Paul Rees is always rich and rare: "The Allure of the Holy" (Sept.).

This Church of God retiree recently preached at Battle Creek's Morgan Road Church of the Nazarene, and I took great delight in recommending everyone read the *Herald of Holiness*.

Wayne M. Warner
Battle Creek, Mich.

Scientology Run-Ins

Chad Wilks's September article "Can You Be a Christian and a Scientologist?" was one of the most informative articles on a major cult that I've read in quite some time. As an apologist, I've had run-ins with the Church of Scientology in New York because I interfered in a conversion of someone from my area. As a Christian, I have to love these people and hopefully pray that they will see the errors of their faith.

I would also like to bring up a few points of which Mr. Wilks may not be aware. First, although there are claims that Scientology does not conflict with other religions or religious practices, Scientologist John Travolta was made an honorary member of the Church of Satan when he costarred in *The Devil's Rain* in the early '70s. Second, just as atheist Madalyn Murray O'Hair and Heaven's Gate founder Marshall Applewhite had sons that became Christians, so did the eldest son of L. Ron Hubbard.

Arthur Pfeiffer
Bridgeton, N.J.

Is This Necessary?

It used to be that all articles and pictures in the *Herald of Holiness* were valuable. The Scientology article is useless. Ugly pictures are not necessary.

In the *World Mission* I'd give anything if they'd list M.K.'s that are in our colleges and put their pictures in them. We would know who we are praying for.

I and my husband had taken these magazines for years. He went to his reward six years ago. We had been married 60 years. Now I read them from cover to cover still.

Lora May Dorsey
Eaton, Ohio

Significant Reality

I was both stimulated and blessed after reading what I think was the best issue of the *Herald of Holiness* (Sept.) I have ever read. The articles showed an independence of thought, a true-to-reality pragmatism, and a degree of significance that I don't recall seeing in the past.

I don't know if I was just dazed in the past and am now waking up to what you've been doing all along or if you really are moving in a new direction. I'd like to think it's the latter. I hope you keep up the good work, and I look forward to future issues.

Peter N. Lundell
Walnut, Calif.

Cinema-Specific

Thank you for clarifying that the General Assembly's removal of "cinema-specific" language from the Special Rules does not constitute a relaxation of our stand on movies. The new *Manual* statement, with the added clause urging us to avoid all entertainment media and ventures that "feature or glamorize the world's philosophy of secularism, sensualism, and materialism," is clearly a summons to exercise even more discretion than before when making entertainment choices. Your response was on target.

Jerry Austin
Mission, Kans.

TV Evangelists Not All Bad

The negative attention given to televangelists in the *Herald* is distressing. There have been many Nazarene pastors who have also sinned—some I could name. Some televangelists have fallen—but many have faithfully preached the gospel, won hundreds of souls to Christ, and encouraged believers everywhere. Stop casting stones—at least until we are without sin.

Jean Aufrance
Alliance, Ohio

Remembering Your Mom

Your article about your mom struck a nerve, bringing tears of remembrance and a sense of the blessings of God.

I am a Christian today not because of an intellectual encounter with a compelling theory. I am a Christian today because of the compelling, indwelling experiential reality of God in the lives of those adults who shaped my childhood faith development.

Your mom was among those high on the list of saints who form my heritage.

How many times was I around an altar of prayer where your mom was praying? How many times was I present when she spoke of the grace of God in her own life, or in her family?

Your dad could "pray the glory down" like no one else I ever encountered! It was thunder and lightning and the voice from the mountain. Yet your mom accomplished the same results in a quieter style.

Two voices. One God. A lasting heritage.

Talking to my mom on the phone this coming Mother's Day, I will remember your mom with her. The life and example of Berniece Tracy will continue blessing future generations, and that, though all else perish, will NOT be forgotten.

David Frisbie
Minneapolis, Minn.

Xers Seek Holiness

I am not part of generation X, but as a professor at a large university, I have an opportunity to interact with Xers, and I must disagree with the letter from M. DeJong. I find students with a real desire to find something in our society with some "distinctives." Properly understood and presented "distinctives" can be freeing, not restrictive. Students are looking for meaning, purpose, and self-transcendence to replace self-indulgence. It is interesting that international students are some of the most active and involved in Bible study groups and acts of service. Certainly, we do not want to use the Wesleyan-Arminian theology nor any other theology as a spiritual whip, but it is a theology with distinctives that attract all generations when presented in love. There is no doubt this will be more effective than more courses in counseling or self-help books. The holiness doctrine may not "fill the stomachs of this hungering generation," but the God of this doctrine and others can.

Arden Moon
Michigan State University

Cross-Gender Friendships

Healthy, innocent, deep cross-gender friendships are rare, and if married, a person should never seek one. No one should deny that such a relationship could change from "friend" to "just a friend" without one even realizing what is happening. Anyone . . . in that situation would know what I mean. If you're looking for a friend, look to God! He may be the only friend you'll have until He has your total and undivided attention. God has mine. He and my wife are my best friends. I applaud 19-year-old Alexander from Donetsk, Ukraine. Judging by his response, the young man has a grip on reality and the Bible.

It's also dangerous to think that being Spirit-filled, sanctified, and holy makes dealing with sexual temptation a walk in the park. Folks, it's here and it's real! Why? Because there is still a Satan. The only way we successfully make it through the temptations is by constant prayer and help from the Holy Spirit. When you think you have it under control, Satan has you under control.

Mark EnYart
Celina, Ohio

"Unknown" to "Known"—Maybe

The caption under the picture on page 36 of the October *Herald* identifies the second person from the left as "unknown."

I would hazard the guess that it is Rev. Nelson Mink. I seem to remember that he may have taught at the Bible college for a short while. This looks like I remember him looking when I pastored in northern California.

Then again, I may be totally off base. If so, it will not be the first time.

Rob L. Staples
Leawood, Kans.

Greater Things Ahead

Thank you for your recent *Herald* article "What Ought to Be Can Be." It was highly informative, timely, encouraging, and challenging beyond words.

I am 84 now, but I dream of greater things tomorrow.

Leroy Reedy
Sacramento, Calif.

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THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

Q. Several religious groups don't believe in the Trinity. Those who do can't explain it. Maybe we shouldn't make such a big deal of it. If you believe in God, you believe in God. How do you make a case for the Trinity anyway?

A. True, several groups deny the orthodox Christian belief in the Triune God. Among them, the Mormons, Jehovah's Witnesses, the old Worldwide Church of God, Unity, Christian Science, and the "Jesus only" Pentecostals. Their reasons for departing from traditional Christian thought vary. But one cannot help but notice that these heresies were invented by people untrained in Christian theology. Ever since the teenage Joseph Smith claimed to have bumped into God during a walk in the woods and noticed that "God" was not Triune Spirit but had a male physical body, Mormons have denied the Trinity. The Jehovah's Witness heterodoxy was created by a haberdasher—a man who sold coats and hats. Herbert W. Armstrong, founder of the Worldwide Church of God, was untrained in theology and a failure in the advertising business before he took up religion. Martin Luther, John Calvin, and John Wesley, on the other hand, were all highly educated in theology—and all orthodox in Trinitarian doctrine.

Another reason that some people reject the Trinity is because they can't explain it. True to their roots in Middle Ages Scholasticism, Enlightenment rationality, and Modernity's scientific method, they just can't live with mystery. They can no more tolerate a doctrine that cannot be reduced to a syllogism than they can tolerate a roach in their soup. For them, the spiritual, noumenal, and intuitionist are not to be laid aside, but thrown aside with great force.

Should we "make . . . a big deal of" the Trinity? Yes indeed, for several reasons. 1. The doctrine of the Trinity leads us back to our Christian roots in Israel and the Old Testament. This is important. Who is that God whom Jesus called Father? The seeds of Trinitarian teachings are found in the Old Testament. The Holy Spirit, for example, shows up in the second verse of the Bible. And though few Bible scholars regard it as the best example of exegesis, the Early Church saw the Trinity foreshadowed in the three divine visitors who called on Abraham at the oak of Mamre. And what of the "I am with you" God of Exodus 3:12-14?

2. The Trinity reveals the nature of God. The Triune God is a redeeming, loving, saving "communion of activity." The Triune God is creative like God the Father, self-sacrificingly redemptive like Jesus, and ever sustaining us like the Holy Spirit. As a God of love He invites us to become members of a loving, covenant, redemptive community, part of His Body and Bride, the Church.

The God of the Holy Trinity is not a demon, not a monster. He is not even a warrior like Muhammad. If He were, He would bless *jihad* (holy war) rather than the Beatitudes

and the second mile. "The holy mystery of God is not an isolated absolute ruler but an incomprehensible, threefold *koinonia*, . . . the Trinity functions to call forth loving relationship . . . as the highest good" (E. A. Johnson, "Trinity: To Let the Symbol Sing Again" *Theology Today*, October 1997, 300).

3. A third reason the doctrine of the Trinity is important is that it gives balance to the Christian understanding of God. In the Trinity we have:

God *beyond us*—the Father

God *with us*—the Son

God *within us*—the Holy Spirit

These dimensions of the one God are necessary, every one. If we have only *God beyond us*, we have the deistic Unmoved Mover—and songs like "God is watching us from a distance." If we have only *God with us*, we soon fall into making God a permissive, backslapping buddy. If we have only the *God within us*, we end up with Eastern pantheism or New Age claims that we are all gods.

Your challenge to make a case for the Trinity is not really tough. In our tradition we test ideas by *revelation, experience, tradition, and reason*—the Wesleyan Quadrilateral. Each of these supports the doctrine of the Triune God.

Revelation (the Bible): Besides the Old Testament roots of the doctrine, these New Testament passages mention the Father, Son, and Holy Spirit: Hebrews 9:14; Matthew 28:19; Titus 3:4-6; Galatians 4:4-6; 1 Corinthians 6:12; 2 Corinthians 1:21-22, 13:14; and John 14:26. Study them.

Experience: The people of God through the ages have experienced the saving God as Father, Son, and Spirit, as Creator, Redeemer, Sustainer. Some of the names that we use to describe our experience of the threefold *koinonia* God include: *I am, I am here, I am here for you* (Rob Staples); *beyond, with, within* (E. A. Johnson); *primordial Being, expressive Being, unitive Being* (John Macquarrie); *Revealer, Revelation, Revealedness* (Karl Barth); *Origin, Word, Love* (Karl Rahner); *Creator, Liberator, Advocate* (Letty Russell); *brightness, flashing forth, fire* (Hildegard of Bingen); *eclipse, word, presence* (Nicholas Nash); and Dorothy Sayers describes the Triune God as a book *thought, written, and read* (*Theology Today*, 310).

Tradition: Christian teachers from Paul to Augustine to Aquinas to Luther to Wesley to Billy Graham and Mother Teresa have endorsed Trinitarian doctrine. That's a tradition stronger than hot dogs, apple pie, and Chevrolet!

Reason: Human reason alone cannot fully grasp the Holy Trinity. That's all right. Who wants a God you can master? Reason asks: "What makes sense?" Syllogistics, deduction, induction, logic, dialectic, and the like cannot surround and analyze the Trinity. But when supported by revelation, experience, and tradition, affirming the doctrine of the Holy Trinity makes all the sense in the world.

Deaths

AMERICA ADAMS, 91, Orlando, Fla., Aug. 24. Survivors: sons, Drexel, Rev. Kenneth; daughters, Janet Sowder, LaVona Crowley; 7 grandchildren; 11 great-grandchildren.

DONA M. BISHOP, 89, Oct. 13. Survivors: sister-in-law, Agnes Bishop; several nieces and nephews.

EARL T. BOWMAN, 91, Wichita, Kans., Sept. 8. Survivors: wife, Mary; son, Charles; daughters, Juanita Bowman, Sylvia Burnett; seven grandchildren; nine great-grandchildren.

REV. ROBERT W. BROWN, 64, pastor of 21 years, Erlanger, Ky., Aug. 29. Survivors: wife, Lavonne; sons, Robert Douglas, Kevin; daughters, Cheryl Redder, Robin Hoffman; 2 brothers; 3 sisters; 17 grandchildren.

REV. MEREDITH D. CLINE, 79, pastor for more than 40 years in Tennessee, Georgia, and the Carolinas, died Oct. 6 in Concord, N.C. Survivors: wife, Esther; sons, Mickey, Gary; daughter, Billie Jean Gordon; brother, Hayden; two grandchildren.

RUTH ALBERTA CLOUD, 83, Winterhaven, Calif., Oct. 27. Survivors: husband, Thomas; sons, Conrad, Curtis, Kenneth, Johnny; daughter, Norma Wingblade; brother, Lewis Unland; 15 grandchildren; 23 great-grandchildren; 1 great-great-grandchild.

DONALD E. CONNER, 77, Oskaloosa, Iowa, Oct. 7. Survivors: daughter, Retha Gordon; brother, Kenneth; two grandchildren.

MELODY BURKE CRANE, 49, Crown Point, Ind., Oct. 18. Survivors: parents; three sons; one daughter; one brother; four grandchildren.

MARTHA (TRACY) ELIADES, 91, Oct. 4. Mrs. Eliades was the eldest daughter of veteran missionaries to India Leighton and Gertrude Tracy. Survivors: son, Tracy; daughter, Grace Clark; brother, Philip Tracy.

REV. JAMES S. FITCH, 89, evangelist for

more than 30 years, Nashville, Tenn., Oct. 5. He was preceded in death by his wife, Edith. Survivors: numerous nieces and nephews, including Eunice Trent, Gabrielle Trent, Dorothy Simms, Joyce Hansell, Edith Fitch, Elizabeth Ann Ward, and Paul Fitch Jr.

EVA MAE FLETCHER, 79, Scott City, Kans., June 27. Survivors: son, Dale Fletcher; daughters, Jeanette Taylor, Janice Freddie, Patricia Snow; seven grandchildren; six great-grandchildren.

GEORGE "WELDON" FRANKLIN, 80, Dodge City, Kans., Sept. 19. Survivors: wife, Ethel; son, Paul; daughter, Judith; brother, Warren.

REV. STEWART B. FRETZ, 62, pastor for

36 years, including 21 years at the Pawtucket, R.I., Church, died Aug. 15 in North Providence, R.I. Survivors: wife, Ruby; mother, Edith; daughters, Patricia St. Germaine, Carolyn Grover, Denise Theroux, Janet Fernandez; brother, Charles; sister, Betty Jane Lauman; nine grandchildren.

HOWARD E. GARDNER, 72, Kenai, Alaska, Aug. 31. Survivors: wife, Dorothy; son, Bruce; daughter, Marilyn Martindale; god-daughter, Benito Brictol; brothers, Elmer, Robert; sisters, Lucy Smith, Mable Merkle; six grandchildren; three great-grandchildren.

REV. OMER D. HAMILTON, 75, pastor of more than 30 years in Tennessee, Kentucky, and Indiana, died Oct. 30 in Terre Haute, Ind. Survivors: wife, Barbara; daughters, Helen Novak, Karen Beckner; brothers, Mark, Hugh; six grandchildren; three great-grandchildren.

RACHEL MARION (JANSICK) HANNERS, 75, Clackamas, Oreg., Oct. 23. Survivors: husband, Rev. Andrew; daughters, Margee Hanners, Gwyn Cejalvo, Lyndee Wallace; six grandchildren; one great-grandson.

CORA HOFFMAN, 90, Warren, Mich., Oct. 25. Survivors: daughters, Marjorie Blake, Joan DeMeritt; seven grandchildren; nine great-grandchildren.

PEARL MAE (STREET) JONES, 69, Champaign, Ill., Sept. 12. Survivors: husband, Charles; brothers, Wilbur, Ernest, Egbert, Albert, Donald; sisters, Florence Cook, Celia Reid.

MAYME MARIE JORDAN, 98, Nampa, Idaho, Sept. 11. She was preceded in death by her husband, Rev. Hugh R. Jordan. Survivors: sons, Kenneth, Jack; daughters, Wanda Gulley, Charlotte (Little) Hughes; sisters, Bernice Fike, Eloise Peterson; numerous grandchildren, great-grandchildren, and great-great-grandchildren.

REV. ORVILLE H. KLEVEN, 91, Long Beach, Calif., Oct. 26. Rev. Kleven served as pastor and evangelist in the U.S. and Europe, pioneering the work of the Church of the Nazarene in Denmark. He spent 71 years in active ministry. Survivors: wife, Kathryn; son, Wesley; brother, Vernon; one granddaughter; one great-granddaughter.

CARL V. LEDBETTER, 72, Midwest City, Okla., June 6. Survivors: wife, Ernestine; mother, Addie; son, Kenneth; daughter, Carla Porter; sister, Belle Hendricks; one granddaughter; two great-granddaughters.

AMY F. McCALEB, 95, Spencerville, Ohio, Aug. 7. Survivors: daughters, Ruth Miller, Mildred Wolfat; stepson, Elman McCaleb; stepdaughters, Lennice Helblig, Gloria Burchard, Orel Smith.

ETTA MAE SMITH McMAHON, 98, Blossom, Tex., Sept. 14. Survivors: daughters, Dorothy Rogers, Ruth Bennett; brother, Ted Brannon; one grandson; several great-grandchildren; three great-great-grandchildren.

LEONA PURCHIS METCALFE, 93, song evangelist of many years, Wichita Falls, Tex., Oct. 3. Survivors: husband, Russell Sr.; son, Russell Jr.; daughter, Ruth Edwards; 9 grandchildren; 21 great-grandchildren.

WILLIAM D. MOORE, 80, Mesa, Ariz., Oct. 17. Survivors: wife, Wilma; sons, Bill, Rev. John, Rev. Les, Neal; daughters, Winola Kizzee, Anita Davis, Norma Eiseubeis, Myra Fisher; sister, Jewel

Haven; 25 grandchildren; 10 great-grandchildren; 11 great-great-grandchildren.

GERALINE B. OWEN, 74, Clarkdale, Ariz., Sept. 12. Survivors: sons, David, Jim; two brothers; four sisters; eight grandchildren.

BETTY CORRINE PARK, 63, Scott City, Kans., Nov. 8. Survivors: husband, Ralph; daughter, Linda Dahl; three grandchildren; two great-grandchildren.

NEVA MAE (IRWIN) PARKER, 82, Kansas City, Mo., Oct. 15. Survivors: husband, former pastor, educator, editor, and author Dr. J. Fred Parker; daughter, Peggy Payton; sisters, Gertrude Long, Lois Yeend; two

grandchildren.

DOROTHY M. (YOST) PRIDDY, 88, Fort Wayne, Ind., Oct. 29. Survivors: son, Robert; daughters, Roberta Solts, Martha Mitchem, Mary Lou Johnson; sister, Lileth Stout; 13 grandchildren; 10 great-grandchildren.

EDNA A. RAMSEY, 82, DeLand, Fla., Oct. 31. Survivors: son, Charles; daughters, Lucille, Audrey, Glenda; seven brothers; one sister; seven grandchildren; five great-grandchildren.

NELLIE E. RAMSEY, 81, Palmdale, Calif., Oct. 1. Survivors: husband, Rev. John; sons, John, Earl, Rev. Fred, Wayne, Bayne; 14 grandchildren; 6 great-grandchildren.

LOLA SAFFELL, 59, Sheridan, Wyo., Nov. 14. Survivors: husband, Rev. Brad; sons, Kent, Greg; daughter, Sheryllyn; two sisters; three brothers; five grandchildren.

CHARLIE W. SCOTT, son of former New Mexico District Superintendent Adjar Ky Scott, Artesia, N.Mex., Sept. 4. Survivors: wife, Katie; 3 sons; 3 daughters; 15 grandchildren; 18 great-grandchildren.

RONALD L. SPENCER, 70, outstanding layman at Kansas City (Mo.) First Church, Sept. 28. Survivors: wife, Catherine; son, Stephen; daughters, Susan Mitchell, Sharon Howard; brother, William; twin brother,

Donald; six grandchildren. He was preceded in death by a brother, Arthur.

REV. JESS STAMPER, pastor of many years in the state of Wisconsin, died Nov. 1 in Viroqua, Wis. Survivors: wife, Pauline; sons, Michael, Steven, Timothy; daughters, Peggy Belland, Mary Heckman, Jennifer Zogg; brother, Howard; sisters, Melissa Radanz, Gladys Forrest; 14 grandchildren; 8 great-grandchildren.

LILLIAN L. TAYLOR, 94, Mount Ephraim, N.J., Sept. 4. Survivors: son, Timothy; daughters, Rev. Lorraine Ottinger, Yvonne Wilde; 11 grandchildren; 21 great-grandchildren; 4 great-great-grandchildren.

WILLIAM LEON TINKEL, 70, Aug. 23. Survivors: wife, Ruth; sons, Gary, Kevin; daughter, Sharon Newby; mother, Levona; four brothers; two sisters; two granddaughters.

GERVAS WILLIAM TURR, 79, Yorkton, Sask., Oct. 25. Survivor: wife, Anna.

BILL B. TYRRELL, 77, Shattuck, Okla.,

Aug. 9. Survivors: wife, Wanda; son, Jim; three grandchildren.

SAM VOLPI, 69, Merriotte Park, Ill., Sept. 17. Survivors: sons, Sam Jr., Edward, Leslie; daughters, Patricia Chouinard, Chris Robson; eight grandchildren.

LESTER J. WEBB, 89, Auburn, Calif., Mar. 3. Survivors: wife: Iva Sue; son, Bruce; daughters, Betty Painter, Wanda Peabody; sister, Beulah Wood; 11 grandchildren; 16 great-grandchildren.

DR. DANIEL D. WILKINSON, 46, St. Louis, Mo., Aug. 5. Survivors: wife, Gayle; mother, Ruth; son, Erik; daughter, Sarah; one grandson.

KENNETH L. WOODWARD, 64, Springdale, Ark., Nov. 5. Survivors: parents, Rev. and Mrs. Forrest Woodward; son, Kurt; daughters, Kenita, Kara, Kimberly; brothers, Rick, Gerry, and Terry; sister, Carla Brown; 12 grandchildren.

Births

to DAVID and EMMA (JOHNSON) AH SING, Edwards, Calif., a boy, John Loapaka, Sept. 29.

to KEVIN and SUEANN (VOGELMANN) ANGEL, Tavares, Fla., a girl, Bethany Sue, Sept. 11.

to PAUL and BECKY BODEN, Dry Ridge, Ky., a girl, Sarah Ann, Sept. 17.

to JERRY and MICHELLE BROWN, Fort Worth, Tex., a girl, Deanna Lynne, Feb. 6.

to SCOTT and THERESA (EVANS) BROWN, Belton, Tex., a girl, Kyrie Nicole, Oct. 17.

to ROBERT and BECKY (MILLER) DELAIR, Dayton, Ohio, a boy, Cody Robert, July 4.

to RUSTY and PAMELA (TAYLOR) FULLING, Olathe, Kans., a girl, Amber Lane, Oct. 13.

to CHARLES and CHERYL JOHNSON, Lexington, S.C., a girl, Olivia Lynne, Jan. 29.

to ANDY and AMY (BENNETT) KITCHEN, La Crescenta, Calif., a boy, Grant Alexander, Sept. 16.

to ANTHONY and BARBARA (CRAIG) MANSWELL, Rimby, Alta., a boy, Kenrick Anthony Daniel, Mar. 25.

to REV. VIRGIL and MARY PETERSON, Mankato, Minn., a girl, Naomi Leigh, Aug. 16.

to JARRELL and YVONNE (ELDRIDGE) PRENTICE, Edmond, Okla., twin boys, Jacob Curtis and Joel Keith, Apr. 23.

to REV. PAUL and ELAINE PRINCE, Willimantic, Conn., a girl, Kelee Marie, Sept. 29.

to JOSEPH and JENNIFER (BOGATAY) SAYEGH, Greenville, S.C., a boy, Isaiah Michael, Oct. 3.

to REVS. GARY and PENNEY SIDLE, Stonewood, W.Va., a girl, Alyssa Kay, Oct. 28.

to DIRK and RUTH (BOYETT) STEENBERGEN, Valley, Ala., a boy, Landon Dirk, July 15.

to KIRBY and ANNE SUTTON, Fairfax, Va., a girl, Lauren Anne, Aug. 5.

to JAMES and NANCY TRIPPETT, Calumet, Okla., a boy, Benjamin Aaron, Sept. 28.

to JOEY and KRISTA (HASSELBRING) WENNINGER, Indianapolis, Ind., a boy, Ryan Joseph, Oct. 19.

to JOHN DAVID and TRACY (SKINNER) WHITAKER, Enid, Okla., a boy, Mitchell Graham, May 15.

Marriages

CAROLE HAILE and WALTER ALEXANDER, Nov. 1 at Sacramento, Calif.

REBECCA L. KINZLER and MARK A. FREDRICKSON, May 31 at San Francisco, Calif.

Anniversaries

CHARLES and ANN GORMAN, song evangelists, Louisville, Ky., celebrated their 50th anniversary Sept. 15 with a reception hosted by their nieces and nephew at the Christian Church in Waddy, Ky.

REV. W. E. (BILL) and BETTY NAILL celebrated their 50th anniversary Oct. 18 with a reception at Beulah, N.Dak., Church of the Nazarene. The Naills have two children, six grandchildren, and three great-grandchildren.

Announcements

HILLSDALE, MICH., CHURCH celebrated its 60th anniversary Nov. 9. Former pastor Rev. Jack Holcomb was the speaker, and Rev. Paul Dickinson the featured singer.

MELBOURNE (FLA.) EAU GALLIE CHURCH will celebrate its 40th anniversary Mar. 15 with a 10 a.m. worship service and 2 p.m. celebration service.

Former district superintendents, pastors, members, and friends are invited. For more information, contact Pastor Glen D. Matthews Jr., 4873 Verona Cir., Melbourne, FL 32940, 407-242-8822 or 407-259-3769, or Mrs. Mary Whitney at 407-773-1369.

TORONTO (ONT.) MAIN STREET CHURCH will celebrate its 60th anniversary Mar. 7-9.

Former pastors, members, and friends are invited. For more information or to send old photos or memorabilia, contact Mrs. Maxine Toomey, 359 Main St., Toronto, ON M4G 4X6.

FOR THE RECORD Moving Ministers

ROBERT R. APPLEBY, from evangelism to pastor, Belen (N.Mex.) Rio Communities Lighthouse

GARY BECHTEL, from New Harmony (Ind.) Harmony Chapel to Seymour (Ind.) Peter's Switch

HAROLD W. BERCIUNAS, to pastor, Kansas City (Kans.) Hope Center

WAYNE BITTLE, from Ozark, Ark., to Cabot (Ark.) Russell Chapel

JOHN M. BLEDSOE, from Havelock, N.C., to Old Hickory, Tenn.

ROBERT J. COEN, from Pottsville, Mich., to Syracuse, Ohio

WILSON DEATON, from Alpena, Mich., to Sumner (Mich.) Center

TIMOTHY S. DIXON, from Princeton, W.Va., to Winfield, W.Va.

CECIL L. GRAY, from Atlanta (Ga.) Riverside to Hueytown, Ala.

RUSTY D. GRAY, from associate, Lakeland (Fla.) Lake Gibson, to associate, Ottawa (Ill.) First

STEVEN HUNT, to pastor, Lemmon Valley (Calif.) Calvary

PAUL T. IMBODEN, from Richmond Heights, Ohio, to associate, Corry, Pa.

LYNN E. JOHNSON, from Fort Smith (Ark.) Trinity to Monroe (La.) CTM

HENRY W. KERN, from pastor, Merritt Road, Mich., to associate, Warren Woods, Mich.

WAYNE LaFORCE, from missionary to associate, Olathe (Kans.) College

RICHARD H. LASHLEY, from Flint (Mich.) South to Laurel, Mont.

JEFFREY L. LeBERT, from Russellville, Ark., to McCroy, Ark.

RICHARD E. LEE, from pastor, Kempton, Ill., to associate, Danville (Ill.) Southside

ARNOLD G. LEIDY, from evangelism to pastor, Moriarity, N.Mex.

WALTER T. MAHANEY, from Chestertown, Mo., to St. Alban's, Vt.

TIMOTHY K. MARLIN, from Kelliher, Minn., to Broadview, N.Mex.

JOHN P. McNEW, to pastor, Hickory Plains, Ark.

JAMES A. MEADOWS, from Archer, Fla., to East Brewton, Ala.

DONALD T. SCHINK, to pastor, Mount Erie, Ill.

TIMOTHY W. SHEA, from Gladstone, Mo., to Nikiki, Alaska

MICHAEL P. SHELTON, from Kansas City (Kans.) Stony Point to Fresno (Calif.) First

DAVID SHORE, from St. Joseph (Mo.) Northside to Belton, Mo.

MARK E. STEINERT, from Hamilton (Ohio) Millville to Charleston (W.Va.) Southeast

WILLIAM STIRES, from pastor, Syracuse, Ohio, to evangelism

RICHARD L. SUNDERMEYER II, from student, Nazarene Bible College, to pastor, Topeka (Kans.) Family Life Fellowship

CTM

MATT THOMPSON, from student, Mid-America Nazarene University, to pastor, El Reno (Okla.) Olivet

KENNETH H. TIMBLIN, to pastor, Tularosa, N.Mex.

J. TIMOTHY WHITE, from McPherson, Kans., to Pryor, Okla.

MALCOLM H. WHITE JR., from Willimantic, Conn., to Windsor (Conn.) Calvary

CHRISTOPHER WILEY, from associate, Cambridge (Mass.) First, to pastor, Dennis (Mass.) Cape Cod

DENNIS S. WILSON, from associate, Trenton, Ohio, to pastor, Germantown, Ohio

E. GUY WRIGHT, from pastor, Winfield, W.Va., to evangelism

J. L. (RIP) WRIGHT, from Knox (Pa.) Faith to Mercer, Pa.

TIMOTHY P. YOUNG, from evangelism to pastor, Collinsville (Ill.) First

Moving Missionaries

CRAFT, ROBERT and RAMONA, from Cullman, Ala., to the Philippines

HANNAY, SCOTT and PAMELA, from Bethany, Okla., to Guatemala

HICKEL, JACK and JANE, from Swaziland to Anchorage, Alaska

HUGHES, GARY and KATHY, from Belfair, Wash., to Argentina

KAMMERMAN, CINDA, from Kazakhstan to Sumter, S.C.

KOENIG, JOSEPH and MARTA, from Manson, Wash., to Argentina

LINGENFELTER, RANDY and KAREN, from

Norris, Ill., to Western Samoa

McKELLIPS, BRUCE and CINDA, from Prescott, Ariz., to Ecuador

PATNODE, TERRY and DONNA, from Guatemala to Shawnee Mission, Kans.

SCHULER, SUZANNE, from Romania to Ocala, Fla.

SIERRAS, RAMON and BLANCA, from Chile to Olathe, Kans.

WATERS, TERRY and LAN, from Vietnam to Tampa, Fla.

Recommendations

The following have been recommended by their respective district superintendents:

DAVID and CHARLENE ADAMS, song evangelists, 625 S. 22nd St., New Castle, IN 47362, by Ted R. Lee, Indianapolis District.

DIANE ALTES, song evangelist, 1720 Greenway Ave., Yukon, OK 73099, 405-354-9728, by Jerry W. White, Northwest Oklahoma District.

MITCH and ALICE HEDGE, evangelist and song evangelists, 5504 Adoric Ct., Lexington, KY 40517, 606-245-4493, by Lowell T. Clyburn, Kentucky District.

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Notice

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

BIRTHS: Please provide parents' names, hometown, name and 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.

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The Silence Is Broken: Persecution of Christians Is a Reality

The persecution of Christians around the world has come to the public's attention in recent months by several means, such as, proposed legislation before the U.S. Congress; television and radio; newspapers and magazines; and the International Day Of Prayer for the Persecuted Church (IDOP).

"Shatter the Silence" was the theme for IDOP on November 16, which was an organized effort by Evangelical churches to make people aware of the atrocities encountered by Christians in many world areas today.

Shock. Denial. Disbelief. Anger. Sympathy. These are but a few of the emotions that the public experience as they learn what thousands of Christian believers face today for their faith. Yet, Christians, especially in the western hemisphere, need to know the scope and extent of religious persecution.

† **Fact:** More people have been martyred for their faith in Jesus Christ in this century than all the previous 19 centuries combined.

Here are some recent stories of the carnage against Christians:

† **Saudi Arabia.** The government carried out the beheading of two Filipino Christians, accusing them of robbery. Yet fellow inmates testified that



the two were imprisoned for their faith and had actively led Bible studies and prayers while in jail.

† **Sudan.** A reign of terror has resulted in the deaths of 1.5 million during the last decade. Christian families are broken up by abduction, imprisonment, torture, and execution.

† **Ecuador.** Robbers shot and killed a Christian Reformed missionary in Quito as his wife and two children watched in horror. When Neal Eldrenkamp, 38, and his family stopped on the outskirts of Quito to take pictures, three armed men murdered the young missionary.

† **China.** Three Chinese leaders were beaten to death in separate incidents by government authorities because of their religious activities. In just three months, more than 100 house church leaders were arrested. For example, Chinese house leader Xu Yongze, 56, was sentenced to 10 years in a labor camp.

† **Pakistan.** An armed mob attacked a Christian village and neighboring towns, killing two people and destroying everything in its path, including 1,500 homes, 13 churches, and 3 Salvation Army centers.

† **Iran.** A minister was hanged for apostasy. His body was wrapped and sent as a Christmas present to his blind widow and four children.

The silence has been broken.

News Briefs

● **U.S. Visa Law for Religious Workers Extended.** The Religious Professionals and Other Religious Workers provision in the Immigration and Nationality Act was renewed for three years by Congress. The provision that permits religious organizations such as the Wycliffe Translators to employ non-Americans to work in its U.S. office was in serious jeopardy. Lamar Smith, Texas Congressman and author of the original 1990 bill, reported "a troubling number of scams" in which the provision was used to bring illegals into the country. Some churches even sold the visas to the highest bidders.

● **Bob Jones Jr. Dead at 86.** Jones, president of Bob Jones University, died November 12 of abdominal cancer. Jones served as president from 1947 to 1997. His father founded the Fundamentalist school.

● **Something to Boycott.** Totem International may soon join Disney on

the Evangelical boycott list. Totem is marketing "Billy," the first officially homosexual doll. The 13-inch toy is billed as a "proud gay doll."

● **New Director for Navigators.** Allen Andrews has succeeded Terry Taylor as U.S. director of Navigators.



He has worked for this evangelization and discipling agency for 33 years. Former Navigators assignments were in Canada and Asia.

● **Kevorkian to Deal in Human Organs.** The suicide doctor is offering to harvest organs from the patients he helps to kill. The organs will be available on a first-come, first-served basis. *World* magazine quotes Kevorkian as saying, "There will be patients begging doctors for the kidneys and livers that I [will] have available in my office."

● **Insurance Against Virgin Birth.** Some 300 London women have paid \$120 each to buy insurance policies covering virgin births by an act of God. The firm brokering the policies is

Goodfellow Rebecca Ingrams Pearson. The company also sells insurance against impregnation by an alien, according to the Associated Press.

● **Unification Church Under Fire.** Shortly after Rev. Sun Myung Moon launched his newspaper *Times of the World* in Buenos Aires, his Unification Church is being vigorously opposed in several Latin American countries. Venezuela, Honduras, Costa Rica, and El Salvador have made moves to restrict the cult. Honduran Catholic Archbishop



Oscar Rodriguez called Moon's church a "pernicious plague."

● **Superstar Actor Hangs Himself.** Anthony Wheeler, who played Judas in the musical *Jesus Christ Superstar*, hanged himself on stage before 500 people. In the play Judas hangs himself, but a safety harness protects the actor. This time, however, the Liverpool, England, performer discarded the harness and took his own life.

*Do you catch a whiff of revolution
in the Sabbath air?*

Rest and Revolution

By Kenneth L. Gible

The Sabbath— isn't it mostly an outmoded custom that has lost all relevance to the complex, busy world we live in? Isn't it naive to expect people to set aside an entire day each week as a "day of rest"?

It's true that a mist of nostalgic longing hovers over the faith tradition called Sabbath. The words of the commandment in Exodus run "Remember the sabbath day."

Sabbath Rest

This command to remember does not simply mean "Don't forget to observe the Sabbath"; it also is a reminder to recall what happened at creation: "For in six days the LORD made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the LORD blessed the sabbath day and consecrated it" (20:8, 11, NRSV).

The Jewish tradition of Sabbath intimates a kind of wistful yearning for return to original creation. Sabbath is the way God intended life to be ordered, with a built-in rhythm of rest and refreshment. Yes, there is work to be done, but there is also, by God's grace, a

respite from work, a day for rest, refreshment, renewal.

Into the natural rhythm of creation of day and night, summer and winter, seedtime and harvest (Genesis 8:22), said the Hebrew people, God has introduced a rhythm of blessing, a holy rhythm called Sabbath. The Sabbath is a

available regardless of the season. Summer and winter? We escape summer heat and winter chill with air conditioning and central heating.

It wasn't too many years ago that Sabbath laws, called "blue laws," ordered social life in nearly every community in North America.

Many adults can remember growing up in churches and homes where the weight of restrictions of what they could do on the Sabbath was so heavy that they rebelled (or would have if they could have). In such circumstances, the word of Jesus concerning the Sabbath was liberating: "The sabbath was made for humankind, and not humankind for the sabbath" (Mark 2:27, NRSV).

The situation has changed. Most of us do not live in a rural or small-town setting. The blue laws are nearly all gone. Shopping malls not only are open on the Sabbath but are crowded. Weekends get jammed with errands to run, social obligations, and travel.

So many of us, myself included, don't seem to know how to rest anymore, to be still and at home in the presence of God. In an attempt

EVERY NOW AND THEN THE MUSIC OF SABBATH LIBERATION RINGS IN OUR EARS, AND OUR MINDS AND HEARTS SING ITS MELODY.

gift from God intended to benefit the human family.

The rhythm of modern life is all but isolated from the rhythms of the natural order. Night and day? We use electricity to create our own daylight with a flip of a switch. Seedtime and harvest? A backyard garden is about as close to it as most people get—modern transportation means the supermarket has every kind of food



H. Armstrong Roberts

to escape from the work routine, we invest in the machinery of leisure: campers, skiing equipment, boats, and bicycles. The more money we spend on them, the more we feel obligated to use them to justify the expense.

We become captives of what we consume. Instead of being a means

of refreshment, they turn into yet another obligation, one more thing to rob us of the genuine *re-creation* we so desperately long for.

We have great need to hear the blessing in the words of the fourth commandment in Exodus: "Remember the sabbath day, and keep it holy" (20:8, NRSV).

Sabbath Celebration

This Sabbath commandment also appears in Deuteronomy, but there are subtle yet important differences between it and the Exodus version. In Deuteronomy, the reason for observing the Sabbath is not, as in Exodus, the remembrance of God's resting after creation. Rather, "You

shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out . . . by a mighty hand" (5:15, NASB).

Here the Sabbath is understood as a remembrance and celebration of the Hebrew liberation day, the Exodus, when the chains of slavery were broken by God's mighty hand. This explains why the Deuteronomy version of the Sabbath commandment puts special emphasis on the treatment of servants. True, the Exodus version also mentions that male and female servants as well as cattle shall participate in Sabbath. But in Deuteronomy this idea is underlined with the words "that your male and female slave may rest as well as you. Remember that you were a slave" (5:14-15, NRSV). And Deuteronomy adds to the list of those who shall rest two beasts of burden, the ox and the donkey. Even the work animals are blessed by Sabbath!

Thus Sabbath is not only a remembering of creation and our need for rest and refreshment but also a celebration of God's power to free the captives. On the Sabbath there are no masters and slaves, only liberated people.

Sabbath Revolution

Do you catch the whiff of revolution in the Sabbath air? Surely it was not accidental that Jesus seemed to make a point of healing people on the Sabbath, of breaking a fossilized religious law to demonstrate that God desired health and salvation for all.

Is that why religious people have so often domesticated the Sabbath? Are the implications of its true significance too frightening? Perhaps. Freedom, after all, can be a scary thing, especially the kind of freedom the Almighty desires for the hu-



Life's Winters

When God's beloved suffer,
When the winter winds blow wild,
The trees, although rooted deeply,
Bend their boughs with snow defiled.
The branches that reached to heaven,
The trunks that held them high,
Now seem to shake and tremble
In the cold and darkened sky.
And the trees, their memories shortened
By the chill within their bark,
Rant and rave against their Maker,
"Where's the leaf, and where's the lark?
Where are those who sat around me?
I would settle for just one.
Why not send eternal springtime?
Why not send eternal sun?"
But the chilling's change is charted
By the hand of loving God.
First, assurance of His presence—
Through snowy vines a gentle nod.
And a warmth—though not of
springtime—
Comes to thaw the inner rings.
The tree still stands through storm time,
And its risen branches sing.

—Kathryn Burns

man family. But every now and then the music of Sabbath liberation rings in our ears, and our minds and hearts sing its melody. And the Holy One breaks through the defenses we have erected against the liberating truth of freedom and justice.

To observe Sabbath is not only to affirm our need of rest and refreshment but also to say yes to God's radical justice, where the barriers between rich and poor, male and female, parent and child, Black and White all fall away. To take Sabbath seriously is to participate in the rule of God that sets captives free. Worship on the Sabbath thus becomes a revolutionary event, a celebration of the divine power that turns the world upside down!

For Christians, the radical nature of Sabbath is underscored both by *when we observe it* and by *what we call it*. We observe Sabbath on the first day of the week because it was on that day that our Lord was raised from the tomb. The ultimate power of God is displayed in a dramatic victory over death demonstrated in the Resurrection. We are liberated people indeed, set free from the captivity of death and blessed with the hope of eternal life.

And so we call Sabbath by a new name: the Lord's day. As the apostle Paul put it: "So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!" (2 Corinthians 5:17, NRSV). Even Sabbath is new. On the Lord's day we not only find refreshment for our spirits and a promise of true freedom but also gather to celebrate in our worship the joy that comes from the Holy One who, in Christ, makes all things new. H



THE UNHERALDED



by J. Wesley Eby

Ernest and Mildred Gibbs recently celebrated 70 years of marriage—a significant event and a rare accomplishment. This humble, self-effacing couple have persevered seven decades of a simple life, yet a life packed with delights and heartaches, challenges and achievements. And throughout

potatoes for only one cent a pound and eggs for seven cents a dozen. Forced to abandon the farm, E. N. went back to Phillips Petroleum, this time in Oklahoma City. Next, in quick succession, his company moved him to Odessa, Texas; Kansas City; and Borger, Texas.

Their moving abruptly stopped in Carlsbad, New Mexico. E. N. hired

Methodist church.

When farming in Oklahoma, they became acquainted with the Church of the Nazarene through Rev. A. L. James, a pastor and prison chaplain, who conducted revivals each summer nearby. When they forsook the farm and moved to Oklahoma City, the Gibbses joined “Brother James’s” church in 1937, a 60-year-old decision they have never regretted.

Carlsbad did not have an organized Church of the Nazarene when

Simple Folks, Simple Faith

their years together, they have shared a simple faith in God.

He, 92, was born in Texas. *She*, 88, began her life in Oklahoma.

They met in high school in McAlester, Oklahoma, dating for three years. *He* and *she* decided to become *they* and set their wedding for August 4, 1927. *They* became one, pledging to love and cherish each other until death would separate them.

In the early days of their marriage, Ernest’s employment was diverse, both jobwise and placewise. He worked for Phillips Petroleum Company. Then they moved to Arizona so Ernest—also known as E. N.—could work in a copper mine; but when that job fizzled out, they returned to Oklahoma. By this time the Great Depression was smothering the nation. Times were tough; no work was available. The Gibbses rented a small farm; but because of the depressed economy, the couple sold

on with U.S. Potash in 1940, and today the Gibbses still reside in this small, southeastern city in the Land of Enchantment.

The church was a vital part of both Ernest and Mildred’s lives while growing up—he a Methodist and she a Baptist. As husband and wife, they faithfully attended the

the Gibbses arrived, but one was just beginning. They quickly joined the small group of new Nazarenes, and when the charter was signed later that year, the names “Ernest and Mildred Gibbs” were penned with the rest. E. N. became the first Sunday School superintendent, a position he held for the next 11 years.

Mildred was elected the first president of the youth group, then known as NYPS. Later, she became the NWMS president. Both of them were active, in-church-every-time-the-doors-were-open members.

Each day as E. N. rode the bus to the potash mines, he sat by a different man. After becoming acquainted, he would ask if he and his family attended church. If the man responded no, Ernest would give the man’s name to his wife, who with



Ernest and Mildred Gibbs at their 70th wedding anniversary celebration.

her friend Lequannah Weise, would visit the family and invite them to church. That surefire strategy excelled; attendance at Carlsbad First increased greatly.

After 10 years in the potash mines, E. N. bought a Laundromat. He and Mildred used this business as an outreach. Every customer was a prospect for Christ and the church. No pressure tactics. Just loving others into the Kingdom.

In 1956 the New Mexico District



E. N. and Mildred Gibbs (sitting) with their pastor and his wife, Ed and Beth Kneeland.

planted another Nazarene church in the fast-growing city of Carlsbad. The Gibbses joined 15 others as charter members of Carlsbad Church Street Church. E. N. was elected a trustee and—you might guess it—Sunday School superintendent (a responsibility he accepted for a total of 35 years in the two Carlsbad churches). Under Brother Gibbs's leadership, members called in the neighborhood, and the baby congregation grew and grew and grew. In 6 years it was averaging 164.

One of the persons touched by the church's outreach was B. E. Gregston. At the age of 33, he had never attended Sunday School. According to his testimony, he visited this new church with his wife and two children "to get out of my ignorance of not knowing what a Christian really was." After attending a few classes, B. E. decided he "wanted what those people had." One night he invited the Gibbses to come to his house "to explain the so-called plan of salvation." B. E. tells the story this way:

After talking awhile, Sister Gibbs looked at me and said, "You're under

conviction, aren't you?"

I said, "I'm sure under something."

"Would you like to pray?"

"Yes, ma'am."

So she and Ernest, and my wife and two children, knelt at my couch, and I accepted Christ!

That was typical of the Gibbses. They were always anxious to see someone converted. I've watched them do this for approximately 40 years, and they're still at it!

The Gibbses had one daughter, who died at only six weeks. But they never lacked for children in their lives. The kids all around them, even within a 25-mile radius, became their children. E. N. drove to White City every Sunday—which was more than 100 miles for two round-trips—to

pick up Nadine Spurlock and her mother for church. Today Nadine is Sunday School superintendent in a Nazarene church in Albuquerque.

"To think about Mildred and E. N. Gibbs brings a warm feeling inside," says Carol Williams Curbello. "I began attending church when I was 13 years old. It just happened to be the church that Brother and Sister Gibbs attended. They loved and welcomed me just as if I were someone truly important. Their love was always extended to my family also. It made me feel as if I belonged, even if my family did not attend."

"Brother and Sister Gibbs are caring people," says their pastor, Ed Kneeland. "I will often find an apple or fresh vegetables on my office desk. There will be no note, no name, but I know who put it there. It's their way of showing support for their pastor."

A simple life. A simple faith. The right ingredients for a happy, successful marriage—one that's lasted for 70 years. "And we give all the glory to God," E. N. and Mildred quickly add.

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this is a story about God

by Ann Kiemel Anderson

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A photograph of the Nazarene Theological Seminary building, a large brick structure with a prominent tower and many windows, set against a blue sky with some clouds. The building is partially obscured by the branches of a large tree in the foreground.

SHAPING SERVANT-LEADERS— SHAPING THE FUTURE

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