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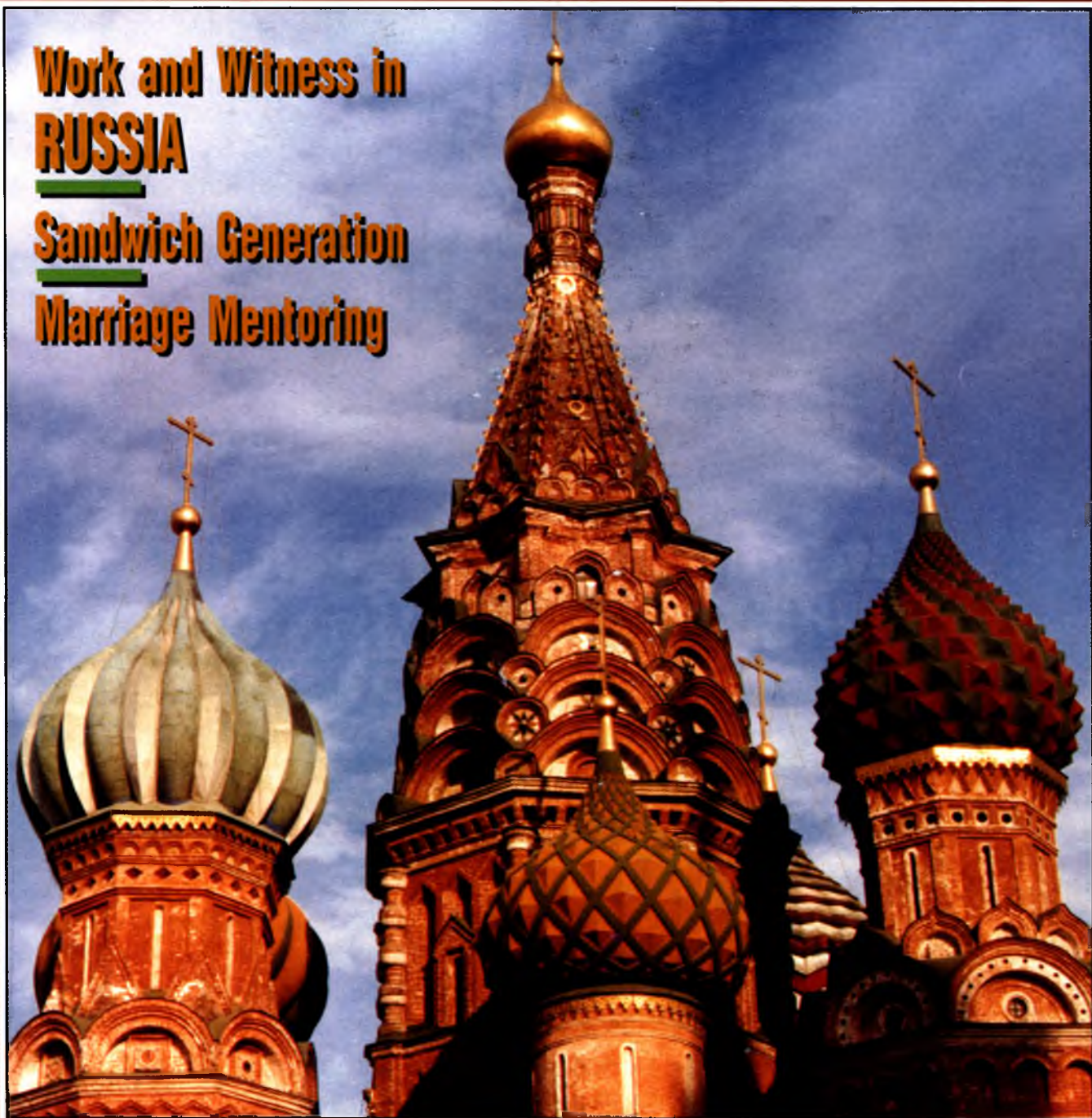
FEBRUARY 1998

Herald of Holiness

CHURCH OF THE NAZARENE

**Work and Witness in
RUSSIA**

**Sandwich Generation
Marriage Mentoring**



HAVE YOU HEARD?



Herald of Holiness and World Mission Will Merge!

The 1997 General Assembly voted to combine the *Herald of Holiness* and *World Mission* magazines into one dynamic and vital new magazine. Dr. Franklin Cook is enthusiastically steering this new entity into the 21st century.

The new name will be **HOLINESS TODAY!**

- When does it begin? The first issue will be January 1999.
- When do I subscribe? The subscription campaigns for the new magazine will begin in September 1998 according to district schedules.
- What about this year's subscriptions? Subscribe as you normally do for both *Herald of Holiness* and *World Mission* through summer of 1998.

NPH is committed to supporting the new magazine with excellence in design and service to the subscriber.

MORE NEWS TO COME!

FEATURES

- 2 Beauty Doesn't Need a Pretty Package**
MARLO M. SCHALESKY
- 3 Working, Changing, Growing**
MABEL ADAMSON
- 19 How to Be Incredibly Happy**
CHERYL JACKSON
- 20 Who Said Meow?**
SHARON K. McLELLAN
- 22 The Sandwich Generation**
PHILLIP W. BOLERJACK
- 25 Phil and Laura—a Sandwich Generation Case Study**
- 30 The Hymn That Became a Benediction**
VICTOR M. PARACHIN
- 44 Marriage Mentoring: The Sleeping Giant in the Church**
LES PARROTT III AND LESLIE PARROTT



20

POETRY

- 39 Aim High**
CHARLES HASTINGS SMITH

CONTINUING COLUMNS

- 6 General Superintendent's Viewpoint,** JOHN A. KNIGHT
- 16 Into the Word,** ROGER L. HAHN
- 18 Nazarene Roots,** STAN INGERSOL
- 33 Creative Brooding,** DEAN NELSON
- 36 In a Woman's Voice,** MARLO M. SCHALESKY
- 37 Masculine Journey,** VICTOR SCHREFFLER
- 43 Words of Faith,** ROB L. STAPLES

DEPARTMENTS

- 7 Late News**
- 8 Editor's Choice,** WESLEY D. TRACY
- 10-13, 40-41 News**
- 14 The Readers Write**
- 17 February's 10-Point Quiz**
- 34 The Question Box**
- 38 Nazarene Family**
- 41 NCN Broadcast Schedule**
- 42 Evangelists' Slates**
- 47 The Unheralded,** J. WESLEY EBY



22



44



Nazarene Communications Network

COVER PHOTO CREDIT:
Jesse Middendorf

Work and

Bump, rattle, jolt—the Land Rover hiccuped over the furrowed lane of red earth as we made our way into the village of Morarano. I leaned out the window and took a deep breath. We were finally here. I had come halfway around the world with a Work and Witness team to help build the first Nazarene church on all the island of Madagascar. Little did I know then that God had even bigger plans.

As we rumbled through the village of mud huts topped with thick thatched roofs, dozens of children raced from their homes to get their first look at the *vazaha* (foreigners). With wide eyes and pointing fingers, they scurried after our trucks as we made our way to the far end of the village where we would build the church.

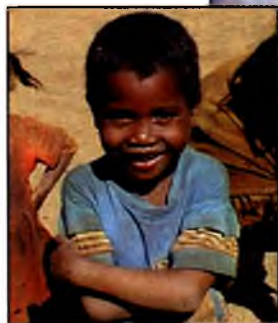
Even as I stepped from the Land Rover, the beauty of Madagascar struck me—rolling hills with rice paddies in every valley, trees dotting the landscape,

turquoise skies, and red, red dirt like a swatch of crimson beneath the horizon. And there in the valley below us, a little boy herded geese, just like in the fairy tales.

I smiled, slipped on some gloves, and got ready to work. It was then that I heard it. A tiny giggle, a snicker really. I turned. There, behind me, a group of children stood with their hands covering their smiles as they edged closer.



(L. to r.) **Chrisy Bier, Sara Cunningham, Jessica Cunningham.**



"Vazaha." (Foreigner.) I heard them whisper the word.

"Hello," I answered and took a step toward them.

Instantly, they scattered like dandelion seed in the wind. I shook my head and laughed. Then my face sobered as I watched them turn and stare at me again.

Poor kids, I thought, looking at their matted hair and the tattered rags they used for clothes. *How sad.* I sighed.

All that day and the next, the kids watched and giggled and pointed as our team worked to lay the stone

Pastor Bill Rushing, the *vazaha* leader.



In Madagascar

BEAUTY DOESN'T NEED A PRETTY PACKAGE

by
Marlo M. Schalesky

Continued on page 4

Russia. Are we truly going to Russia for Work and Witness? Mixed feelings. Excitement—wow, what an opportunity! Apprehension—what are those people *really* like? Anxiety—it's a long, long trip. Too late now, we're on our way.

Our 24-member Kansas City First Church team was prepared to do whatever was required to assist missionaries Jay and Teanna Sunberg. Our tasks would be diverse.

The first work project was at one of two dachi outside of Chekhov, two Russian summer homes that will eventually be a conference center and youth ministry facility. Inside that three-story dacha, exterior walls

were torn off, insulation installed, and the walls nailed back on. On the first level, the floor was pulled up and insulated. One team member rewired the entire building.

In addition, the team dug a long, deep ditch for sewage disposal and laid a sidewalk around each dacha. Because time was limited, the cement work went on until midnight on two days. With the Russian people working with us, much was accomplished.

While the construction crew, under Jerry Brockhouse's leadership, and the kitchen crew worked at the dacha, another group traveled into Chekhov every morning to teach English at the cultural center. When we arrived the first day, no one was there, but our waiting was rewarded. Several young people soon ar-

In Russia

Working, Changing, Growing

by Mabel Adamson



Sveta



St. Petersburg church.



Big Sasha



Marina, David, and Tanya



Jerry Brockhouse with new friend.



Linda and Misha

rived, then a few more, finally 16. Each day, a few more came until we had close to 50 in attendance. Some were quite proficient in English and basically desired an opportunity to converse in English and practice pronunciation. Others were at a beginning level. What an enjoyable and challenging endeavor!

Following classes, several of our team members and some of the students held sports activities for the Russian young people. And Saturday night, the con-

Continued on page 5

Witness

foundation for the 13.5-by-9-meter sanctuary that would service the 1,400 people in Morarano and surrounding villages. And nearly 1,000 of those people were children just like the ones who watched us so eagerly now.

By the third day, the kids had decided that we were OK, calling out, “*Manao ahoana! Manao ahoana!*” (Hello! Hello!) as they ran pell-mell to greet us with smiles as wide as the world on their faces.

“*Manao ahoana,*” we called back, pleased with ourselves for mastering one word of the Malagasy language.

That day, as we worked side by side with the nationals, placing rows of bricks with dark red mud for mortar, trading words, and laughing at ourselves, the kids milled around us oohing and aaahing over the tools we had brought. I smiled as one boy reached out very timidly to touch a hammer, withdrawing his hand quickly as soon as his fingers contacted the metal head.

About that time, a shrill scream rent the air. I dropped my trowel and turned to see two pigs locked in snout-to-snout combat. The small boy herding them struggled to break up the fight as the ornery swine oinked and bit at each other.

“Poor little kid,” I whispered as I looked at his dirty face, bare feet, and clothes so worn I couldn’t tell what color they had once been.

As the days passed and the layers of mud and brick reached ever higher on the new church’s walls, I found the happy greeting of the children had changed. No longer did they just call out “Hello.” Now they said “*Manao ahoana, namana,*” (Hello, friends).

And, by the last day, the kids didn’t stand and watch as we worked. Each child, even those so small that they could barely walk, pitched in to help. Now it was my turn to stare with wonder as these tiny children

hauled one, two, and sometimes three bricks and handed them to us on the scaffolding.

All too soon, the sun waned in the afternoon sky. With final calls of “*Veloma*” (Good-bye), we left the village, our hearts filled with love for the Malagasy people and their sweet, dirt-splotched children.

As the red mud huts of the village dropped from view, I thought about how the kids worked with us

that day, how they had seen past our “foreigner” exterior and called us “friends.” They had stopped whispering “*vazaha,*” but had I stopped whispering “poor kids”?

I closed my eyes and allowed a hundred memories to sweep through my mind—little Rosa carrying her brother on her back and three bricks in her arms, a group of boys laughing as they pulled one another on the cart we used for hauling stones, the girls

giggling as they pointed to themselves and said names that I couldn’t hope to pronounce. These were the kids I had pitied and thought *how sad*. How could I possibly associate that word with those bright, joy-filled children?

What’s wrong with me, God? I prayed. Am I blind to happiness unless it’s wrapped in a pretty package? If that’s the case, then perhaps I am the one who should be pitied.

As I sat and remembered the happy giggles of the children of Morarano, their excited “hellos” and their smiles that shone like rays of the sun, God broke through my cultural blinders. He taught me to see as He sees, for “man looks at the outward appearance, but the LORD looks at the heart” (1 Samuel 16:7, NIV).

Now I say, “Rags? What rags?” All I remember are white smiles like the adorning of jewels, glittering robes of laughter, and the unfettered, happy spirits of kids clothed with the love of Jesus.

THE KIDS WATCHED AND GIGGLED AND POINTED AS OUR TEAM WORKED TO LAY THE STONE FOUNDATION FOR THE FIRST NAZARENE SANCTUARY ON THE BIG RED ISLAND.



Bryan Schalesky and friends



Note: If you would like to learn more about this Work and Witness trip to Madagascar, check out this web site, complete with pictures and a daily journal of the trip: <<http://www.seeword.com/Madagascar.html>>. H

cert presented at the cultural center was well attended by students and community members.

While all this was going on, team members conducted three facets of pastoral training for the Moscow church. The week prior to our arrival, Pastor Chic Shaver held evangelism training for the Russian pastors. The second week, Pastor Middendorf conducted all-day classes in church administration. The last week, Pastor Roy Rotz taught classes in pastoral counseling.

Yet another part of our team consisted of Larry Campbell and Friends, a musical group who, though they went at the request of the missionaries to minister in music, worked every day with the construction team. They really did double duty, laboring at the dacha daily, and then providing music for evening worship and giving concerts in Chekhov, Moscow, and St. Petersburg.



Larry Campbell and Friends in concert

In Moscow, our team worked at the compassionate ministries center and made repairs at the Sunberg home. One team member completely replumbed a bathroom at the Moscow church.

Next stop—beautiful St. Petersburg. Our missionaries Milton and Michelle Karahadian desired to convert a large vacant lot near the precinct captain's office into a playground area. Along with serving as outreach, this goodwill project would help establish a Nazarene presence in St. Petersburg. It was exciting to tell the Karahadians that we would fund the project as part of our Work and Witness contribution!

What a trip! I confess that we all had preconceptions of what we would find in the former Soviet Union. The countryside at Chekhov, the churches and museums at St. Petersburg, the antiquity of Moscow, and Red Square overwhelmed both mind and soul.

But above all else were the people we met and worked with. These wonderful Russian Christians work in the midst of adversity to establish the Church

of the Nazarene in Moscow, St. Petersburg, Volgograd, and Chekhov. We can rejoice and pray and give with confidence for our church in Russia.

We, no doubt, will forget some of their names, because they are so different and our memories so finite, but all were precious to us. I especially remember:

- Sveta, the director of the compassionate ministries center in Moscow, so dynamic and articulate. A whirl-

wind of activity, she waves her arms, and everything and everybody moves. What a leader!

- Marina, a lovely young lady who capably interpreted for the pastor's lessons with a sweetness of spirit that is evident in her life.

- Davida and Tanya, ENBC students who plan to marry, musically gifted, dedicated servants.

- Linda Russell, formerly a teacher at Northwest Nazarene College but now mission field treasurer.

- Misha, our driver and a willing worker, a man with a quiet, gentle spirit.

- Big Sasha, the tall, handsome son of a former KGB official.

- Little Sasha, a sad story of neglect and deprivation but a moving story of how he was discovered and brought to the missionaries.

- Vladimir, who loved to testify and told story after story of God's grace.

- Velodya, the young, first-year pastor of Moscow North Church—a Christian for only three years and growing rapidly in the Lord.

- Rima, who met us with flowers and had a lifelong dream to visit St. Petersburg, so thrilled to accompany us there to help with the language. She won our hearts.

In our brief visit to Russia, we came to love the people, and we became family. We worked. They

worked. We changed. They changed. We grew. They grew.

Leaving was difficult, but we left Russia knowing that no matter what might happen in the future—closed doors, iron curtain, whatever—we have brothers and sisters in Christ there whose hearts beat with ours in love for Christ.

HH

**Above all else were the people
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These wonderful Russian
Christians work in the midst of
adversity to establish the
Church of the Nazarene.**

The Church—on Its Last Legs

by John A. Knight

The Church does not lack for detractors, particularly in times of rapid change and unparalleled challenges in society at large. One frequently hears unbelieving critics pronounce and frightened believers echo, "The Church is on its last legs." But as Dr. Samuel Young, former general superintendent, used to say, "The Church is always on its last legs."

Throughout history the followers of Christ have been pressured to abandon their commitments of love for God, self-sacrifice, and service to others, and to succumb to materialism, self-aggrandizement, greed, and sensual pleasure. But in every century of the Church's history, as well as in Old Testament times, there has been a *remnant* that has refused to follow the easier path and forfeit the overwhelming benefits of a more demanding lifestyle.

Jesus promised, "I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18). He was not suggesting that a frightened church would somehow be able defensively to withstand the attacks of the enemy and a secular, sinful world. On the contrary, He was proclaiming with boldness that the bastions of Satan would not be able to repel the powerful, offensive, leavening influences of the Church.

The victory of good over evil, righteousness over wickedness, truth over error, and holiness over moral filth is assured through Christ. Having been raised from the dead with the keys of death, hell, and the grave in His girdle, He is the mighty Conqueror. He is the Church's Victory!

In the midst of all the darkness of sin, there is comfort and hope in knowing that the final issue in the cosmic conflict between purity and wickedness does not rest upon us.

However, there is truth in the obser-

vation that "the Church is on its last legs." We who are in the Church must reaffirm continuously our commitment to Christ, His teachings, His spirit, His commands, and His commission. The Church will be powerful in the world only as those within the Church steadfastly uphold the fundamentals of faith and practice that historically have made the Church fruitful.

May Nazarenes around the world reaffirm their loyalty to the Word of God. While most churches give lip service to this affirmation, Nazarenes take it quite seriously. We not only accept the

**WE WHO ARE IN THE
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Scriptures as the ultimate Arbiter of truth but also seek to live in accordance with them.

When Nazarenes affirm loyalty to the Word of God, they are saying the Scriptures are the primary Source of spiritual knowledge and insight. Doctrine is not to be formed by sociological trends, by the latest psychological theories, or by the result of some Gallup poll. It is formed and judged by the teachings of Scripture that alone give us "Thus saith the Lord."

May Nazarenes continue to emphasize entire sanctification, heart holiness, freedom from sin, and growth in grace. We believe that God has raised up the Church of the Nazarene to bear witness

to entire sanctification. This is our reason for existence—to assure men and women that "the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

This grace of heart cleansing includes the impulse to "grow in grace" (2 Peter 3:18). This impulse must be nurtured so that the Christian continues to grow, progress, and mature in the things of God until one comes "unto the measure of the stature of the fulness of Christ" (Ephesians 4:13) at the last day. Entire sanctification occurs in an instant (it is by faith) and brings a pure heart. But a mature character comes only after continuing, consistent growth in grace.

May Nazarenes continue to practice sound biblical preaching that addresses the felt needs of real people. Preaching is the focal point of our worship, seen symbolically in our placement of the pulpit in the center of the platform and not on the side as a lectern. This calls for a trained ministry to maintain doctrinal balance and equip our people for the work of ministry.

May Nazarenes renew their commitment to the primary mission of the Church that grows out of the Great Commission expressed in Jesus' words: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). From our beginning we have believed that carrying the gospel is the main work of the *whole* church in the *whole* world through the *whole* age.

Evangelism that shares Christ through personal soul winning, church planting endeavors, and general church cooperation in mission activity and vision has been our genius and must continue into the next century.

By the grace of God, as we keep firm our commitment to the basics, the "last legs of the church" will remain strong. H



Holiness Today Selected as Name for Combined Magazine

According to General Superintendent Paul G. Cunningham, the Board of General Superintendents has selected *Holiness Today* as the name for the new magazine that combines the *Herald of Holiness* and *World Mission*.

The name was chosen on December 18, 1997, after an extensive search for a new name. Leaders from the church around the world as

well as outside consultants were polled for ideas. The list of suggestions was presented to the general superintendents from which they made the final selection.

The combined magazine, *Holiness Today*, will make its first appearance with the January 1999 issue.

See the *Holiness Today* advertisement on the inside front cover.

Nazarene Teacher Killed in Accident

Nancy Ellis, a second grade teacher at the Grove City, Ohio, Christian School, was killed December 15, when a man lost control of his van in the school's parking lot. Ellis, a 1988 graduate of Mount Vernon Nazarene College, was pinned between the van and another vehicle, according to a police report. She was flown to a local hospital, where she was pronounced dead.

Ellis, 31, had taught at the school since its was opened by the Grove City Church of the Nazarene in 1990. Bob Huffaker, pastor of the Grove

City Church, said, "Nancy Ellis was virtually the foundation of the school. Her loss will leave a huge void in the school and in our hearts. She will be missed by her family, her school, and her church."

Ellis, along with her husband, Kent, was an active member of the Columbus, Ohio, Wilson Avenue Church, where she served as NYI director. Besides her husband, Ellis is survived by two children, Bethany, 5, and Evan, 4; parents, Rev. and Mrs. Fred MacLean, retired Methodist ministers; two sisters; and one brother.

Fire Strikes Long Beach First

A fire at Long Beach, California, First Church of the Nazarene on December 20, during a district youth concert destroyed the choir room and caused smoke damage to other parts of the building. The fire probably originated in the choir room, and, as a result the music library, choir robes, and drama props are considered a total loss.

The actual fire was confined to the choir room, but the heavy smoke spread toxic fumes throughout the build-

ing. The congregation was unable to hold services in the building on December 21; however, Pastor Ray Doane and about 100 parishioners held an impromptu service in the church school building.

The estimated 50 teens attending the concert at the time of the fire were evacuated safely.

The fire's cause was undetermined at press time and still under investigation. The fire marshall has ruled that it was not an electrical fire.

Two Killed in Vehicle Accident on Work and Witness Trip

A Nazarene missionary, Jim Johnson, 45, and a dentist, Fred Siems Jr., 39, from Yukon, Okla., were killed on January 3 in northern Mexico while returning from a Work and Witness trip in that country. Several others were injured, including the family of a Texas legislator and General Board member, Ken Marchant Sr.

The Work and Witness trip in and around Tampico, sponsored by Southern Nazarene University (SNU), involved 251 persons, according to SNU officials. The participants were traveling back to the States by the van with eight passengers and seven buses. Johnson, driver of the van, lost control of the vehicle, which overturned and rolled down into a ravine.

Siems's daughter Amanda required surgery as a result of her injuries. Although the nine-year-old girl is in a body cast, a full recovery is expected.

Donna Marchant, wife of Ken Sr., suffered a neck fracture and broken collarbones. She is progressing although still hospitalized. Dallas, 12, the Marchants' daughter, sustained a broken leg and had surgery on January 12 to fuse vertebrae in her back. A full recovery is expected. Ken Jr., 14, also had surgery on January 12 to stabilize his back and place a steel plate in his arm. He has partial paralysis due to spinal injuries.

Les Finney, 74, a mission

volunteer from San Diego, suffered 12 broken ribs. He is progressing well.

Richard Wynn, a participant from Tilton, Ill., did not have any reported injuries.

General Superintendent

James H. Diehl, speaking on behalf of the general superintendents, said: "The Board of General Superintendents shares a deep feeling of sorrow and loss with the families of Rev. Jim

Johnson and Dr. Fred Siems. Our prayers, concern, and love have been reaching out to these families and also to the other individuals who suffered such severe injuries as a result of the accident. We will continue in our prayers to lift each person affected by this tragedy to the throne of grace."

Siems's funeral was held January 9 at Bethany, Okla., First Church. Johnson's funeral was held January 10 at Beaver Creek Church of the Nazarene in Dayton, Ohio.

Johnson is survived by his wife, Mary; daughter, Carrie Lynn; son, James Lee; parents, Rev. Raymond and Eunice Johnson; three brothers, Robert, Marvin, and John; four sisters, Barbara Stewart, Ruth Weeks, Carol Godin, and Mary Ellen Doenges; and many nephews and nieces.

Siems is survived by his wife, Ami; daughters, Amanda and Mary; son, Mark; parents, Fred Sr. and Faye; brothers, Henry and Jeff; sister, Melanie Metcalf; and several nieces and nephews.



Jim Johnson



Fred Siems Jr.

Going Primitive

WESLEY D. TRACY



YOU KNOW IT'S TRUE. You can stand in the great room of your new house, ankle-deep in plush carpet, flanked by your smart-brained microwave, digital TV, Internet computer, and caller I.D. telephone and still feel as if something is gnawing a hole in your heart big enough to drive your new Ford 4x4 through. All that stuff does not satisfy the soul.

Modernity's trinity enthroned by Enlightenment thinking a few centuries back has been unmasked as a fraud. That trinity—reason, science, and technology—slouched toward modernity's Bethlehem spouting prophecies of a promised land. That trinity blessed and baptized critical analysis, the scientific method, and high-tech experiments. It snubbed and sneered at spirituality, heartfelt religion, and anything else that could not be tested in a lab. That trinity ordained as its priests engineers, physics professors, and white-coated inhabitants of scientific laboratories.

But in the end, modernity's trinity could not save, its formulas could not satisfy the soul, its priests did not know what to do with sin, and its bare rationality left the heart still hungry. That trinity has been dismissed from office by many postmoderns.

Some thought that the Enlightenment trinity would do away with the

“neurotic” need for God. Friedrich Nietzsche composed the funeral dirge for God in 1883, believing that God was superfluous. Karl Marx thought that Communism would do away with religion. But as Jeffrey Klein noted, “Marx did not realize that our desire to connect with a transcendent power runs deeper than our drive for economic satisfaction” (*Mother Jones*, Nov.-Dec. 1997).

The Search for Meaning

The heart still hungers for God. We are, after the reign of the Enlightenment trinity, still religious. Some 96 percent of Americans believe in a God; 3 percent believe they are God. About 82 percent own a Bible. The search for God goes on.

Many are searching for meaning in all the wrong places. Millions of postmoderns are pursuing the suprarational, subrational, or nonrational.

Some are turning to cults and New Age feel-good gurus who, according to Lynda Gorov of the *Boston Globe*, market a religion without rules and salvation without sacrifice. They flutter around the margins of faith without asking anyone to examine the truth claims. Their gospel often consists of mere escapism that titillates the ego and clings to one doctrine: the *right* to be happy and carefree.

More than 1,500 faiths, denominations, and religions are afoot in America today. Cults flourish like ragweed in a vacant lot. For example, 32 states have declared March 13 a holiday—L. Ron Hubbard Day, after the science fiction novelist who founded Scientology. New Ager Marianne Williamson, a Jewish woman who also touts mys-

ticism, Jesus, and self-help wisdom, crowds out auditoriums with her do-it-yourself narcissistic pluralism.

Neoprimitivism

While some turn to New Age faith, others go elsewhere seeking to satisfy the hungers of the heart. Since the trinity of Enlightenment rationality has become a victim of spiritual downsizing, a lot of people are turning to anything that is not reason-governed or science-based. Though they do make poor saviors, reason, science, and technology have brought us many benefits. But rather than keep the best of the old while embracing the *better*, they toss out Reason and Co. altogether. They then revert to a prelogic, a new primitivism, a gut-level, id-based, instinctual way of being in the world.

You can see it everywhere. In literature and film it shows up in ubiquitous brutal horror stories. The popularity of vampires, witches, demons, angels, and extraterrestrials also testi-

Genuine heartfelt religion and gut-level glory are two different things.

fies to the desire to escape mundane rationality.

Much of today's music seems to be a search for relief in the subrational. Do music devotees believe that a gut-level, visceral, blow-your-mind blast of discordant music can heal the soul? Is this what makes animal-instinct-level, sex-saturated, violent rock, rap, and heavy metal popular? Is this not a search for

***Some would look at the crowded parking lot at the
First Church of Gut-Level Glory with all of ancient Israel's
lust for the leeks and garlic of Egypt.***

relief from boring rationality?

Our speech, manners, and dress also betray our love for the primitive. Listen to neoprimitivism gone vocal: "Tell it like it is!" "What you see is what you get!" "Let it all hang out!" Further, we don't dress up for anything anymore, let alone church. Can the baseball cap worn backward pass for the wedding garment?

Unless you have been napping like Rip Van Winkle for the last 20 years, you have surely noticed a new primitivism in sexual practices.

The scientific and rational are losing the jousting match in medicine. Science has made great advances, but shamanism, superstition, folk medicine, and primitive religious treatments have made dramatic inroads.

One also gets a whiff of neoprimitivism in the search to go back to the little red schoolhouse in education.

The widespread use of drugs and our semiserious "war on drugs" shows us a nation looking for a fix. Is this subrational seeking of relief from the logical, reasonable world?

Religious Neoprimitivism

Some society watchers say that with the current culture hell-bent on the subrational, gut-level primitivism, it is predictable that there will be a surge toward the neoprimitive in religion.

But how could that happen? We would know better than to aid and abet a retrogression to the primitive in the church—right? We could spot such goings-on a mile away. Neoprimitivism couldn't seep into our church. We would spot the telltale signs right off.

If neoprimitivism invaded, people would not want to hear sermons with any "heavy content." How could that make them feel good?

There would be no dull but lofty music all starchily performed. Such old-fashioned stuff would be replaced pronto with ditties that you just

couldn't sing without clapping and jiggling—kinesthetics in worship, you know—a spontaneous gut-level glory would be in demand.

And those long, dry public readings of the Scripture would have to go—unless, of course, we could set them to a jungle rhythm or some hot-diggety-dog tune and chant-sing them.

If neoprimitivism seeped in, it would wreak havoc on the order of service designed in harmony with the Bible dictum to do "all things . . . decently and in order" (1 Corinthians 14:40). Wild, spontaneous stuff would be going on. Impromptu testimonies, ecstatic singing, hand holding, hugging, praying out loud, shouting even. Whatever impulse comes along, go for it. That's gut-level glory, the sanctified way to say, "If it feels good, do it." Soon a church at worship would look like a Pentecostal camp meeting of a hundred years ago where simple folks expressed their spiritual exuberance through jerks, shakes, and passing out.

Before you knew it, we would have worship that began as entertainment and ended in a spiritual orgy of gut-level glory with folks being "slain in the Spirit" and speaking in tongues. Tongues-speaking has, after all, been part of just about all primitive religions. Somewhere in the process we would guess that we had crossed the line between genuine heartfelt religion and the neoprimitive.

As neoprimitive religion became the "done thing," id-venting, gut-level acts of all kinds might be seen. It could even lead to worshipers rolling on the floor in the throes of belly laughter and crediting the Holy Spirit with their guffaws. It could escalate to happy, out-of-their-head celebrants barking like dogs and roaring like lions. Would neoprimitivism's full fruit then be on the bough? Aren't you glad we don't have to worry about that

stuff in our church?

I know, this sounds like a science fiction fantasy. But think about it. That kind of ecstatic religion would be a best-seller at this precise time. Nothing would fit a nation of people burned out on reason and science better than gut-level glory. Nothing would appeal more to people yearning for escape and looking for a feel-good fix. Wouldn't such worshipers want all the entertainment glitz of Hollywood blended with the "riot of id" found at a Rolling Stones concert?

You know, a movement like that could have such charismatic appeal that it would sweep across denominational lines, creating new faith communities. Their loyalties would be tied to shared experiences of ecstatic, gut-level glory. Independent churches led by bully pastors answerable to no one would spring up like jimsonweeds on a springtime Texas prairie.

Were such a far-fetched thing to happen, mainstream Evangelical leaders would probably get embarrassed by their own half-empty parking lots. The truth is that a lot of churches and some whole denominations have been on a Kansas City Royals type of losing streak when it comes to the numbers game. Some, nursing their small gains and stretching their statistical reports to the limit of truth telling, would stare at the overflowing parking lot of the First Church of Gut-Level Glory with all of ancient Israel's lust for the leeks and garlic of Egypt.

The first thing you know, one after another they would be importing not only the methods but also the madness of the neoprimitive entrepreneurs.

I hope we don't have to worry about that sort of thing in our denomination. After all, up to now we have had a good balance between decency, order, and heartfelt religion. H

NTS and TNU Announce Greathouse Scholarship for Ministerial Education

Gordon Wetmore, president of Nazarene Theological Seminary (NTS), and Millard Reed, president of Trevecca Nazarene University (TNU), jointly announced in November the establishment of the William Greathouse Foundation Scholarship Fund.

According to Wetmore, this partnership between TNU and NTS allows Trevecca to recruit God-called men and women with the provision of tuition assistance for ministerial preparation through the seminary. "The issue of mounting educational debt for persons entering ministry has been at the center of discussion at several recent gatherings of theological educators," Wetmore said. "This joint effort between the seminary and Trevecca is one way in which we are attempting to address this critical problem."

The Greathouse Foundation and the endowed scholarships honor the life and ministry of William M. Greathouse, general superintendent emeritus of the Church of the Nazarene. Dr. Greathouse also served as president of both Trevecca Nazarene College (now University) and Nazarene Theological Seminary. In addition, Greathouse provided many years of leadership as an author, pastor, professor, and preacher.

Greathouse said, "Since returning to Trevecca, I have observed that our

brightest young preachers are being recruited annually by endowed seminaries offering them enticing scholarships. As a result, some of these persons are being lost to the cause of holiness. The Greathouse Scholarship Fund addresses this challenge by providing full scholarships to NTS to help ensure a holiness ministry for the next century."



Dr. William M. Greathouse

The Greathouse Foundation, which developed from a proposal by Gary Henecke, pastor of Nashville First Church, is being directed by a committee chaired by Gerald Skinner, TNU faculty emeritus. The scholarship fund, administered at TNU, provides full-tuition scholarships for TNU graduates attending Nazarene Theological Seminary. Scholarship awards go to students selected by the TNU faculty in the Division of Religion and Philosophy.

President Reed said, "The Trevecca family is concerned that our sons and daughters whom God has called to ministry be fully prepared for service and leadership. We gladly endorse this scholarship program that will help our graduates complete their seminary work and move into their areas of ministry."

Mark DeYoung is the full scholarship recipient for the 1997-98 academic year. Mark Lindstrom and Chet Bush received partial scholarships. Lindstrom said, "After graduating from TNU with a student loan of nearly \$20,000, I have been able to follow my dream of attending NTS, something I could not have afforded otherwise. Through the scholarship, the church has affirmed its tangible support for NTS as well as for future pastors like myself, who are preparing for ministry."

For more information, contact Ed Robinson, dean of faculty, Nazarene Theological Seminary, 1700 E. Meyer Blvd., Kansas City, MO 64131 (816-333-6254, ext. 220).

Official Announcement

The National Convention of the Christian Holiness Partnership (formerly Christian Holiness Association) will convene April 14-16, 1998, in Kansas City, Mo. at the Marriott Downtown Hotel, for its 129th annual convention. The Church of the Nazarene may send 50 official representatives.

I am issuing a call for volunteer ministers and laypersons at large who wish to be delegates for the Church of the Nazarene and attend without expense to the General Board. If you are interested, please submit your name, address, and the name of the local church of which you are a member to the General Secretary, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131. From the names submitted, the delegation will be selected and notified with additional details on or about March 15, 1998.

Jack K. Stone
General Secretary

Georgia District Churches Emphasizing Prayer

The 92 churches of the Georgia District emphasized prayer and fasting during 1997, and the emphasis is increasing during this new year, according to Fred Huff, superintendent.

During the past year, eight pastors participated in a 40-day time of prayer and fasting, and 40 pastors and churches observed a "called fast" by fasting 40 meals in 40 days. During this time, 10 men were saved in one church, Huff reported.

"For the current year, each church will be praying for a 24-hour period each quarter," Huff said. "Thus, all 365 days will be bathed in prayer in 1998. We believe this emphasis on prayer will better prepare us to move into the 21st century."



Fred Huff

Manual Available

The 1997-2001 *Manual* of the Church of the Nazarene has now been published and is available to our people. Therefore, all provisions of this *Manual* become effective as of the date of February 1, 1998.

James H. Diehl, Chairman
Board of General Superintendents

Evangelists' Gathering Held in Indianapolis

Approximately 175 evangelists and their spouses met at the Omni-Severin Hotel in Indianapolis for their annual Evangelists' Gathering.

According to Nelson Perdue, revivalism coordinator for the Church of the



Evangelist Don Gessner, producer of the new video, leading evangelists in group singing.

Nazarene, General Superintendent Jim L. Bond delivered an inspiring and challenging message on the opening night, which followed a banquet provided by Evangelism Ministries.

Other speakers included Lindell Watson, pastor at Tyler, Tex., Lakeview Church, who has been the pastor representative on the Committee on Interests of the God-Called Evangelists for the past quadrennium; and Ted Lee, Indianapolis district superintendent.

One of the highlights of the 1997 gathering was the production of a video



Tenured evangelist Chuck Millhuff giving a testimony for the video.

of praise, singing, testimonies, and worship that featured all the evangelists who were present.

Bill Sullivan, director of the Church Growth Division and Evangelism Ministries, said, "In my opinion this was the most exciting Evangelists' Gathering we've ever had. Nelson Perdue had a great idea for the video, and Don Gessner did an outstanding job in producing it."

Perdue said, "Following a challenging message from Dr. Jim Bond, all of the evangelists and their spouses entered the studio to produce the video. In the midst of our singing and sharing, God came and manifested himself to us in a beautiful way. The spiritual tide continued to rise throughout the morning and afternoon sessions. It was a veritable Pentecost."

Perdue reported that the video will be available for purchase soon. "Our prayer is that it will have a similar effect on all who view it, and that it will spark a cry for true revival among the people called Nazarenes," Perdue said.

Evangelist Perdue was elected by the General Superintendents to serve as revivalism coordinator for the 1997—



Evangelist Jimmy Dell playing and singing on the new video.

2001 quadrennium, a position he held during the past four years. Other members of the Committee on Interests of the God-Called Evangelists for this quadrennium are evangelists David Canen, Russell Coffey, Wayne Rose, and Duane Smith. The pastor representative is John Schoup of Sturgis, Michigan.

Board of General Superintendents Officers Announced

The 1998-99 officers for the Board of General Superintendents have been announced. They are as follows: James H. Diehl, chairman; Paul G. Cunningham, vice chairman; Jerry D. Porter, secretary. Their terms of service run from January 1, 1998, through December 31, 1999.

TNU Receives Two Million-Dollar Gifts

Trevecca Nazarene University (TNU) is the recipient of two generous gifts, according to Millard Reed, TNU president. The week before Thanksgiving, TNU received two checks, each for \$1,001,000, from Gerald and Kay Quick and Gerald and Eileen Skinner.



(L. to r.) Kay and Gerald Quick, President Millard Reed, Gerald and Eileen Skinner.

Both the Quicks and Skinners have had long connections with TNU. The Quicks are both graduates. Gerald Skinner joined the TNU business faculty in 1969, a position he held for 17 years. He currently serves on the TNU Board of Trustees.

"We personally know the value of the Christian education offered at Trevecca," said the Quicks. "We are thankful that we have the privilege to help in preparing Christian young people who want to fulfill the Trevecca motto, 'To be rather than to seem.'"

The Skinners add, "God has deeply enriched our lives through Trevecca and has granted us the privilege of experiencing several relations with TNU. This gift is our living testimony to God's abundant goodness to our family and to us."

According to Reed, these two gifts, only the fourth and fifth gifts of this size ever given to Trevecca, give the school a great boost to their capital fund campaign of \$25 million. The Quicks designated their gift for the new library while the Skinners designated theirs for endowed scholarships.

News from Around the World

Schmelzenbachs to Assist with New Work in Hungary

Harmon and Beverly Schmelzenbach, general assignment missionaries, have been appointed to assist with the work of the Church of the Nazarene in Hungary, according to Louie E. Bustle, World Mission Division director.

The Schmelzenbachs will spend several days each month in Budapest, where the work is being opened and where the first Nazarene church service in Hungary took place in 1997.



Harmon and Beverly Schmelzenbach

Bustle said, "Imre and Maria Guzstin are our Hungarian leaders in Budapest and have organized the first church there. Adding the Schmelzenbachs to the team, with their experience and enthusiasm, is a huge boost."

The Schmelzenbachs began their new assignment in January 1998. Hungary is the 11th country the Schmelzenbachs have assisted in pioneering, but the first one outside of Africa.

Former DS Killed in Rwanda

Among 300 people killed in recent renewed unrest in Rwanda is a former Nazarene district superintendent, Andre Samvura. While making a trip by taxi in the border town of Gisenya, he and the other passengers were forced out of the car and shot.

Gisenya, which is across the border from the Democratic Republic of Congo, has been the Church of the Nazarene headquarters in Rwanda. This area in western Rwanda continues to be very tense, and new laws are being passed that could affect religious groups in the country.

District Superintendent in Peru Attacked

Jorge Kasen, superintendent of the Peru Amazonas District in the South America Region, was attacked in his hometown on December 8, suffering serious injuries. Although details were sketchy at press time, it was reported that a suspect has been arrested.

According to Al Swain, field director, Rev. Kasen has been district superintendent for two years and at the last assembly, he reported more than 600 new members on his district. Swain indicated that Kasen is one of the most outstanding young leaders in the Church of the Nazarene in Peru, and he requests prayer for Kasen's complete recovery.

Kasen's wife died three years ago due to a snakebite, and his oldest son died six months later of illness. He has three other children: Eva Judith, 13; Malaquias, 8; and Kelvin, 4.

Scognamiglio Retires as D.S.

Salvatore Scognamiglio retired from the superintendency of the Italy North District after serving for 20 years in the position. He was the first national district superintendent for the Church of the Nazarene in Italy.

When European Nazarene Bible College opened in 1966, Scognamiglio was one of the first students. He and his wife, Milvia, returned to Italy to pastor a Nazarene church in Civitavecchia, before his appointment as D.S. Since retirement, he is pastoring the Civitavecchia Church once again.

The Scognamiglios have three children: daughter Antonella Van Immerzeel, a pastor's wife in the Netherlands; daughter Vania Fink, a pastor's wife in Florence, Italy; and son, Alessandro, of the Netherlands.

Howard Culbertson, former missionary to Italy, was appointed as interim district superintendent by General Superintendent Jerry D. Porter.



Good News Reported in Albania

Good news is trickling out of Albania, the European country from which Nazarene missionaries were evacuated in the spring of 1997. According to Franklin Cook, Eurasia Region director, now that the missionaries have returned, the reports are encouraging.

Cook indicated that "vibrant faith" is a phrase that has been used repeatedly by the Albanian church during the last several months. "Even during troubles and dangers, the church not only continued but grew stronger because of this 'vibrant faith,'" Cook said.

Jerry D. Porter recently became the first general superintendent to visit Albania, accompanied by Cook and Duane Srader, field director. During the visit a mini-district assembly was conducted with reports and the appointment of a provisional district council.

Cook said that the most exciting thing was the services, which were highlighted by hours of singing, testimonies, and prayers from young, joyful members.

It is anticipated that a district will be officially organized in about one year.

Storm Causes Damage in Guam

The typhoon that hit the U.S. territory of Guam in December caused extensive damage, according to Brent Cobb, director of the Asia-Pacific Region. All electrical power was knocked out by the storm, and some homes and businesses will be without power for three months. Many homes were destroyed.

It is reported that winds exceeded 230 mph, which are some of the highest ever recorded in the world.

According to Cobb's report, Guam First Church lost some of its roof, yet the building was not destroyed. Some of the Nazarenes' houses were partially destroyed, but no family totally lost their home.

Regional missionary to Micronesia Rex Ray dela Peret was in Guam when the storm hit. Cobb requests prayer for the dela Peret family as well as the Nazarene pastors and congregations in Guam.

The Martins Will Be Featured at the Nazarene Laymen's Conference in Nashville

The Martins have recently been added to the musicians who will be a part of the 1998 Nazarene Laymen's Conference (NLC), according to Talmadge Johnson, director of Sunday School Ministries. NLC will be held July 1-5, 1998, at the Opryland Hotel in Nashville, Tennessee.

According to David Caudle, communications coordinator for Sunday School Ministries, the Martins will add an exciting dimension to the already strong NLC program. "Siblings Joyce, Jonathan, and Judy are three vivacious young adults who possess an abundance of talent," Caudle said. "They grew up in the '70s and '80s in a tiny cabin in Hamburg, Arkansas, that had neither

more precious each day."

Caudle went on to say about the Martins, "The same hymns they sang as children and teens have taken them to the pinnacle of success in contemporary music. After a decade of musical ministry, the Martins have remained true to the Christian values learned as small children, and today they continue to exhibit a strong commitment to serve God and present music that delights all ages."

The Martins join other musicians, including Bill and Terri Cobb, Marvin Jones, the Steve Adams Trio, Ann Downing, the Bohi Family, Mark Murphy, Sara Paulson, the Burchfield Brothers, Promise, Spirit Bound, and Brian Arner.

Under the banner of "Celebrating Hope," NLC will include feature speakers Jill Briscoe, Tom Hermiz, John Maxwell, Les and Leslie Parrott, Diana Swoope, and General Superintendent Jerry D. Porter.

NLC is sponsored by the Division of Sunday School Ministries. According to Johnson, laypersons are encouraged to register immediately to qualify for the early registration fee of \$85, which expires February 28. Conference registration information appeared in the November 1997 issue of the *Herald of Holiness*, which has been mailed to every church in the United States and Canada.

For additional information about NLC, contact Sunday School Ministries at the toll-free number (800-221-6317) or E-mail <NLC@nazarene.org>.

1998 NIROGA Schedule

The Sunday School Ministries Division announces the following NIROGA schedule for 1998:

- Lake Yale, Fla.—March 2-6
- Branson, Mo.—April 27—May 1
- Glorieta, N.Mex.—September 14-19
- Schroon Lake, N.Y.—September 21-25
- St. Simons Island, Ga.—November 2-6

According to James Miner, NIROGA coordinator, people are encouraged to send reservations in soon, as the 1998 NIROGAs are filling up quickly.

Billy Graham Meets with China's President

American evangelist Billy Graham met privately with President Jiang Zemin of China near the end of the Chinese leader's eight-day visit to the United States in November.

"I found the president to be very warm and personable," Graham said af-



Billy Graham (left) visits with China's president Jiang Zemin (right).

ter the meeting, which took place at the request of Jiang.

Details of the 30-minute meeting were not revealed. However, Graham acknowledged that they discussed the issue of human rights in China, particularly religious freedom.

Graham was accompanied by his son Nelson (Ned) Graham. Ned Graham is president of East Gates International and has visited China over 40 times. He reported to President Jiang that East Gates assists the churches of China by helping supply Bibles, religious literature, and leadership training, with the legal permission of Chinese authorities. In the last few years, the organization has distributed several million Bibles to China's house-church believers.

Both Ned Graham and his mother, Ruth Graham, were guests at a Department of State luncheon for President Jiang hosted by Vice President and Mrs. Gore. Ruth Graham was born of missionary parents in China's Jiangsu Province, which is also the birthplace of President Jiang.

"My family and I have always had a great love for China and the Chinese people," Billy Graham told the visiting president. "People in our two countries need to get to know each other, and I think your trip here has been an important step in that direction." He also said he was grateful for the opportunity to share his Christian faith with Jiang.



Note of Victory

I would like to say I have been reading the *Herald* over 50 years and was saved under Uncle Bud Robinson's preaching in the fall of 1938 in Raleigh, N.C. I am now 86, and the *Herald* gets better and better. I start at the generals, then the editor and the questions and answers. They are so good I could just shout. Keep up the good work. I love the *Herald* and all the people that write it and everyone else. Thank you.

C. W. Lloyd Sr.
Gloucester, Va.

Keep Holiness out of Cold Storage

In the October issue, I appreciated the article titled "Holiness and Mountain Climbing" by Rev. Victor Schreffler. It emphasized our cardinal doctrine of the second work of grace, the in-filling with the Holy Spirit. Sanctification was also mentioned in another article, "Saved—to Tell Others" by Jay Richard Akker-man. Good! May we never put this doctrine in cold storage.

Susan Westhafer
Anderson, Ind.

Want to Send the *Herald* to Prison?

Would it be possible for you to put us on your mailing list to receive your magazine *Herald of Holiness* here at DeSoto Correctional Institution? We have an inmate population of 1,250 men between the annex, work camp, and the road prison. So any amount that you could donate to us would be put to great use.

We already receive one of your magazines and would like to receive more so that more men could receive the spiritual growth that your magazine provides.

Chaplain Abdurrahim Al-Khatib
DeSoto Correctional Institution
P.O. Box 1072
Arcadia, FL 34265

Editor's Note: If you want to send a gift subscription to this prison, send a check and an explanatory note to "Herald of Holiness," Subscription Dept., Nazarene Publishing House, P.O. Box 419527, Kansas City, MO 64141.

Tongues and Sanctification

I applaud your bold answer [Oct. '97 "Question Box"], which was full of great wisdom. We have had tongues pushed on us since we have been born again (1979) but rejected it because of the consistent bad fruit that was exhibited. We prayed for truth, and the Lord taught us about entire sanctification even before we knew of the Nazarene church. We knew *that* was the truth about the Holy Spirit. While in the Pentecostal church, we saw the leaders and the people blown about by every wind of doctrine. I believe that the teaching of the Pentecostals is very dangerous.

Keep your firm stand. We desperately need teachers that will show the way to entire sanctification. This is one of the foundation stones in the Holiness Movement. Holiness is impossible without entire sanctification. But, from what I have heard, it is

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NIROGA is a retreat program sponsored by Nazarene Adult Ministries for adults 55 and above. Its goals are to provide a setting for spiritual and personal enrichment, relaxation in a beautiful setting, fellowship, and preparation for Kingdom service. Our retreat program features special services, interesting workshops, crafts, and tour options.



Spring 1998 NIROGAS

☐ Lake Yale, Florida

March 2-6, 1998

Retreat Director: Marge Owens

Featuring: Dr. Bud Scutt, Dr. Nina Gunter, Rev. Bob Taylor, and Lee Lynch

Deep in central Florida, near Orlando, lie the secluded campgrounds of Lake Yale. The inviting climate and peaceful lake setting make this a welcome retreat from the harsh winter of the northlands. This NIROGA is within one hour's drive of popular Florida attractions.

☐ Branson, Missouri

April 27—May 1, 1998

Retreat Director: Marge Owens

Featuring: Dr. Donald Owens, Dr. William McCumber, President Harry S. Truman impersonated by Robert Neal, and The Steve Adams Family Musicians

Set in the heart of the rolling Ozark mountains, Branson is noted for its music talent from around the country. The inspiring Christ of the Ozarks and the world-famous Passion Play are within easy distance of this quaint town and reflect the spiritual tone of this NIROGA experience.



☐ Willow Valley NIROGA

June 14-18, 1999

NEW location in Lancaster, PA in Pennsylvania Dutch/Amish country

FALL 1998 NIROGAS

☐ Glorieta, New Mexico

September 14-19, 1998

☐ Schroon Lake, New York

September 21-25, 1998

☐ St. Simons Island, Georgia

November 2-6, 1998

**For detailed informational brochures about any of these NIROGAs, check the appropriate box(es), clip this ad, and mail to:
NIROGA, 6401 The Paseo, Kansas City, MO 64131**

one of the best-kept secrets of the Nazarene church.

*Jill Mickelson
Park Rapids, Minn.*

The Big Piece

Jerry and Lynda Cohagan's column "The Big Piece" made me want to cry. It was such a beautiful story of a child's response to the Eucharist. (I, too, have experienced the amazing power of candles on an altar to quiet little boys in children's church.) And it so increased my longing to worship that way regularly. Why can't more of our churches offer this profound spiritual experience to our people?

*Donna Fletcher Crow
Boise, Idaho*

Kids and Communion

If the story "The Big Piece" in the Nov. '97 issue is true, why would parents sacrifice physical nourishment (breakfast) for a trip to church so early that the children think the elements of sacrament are really their morning meal? Also, why would children of this age, who can't dress themselves, be taking Communion anyway?

I was first saved at the age of seven and sanctified many years later and was always taught you must be born again (forgiven) FIRST, before taking Communion. . . . I am really appalled that an article like this would be published in the *Herald*.

*Jackie E. Peters
McCormick, S.C.*

LARGE Print, Please

This is what in my opinion needs to be done at our Nazarene Publishing House: WE NEED LARGE-PRINT MAGAZINES!

Is this something that has to be brought up at the General Assembly, or is it a decision of the publishing house? Anyone who studies knows we have an aging people. We have worked with the senior adult ministry on the Houston District for six years. It may not be a financially good business, but people's needs seem important to me!

Would you please put my request of seniors in the right person's hands? I feel so sad when I have to say our church does not have LARGE-PRINT *Herald of Holiness* or *World Mission* magazines!

*Betty Pischel
Huntington, Tex.*

Thanks for "Wilma"

Thank you for sending my *Herald of Holiness* magazine so promptly.

I did enjoy reading the article "Missionary Wilma" (October). It really touched my heart as I am no [spring] chicken myself and still active in the church activities as God gives His strength and joy in His service. Also, I must say thank God for wise and understanding pastors.

*Mrs. J. Brown
Birmingham, England*

Holiness and Generation X

Every once in a while you read something that really fires you up, and you just know that you need to answer it. A couple of years ago it was the claim that we were losing our holiness because there were teenagers in shorts on the cover of the *Herald*. Now, holiness doesn't matter to Generation X? Sometimes I wonder what gets into people that write that kind of stuff.

In the October issue of the *Herald* in the "Readers Write" section, [someone] claimed that holiness preaching would not reach Gen X. . . . that holiness is merely a denominational distinctive and "hang-up." . . . that Gen X "could care less" about holiness, and . . . "If we think that the food to fill the stomachs of this hungering generation is that of our holiness doctrine, then I'm afraid that this generation will starve to death." These claims angered me deeply.

I am the youth pastor to 150 teens. I've been a youth pastor for nine years. I love teens. . . . Our youth group has spent the last five months learning what holiness is all about. . . . They want holiness! Holiness preaching is the very thing that is reaching them!

For someone to say that holiness is merely a denominational distinctive or hang-up is one of the most ridiculous things I have ever heard. The admonition to live a life of holiness comes directly from the Word of God. . . . Holiness is absolutely necessary!

Generation X isn't going to starve to death if we are filling their spiritual stomachs with holiness teachings. They will die eternally if we don't.

*James A. Taylor
Spokane, Wash.*

Still Loves Her

I would like to thank you for a fine magazine that portrays the message of holiness. I do not necessarily agree with everything you print, but I don't agree with everything my wife says, and I still love her. Keep up the good work. God bless you all.

*Joe Atkinson
Republic, Mo.*

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Glimpses of the Church in Ephesians

First Choice

ROGER L. HAHN



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

*Blessed be the God and Father of our Lord Jesus Christ who, in Christ, has blessed us with every spiritual blessing in the heavenly places just as in him before the foundation of the world he chose us to be holy and blameless before him (Ephesians 1:3-4).**

I ALWAYS ENJOYED the ancient ritual of choosing up sides on the playground. If I wasn't one of those choosing, I was usually among the first to be chosen. It felt good to be a first choice. I didn't learn "the rest of the story" until I met my wife. She hated choosing up sides because she was often the last one chosen. Educational psychology has now relegated choosing up sides to the scrap heap of history along with any other practice that might result in people feeling badly about themselves.

Following the opening greetings, Ephesians begins by blessing God for choosing believers. Verse 3 starts with the language of Jewish worship, "Blessed be the God . . . who . . ." The earliest Christians would have begun many prayers and responses in the synagogue with these words. One of the primary responsibilities of worship is to exalt God above every other thing and person that vies for our allegiance and devotion. The Greek word used in verse 3 for *bless* came from two roots, *good*

and *word*. For God to bless us, He speaks a *good word* that becomes true by the very act of His speaking. For us to bless God is to speak a *good word* about Him because that word is true. The first step in our worship of God is acknowledging the truth about Him.

For that reason, worshipers always move to the reason they are blessing God. They describe the true thing about God they are celebrating. Thus, the early synagogue and church worshipers did not simply bless God. Rather, they blessed the God who did certain things for them or exhibited certain characteristics. Ephesians 1:3 blessed "the God and Father of our Lord Jesus Christ who, in Christ, has blessed us with every spiritual blessing." These are not just all the blessings of life in general. Paul's concerns are the blessings that come "in Christ."

This two-word phrase is one of the most important phrases in Ephesians and in all of Paul's thinking. The rules of Greek grammar allow "in Christ" to indicate that Christ was the means by which the spiritual blessings came. That was (and is) certainly true, but the grammar also allows the more likely meaning, that Christ is the environment or the community in which all spiritual blessings exist. The following verses then describe some of the spiritual blessings on Paul's mind.

Verse 4 mentions the first blessing. God chose us in Christ before the foundation of the world. Evangelicals have usually placed great emphasis on us choosing God. The apostle declares that before we could choose God, He chose us. Wesleyans call this *prevenient grace*, the grace that God first gives us so we might be able to respond to all subsequent offers of His grace. But it is impor-

tant that this *prevenient grace* was not an afterthought by God. It did not come after He discovered that we were not very good players in the game of life. God chose us "before the foundation of the world." We were His first choice!

However, being first choice always carries responsibility. To be chosen first on the playground demanded that you be one of the best players. Otherwise you would not be chosen first again. God's eternal first choice of us carries a responsibility for us. Verse 4 also says that God chose us in order that we "be holy and blameless before him." Holiness was not an afterthought with God either. Before time and creation began, holiness was God's plan for us. Since holiness marks God's own being, His plan is that we be godly, Christlike people. The call to be blameless asks that our lives exhibit nothing contrary to the goodness of God.

The Book of Ephesians understands that the Church is made of people who are God's first choice. We dare not despise or look down on another believer. That person is God's first choice. We dare not disregard any sinner. That person is God's first choice, needing only to respond to *prevenient grace* to be on the team called the Church. Neither dare we be lazy Christians. God's first choice of us was for the purpose that we be holy and live in a way that honors Him.

Holiness was not an afterthought with God.

For further study: (1) Study John 15:11-17. What themes found there shed light on God's choice of us described in Ephesians 1:3-4? (2) Study Colossians 1:21-23. What insights found there help you understand being holy and blameless before God? (3) Make a list of people that you need to think about and treat differently because they are God's "first choice." Ask Him to help you make those changes.

*Scripture quotations are the author's own translation.

February's 10-Point Quiz

1. What percent of U.S. adults reject the idea that "all faiths teach equally valid truths"?
A. 80% B. 66% C. 54%
2. What percent of active U.S. Roman Catholic priests are over 70 years of age?
A. 15% B. 20% C. 25%
3. What percent of Americans think that the second coming of Christ will happen "around the year 2000"?
A. 20% B. 8% C. 2%
4. Between Thanksgiving and Christmas 1997, Americans charged what amount *per second* on credit cards?
A. \$1.1 million B. \$2.8 million C. \$1.7 million
5. Which Christian scholar was recently given the National Humanities Award by President Clinton for "significant contribution to the nation's cultural life"?
A. Huston Smith
B. Mary Rose D'Angelo
C. Martin Marty
6. How many millions of Americans work full-time at jobs that pay below the poverty line?
A. 1.7 B. 6 C. 2.5

7. The new White House operations chief, Virginia Apuzzo, is a lesbian and gay activist. According to a spokesperson at a recently televised (C-Span) gay political rally, she holds the highest ranked job among how many homosexuals Clinton has placed in his administration?
A. 3 B. 100 C. 12

8. *Knowing the Name of God*, a new book on the Trinity, was authored by Nazarene professor:

- A. Roderick T. Leupp, APNTS
- B. H. Ray Dunning, TNU
- C. George Lyons, NNC
- D. Beverly Self, MVNC

9. According to the Secret Service, how often does someone "seriously threaten" the life of U.S. President Clinton?

- A. every five weeks
- B. every five days
- C. every five hours

10. The famous person who was martyred by Claudius II on February 14 in A.D. 270 was:

- A. Ignatius of Antioch
- B. Clement of Alexandria
- C. St. Valentine

Answers:

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

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Orange Scott, Wesleyan Methodism, and Nazarenes

by Stan Ingersol, *manager, Nazarene Archives*

America's national debate over slavery was sowing dissension within the Methodist Episcopal Church by 1840. Methodist slave owners in the South defended their economic system and the human bondage sustaining it, while Methodist abolitionists in the Northeast agitated for slavery's demise.

The bishops—caught in the middle—wanted to maintain peace in the church at all costs. So they took stern measures to stifle the debate and silence the voices of abolitionists who challenged the status quo.

This paved the way for the Wesleyan Methodist Connection to arise in 1843, as abolitionists withdrew from the M.E. Church and organized "reform" churches. This new form of Methodism prohibited slavery among its members, abolished the office of bishop, and gave laity equal voting rights at all levels of church governance.

Orange Scott, a pastor in the New England Conference, was the principal leader of the Wesleyan Methodist movement. A native of Vermont, he was the child of common folks. His father was an itinerant worker, and Scott's early life was not unlike that of migrant farm workers today. He never attended church as a boy, for he was too poor to

own decent clothing and self-conscious enough for this to matter. Still, he taught himself to read the Bible and as an adult embarked on a serious quest to discover a religious faith. He was converted in a Methodist camp meeting, entered the ministry in New England, and rose gradually through the ranks, serving as a presiding elder (district superintendent) in Massachusetts and Rhode Island.

Scott began writing articles and giving speeches against slavery at age 34.



Orange Scott, editor of *The True Wesleyan* and father of the Wesleyan Methodist Connection.

He purchased subscriptions to *The Liberator*, a leading abolitionist paper, for every Methodist minister in the New England and New Hampshire Conferences. And he pressed the cause at the General Conferences of 1836 and 1840, where he was a delegate.

He founded his own paper, *The True Wesleyan*, in 1842, using it to call for a church without slav-

ery or bishops. At a convention late in 1843, the Wesleyan Methodist Connection was born.

Abolition was not the only radical issue associated with the Connection. The Seneca Falls Convention, which launched the women's rights movement, was held in a Wesleyan Methodist sanctuary. Luther Lee—one of Scott's closest associates—preached the sermon at the service in which Congregational minister Antoinette Brown became the first woman ordained to the ministry in America.

Scott died of tuberculosis in 1847. Luther Lee and other founders returned to the M.E. Church after the Civil War. Slavery was no longer an issue, and the M.E. Church was mounting a major program to educate and assist newly freed slaves, which they supported.

Not all agreed with the reunion movement. Adam Crooks opposed it strongly, and in the 1870s he helped the remaining Wesleyan Methodists find a new sense of purpose by committing themselves more closely to the American Holiness revival.

In the 1920s, *Herald of Holiness* editor J. B. Chapman called more than once for a merger of the Nazarene, Free Methodist, Wesleyan Methodist, and Pilgrim Holiness denominations. It was not to be. But in 1968 Wesleyan Methodists merged with the Pilgrim Holiness Church, a product of the late-19th-century Holiness revival, creating the present Wesleyan Church.

"Herald" editor J. B. Chapman repeatedly called for a merger of the Church of the Nazarene and the Wesleyan Methodists.

Can you think back on a special time in your life when you remember being incredibly happy? How old were you? What made that day special? A new bike? A surprise party? A 50%-off sale at Dillard's? A hole in one?

To a mother, happiness is falling asleep knowing your children are safe and in bed each night. To a father, it may be 75-degree weather and a tee time of 9 A.M. To a son, it may be the keys to the car. To a daughter, I'm not sure—we don't have one—but it may be an afternoon at the mall.

The choice of being a woman was not mine to make. I can, however, choose whether or not I'll be happy in my role as mother and pastor's wife. Whatever role we choose, the most important challenge is to be happy. Remember the adage, "If Mom ain't happy, ain't nobody happy"?

After moving from Florida to Kansas City a couple of years ago, I remember one special moment when our oldest son, Matt, arrived at the Kansas City airport. I hadn't seen

How to Be Incredibly HAPPY

by Cheryl Jackson

him for what seemed like forever. The leave-Matt-in-Jacksonville-to-finish-his-senior-year-in-high-school idea did not make me happy. Not one bit. So I had that warm fuzzy feeling while waiting for the plane to touch down. Not just happiness. Incredible happiness!

Making me happy doesn't require much. Personally, I think it's my parents' fault. That happiness strain seemed to trickle down through each generation. I came from a family that liked to laugh. I can only conclude that those happy genes in the Smith family have gravitated down through me and hence to our children. I didn't realize this for many years until I saw it in my husband, Mike, and our boys. They make me laugh, which is our son Mark's spiritual gift. He can tell when Mom needs a hearty dose of laughter. It works every time.

Things may not be going very well in your life right now. Many happy times are won in the struggles of life—sunshine after snow, summer after winter (yes!), forgiveness after sin, reconciliation after separation, eternal life after death.

Please don't get me wrong and assume I have not experienced sadness, rejection, or pain. I have. Lots of it. But happiness for me comes from learning to look at people with compassion and maintaining a sense of humor. Therefore, I will always believe in laughter (Psalm 144:15). Certainly God can and does laugh.

"A merry heart doeth good like a medicine" (Proverbs 17:22).

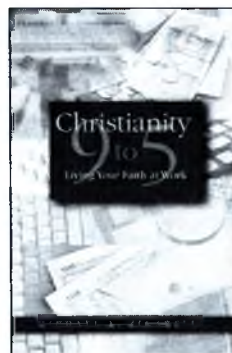
I didn't say it.

God said it.

And I believe it.

HH

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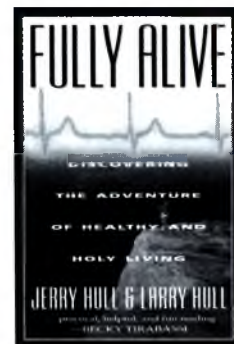
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Who Said

by Sharon K. McLellan

“O

uch!” I winced as the pin punctured my finger. Blood spurted on the pretty pink material. I was pinning pattern pieces for a new

suit, and this was the third time I had pricked my own fingers. *It’s all Dave’s fault*, I thought. *He’s so maddening. He always expects me to do everything for him.*

Dave and I had disagreed on responsibilities, and I was feeling sorry for myself. Dave had slammed the door and marched outside, leaving the television blaring in the living room. He knew he could demand whatever he wanted, and I felt obligated to comply, but not without first sending fiery daggers of righteous indignation landing directly in his path.

I shoved a tape into the stereo and turned the volume up to drown out the TV program still playing in the other room. *He left it on; he could turn it off.*

I finished pinning the pattern and picked up the scissors. I would take my time cutting out the pieces, and then I would go to the bank when I felt enough time had elapsed. No sense obeying immediately. He would only feel he had the upper hand one more time. After all, there was such a thing as “maintaining my dignity.”

I sang along with some of the songs on the tape. Suddenly, I became aware of a strange noise barely audible over the music and the TV. I paused, listening carefully. What was that noise? It sounded somewhat like a cat meowing in distress, but not exactly like that either. *Oh well*, I thought. *If it is the cat, Dave is out there. Let him handle the situation.*

I resumed my project, humming softly for a few minutes, when I again heard the same weird noise. Once more I listened intently. There was something odd about that noise. Try as I might, I could not

**Suddenly,
I became
aware of a
strange
noise
barely
audible
over the
music and
the TV.**

identify the source. Why wasn’t Dave taking care of the problem? Surely he could hear it out there if I can hear it in here. Finally, my curiosity was thoroughly aroused. The noise was becoming softer and softer. Frustrated, I strode to the door and opened it, planning on calling to Dave that the *least* he could do would be to check on the cat. Instead, stark reality struck terror in my heart. The noise had nothing to do with the cat, but was, instead, Dave laboriously calling for help.

I jumped from the deck and ran to the front yard. Parked in front of the garage was the old van Dave had been repairing for a friend. And sticking out from under the van were Dave’s feet! Instead of the van resting securely on the timbers he had carefully placed under each wheel, the timbers were lying every direction under the van. And sitting directly on his chest was the differential and motor housing. I dropped to my stomach in the mud and stared at Dave, his head resting in a pool of blood. His face was almost devoid of color, and blood was pouring down over his right ear from a cut extending from the top of his ear to the corner of his eye.

He looked at me and, in a voice barely above a whisper, told me simply, “I’m dying.” All I could think was that I needed to get help.

“You’ll be OK, honey,” I said. “I’ve got to go call 9-1-1.”

“No. Don’t leave me. I’m dying! I don’t want to die under here,” he gasped. His clothing had bunched under the engine and pulled his neck up and forward, forcing his chin down on his chest. Because of breaking his nose numerous times, he has been unable to breathe through his nose for years. Now, with his chin pinned down, he could not clear his airway enough to get more than a miniscule amount of air.

Continued on page 35

Meow?



**"I'm dying!
I don't want to
die under here!"**

The Sandwich Generation

Trapped Between the Needs of Aging Parents and the Demands of Young Adult Children

by Phillip W. Bolerjack, *pastor,*
Regency Park Church of the Nazarene, Tulsa, Oklahoma

Time for prayer requests. I was a first-time visitor in a middle-aged Sunday School class. I listened, amazed at how my faith journey echoed through the pain of these exhausted pilgrims.

They had made it another week. But the challenges continued to mount seemingly out of control. “We who stand on the edge of the 21st century need to be strong and firmly grounded,” our teacher read aloud, “lest our families, careers, beliefs, lifestyles, and worldviews collapse from the current onslaught of diversity and innovation.”¹ This admonition was intended to alert us to duty, but it landed more like a yoke and a burden, the opposite of “easy and light.”

Prayer requests came for parents from class members who had struggled to give adequate emotional support, reassuring physical presence, and required medical attention to their aging parents.

This problem will get more

acute, not less. Increasing the life span of Americans has resulted in the proportion of elderly jumping from 4 percent of the population in 1900 to over 12 percent in 1990, with expectations that almost a quarter of the population will be over 65 in the year 2050.²

Several furrowed-browed middle-agers requested prayer for teen and young adult children.

Guilt—over choices their children were making and had made.

Grief—that the values they had worked so diligently to reinforce had been discarded almost casually.

Had they heard the statistics from George Barna’s research, they would have nodded in solemn agreement. “Not only do more than three out of four teenagers say there is no absolute moral truth; four out of five also claim that nobody can know for certain whether or not they actually know what truth is.”³

The remainder of the requests were for themselves, appropriately so. Extended families are often

scattered across the country. Two-income families are the norm, with 71 percent of mothers with school-age children working outside the home. Divorced and blended families are becoming more commonplace. There is a lower ratio of adult children to aging parents than ever before. Middle-age people recognize their loss of youth, accept their own mortality, and sometimes conclude there are no good answers in this life. Fairness will come in eternity—maybe.

Caught in the Middle

Who are they—the “sandwich generation”? Individuals in the middle segment of life who are matching youthful expectations to adult realities and possibilities in a time of turmoil, change, growth, and unrealized dreams.⁴

The sandwich generation describes those caught between the competing demands of their young adult children and the needs of their aging parents. Practically, emotionally, and logistically, many are simply overloaded by ongoing

Everyone needs a piece of you, in unexpected times and in unanticipated ways.



family, work, and community responsibilities. When an aging parent or a returning child, or child with family, reenters the picture, the overload often becomes too heavy, and the result is again guilt. Guilt at failing their parents, letting down their children, taking their spouses for granted, and not reaching the heights of success

that they had dreamed for themselves.

Children may react to sandwich generation tensions by misbehaving or withdrawing. One teenage boy said, "I love my grandfather, but his sickness scares me. Mom spends all her time taking care of him and freaking out. I just want to get away from them whenever I can."⁵

"It's not fair; I don't have time to deal with these issues now," the sandwich generation shouts. This generation, my own generation, anticipated that it could grow the children to maturity, have them on their own, reassess remaining life priorities, get everything tidied up, and then let parents begin to age.

But now we find that we are the

bridge. We are supporting and helping the younger generation launch its adulthood while also supporting and helping the older generation find its way through the "surprises" of old age. We are the generation trying to absorb the lyrics of "Smashing Pumpkins," attempting to peer above mounting college tuition, and find positive models of the aging process for our parents.

Everyone needs a piece of you, in unexpected times and in unanticipated ways. It is a time of strong emotions, when anger and resentment may bubble to the surface.

Expression of these emotions can be healthy if they don't motivate you to make wrong choices or hurt the very people you cherish most.

In this milieu of uncertainty, the church is called to minister. In part, it is the opportunity of the church to acknowledge the uniqueness of this complicated generation. God promises, "I will be your God through all your lifetime, yes, even when your hair is white with age. I made you and I will care for you. I will carry you along and be your Savior" (Isaiah 46:4, TLB).



You Can't Do It Alone

It is also important that we don't assume responsibility for the "complete picture." Scripture teaches us: "If you want favor with both God and man, and a reputation for good judgment and common sense, then trust the Lord completely. . . . In everything you do, put God first, and he will direct you and crown your efforts with success" (Proverbs 3:4-6, TLB).



Despite all the change and turmoil that disrupts family life, Gary Collins reminds us that God is still aware of what is going on and is still in control and that

no family is without problems and periodic crises. But "it is possible [but admittedly more difficult] to have good marriages, healthy fami-

DON'T AUTOMATICALLY EXPECT THEM TO PLEDGE THOUSANDS OF DOLLARS TO EVERY CAUSE THAT COMES ALONG.

lies, and stable kids even when we live in bad environments or in a chaotic, immoral, God-rejecting society." We won't understand everything that happens, but we know that God does care about the sandwich generation family.

David provides a model for us at this point: "For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers, and under-

went decay" (Acts 13:36, NASB). The two phrases "served the purpose of God" and "in his own generation" remind us that "we are to serve his [God's] eternal and timeless purpose in a timely manner among a temporal generation."

Finally, as part of the visible Body of Christ, we are called to illustrate this eternal truth: "I have been young and now I am old. And in all my years I have never seen the Lord forsake a man who loves him; nor have I seen the children of the godly go hungry. Instead, the godly are able to be generous . . . and their children are a blessing" (Psalm 37:25-26, TLB).

What You Can Do to Help

As Christians, we are challenged to develop a vision to minister to the sandwich generation. "To be like Jesus we must not compromise any of the supernatural nor fail to be relevant to our world and generation." How does a local congregation or an individual believer bring spiritual assistance and practical help to the sandwich generation?

1. Assist with needs.

The needs of aging parents should be addressed by a community of believers who are sensitive to the challenges of this generation. Our local church provides a Senior Adult Nutrition Site, where aging persons are welcomed Monday through Friday into our building to enjoy the nourishment of Christian fellowship, a warm meal, and a good game of dominoes. While your congregation may not be equipped for such a ministry, monthly quilting parties or senior adult potlucks or a dozen other activities can offer opportunities for enrichment.

2. Provide balanced guidance. The emotions of the sandwich generation are normal, and the expectations placed often by themselves upon themselves are unrealistic.

Continued on page 36



Comstock

PHIL AND LAURA— a Sandwich Generation Case Study

M Meet Phil and Laura Lawrence—they've got it all.

Good jobs,
nice home,
three children.

Laura is a part-time real estate salesperson. She puts in 25 or 30 hours a week. Last year she earned \$31,000.

Phil is a manager in a local advertising firm. It's a good job—\$95,000 last year. He works a lot of extra hours, but that's where the bonuses come from. Two of the last three years, bonuses put him over the \$100,000 mark.

They live on Maple Street in a fashionable Midwest suburb. They still owe \$140,000 on their \$220,000 home. Four bedrooms, three baths, two fireplaces, one hot tub.

It looks as if they've got it made, right?

Meet the kids. Ashlee just graduated from college, B+ average in psychology. Jason is 20, a college

sophomore who seems to like college—or at least his female classmates and the tennis courts. Daughter Dawn, 18, is married to her high school sweetheart and already has a baby.

Sounds like the kind of family you would put on the cover of a magazine. Looks as if they really have it made, right? Who could ask for anything more?

But Phil and Laura would like less, not more. Here's what they mull over on sleepless nights.

Laura has to have a good car to haul real estate clients around. Time to trade—Buick or Chrysler?

Laura's mother has just moved in with them because she can no longer take care of herself. Remodeling a room, with a ramp entrance for "Mom," tapped the bank account for \$3,257. The bill to move her belongings from Texas was \$1,840.

Ashlee announced that she was moving back home after college while she waits for admission to grad school. It "takes a master's to even qualify for entry level" in her field, she says.

Jason's last E-mail was a plea for \$400 so he

wouldn't be the only sophomore who had to stay on campus during spring break. The tuition payment of \$7,000 that came out of the Lawrence retirement fund just six weeks earlier was merely parental duty in his mind.

Dawn's teenage husband works hard at the lumberyard, but he can't yet support his wife and child. Laura has been keeping them in food and baby supplies. Last month Phil bought them a washing machine. Now their "old clunker of a refrigerator" died. He gave her a credit card and sent her to Sears. She even forgot to say, "Thank you, Daddy."

Last night, Phil's brother from Denver called. The plumbing on their parents' house had gone kaput. "I had no choice, Phil, I had to send a plumber right out. You know how old that house is. Well, the tab came to \$2,194."

"How much did . . . ?"

"Mom and Dad put in \$400—all they could spare. Our sisters came up with \$100 apiece—you know how their husbands are. Even though I do my share by being on the scene and taking care of our parents, I'm covering the \$94. That leaves an even \$1,500, Phil. If I were making your money, Phil, I wouldn't even ask, but . . ."



Dinner time at 1402 Maple Street in the Lawrences' nice home in the fashionable suburb. Laura has fixed spaghetti for the happy family: Mother, from Texas; Ashlee, the returning graduate; Jason, the pouting sophomore (he just came home for spring break since the \$400 for a beachfront break was not forthcoming); Dawn, the teenage mother and her child; and Hank, her always-hungry husband.

Dawn hopes out loud that they can all have a family vacation this summer at Laidlaws Island. Ashlee blithely drops the names and costs of the four grad schools she's applied to. Jason talks long-distance to his girlfriend during most of the meal. Mother announces that she can't eat spaghetti—could she have some shredded wheat?

Laura excuses herself to go show a townhouse to a qualified buyer. She takes her Sunday School quarterly with her. After the clients are taken care of, she will stop at McDonald's for coffee and try to pull her thoughts together about the Sunday School lesson she has to teach in three days. There's never any time for study or privacy at home anymore.

Phil leaves to go to a church committee meeting. He sits in his car in the drive, pensive. He watches the taillights of Laura's new Chrysler disappear. Everyone thinks he has it made. He must be loaded. Nice home, nice car, nice family, nice job.

Nice job? How long will that last? The buzzword around the firm lately has been *downsizing*. "Doing more with less" is the subject at the managers' meetings. The reality that most

downsizing happens at the middle management level is no comfort. Phil hoped to step up to vice president, but the owner's son was just given that position. How do you spell job security? He wishes he had half a day to meditate and pray about it all. But there's no time. How long has it been since he has had time to even read his Bible? He doesn't know. It's been a while.

Everyone thinks he has it made. No one seems to notice how he and Laura are sandwiched between the needs of aging parents and the expectations and demands of his young adult children.

The truth is that for all he seems to have, if Phil loses his job, he will be bankrupt in six months.

Phil gets to the meeting only a few minutes late. The committee is the Finance Committee. Building fund pledge time is coming next Sunday.

The pastor says, "Gentlemen, and lady, I've been praying about my own pledge. I believe the Lord wants me to double my pledge this year. I don't know how . . ."

Phil knows what's coming next.

"I'm going to challenge the whole congregation to double their pledges too," the pastor says. "It would sure strengthen my hand if I could tell them that the members of the Finance Committee have already doubled theirs. Everyone knows that your generosity has kept our church going. And they know, too, that you are the five most prosperous persons in our little church."

Big smile. "How about it, Phil, can I count on you to double your pledge?"

Reflection and Response

1. If you were Phil:

A. What would you feel?

B. What would you think?

C. What would you say?



2. Helping Phil and Laura

Most of us can endure a lot of stress for a long time, even years. But sooner or later, we will become like the donkey—if you keep putting bag after bag on its back, after a while it will lie down and refuse to get up. We don't want that to happen to Phil and Laura. After all, they are nice people—just like you.

It sounds as if the church is the culprit in this scenario. But the case deserves closer analysis. Did the church expectation create or merely reveal certain problems?

A. Given what you know about Phil and Laura's professional/vocational life, how would you advise them regarding stabilizing this part of their lives?

B. Given what you know about their family life, how would you counsel Laura and Phil?

C. Given what you know about their church life, how would you advise Phil and Laura?

D. Given what you know about the devotional life of Laura and Phil, what advice would you offer?

E. Now look at the stress factors in their professional, family, church, and devotional life. Try to classify the factors in these categories:

Expectations
Demands

Needs
Duties
Necessities

In what ways would you help them simplify their lives by focusing on *needs*, *duties*, and *necessities* rather than meeting *demands* and *expectations*?

What would you say to them about the items in the *expectations* and *demands* categories that they really want to do?

How would you counsel them about their own personal, physical, and spiritual health?

F. Which stress factors can Laura or Phil change? Which ones cannot be changed?

G. In what ways can the church minister to people like Phil and Laura?

3. Rewriting the Scenario

What if this scenario about Phil and Laura was not about *financial pressure* but about *time and energy* resources?

A. How would you restructure the details of the case?

B. What real-life persons could you draw on to build the new scenario?

C. What could you or your local church do to help a person who is hopelessly loaded down with expectations, duties, demands, and needs? How would you help people simplify their *family life*, *professional life*, *church life*, and *devotional life*?

For more about the sandwich generation, turn the page ➞

SURFING THE NET FOR SANDWICH

We tapped 10 sandwich generation Internet web sites in search of data, problems, and solutions. Here's what we found.

Problems, Needs, Stress Factors

Advice, Assistance, Solutions Recommended on WWW

Resources of the Christian Faith, Your Local Church, and You Yourself

I. Time and Energy Problems Cited on WWW

1. "Stretched to the limit" for time to care for parents and children.
2. Women live longer, and half will end up as someone's primary caregiver.
3. Women who delay childbearing until their 30s or 40s are most likely to suffer from SG syndrome.
4. The SG have no time to take care of themselves. Little rest, exercise, time alone. Even vacations are spent doing caregiver chores.
5. Overburdened SG people get sick—migraines, back problems, fatigue, sleep deprivation, low immunity, anxiety attacks, high blood pressure.

II. Emotional, Psychological Problems

1. Overwhelmed by feelings of guilt and resentment.
2. Suffers from delayed personal dreams, ambitions, and hobbies.
3. Encroaching grief of watching a loved one deteriorate.
4. Quick burnout.
5. Feeling alone, helpless, and frustrated.
6. Nagging worries.



III. Family Problems

1. SG marriages suffer—less time to talk, go out, or make love.
2. Closer involvement with parents, children, and in-laws gives SG couples more to disagree over.
3. Children react to SG tension by misbehaving or withdrawing.

Get counseling.
Check out community services—child care and homemaker services, etc.

Plan realistically.

Get used to the idea.

Time alone, exercise, deep breathing exercises, rest. This will help you cope.

Regular medical attention, find someone to laugh with.
Avoid stress!

Be patient with yourself.
Get counseling.

Support groups such as Midlife Mommies and UAHC (if you are Jewish).

Know what to expect.

Take care of yourself. Set limits.
Hobbies and support groups help.

Click on ParentsPlace.com for Internet chat group, bulletin board support.

Jot down the list of concerns rather than play them over and over.

List support possibilities from family members, community service organizations, and churches.

Counseling, support groups, and time away with each other.

Have frequent family meetings with adult brothers and sisters. Be realistic and assertive about the help you need from family members.



None

The editorial staff could have filled in this column, but you don't want us to do your thinking for you, so we left this space for your own ideas. Label each idea you list **CF** for Christian Faith, **LC** for local church, or **YY** for you yourself.



CH GENERATION SOLUTIONS

at we found. We also want you to explore how the Christian faith, you, and your church can help.

Problems, Needs, Stress Factors	Advice, Assistance, Solutions Recommended on WWW	Resources of the Christian Faith, Your Local Church, and You Yourself
4. The mere presence of three generations under one roof disrupts privacy for all.	None	
5. SG adults notice that social life is curtailed or friends drift away because of the SG's busy schedule.	None	
6. Sometimes the reaction to SG stress is to abandon the loved ones that they are expected to take care of.	Take time to take care of yourself before you reach this point of desperation.	
V. Financial Problems		
1. Today's SGers are the baby boomers turned 50. They are not used to living without.	Be realistic about aging and limited finances.	
2. Parents and children's needs, expectations, and demands for money from the SG are high, too high, even for two-income families.	SGers have demands made on them that their own parents didn't have. Plan well, budget, discriminate among needs and wants.	
3. Millions of SG parents simply cannot pay for a college education for their children.	Tell the kids this when they are 10 or 12, not at the last minute. No law requires you to pay for your kids' college.	
4. Financial demands of children and parents mean that SGers cannot fund their own upcoming retirement. The dollars flow out, and the future is on hold.	Become financially sophisticated. Plan better.	
5. The greatest stress is on working women who make less, live longer, and are expected to be caregivers.	Women are unjustly seen as fixers of other people's problems. Set realistic limits on what you can do.	
6. SG stress can lower job performance, increase absenteeism, and lead to more on-the-job injuries.	Avoid SG stress!	
7. Job security is an old idea. Downsizing often hits middle managers in their 40s and 50s.	Don't count on increases in pay, seniority, company retirement funds, or social security.	

The ten web sites we used are:

<http://www.eldercareadvocates.com/96Q3A5.htm>
<http://www.midlifemommies.com/sandwichgeneration.html>
<http://www.sonntagsblatt.de/1995/ds-49/495.htm>
http://www.ocac.qc.ca/bilan/bilan_96/bia12_4v.htm
<http://www.rj.org/uahc/regs/nec/sandwich/html>
<http://www.amcity.com/sanfrancisco/stories/062397/focus4.html>
<http://rainforest.parentspace.com/dialog/get/sandwich.html>
http://www.womens-news.com/library/july/feature_sandwich.htm
<http://www.businessweek.com/1997/29/b353611.htm>
<http://www.fairview.org/healthwise/news/parent.html>



The Hymn That Became a Benediction

by Victor M. Parachin

In Turkey during the 1860s, a missionary working near the town of Aintab was re-assigned to begin a new mission work in the distant and more dangerous region of the Taurus Mountains.

Because of the difficult challenge ahead, people did not expect to see their missionary again. Thus, on the day of his departure, his loving converts in Aintab, numbering nearly 1,500, lined the road over which he was to pass. As he rode by, they began to sing their farewell hymn, "Blest Be the Tie That Binds."

In Chicago, 19th-century evangelist Dwight Moody said the most moving meeting he ever attended took place at the home of a Sunday School teacher. A few weeks earlier, the teacher learned he had a serious case of tuberculosis and was ordered by doctors to leave the harsh winter climate of the Lake Michigan area. Because he was so ill, most family and friends believed he



was being sent off to die rather than recuperate. Gathering in his home for a farewell, Moody and the man's family, friends, and Sunday School pupils ended the evening by spontaneously singing "Blest Be the Tie That Binds."

For more than 200 years, that hymn, written in 1782 by John Fawcett, has become a parting musical benediction for all kinds of

religious gatherings, small and large, local and international. While this hymn is a favorite among Christians across denominations and around the world, very few know the tender and touching

circumstances that inspired John Fawcett to write the hymn.

Born about 1739 at Lidget Green, Yorkshire, England, Fawcett was orphaned at 12. That year he was forced



to abandon schooling and apprenticed to a London tailor. It was a sweatshop in which he worked 14-hour days, barely earning enough to support himself. In spite of the long hours, Fawcett continued teaching himself by reading any books that were available to him. He mastered John Bunyan's *Pilgrim's Progress*, reading it by candlelight. At the age of 16, he experienced a powerful spiritual transformation after hearing a sermon by the famous evangelist George Whitefield.

Four years later, he was ordained into the Baptist ministry and, in 1765, became pastor of a small, rural church at the tiny village of Wainsgate in Yorkshire. He and his new bride, Mary, moved into the area where his ministry would take place.

The congregation was so poor—there was no parsonage for the pastor—that they “boarded round,” living temporarily with different members of the congregation. As the church grew, a house was secured for the pastor just in time, as John and Mary soon began to have children—four of them in a five-year period.

Although the church continued to grow, the members were all extremely impoverished. The yearly budget was minimal, never enough to properly support the pastor and his growing family. One year, the church voted an “increase” in salary if Fawcett would take the “raise” in wool and potatoes. It was a fierce financial struggle as Fawcett tried to remain faithful to his calling while supporting his family. There were many moments of discouragement, especially through the winter months when all he and his family had to eat was porridge for breakfast, potatoes at noon, and more potatoes for the evening meal.

However, Fawcett's reputation both as a compassionate pastor and skilled preacher was spreading. He received a message from a prestigious London congregation, Carter's Lane Baptist Church.

The church leaders informed Fawcett that their pastor was retiring and asked if Rev. Fawcett would visit their congregation so they could hear him preach. Fawcett agreed to the interview and “trial” sermon. He came home with an official letter from Carter's Lane Church calling him as their next pastor. After consulting with Mary, Fawcett accepted the call. Not only was there a much larger salary for his family, but it was a unique opportunity to expand his ministry as well as experience continued professional and personal growth.

The announcement was made to his church, a farewell sermon was preached, and all of the Fawcett household goods were packed into wagons. On the day of their move, church mem-

bers came to bid farewell. Most were weeping at the loss of their beloved pastor and his family. One account describes the scene this way: “Men, women, and children clung around him and his family in

perfect agony of soul.”

Overwhelmed by the emotion of those they were leaving, John and Mary sat down on one of the packing cases, breaking down into tears. Mary spoke first, saying: “Oh, John, John, I cannot bear this! I know not how to go!” Her husband responded: “Nor I either; nor will we go. Let us unload the wagons and put everything in the place where it was before.” They made a quick decision that they could not leave their tiny flock without a pastor. Both John and Mary knew their chance of finding another spiritual leader was almost impossible.

Their decision stunned the people who were present. Tears of dismay were rapidly replaced by tears of joy. Fawcett quickly wrote a letter to the leaders at Carter's Lane Baptist Church explaining his decision.

The following Sunday, Fawcett returned to the Wainsgate Church pulpit. After preaching the sermon, he invited the congregation to sing a hymn he had

written especially to celebrate their renewed ministry together. It was titled “Blest Be the Tie That Binds.” It is easy to sense the overwhelming love and compassion Fawcett felt for his people as he wrote these words:

Blest be the tie that binds

Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne

We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

We share our mutual woes,

Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

When we asunder part,

It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.

Fawcett remained at his small, poor, rural church for more than five decades. Until his death in 1817, Fawcett's annual salary remained less than \$200. Although he continued to receive invitations to become the minister of larger and more prosperous congregations, he declined each one.

Fawcett's faithfulness to his church is a golden example of a pastor's love and loyalty. Recognizing his ministry gifts and contribution to the church worldwide, Brown University in Providence, Rhode Island, conferred upon Fawcett the doctor of divinity degree in 1811.

Although “Blest Be the Tie That Binds” is Fawcett's most popular hymn, he wrote many others. In 1782 he published a collection of hymns, which contained 166 of his own original works. Along with hymn writing, Fawcett also authored several books, one titled *Essay on Anger*. That book made a strong impression upon King George III, who asked to meet with Rev. John Fawcett and offered to confer various honors on him. However, the humble and fulfilled minister declined the royal offer. In a statement to King George, Fawcett explained that he lived among his own people, enjoyed their love; God had blessed his labors among them, and he “needed nothing which even a king could supply.” **H**

The new church meant expanded ministry and more money to support his hungry family.

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VBS!



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CREATIVE BROODING

Soccer and the Church

DEAN NELSON



Dean Nelson teaches journalism at Point Loma Nazarene College.

MY SON'S SOCCER TEAM is pathetic. What they lack in talent they make up in apathy. Sure, they have a good time. Sure, it's great aerobic exercise. Sure, we parents don't make a big deal out of their losing record. Regardless of each game's outcome (which is always the same—a loss), we parents form two lines, make a bridge with our hands, and cheer the team as the members run under our hands. Sometimes they go through the line twice.

Any observer who just happened onto the field at the end of a game would not be able to discern the winning or losing team based on the cheering and congratulations for each.

When I was growing up, a loss meant one should have some humility. Even shame. Head down. Maybe a protruding lower lip. Scuff at the ground with a toe. Something. But these kids are different. Before the ink is dry in the scorer's book, they are planning what they're going to do after the game.

I thought maybe that had changed a little one day when an opposing player with below-average talent broke through the flimsy defense and scored an easy goal. I saw my son and a teammate point and gesture at their

own goalie and, in turn, saw him point and gesture just as emphatically back to them. Almost as if they were taunting one another.

So they're finally sick of losing and decided to hold each other accountable, I thought. After the game I asked my son if that were the case.

"Nah, we were just talking about whose house we wanted to play at after the game," he said.

Something else got my attention during a game. One of the kids got hurt and fell to the turf in tears. The referee blew the whistle, play stopped, and coaches came running to help the injured player. Instead of crowding around the hurt child or killing time by kicking the ball back and forth, players from both teams did exactly the same thing.

Each team member dropped to one knee and waited for further instruction. As long as the player was down, the kids stayed on their knees. When

he got up and was helped to the sideline, the players stood, and the game continued.

This practice is a rule for playing in that league, but it's also a rule that applies to our spiritual communities. When one of us is hurt, we stop—or we should—while someone at-

tends to the need. It's a way of acknowledging that everyone is important, that everyone is a player. And we can't ignore someone else's pain just to finish a game.

As far as not dwelling on the losing record goes, there's a lesson for faith communities in that too. Constant reminders of how far we fall short aren't nearly as useful, or fun, as planning where we go from here. I'd rather be part of the group cheering for one another, wouldn't you? **HN**

**One of the kids
got hurt and
fell to the
turf in tears.**



THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

Q. Please explain 1 Samuel 18:10, especially the parts about an “evil spirit from God” coming upon Saul and “he prophesied.”

A. The evil spirit from God does not mean that God sends demons to possess or torture those who disobey Him. You must consider the whole story of Saul to get the picture that the writer wants to portray. The Spirit of God plays a major role in Saul’s life. In chapters 10 and 11, we see the Holy Spirit falling on Saul, transforming his life and inspiring him to prophesy (preach) in the Spirit and join a band of mystic prophets. But in chapter 16, we see that the Spirit of God departs from the disobedient and hypocritical king. Saul then seeks God in his prayers, his dreams, and even through witchcraft. But God has departed from him and will not answer.

But Saul’s divinely assisted prophesying was part of his claim to the throne. The Holy Spirit was gone—but Saul continued to prophesy or, as some translations say, “rave” like a prophet overcome by the Spirit. But those who observed the jealous ravings (accompanied by murder attempts on his rival, David) sensed at once that this was an evil spirit that was afflicting him and told him so.

In harmony with the ancient idea that all events were acts of God, the writer says the ravings of Saul were inspired by an evil spirit of God.

We have several pictures of Saul under the influence of the Holy Spirit. Then, through insightful literary devices, we see him under the influence of an evil spirit.

Some think that Saul’s disorder, or “affliction” as some call it, was the natural result of turning his back on God. Anxiety, depression, fits of rage, irrational behavior, and finally suicide show that with Saul, his last state was worse than the first.

This syndrome is pictured by Jesus in Luke 11:24-26. There we see a soul once delivered from an evil spirit but then being “repossessed” by seven other even nastier spirits, “and the last state of that person is worse than the first” (NRSV). The same thing is taught in 2 Peter 2:20: “For if, after they have escaped the defilements of the world through . . . Jesus Christ, they are again entangled in them . . . the last state has become worse . . . than the first” (NRSV). A similar theme appears in Hebrews 10:26-31. There, those once enlightened become apostates who spurn the blood of their Redeemer and learn that “it is a fearful thing to fall into the hands of the living God” (NRSV).

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Hurriedly, I looked around and saw the floor jack lying useless on the other side of some boards that were crisscrossed under the van. It was muddy and slick under there, and the boards had been an attempt to make a more stable surface to lie on while working on the vehicle. I reached for the jack handle and tugged with all my might but was not able to get enough leverage to budge the jack from its position on the other side of the boards.

"I have to get help, honey. I'll be right back." Would these be the last words he would ever hear? I jumped to my feet and ran for the front door. Racing inside, I grabbed the phone and pushed 9-1-1. After receiving assurance that help was on the way, I dropped the phone and rushed back outside, knowing in my heart that Dave was probably dead.

As I came near, all I could hear was a gurgling sound from Dave's throat. His face had turned an ashen gray, and he was moaning from the severe pain. Desperate, I again reached for the jack handle. This time the jack seemed to almost lift itself over the boards and roll to the edge where there was a metal piece protruding downward. Frantically, I worked with the jack. Finally, I was able to raise the weight of the van just enough to allow Dave's neck to roll back, opening his airway slightly. A small amount of air entered his lungs.

After what seemed an eternity, I heard the sirens of the fire engine laboring up the hill from the tideflats. Then, just as the fire truck arrived, police cars came careening around the corner with an aide car and ambulance right behind them. Soon the yard was filled with people rushing here and there. Before I knew it, they had the van stabilized. Dave was strapped on a backboard and removed from underneath the chassis. His clothes were cut off. Placing him on a gurney, they loaded him into the ambulance. I jumped into the front seat and the ambulance sped off, sirens blaring.

Upon our arrival at the hospital, Dave was taken to X ray. Someone had called our youngest daughter, and she came immediately. Silently, we waited for the verdict.

An elderly doctor came to talk with us.

**"As I
said
before,
an angel
had to
be with
you."**



"Dave is a very lucky man. All his internal organs are very badly bruised, and his entire rib cage has been popped loose from the sternum. But there are no broken bones and no internal lacerations, hence no internal bleeding. That cut by his eye could have been a bad one. Another quarter inch, and it would have taken the sight from that eye. He's sure one lucky guy. I'll keep him under observation in the hospital for a few days, after which he can go home."

I stayed at the hospital until Dave fell asleep for the night, returning home late. I stood in the yard, surveying the van and the boards barely visible in the dim light from the streetlight on the corner. In front of the garage door was the floor jack. The firemen had placed it there in an attempt to tidy things up a bit. I walked over and grabbed the handle and attempted to pull it around the corner where it would be under cover. I couldn't budge it! Try as I might, there was no way I could move it in any direction. *How had I moved it earlier?* I thought. *Someone, or something, had helped me move that jack.*

The next morning, one of the firemen came back to ask about Dave's condition. His comment sent chills up and down my spine. "I know an angel was here yesterday. There was no way possible your husband would have been alive when we arrived if you hadn't gotten that jack and moved the weight off him enough for him to breathe a little air. You saved his life. We were afraid to get under there with him, because you had the jack under the tie-rod, and it shouldn't have held all that weight. The tie-rod bent double, but it did the trick. As I said before, an angel had to be with you."

As he drove away, I thanked God. Not only was Dave's life spared, but his eyesight as well. He has always been blind in the *left* eye. The cut on his face was by the *right* eye. Our faith in God is stronger now, and I enjoy doing things for my husband because I *want* to, not because I feel I *have* to.

After three days in the hospital and several weeks recuperating at home, he returned to work two months later. Now his chest is a different dimension; he even fits through the two-by-fours in a building under construction. I tell him the slimmer, flatter chest is much more becoming. What a price we pay for vanity!

HH

I Thought They Were Weeds

MARLO M. SCHALESKY



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

KNOCK, KNOCK, KNOCK. Someone pounded with determination on my front door. I hastened to answer it.

I opened the door to find a six-year-old neighbor boy grinning up at me. Before I could say a word, he pointed to the planters in front of our house. "I can pull weeds for you for a dollar fifty," he asserted.

I smiled my assent and led him to a planter where, just the week before, I'd spent hours planting beautiful new flowers.

"Here," I motioned to the weeds that had already infringed upon the plants, "you can pull all those."

He nodded, grinned up at me—one front tooth conspicuously missing—and went to work. I chuckled to myself and returned to the house.

Later, I looked out the window and gasped. The boy had diligently pulled up everything in sight, weeds and flowers alike! I ran outside, suppressing my urge to shout at him to stop.

"Tell me, what are you doing with the weeds after you pull them?" I asked, ever so calmly, with only a tiny tremor in my voice to betray my concern.

The youngster grinned broadly,

scratched his nose, and pointed to a neat stack of flowers piled against the side of the house.

"Those are flowers," I explained gently. "I think we should probably replant them, don't you?"

The boy's eyes grew wide. "Oh," he quailed, "I thought they were weeds!"

"That's OK," I assured him, "we'll just put them right back in the ground."

For the next hour, we replanted all the flowers. As I dug holes to replace the plants, God reminded me of the many times He had to replant the spiritual flowers that I had uprooted in my zeal to serve Him. Just like the boy working beside me, sometimes I can't tell the difference between a weed and a flower either. In my eagerness, I rush into the jobs given to me by God, pulling weed

and plant alike. Like the time I thought that a challenge was just what a coworker needed. But the challenge overwhelmed—encouragement was what was needed. And like the time I thought a job at church was so important that it required someone of my experience and skill. I did it,

grumbling—and kept a young Christian from having a chance to grow and glow. And just as I was doing with my youthful gardener, God came along beside me to fix my mistakes. How many times had I knelt beside the Lord and worked to undo my missteps? How many times had I embarked on a task with more energy than insight?

But, as I looked down at the shining face of the boy next to me, I realized that I don't have to be an expert to work for God. When I uproot flowers, the damage is real. But God's grace is powerful in behalf of "replants" too. With His help, I'm learning the difference between flowers and weeds.



Ideally, a trained Christian counselor can be utilized as an extension of a local church's ministry. Realistically, most churches have individuals who can provide a confidential listening ear to help distinguish feeling and perception from fact. They can become invaluable members of a church's ministry team and an asset to any pastor.

Film series like *Wrestling with Angels* and *Raising Positive Children in a Negative World* provide handles for unexpected challenges.

3. College scholarship funds. Most local Nazarene churches have the opportunity of setting up endowed scholarship funds provided in part by matching gifts from employers of Nazarenes who will match their employees' contributions. This academic year, each student from our local congregation received a \$650 scholarship from such a fund. Scholarships, provided by the local church or individuals within the church, to camps, retreats, and workshops are also helpful to adults caught between the demands of young adult children and senior adult parents.

4. Celebrate. Make the intergenerational families in your church a cause for celebration. Grandparent's Day is the second Saturday in September and is a wonderful time to reintroduce the church to grandchildren who have distanced themselves from the church of their grandparents. Honor the senior

Of Husbands and Wives

VICTOR SCHREFFLER



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

A MAN FINDS COMFORT in having things figured out. That's what makes reading so dangerous. Here's something I read the other day. You may not want to read it; it seems to go against convention in this whole thing of husbands and wives and how they relate in the Christian realm.

Listen to the words of C. S. Lewis written in 1963:

The husband is the head of the wife just in so far as he is to her what Christ is to the Church. He is to love her as Christ loved the Church—read on—and gave his life for her (Ephesians 5:25). *This headship, then, is most fully embodied not in the husband we should all wish to be but in him whose marriage is most like a crucifixion; whose wife receives most and gives least, is most unworthy of him, is—in her mere nature—least lovable* (Stu Weber, *Four Pillars of a Man's Heart*, Multnomah, 82-83).

Now, right away I've got to tell you that I have the most lovable wife in the world. But Stu Weber has a follow-up sentence that hit home: "Your

marriage is not given to you for you; it is given to you for *her*."

I have this horrible thought that haunts me from time to time. To be a Christian husband means I am more committed to my wife's fulfillment and fruitfulness than my own.

Uh-oh!

My schedule is my priority list. It is for all of us. Now, the inevitable question: *What do I do each week that occupies my time for the fulfillment and fruitfulness of my wife?*

Since coming to Christ, I have known that my first responsibility to my family was to pray for them. I'd be a sorry excuse for a husband and father if I didn't pray every day for my family.

But recently I realized something: Of all the times and all the days I have prayed for my wife, very little of that time has been: "God bless her and make her fruitful in whatever she does." How rarely have I thought about what's on her agenda for that day and asked God to bless her in that.

Uh-oh!

"Today she's working on painting a bedroom and refinishing a table. Bless that." Or, "Today she's working on a mailing that will go out to hundreds of people. Her creative writing skills and her visual arts abilities are gifts You have given her. Please bless those and make her prosper in them. Let her find real joy in developing the creativity You have given her."

Somehow through the comfortable haze of my own presumptions comes this dangerous idea that in very specific ways I am to organize my life for her fulfillment. I'm not really sure I know what all that means. What do you think?

HH

adults for their vision in establishing the church (perhaps with a noon meal hosted by the youth), and don't forget to take a photograph of them with their families.

5. Be realistic in expectations. Even though a sandwich generation couple may have a good income, the financial demands from his parents, her parents, and their children may be dramatic. Don't automatically expect them to pledge thousands of dollars to every cause that comes along. Often energy and time are in short supply too.

As we walk together, may we be comforted by the words of Jesus in Matthew's Gospel: "Come to me and I will give you rest—all of you who work so hard beneath a heavy yoke. Wear my yoke—for it fits perfectly—and let me teach you; for I am gentle and humble, and you shall find rest for your souls; for I give you only light burdens" (11:28-30, TLB). May we also be reminded of the advice given by Solomon: "Reverence for God gives a man deep strength; his children have a place of refuge and security" (Proverbs 14:26, TLB).

"Amen." The prayer was over, moist eyes were dried, the rustle of pages turning was heard, the text was announced, and the pilgrims once again were encouraged by His dispensed grace and presence.

"Once God has touched us in the midst of our struggles and has created in us the burning desire to be forever united with Him, we will find the courage and the confidence to prepare His way and to invite all who share our life to wait with us during this short time for the day of complete joy."

1. Gary R. Collins, *Family Shock* (Wheaton, Ill.: Tyndale House Publishers, 1995), 361.
2. Barbara A. Shapiro, *The Big Squeeze* (New York: Ballantine Books, 1991), 9.
3. George Barna, *Generation Next* (Ventura, Calif.: Regal Books, 1995), 32.
4. Shapiro, 10.
5. Warren Shepell, "The Sandwich Generation" <http://www.ocag.qc.ca/bilan/bilan_96/bia12_4v.htm>.
6. Collins, 85.
7. Gary L. McIntosh, *Three Generations* (Grand Rapids: Baker Book House, 1995), 21.
8. Leith Anderson, *Dying for Change* (Minneapolis: Bethany House Publishers, 1990), 119.
9. Henri J. M. Nouwen, *Reaching Out* (New York: Doubleday and Co., 1975), 116.

HH



Nazarene, 82, Wins Three Gold Medals

Everett Penrod of Phoenix, Arizona, recently won three gold medals in track and field at the Huntsman World Senior Games in St. George, Utah.

Penrod, who entered the age category of 80 to 84, won a total of six medals: gold for the long jump, triple jump, and high jump; silver for the 50- and 100-meter dashes; and bronze for the 200-meter race.



About 3,900 participants from all 50 states and 28 countries competed in this year's competition in southwest Utah. Competition was held in 17 events, including basketball, triathlon, bowling, cycling, golf, racquetball, road racing, swimming, and volleyball, as well as various track and field events.

The games also offered other activities, such as healthy living seminars, medical screenings, and special speakers.

Penrod is a retired chaplain from the U.S. Air Force and an ordained elder in the Church of the Nazarene.

Pastor's Wife Recognized as Special Educator

Christel Burnes Stokely, a special educator from Jefferson, Tex., was recently awarded the Professionally Recognized Special Educator (PRSE) certificate for special education teaching by the Council for Exceptional Children (CEC).

According to a news release from CEC, the PRSE designation is awarded to special educators who have demonstrated they meet professional standards for practice in the field. PRSE recipients must have earned professional degrees or endorsements in special education, have at least three years experience in their areas of expertise, and follow CEC's code of ethics and standards.

CEC—the largest international professional association for special educators, related service providers, and parents—works to improve the educational success of students with disabilities and/or gifts and talents.

Stokely is a 1976 graduate of Trevecca Nazarene College (now University).

Stokely's husband, Kenneth, is pastor of the Jefferson, Tex., Church of the Nazarene. She currently serves the congregation as NWMS president.



Ruby Zimmerman (seated) was recently honored by her church in Argentine, Michigan. She has been a member for 55 years and has been a nursery attendant for 30-plus years. Shown with Zimmerman are her pastor, **Ron Comfort (right)**, and the NWMS president, **Margaret Cargill**.

Nazarene Pastor Promoted to Captain

Craig Rench, pastor of Medford, Oreg., First Church, recently received a promotion to captain, making him one of the highest-ranking Nazarene officers in the armed services, according to *The Oregon Trail*, the Oregon Pacific District newsletter.

Rench, who is a chaplain in the United States Naval Reserve, has been serving in the Coast Guard for the last two years.

"When I received the phone call informing me of my selection for captain, I asked them to fax me the official list so I could see for myself that it wasn't a mistake," Rench said. "I was the furthest one out on the zone of possible officers to be considered for promotion; yet God brought it before them. It is truly a miracle of God that this happened."

Rench serves in leadership positions on the Oregon Pacific District, including the District Advisory Board and Board of Ministerial Credentials.

Rench and his wife, Connie, have been at Medford First for 10 years. He is the son of Donna and the late George Rench.



Nazarene Orthodontist Donates \$20,000 Prize to Charity

Bob Fry, a Kansas City-area orthodontist, recently gave his \$20,000 winnings from the game show "The Price Is Right," to local charities and a new Nazarene church, according to a December 10 report published in the *Kansas City Star*.

While in Los Angeles, Fry attended a taping of the show with 11 coworkers. When he heard the announcer say, "Bob Fry, come on down. You're the next contestant on the 'The Price Is Right,'" he took his place along the other contestants. At the end of the show, he was

one of two finalists. His bid in the Showcase Showdown won him the \$20,000 prize.

After discussing it with his coworkers, who Fry says helped him win by shouting out answers and cheering him on, the group decided to donate the prize to various charities, including a new church plant, Living Hope Church of the Nazarene, where he and his wife attend.

Fry said, "We just think it's real important to give back to the community, and that's what we did."

Send Stories and Photos to:

**Nazarene Family
Herald of Holiness**

6401 The Paseo

Kansas City, MO 64131

816-333-7000, ext. 2304

Aim High

**Aim high. Hang your belt on mountain peaks.
Up there, where the air is clean,
Where your eyes can see a hundred miles—
Up there, with nothing between.**

**Aim high. Build strong castles in your mind,
Where great, noble thoughts can live
And where rugged dreams are sired at dawn—
Dreams of the inquisitive.**

**Aim high. Lay your dreams among the stars.
Go where eagles choose to fly.
Who knows? You, too, may walk on the moon
And laugh where the thunders cry!**

—Charles Hastings Smith

Deaths

HERBERT DEWAIN ARCHER, 62, Wellington, Ohio, Dec. 2. Survivors: son, Brian; daughters, Lynette Clodwick, Lisa Willis.

CLARA WEAVER BLACKBURN, 84, Dallas, Tex., Nov. 7. Survivor: sister, Arjorie Weaver.

ROBERT GIPSON (GIP) BROWN, 96, Houlka, Miss., Oct. 24. Survivors: 6 children; 1 sister; 12 grandchildren; 22 great-grandchildren; 14 great-great-grandchildren.

REV. J. T. CRAWFORD, 86, Richland, Wash., Dec. 7. A longtime pastor, Crawford served in his native Texas, Nevada, Mississippi, and in the Pacific Northwest. He is survived by his wife, Helen; daughters, Genell Johnson,



who is the wife of Sunday School Ministries Division Director Talmadge Johnson, and Faye Jones, stepson, Gene Dawson; four sisters; three brothers; three grandchildren; five great-grandchildren.

REV. CAINAN I. DALE, 81, Marseilles, Ill., Oct. 27. Dale pastored more than 35 years, all in Illinois. Survivors: wife, Adeline; sons, Robert, Paul, Loy; daughter, Gloria Mann; brother, Bennie Dale; sister, Helen Starling; 13 grandchildren; 18 great-grandchildren.

BEN V. ELAM, 88, Jackson, Tenn., Apr. 25. Survivors: wife, Johnnie Mae; stepchildren: Pearl Gantt, Eugene Smith.

SHIRLEY HORTON GULLEY, 57, Portsmouth, Ohio, Dec. 10. Survivors: husband, Ronald; sons, Myron, Derron; parents, Ray and Irene Horton; brother, Charles; sisters, Rosena Raika, Connie Vogler.

LENA JANE GRANGER, 97, Concord, Calif., Aug. 14. Survivors: daughters, Betty Reed, Lavina Stinson, Rowena Beach, Cookie Lyss; 15 grandchildren; several great- and great-great-grandchildren.

ANNIE LEE (DAVIS) JONES, 89, Richmond, Va., Oct. 18. Survivors: sister, Viola Shook; two stepdaughters; nine nieces and nephews.

REV. ROLAND T. McELVEEN SR., 86, pastor and evangelist of many years, Rock Hill, S.C., Nov. 26. Survivors: sons, Bill, Richard, Jimmy, Roland Jr.; brother, Grady; 15 grandchildren; 16 great-grandchildren.

ROLLAND W. MARS, 87, Show Low, Ariz., Nov. 14. Survivors: wife, Eleanor; daughter, Nancy Miller; one granddaughter.

REV. VERNON D. MAY, 78, pastor and evangelist of 32 years, Norwood, Mo., Nov. 6. Survivors: wife, Agnes; daughter, Avis Bungard; brother, Bob; sisters, Irene Price, Genieve Lawson, Wyoma May, Edna Vale; five grandchildren; five great-grandchildren.



ETHEL A. MOORE, 91, Canon City, Colo., Apr. 19. Survivors: son, Tom; daughter, Dixie Travis.

CYNTHIA ANN (HUNTWORK) REGER, 55, Pasadena, Calif., Nov. 21. Survivors: husband, Paul; son, Cortland; daughter, Christina Smith; parents, Mr. and Mrs. Kenneth Huntwork; sister, missionary Maryel Moyer.

NANCY SEALE, missionary to Papua



New Guinea (PNG) for 28 years, died in Australia Dec. 1. Miss Seale was involved in education throughout her entire career, teaching in primary schools and the PNG Bible College, developing teaching materials, and working in church-based literacy schools throughout PNG. In addition, she planted and pastored several churches. Survivors: three brothers.

BERTHA G. SHIPMAN, 102, Delta, Ohio, Oct. 22. Survivors: sons, Alva, Sidney, Don, Marvin, Philip; daughters, June Grove, Ruth Schoonover, Marjory Clark, Freda Morgan, Betty Hazlett, Phyllis Mock; numerous grandchildren, great- and great-great-grandchildren.

Births

to STACY and JEANINE (HORNER) ALLEN, Rising Sun, Ind., a boy, Caleb William, Sept. 18

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

to JIM and KERRI (WEBSTER) COTTLE, Benton, Ill., a girl, Bethany Dianne, Dec. 1

to DAVID and JENNIFER NETTO, Elsmere, Ky., a girl, Kylie Noelle, Nov. 18

to DAVID and RENEE RILEY, Olathe, Kans., a girl, AnnMarie Alexander, Nov. 28

to RANDY and MELODIE (METCALF) STATELER, Palmdale, Calif., a boy, Kyle Ryan, Nov. 12

Announcements

DELAND, FLA., CHURCH will celebrate its 35th anniversary Mar. 29 with North Florida District Superintendent D. Moody Gunter speaking in the 10 A.M. service, which will be followed by a dinner.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact Robert Caudell, 109 Sher Ln., DeBary, FL 32713, 407-668-2400.

HARRAH, OKLA., CHURCH will celebrate its 75th anniversary Apr. 19 with Southeast Oklahoma District Superintendent Ark Noel and former superintendent Wendall Paris speaking and a concert by the Sooner State Boys.

Former pastors, members, and friends are invited. For more information, call 405-454-2604 or 405-454-2197.

QUEENS (N.Y.) SPRINGFIELD GARDENS CHURCH will celebrate its 80th anniversary Feb. 7-8 with a 4 P.M. Saturday banquet, 11 A.M. Sunday celebration service, and 4 P.M. time of fellowship and thanksgiving.

Former pastors, members, and friends are invited. For more information, call Iona Corbett, 718-525-7765.

SPRINGFIELD (MO.) FIRST CHURCH will celebrate its 70th anniversary June 14 with General Superintendent Paul G. Cunningham speaking.

Former pastors, members, and friends are invited. For more information, write to 3245 S. Kansas Ave., Springfield, MO 65807, or call 417-882-5992.

VALDOSTA, GA., CHURCH will celebrate its 50th anniversary Mar. 21-22 with a Saturday night singspiration and slide show, Sunday services with many of the former

pastors, and a dinner on the grounds.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact Linda Giles, 4789 Boring Pond Rd., Valdosta, GA 31606, or call the church (mornings), 912-244-2094.

WASHINGTON (D.C.) NATIONAL CHURCH will celebrate its 80th anniversary Apr. 24-26.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact Sheila Williams, 4401 16th St. N.W., Washington, DC 20011, 202-723-3252.

FOR THE RECORD Moving Ministers

DUANE ARMSTRONG, from associate, Shawnee, Kans., to pastor, Patterson (Calif.) New Hope

HERB BERKLEY, from Cedar Springs, Okla., to Fairview (Okla.) Bellevue Emanuel

LEON M. BLANCHETTE, from associate, Hendersonville, Tenn., to associate, Marion (Ohio) First

JIM BOND JR., from student to pastor, Cimarron, Kans.

RICHARD D. BOND, from evangelism to pastor, Oklahoma City (Okla.) Pennsylvania Avenue

PHILIP J. BUCK, from Meta (Mo.) Ricker Memorial to San Angelo (Tex.) Trinity

KENNETH CARNEY, from missionary to pastor, Hot Springs (Ark.) First

JOHN C. COFFMAN, from evangelism to pastor, Gladwin, Mich.

VERNON CORZINE, from pastor, Decatur (Ill.) Westside, to associate, Spring Hill (Fla.) First

MICHAEL CURRY, from Victoria, Tex., to Waco (Tex.) South Manor

RONNIE R. DAVIS, to associate, Republic (Mo.) First

DANA A. DuBOIS, from Bedford, Pa., to Clearfield, Pa.

RODNEY K. DURR, from associate, Derby, Kans., to associate, Wichita (Kans.) Linwood

TERRELL D. EARNEST, from pastor, Yukon, Okla., to general assignment

CARLOS FANDINO, to pastor, Lake Isabella, Calif.

GEORGE C. FRAZIER, from San Angelo (Tex.) Trinity to Austin (Tex.) First

LEE GAMBLIN, from Mount Pleasant, Iowa, to Clarion, Iowa

DAVID L. GORDON, from associate, Quincy (Mass.) Bethel, to pastor, Clinton, Okla.

BRADLEY E. GUTHRIE, from associate, Bradenton (Fla.) First, to associate, Wichita (Kans.) First

BARRY W. HAMILTON, to pastor, Greenville, Ohio

MICHAEL D. HARPER, from Churubusco, Ind., to Payne, Ohio

MARK A. HIEHLE, from associate, Reading (Pa.) Calvary, to pastor, Lebanon (Pa.) Valley

JERRY E. HUNTER, to pastor, Lindsay, Okla.

TOM A. HUNTER, from associate, Waverly (Iowa) Cornerstone, to pastor, Covington, Ind.

WILLIAM A. HUNTER JR., from chaplaincy to pastor, DeMotte (Ind.) First

MICHAEL T. JACK, from Wartburg, Tenn.,

to Lakeland (Fla.) Crystal Lakes

JAMES F. KINZLER, from student, Nazarene Theological Seminary, to pastor, Santa Barbara, Calif.

FLORENCE M. KNIGHT, from Ohioville, Pa., to Erie (Pa.) Millcreek

DONALD P. LEONARD, from Toledo (Ohio) Faith to Defiance, Ohio

KELLY J. LOVELACE, from student, Nazarene Theological Seminary, to associate, Olathe (Kans.) Westside

WILL MACKEY, from associate, Colorado Springs (Colo.) Trinity, to pastor, Stuart, Fla.

W. C. (BILL) MANNING, from associate, Phoenix (Ariz.) Orangewood, to general assignment

ROBERTO MARQUEZ, from student to pastor, Waterbury (Conn.) Hispanic

GREGORY McNICHOLS, from student, Mount Vernon Nazarene College, to associate, Mount Vernon (Ohio) Evangelical

JOHN M. MOORE, from East Brewton, Ala., to Malvern, Ark.

KENNETH L. MYERS, from Greensboro (N.C.) Southeast to Norwood, N.C.

SCOTT A. PETERSON, from associate, Nashville (Tenn.) First, to associate, Olathe (Kans.) College

EDWIN PORTER, from pastor, Clinton, Okla., to evangelism

WILLIAM PROULX, from associate, Salem (Ohio) First, to pastor, Victoria (Tex.) First

JOE and KIM PURL, from associates, Overland Park, Kans., to copastors, Panama City (Fla.) First

ROBERT RIES, from San Jacinto (Calif.) Valley to Merced (Calif.) Bear Creek

CHARLES D. ROBERT JR., from Bethel, Ohio, to San Antonio (Tex.) First

ARNULFO M. RODAS, to pastor, Johnson (Kans.) Familia de Cristo CTM

DAVID W. SHARPES, from associate, Lima (Ohio) Community, to pastor, Lima (Ohio) Community

R. WAYNE SHARPES, from pastor, Lima (Ohio) Community, to associate, Lima (Ohio) Community

STEPHEN SHOTTS, from Aledo, Ill., to Sandwich, Ill.

SHAWN A. SIEGFRIED, from Blythe, Calif., to Council Bluffs (Iowa) First

JOHNNIE SPELLMAN, from Hutchinson (Kans.) Westside to Osborne, Kans.

GEORGE S. STADLER, from associate, Cleveland Heights (Ohio) Garfield, to pastor, Cleveland (Ohio) Richmond Heights

CHALLENGE W. STEWART JR., from Payne, Ohio, to Antwerp (Ohio) CTM

LEON SUTTERFIELD II from Tishomingo, Okla., to Oklahoma City (Okla.) Shields Boulevard

STEVEN C. SUTTLES, from associate, Marysville, Ohio, to pastor, Wauseon, Wis.

BRENT VAN HOOK, from student to pastor, Chickasha (Okla.) First

H. L. (BILL) VanPATTEN, from Newton (Iowa) New Life Community to Davenport, Iowa

JERRY M. WELLS, from pastor, Gladwin, Mich., to associate, Clare, Mont.

KEVEN J. WENTWORTH, from San Antonio (Tex.) First to Dayton (Ohio) Beaver-creek

GENE W. WHITE, to associate, Milledgeville (Ga.) First

RODNEY WIKOFF, from Ephrata, Calif., to Atwater, Calif.

DARRELL K. WISEMAN, from Upland, Calif., to Marley Park, Md.

JOHN H. WRIGHT, from Elkhart, Kans., to Wellington, Kans.

MATTHEW S. ZIMMER, from associate, Yukon, Okla., to associate, Jonesboro (Ark.) Forest Home

CORRECTION:

KEVIN C. DONLEY, from Rochester (N.Y.) Calvary to Hillsboro, Oreg.

Moving Missionaries

BURGE, JOHN and MARTHA, from Oklahoma City, Okla., to Suriname

ROBERTSON, MATTHEW and SHELA, from Hungary to Cave Junction, Oreg.

SMITH, JAMES and PATRICIA, from Gosport, Ind., to South Africa

STEVENSON, CLAUDIA, from Escondido, Calif., to Nigeria

WEISEN, JAN and SHERYL, from Romania to the Eurasia Regional Office

Recommendations

The following have been recommended by their respective district superintendents:

TOM COOK, evangelist, 3321 Eastwood Tr., Snellville, GA 30278, by J. Fred Huff, Georgia District.

BOB MADISON, evangelist, 101 Windamere, Hot Springs, AR 71913, by Russell W. Branstetter, South Arkansas District.

LEE McCLEERY, evangelist, 12616 W. 76th Terr., Lenexa, KS 66216, by Keith M. Wright, Kansas City District.

JOE TECHAU, evangelist, 2212 Champaign Ave., Mattoon, IL 61938, 217-258-6569, by Allen H. Dace, Illinois District.

RICHARD (RICK) M. WETNIGHT, evangelist/song evangelist, 325 N. Epworth Ave., Brazil, IN 47834, by M. V. Scutt, Southwest Indiana District.

Notice

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

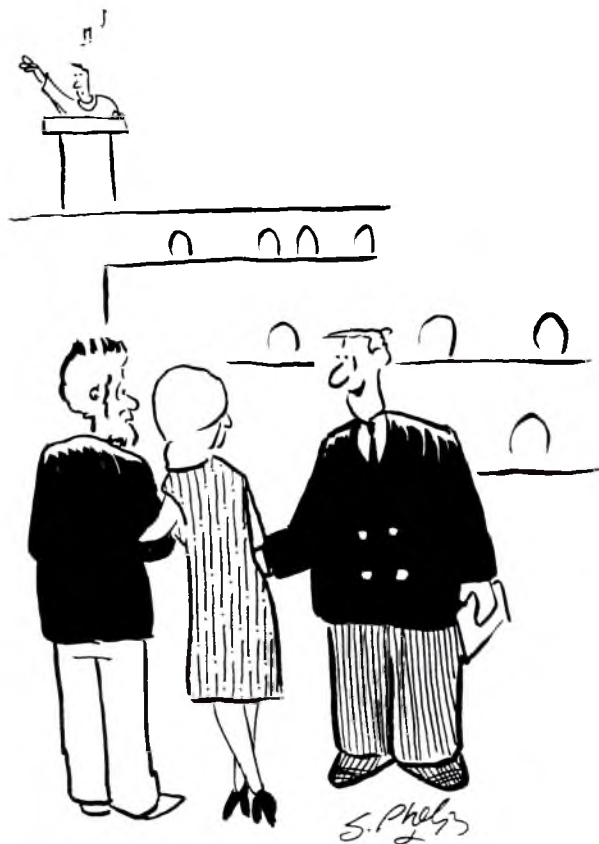
DEATHS: Please provide name, age, hometown, date of death, names of survivors, and their relationship to the deceased.

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.

Please include your name and phone number and send the information to:

Herald of Holiness
Attn: Vital Statistics
6401 The Paseo
Kansas City, MO 64131
E-mail:
<herald@nazarene.org>



"Clapping or non-clapping?"



Nazarene Communications Network
 Broadcast Services

Satellite Broadcast Schedule

March 1998

Tuesday, March 3	Leadership Today with Stan Toler (Guest: Elmer Towns)	9:00 p.m. est
Tuesday, March 3	Profile (Guest: Dal Shealey)	10:00 p.m. est
Tuesday, March 3	Compassion NOW!	10:30 p.m. est
Sunday, March 8	NCN Presents: Wesleyan Theological Society Conference Highlights	4:00 p.m. est
Tuesday, March 17	World Mission Video Magazine*	9:00 p.m. est
Tuesday, March 17	NCN News in Review	9:45 p.m. est
Tuesday, March 17	Leadership Today with Stan Toler (Guest: Charles Crow)*	10:00 p.m. est
Sunday, March 22	NCN Sunday: Bedford, Ohio, First Church of the Nazarene	4:00 p.m. est
Tuesday, March 24	The Question Box with Wesley Tracy	9:00 p.m. est
Tuesday, March 24	NPH Presents	9:15 p.m. est
Tuesday, March 24	Profile (Guest: Brad Moore)*	9:30 p.m. est
Tuesday, March 31	World Mission Video Magazine	9:00 p.m. est
Tuesday, March 31	NCN News in Review	9:45 p.m. est

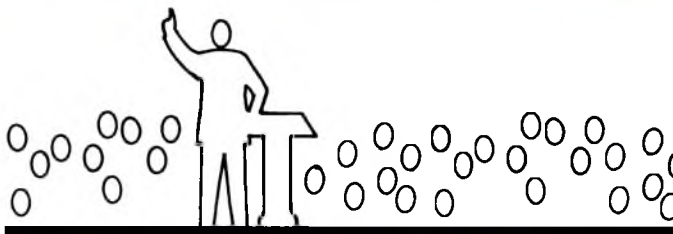
Broadcasts will be on channels 900, 901, or 902.

You may videotape these programs on your VCR for future viewing.

To order or for more information on NCN satellite equipment, call toll free at 1-888-663-8975.

*Rebroadcast
 Schedule subject to change

EVANGELISTS' SLATES



ADAMS, JERRY—THE JERRY ADAMS FAMILY: Bluffton, IN, Feb. 15*; Bedford, IN, 21*; Greenfield, IN, 22*; Indianapolis, IN, 27—Mar. 1*; Paris, IL, 6*; Francisco, IN, 7*; Bedford, IN, 8*; Waterloo, IN, Concert, 14; Madison, IN (First), Concert, 22; Bloomington, IN, 28*

Ⓢ **ARMSTRONG, LEON AND LINDA—THE ARMSTRONGS:** Bloomington, GA, Feb. 3-8; Mount Vernon, IL (First), 10-15; Macomb, IL, 17-22; Ellettsville, IL, 24—Mar. 1; Stonington, IL, 4-8; Princeton, IN, 10-15; Hurricane, WV (First), 17-22; Conneaut, OH (Kelloggsville), 24-29; Bloomsburg, PA, 31—Apr. 5

BAKER, RICHARD C.: Albany, GA (First), Mar. 3-8
BELZER, DAVE & BARBARA: Wilcox, AZ, Feb. 3-8; Yukon, OK (Canadian Hills), 11-15; Kansas City, KS (Stony Point), Mar. 8-11; Minneapolis, KS, 17-22; Lamesa, TX, 24-29

Ⓢ **BOND, GARY AND BETH:** Barstow, CA, Feb. 1; Alva, OK, 8-11; Rocky Mountain, NC, 15-18; Mannington, WV, Mar. 1-4; New Cumberland, WV, 8-11; Winfield, KS, 15-18; Monroe, MI, 22-25

BURKHALTER, PAT AND DONNA: Greenwood, AR, Feb. 4-8; Cove, AR (Pleasant Grove), 11-15; Terrell, TX, 18-22; Mesquite, TX, 25—Mar. 1; Pineville, LA (Trout), 4-8; Greenville, MS (First), 11-15; Gladewater, TX, 18-29

Ⓢ **CANEN, DAVID:** Macon, GA (Shurlington), Feb. 8-11; East Dublin, GA (Wilkes), 17-22; Sparta, TN, Mar. 1-5; Warm Springs, GA (Harmony), 10-15; Pelham, TN (Chapman's Chapel), 18-29; Johnson City, TN, 31—Apr. 5

CERVANTES, RUDY—HEAVENLY TRUMPET MINISTRIES: Rock Island, IL (First), Concert, Feb. 1-A; Marseilles, IL, Concert, 1-P; Edmond, OK (Waterloo), Concert, 8-A; Galesburg, IL (First), Concert, 15-A; Garden City, KS, Concert, 22-A; Elkhart, KS, Concert, 22-P; Jacksonville, FL (Oak Hill), Concert, Mar. 1-P; Leesburg, FL, NIROGA, Lake Vale Campground, 2-6; De Land, FL, Concert, 4-P; Deltona, FL, Concert, 8-A; Eustis, FL, Concert, 8-P; Melbourne, FL (First), Concert, 29-A; Avon Park, FL (First), Concert, 29-P

CLAY, D. E.: Punta Gorda, FL, Feb. 8-10; Punta Gorda, FL, Mar. 8-10; Brunswick, GA, 15-18*

COLDIRON, WILLIAM T.—PREPARED HEART MINISTRIES: Butler, IN, Mar. 1-8; Battle Creek, MI (First), 22-25

DELBIDGE, M. E. (Gene): Missoula, MT, Mar. 1-5; Pablo, MT, 8-12; Libby, MT, 15-19; Billings, MT (Trinity), 22-25

DELL, JIMMY: Lansing, MI (Woodview), Feb. 1-4; Pittsfield, IL, 7-11; Mattoon, IL (East Side), 12-15; Phoenix, AZ (Monte Vista), 22-25; Alexandria, LA, District Laymen's Retreat, 27—Mar. 1; Denver, CO (Faith), 7-11; Nampa, ID (Lakeview), 12-15; Fenton, MO, 18-22; Allentown, PA, 29—Apr. 1

DIEHL, ROB AND DEBBIE—DYNO-MIGHT MINISTRIES: Duncan, OK (Oak Avenue), Children's Revival, Feb. 22-28

ERICKSON, DAVID AND CAROL—TRI-LOVE MINISTRIES: Fort Mill, SC, Feb. 4-8; Riverdale, GA (Timberlake), 11-15; Anderson, IN (Eastview), Mar. 4-8; Paulding, OH, 11-15; Homestead, FL (Princeton), 25-29

EVERMAN, WAYNE: Greenup, KY (Lloyd), Mar. 24-29

GESSNER, DON AND SHIRL: Pittsfield, IL, Feb. 8-11; Springfield, IL (First), Zone Crusade, 18-22; Danville, IL (First), Zone Crusade, 25—Mar. 1; Winchester, TN (Brownington), 8-11; Amelia, OH, 18-22; Anderson, IN, 29—Apr. 1*

GRAY, BOB AND BECKY: Midland, TX (First), Feb. 16-22; New Albany, IN (Christ's Community), Mar. 8-11; Anderson, IN (First), 15-18; Fairmont, WV (First), 29—Apr. 1

Ⓢ **HAINES, GARY:** Garden Grove, CA, Feb. 7-11; Spring Valley, CA, 12-15; Sacramento, CA (Liberity Towers), 21-25; Hanford, CA, 26—Mar. 1; Fort Oglethorpe, GA (Battlefield Parkway), Zone Indoor

Camp, 7-11; Pasadena, TX (First), 13-15; Sacramento, CA (Arden), 21-25; Castro Valley, CA (Edenvale), 26-29

HANCOCK, TIM: Blanchester, OH, Feb. 6-8; Sandusky, MI, Zone Revival, 11-15; Mount Vernon, OH, Cleveland West Zone Revival, 18-22; Brookville, PA (Calvary), Mar. 1-4; Lewis Center, OH, 8-11*; New Brighton, PA, 15-18; Anderson, IN (Southdale), 22-25; Dunbar, WV, 29—Apr. 1

HICKS, JOHN DAVID: Goldendale, WA, Feb. 8-11; Cottage Grove, OR, 18-20; Buena Park, CA (Crescent Avenue), 20-22; Los Angeles, CA, District Pastors' Seminar, 23; Temecula, CA, District Pastors' Seminar, 24; Anaheim, CA, District Pastors' Seminar, 25; Leavenworth, WA, Mar. 1-4; Dinuba, CA, 8-11; Beaverton, OR, 15-18; Colfax, WA, 22-25

HILL, BEN E.—BIBLE EXPOSITIONS: Kewanee, IL, Feb. 24—Mar. 1; Mitchell, SD, 3-8

JUNEMAN, JOHN AND TRINA: Cleveland, OH, Feb. 18-22; Hershey, PA, Mar. 18-22

Ⓢ **LECKRONE, LARRY AND TAMLA:** Bradenton, FL (First), Jan. 31—Feb. 4; Pompano Beach, FL, 7-11; Albany, GA (Grace), 21-25; Seymour, IN (Seymour Zone Indoor Camp Meeting), Mar. 3-8; Stonewood, WV (Clarksburg), 14-18; Fayette, OH, 21-25; Chester, WV, 28—Apr. 1

LENDERMAN, ALAN AND SHERRY: Palmer, TN, Concerts, Feb. 7-P & 8-A; Shelbyville, TN (Himesville), Concert, 8-P; Port Orange, FL, Concert, 15; Murfreesboro, TN, Concert, Mar. 1-A; Pelham, TN (Chapman's Chapel), Concert, 1-P; Riceville, TN, 8-P; Sparta, TN, Concert, 15-A; Smithville, TN, Concert, 15-P; Kingsport, TN (Calvary), Concert, 22-P; Whitwell, TN (Sequatchie Valley), Concert, 29-A; Shelbyville, TN (Hill Top), Concert, 29-P

LEWIS, CHRISTOPHER: Eugene, OR (Crow Apple-gate), Feb. 1-4; Wasco, CA, 15; Chehalis, WA, 25—Mar. 1*; Weaverville, CA, 15-18; Page, AZ (Lake Powell), 25-29

LEWIS, JOHN—WHITE DOVE MINISTRIES: Noble, OK, Feb. 4-8; Stilwell, KS (Blue Valley), 11-15; Post, TX, 18-22; Paragould, AR (First), 26—Mar. 1; Tuttle, OK, 4-8; Laramie, WY, 15-18; Paducah, KY, 20-22; Johnson, KS (Bethel), 24-29

LOMAN, LANE: Asheboro, NC, Mar. 15-18*

Ⓢ **MANLEY, STEPHEN—CROSS STYLE PROCLAMATION:** Winter Haven, FL (First), Feb. 4-8; Moultrie, GA (First), 11-15; Pinson, AL (Birmingham Center Point), 18-22; Milford, DE, 25—Mar. 1; Owego, NY, 4-8; Vineland, NJ, 11-15; Provo, UT (New Beginnings Fellowship), Holiness Crusade, 22-29

Ⓢ **MILLHUFF, CHUCK R.:** Arlington, TX (First), Feb. 11-15; Great Bend, KS, 18-22; Hutchinson, KS, Mar. 11-15; Guatemala, MAC Regional Intermission Retreat, 20-24; Lebanon, TN, 29—Apr. 1*

MILLS, CARLTON—SECOND TOUCH EVANGELISM MINISTRIES: Connell, WA, Tri City Holiness Camp Meeting, Feb. 7-11; Ozark, MO, Springfield Indoor Camp Meeting, 18-22; El Paso, IL, 24—Mar. 1; Howell, MI, NWMS District Convention, 7; Taylor, MI, 8-A; Flint, MI (Central), 8-P; Fostoria, OH (First), 11-15; Hensley, AR (Little Rock Springlake), 17-22; Texarkana, AK (Cathedral Heights), 24-29

MITCHELL, MARCIA: Ocean Park, WA, Feb. 27-29*; Walla Walla, WA, Mar. 7*; Colfax, WA, Northwest District Ladies' Retreat, 13-14

MONCK, JIM: Leesburg, FL, Feb. 1-4

NAJARIAN, BERGE & DORIS: North Fort Myers, FL (Northside Community), Faith Promise Revival, Feb. 13; Neptune Beach, FL (Jacksonville Beaches), Faith Promise Revival, Mar. 14-15; Moscow, ID, Faith Promise Revival, 21-22; Grandview, WA, Faith Promise Revival, 27-29

PALMER, MIKE: North Little Rock, AR (First), Feb. 1-4; Valdosta, GA (First), 8-11; Bluffton, IN, 15-18; Park Hills, MO, Leadbelt Indoor Camp, 22-26; Decherd, TN, Mar. 1-4; Winchester, TN (Brown-

ington), 8-11; Richland Center, WI, 15-18; Brookfield, MO, 22-25; Apple Valley, CA, 29—Apr. 5

PARKS, TOM AND BECKY: Jefferson City, MO, Feb. 1-4; Chickasha, OK (First), 8-11; Chandler, OK (First), 15-18; Duncan, OK (Oak Avenue), 22-26; Carl Junction, MO, Mar. 1-4; Branson, MO, 8-11; Ozark, MO, 15-17; Mount Carmel, IL, 22-25; Ottawa, IL (First), 29—Apr. 1

Ⓢ **PERDUE, NELSON S.:** Hernando, FL, Feb. 4-8; Wadsworth, OH, 11-15; London, OH, 18-22; Bedford, IN (Valley Mission), 25—Mar. 1; Gahanna, OH (Columbus Shepherd), 4-8; Logan, WV, 11-15; Tallmadge, OH (Akron Southeast), 18-22; Shelbyville, IN (First), 25-29

PETTIT, ELAINE C.—EVANGELISTIC MINISTRIES: Vicksburg, MI, Prayer Warrior Retreat, Feb. 6-7; West Carrollton, OH, 11-15; Hereford, TX, 18-22; Oklahoma City, OK (Western Oaks), Mar. 1-4; Eaton, OH (First), 8-11; Vicksburg, MI (Chapman Memorial), 15-18; Swartz Creek Women's Retreat, Midway Motor Lodge, Lansing, MI, 20-21; Tiffin, OH, 25-29

PHELPS, PHILLIP: Cedar Hill, TX, Concert, Feb. 1; Lewisville, TX, Concert, 1-P; Dallas, TX, 20-22*; Waco, TX (South Manor), 27—Mar. 1; Sulphur Springs, TX, Concert, 15; Flint, TX, Concert, 22; Guthrie, OK, Concert, 29

RICKEY, HOWARD: Sullivan, IN, Jan. 30—Feb. 1*; Fairborn, OH (First), Mar. 15-18; Franklin, OH (First), 22-25; Rockford, IL (Samuelson Road), 29—Apr. 1

Ⓢ **ROSE, WAYNE:** Colorado Springs, CO (South-gate), Feb. 4-8; Stillwater, OK (First), 14-18; Coffeyville, KS (Central), 19-22; Fredrick, OK, 25—Mar. 1; Elk City, KS, 3-8; Anderson, MO (Goodman Banner), 11-15; Newberry, IN, 17-22; Marshall, IL, 24-29; Catlettsburg, KY (Southside), 31—Apr. 5

RUSSELL, J. RENYDAL: Elkhart, KS, Feb. 18-22

Ⓢ **SMITH, DUANE:** Interlachen, FL, Feb. 4-8; Warner Robins, GA (First), 11-15; Dublin, GA (Graham Memorial), 18-22; Sandersville, GA, 25—Mar. 1; West Columbia, SC (Central), 4-8; Birmingham, AL (Forestdale), 11-15; Jasper, TN, 18-22; Morrilton, AR, 23-29

SMITH, LARRY D.: Wallace, SC, Jan. 31—Feb. 4; Charleston Heights, SC (Dorchester Road), 7-11; Bamberg, SC, 14-18; Rock Hill, SC (Oakdale), 21-25

SMITH, MICKEY G.: Goose Creek, SC (Charleston Calvary), Mar. 3-8; Hinesville, GA, 10-15; Cascilla, MS (Rosebloom), 24-29; Decatur, IN, 31—Apr. 5

Ⓢ **STRICKLAND, DICK:** Deltona, FL, Feb. 8-13; Lakeland, FL (Lake Gibson), 15-18; Cable, OH, 25—Mar. 1*; North Vernon, IN, 4-8; Ashland, OH, 15-18; Logan, OH, 25-29

TAYLOR, EMMETT E. AND MARIE: Fort Madison, IA, Mar. 4-8; Montrose, IA, 11-15

TAYLOR, ROBERT: Clearwater, FL (First), Clearwater Zone Indoor Holiness Crusade, Feb. 1-4; Apopka, FL (Calvary), 8-11; Clermont, FL, 15-18; Okeechobee, FL, 22-25; Charleston, WV (Davis Creek), Mar. 8-11; Greensburg, KY (Summersville), 15-18; Coraopolis, PA, 22-25; Three Rivers, MI, 29—Apr. 1

ULMET, BILL AND KATHY: Bellview, FL, Feb. 1-4; Lake City, FL (First), 8-11; Ocoee, FL, 18-22; Bridgeton, MO (St. Louis), Mar. 1-4; Britt, IA (Zion), 8-11; Mackey, IN, 17-22; Odon, IN (Vincennes Indoor Holiness Crusade), 24-29

Ⓢ **WELLS, LINARD:** Mount Pleasant, TX, Feb. 10-15; Durant, OK (First), 17-22; Collinsville, IL (First), 24—Mar. 1; Conway, AR (First), 3-8; Clinton, MO, 10-15; Sylvia, KS (Pleasant Hill), 17-22; Olney, IL, 24-29

WOMACK, PAUL W.: Jackson, MO, Feb. 1-4; Sikeston, MO (First), 6-10; Webster Groves, MO (St. Louis), Holiness Crusade, 15-22; Paris, TX (First), 25—Mar. 1; Cedar Rapids, IA (Oakland), 4-8; House Springs, MO, 15-18; Texarkana, TX (First), 22-25; Grand Prairie, TX (First), 29—Apr. 1

WRIGHT, E. G.: Largo, FL, Feb. 4-8; Port St. Joe, FL, 10-15; Jessop, GA, Mar. 4-8*; St. Augustine, FL (First), 11-15; Rock Hill, SC (Grace), 22-26; Front Royal, VA, 27-31

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Judgment

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.

"ARE YOU READY FOR THE JUDGMENT Day?" That refrain of the invitation song often sung at revivals when I was a child struck fear in my heart. But the Hebrew word *Shafat* ("to judge") is not so frightening. It means "to establish the right order of things." That is what God purposes to do—establish a new order in a world that is bent, an order in which evil will be defeated and righteousness will reign. It is the new order that Mary sang about in her hymn of praise, in which rulers are brought down from their thrones and the humble are lifted up (Luke 1:46-55).

Christians confess their hope for this new order, promised at the birth of Christ in Bethlehem. But because this promised work of God is not yet completed, and oppression and injustice are still pervasive, Christians confess their faith in a Last Judgment in which that work will be finalized in conjunction with Christ's return at the Last Day.

The best clues to the future are to be found in history. God's action in the future will be consistent with His action in the past. There is yet little to

be seen of the new order sung about in Mary's Magnificat, but faith perceives just enough of God's judging in history to take courage for the future. In God's acts in history and in the present, we can see preambles of God's eventual liberating judgment that will make straight forever this crooked and disrupted human existence.

By what criterion will we be judged? Surely the biblical witness is clear: We will be judged on the basis of our response to the love of God as revealed to us in Christ. The three parables of the Judgment in Matthew 25 describe this response. In the parable of the 10 virgins, we are judged by the watchfulness and carefulness with which we make preparation in this life for the next. In the parable of the talents, the issue is how wisely we use what we have been given. And in the parable of the sheep and goats, the criterion is the degree of our compassion for our fellow human beings, even when we are not aware that we are doing God's work.

The New Testament describes judgment as both a reality in this present life (John 3:18; Romans 1:18-32) and a reality at the last day (Revelation 20:11-15). Since the basis of judgment is our relationship to Christ, we can see the link between the present and future aspects of judgment. The final Judgment will be the divine ratification of the relationship (either positive or negative) with Christ that we have chosen in this life.

But the Last Judgment will be different from the preambles of it that we see now. Judgment in this present life is not final. Here and now, persons created with freedom can still change

sides. The loving purpose of the present judgments of God is to bring about just such a result. Although the Bible says little about the matter, there is no biblical evidence that the final choices made in this life are reversible after death.

Perplexing questions arise. When and where does the Last Judgment take place? Will all humanity be gathered together in one place and at one time to be judged? Or does each person face judgment at death? Both images can be found in the New Testament. And that is the crucial word—*image*. The Bible describes such matters in the language of imagery—pictures, portrayals, and metaphors that describe the seriousness of the final Judgment. But we are not given schedules, locations, or logistics.

Still other issues present themselves. What about persons who have never heard the gospel? Or those who heard it inadequately presented? Or those mentally unable to respond to it? And what about the sincere and devout adherents of other religions?

Such persons can surely be trusted to God, who will deal with them not

Judgment in this present life is not final.

arbitrarily but consistent with His nature as holy love as that love is revealed in Christ. This much we know: According to the parable of the sheep and the goats (Matthew 25:31-46), the final Judgment will contain two big surprises: (1) Many who did not know it in this life will find that they have been on God's side all along, and (2) many who thought themselves righteous will be cast out.

Are you a sheep or a goat?

HH

MARRIAGE MENTORING THE SLEEPING GIANT IN THE CHURCH

by Les Parrott III and Leslie Parrott

Tom and Wendy were the typical newly married couple. In their mid-20s, they had dated for nearly two years before getting engaged. After receiving the blessing of their parents and attending premarital counseling, they were on their way to living happily ever after—or so everyone thought.

But marriage for Tom and Wendy, like the majority of newlyweds, wasn't all they hoped for. Each of them, for different reasons, felt a bit slighted. Unlike the majority of couples, however, Tom and Wendy talked openly about their feelings. The expectations they had of marriage were not getting met, and they were determined to do something about it. So on a cold January day, four months after their wedding, Tom and Wendy asked for help.

Bundled up against the cold, they came into our office and began to shed their coats. As Wendy sipped hot coffee to thaw out, she said: "We have talked to friends and family about what is going on, but we both decided we needed more objectivity."

**The marriage
was not
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no major
overhaul was
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a little
realignment.**

Tom joined in: "Yeah, everybody who knows us just says, 'Give it time,' or something like that." Tom went on to say that their marriage was not suffering a major trauma; no major overhaul was needed, only, as he said, "a little realignment."

We met with Tom and Wendy for nearly an hour, listening to their experience. We gave them a couple of exercises to help them explore their misconceptions of marriage, and we recommended a few resources. Then we talked about the idea of linking up with a marriage mentor couple.

"What's that?" they both asked.

We told them how meeting from time to time with a married couple could give them a sounding board and a safe place to explore some of their questions about marriage. Like most newly married couples we talk to, Tom and Wendy were very eager to find such a couple. After a bit of discussion, they suggested a married couple in their church. Neither of them knew the couple very well, but they respected their marriage from afar and thought they would fit the bill. After a couple of phone calls and a little more exploration, we made

the connection for Tom and Wendy. Over the course of several months, they met three times with their mentors, Nate and Sharon.

Tom and Wendy have been married more than five years now. They are not the perfect couple, but they are madly in love and happier than they ever imagined. Here is a portion of a letter they recently wrote to us:

Dear Les and Leslie,

How can we ever thank you for helping us find a marriage mentor couple. Before coming to you, we had never even heard of such an idea. But needless to say, our mentoring relationship with Nate and Sharon ended up being the most important thing we have ever done to build up our marriage. It was so nice to have another couple know what we were going through and remain objective at the same time.

We have since moved to another state, but on our wedding anniversary, Nate and Sharon always give us a call to celebrate our marriage.

Anyway, we are writing to say

thank you and to say that you should tell more people about the benefits of marriage mentoring.

The “till death us do part” of the marriage vow rings increasingly ironic.

Someday we hope to give back the gift that Nate and Sharon gave to us by mentoring some newly married couples. We think every couple just starting out should have a mentor.

That's not a bad idea. Marriage mentoring is one of the most significant helps to building a lifelong marriage we know of. We have

seen hundreds of couples strengthen their new marriages through mentoring relationships and know firsthand the difference it can make.

Today's Need for Marriage Mentors

Let's be honest. The “till death us do part” of the marriage vow rings increasingly ironic. We all know the tragic statistics. Suffice it to say that for too many couples, marriage has become “till divorce us do part.”

After working with hundreds of engaged couples, however, we are finding that the lost art of mentoring just may be the key to turning around the divorce rate.

Throughout human history, mentoring has been the primary means of passing on knowledge and skills. In the past, mentoring took place in the university, where a student learned in the home of the scholar. It took place in the studio, where the artist poured himself into the formation of his protégés. The Bible is certainly filled with examples of mentoring (Eli



Comstock

and Samuel, Elijah and Elisha, Moses and Joshua, Naomi and Ruth, Elizabeth and Mary, Barnabas and Paul, Paul and Timothy). Up until recently, mentoring was a way of life between the generations. But today, mentoring is in short supply. In our modern age, the learning process has shifted. It now relies primarily on computers, classrooms, books, and videos. In most cases today, the relational connection between the knowledge-and-experience giver and the receiver has weakened or is nonexistent—especially in the early years of marriage.

What Is a Marriage Mentor?

“What I need is someone to talk to who has walked down the path I’m just beginning,” said Lisa, a few weeks into her new marriage. “Whenever I go to my mom or dad with a situation, they end up parenting me or teaching me something I don’t really need to learn.”

Lisa, like most newlyweds we have met, needs a mentor. Mom and Dad certainly serve a helpful function in the life of a new bride or groom, but they cannot usually offer the distance and objectivity that a mentor gives. For this reason, it is important to first realize exactly what a mentor is not.

- A mentor is not a mother or father.
- A mentor is not automatically a pal or a buddy.
- A mentor is not on call for every little crisis. Mentoring time is limited to discussion about major situations, not minor ones.
- A mentor is not committed long-term. The association has a natural cycle of its own, not always predictable.
- A mentor is not a teacher.
- A mentor is not a know-it-all.

We’ve helped coordinate hundreds of marriage mentoring relationships, and after years of following these couples, we have come to believe that there is no single way to be a marriage mentor.

We define a marriage mentor as

How You Can Become a Marriage Mentor

- Contact your pastor about how you can serve as a mentoring couple in your local congregation.
- Volunteer to begin a marriage mentoring program that would augment the existing ministry to new couples in your church.
- Write to the Parrotts for information on receiving a kit for beginning a mentoring program:
 Drs. Les and Leslie Parrott
 Center for Relationship Development
 Seattle Pacific University
 Seattle, WA 98119
- Pray that God would direct you in ministering to engaged and newly married couples.



Drs. Les and Leslie Parrott (above) are codirectors of the Center for Relationship Development at Seattle Pacific University. The Parrotts are authors of the Gold Medallion Award-winning *Saving Your Marriage Before It Starts*, *Becoming Soul Mates*, and the new video kit *Mentoring Engaged and Newlywed Couples*. They have been featured in the *New York Times* and *USA Today* and have appeared on CNN, Oprah, the *Today Show* on NBC, and *CBS This Morning*.

a happy, more experienced couple who empowers a newly married couple through sharing resources and relational experiences.

It’s a broad definition because there is no one right way to mentor. Each mentoring relationship takes on its own style and personality. The amount of time couples spend together and the content they discuss can rarely be prescribed. However, we recommend a minimum of three meetings throughout the newlyweds’ first year together: at three months, seven months, and one year after the wedding. These times provide the skeletal structure upon which additional meetings, meals, phone calls, and cards can rest.

The Boomerang Effect of Marriage Mentoring

“I don’t know how much we helped Doug and Sarah,” Joan told us, “but we sure got a lot out of it.” Joan laughed as she was telling us about being a marriage mentor along with her husband of 18 years, Larry. “Helping a young couple seemed to spark a lot of things in our own marriage that we had neglected,” Larry added. Joan and Larry agreed that the benefits of being marriage mentors went both ways—to mentorees, of course, but also mentors.

The report Joan and Larry were relaying to us has been repeated time and again with the marriage mentors we have observed. Almost mystically, something wonderful happens when a more mature couple reaches out to a new couple. We call it the boomerang effect. By helping another couple form and live out their dreams, one’s *own* dreams for marriage are reawakened and fulfilled.

Once you take the time to be present with a questioning couple, your own answers become clearer. The wisdom of a new bride and groom, perhaps so different from your own, compliment and clarify your own understanding of marriage. You will find that the ones

Continued on page 48



THE UNHERALDED



by J. Wesley Eby

Double calling. Double duty. Joseph McNulty does double time—and sometimes triple time—to keep up with his double responsibility. Let's meet this remarkable man by taking a double-pronged glimpse at his unique ministry.

Glimpse One: *Sunday morning. Trussville, Alabama, a suburb of Birmingham. The Church of the Nazarene. Pastor McNulty is conducting worship for his 75-member congregation.*

Rev. McNulty has been shepherd of the Trussville flock for the past nine years. In fact, as church planter and founding minister of this Deep South congregation, he has been their only shepherd.

Joe, as he prefers to be called, did not have the benefit of a Christian home in his youth. While in high school, a friend invited him to a Methodist youth revival where he was saved. Later, still in high school, God called him to the ministry.

In the large McNulty family with only a modest income, higher education seemed unlikely. But Joe's father approved his son's desire to attend college—but only if he would pay his own way. Joe accepted the challenge and enrolled in Bob Jones University, majoring in religion.

Rev. McNulty's first pastorate was in an independent Methodist Church in Unadilla, Georgia. Six and a half years later, he moved to another church

Double Duty: Pastor and Chaplain

in Birmingham. Although he felt fulfilled in the pastoral role, he believed his real gift and strength lay in the area of hospital pastoral care. Sensing the prompting of the Spirit, he resigned his church to pursue this new ministry.

Glimpse 2: *Monday morning. Birmingham, Alabama. Amelia Center of the Children's Health System. Chaplain Joe is counseling a young couple whose oldest child has just died.*

McNulty is the creator and director of the pediatric grief-counseling center, which is less than a year old, of a large metropolitan hospital. For most people, a project of this scope would have been daunting. However, Chaplain McNulty, with a boundless capacity to ease the suffering of others, tackled the assignment without flinching.

Fourteen years ago when Pastor McNulty resigned his church, he accepted a two-year residency as chaplain in the trauma center at Carraway Methodist Medical Center in Birmingham. Later he became staff chaplain at Cooper Green Hospital, which ministered to the city's poor.

With this background in 1986, he moved to Children's Hospital as their first chaplain with the assignment to develop the pastoral care program. Four years later, there were eight full-time chaplains—three of them Nazarenes. During this time, he started a pastoral education clinic that trained 26 chaplains from 12 denominations. Plus,



Joe McNulty (second from left) receiving Chaplain of the Year award from General Superintendent James H. Diehl at the Alabama North District Assembly. With Rev. McNulty is his wife, Lisa, and son, Joseph.

he oversaw the addition of the award-winning design of the hospital chapel.

Doreen Duly, a staff chaplain, said that directors of pastoral care in children's hospitals around the U.S. are amazed by what Chaplain Joe has accomplished. "We have the largest department in the United States and a model for others to emulate," Duly said. "I think it is a real tribute to Joe's creativity and hard work. He's been able to communicate to administrators the need for spiritual care of patients and families."

Yet, while immersed in the details of his chaplaincy, the Lord led McNulty to return to the pastorate and plant a church. Double duty began.

As full-time pastor and full-time chaplain, Joe has received the full support of his wife, Lisa, and son, as well as his fledgling congregation. And in spite of his fast pace

and heavy workload, the Lord has blessed his efforts—abundantly. And, as a bonus, Joe has seen all his family members accept Jesus Christ as Savior, and all are attending Nazarene churches.

Chaplain McNulty has the boundless capacity to ease the suffering of others.

Rev. McNulty was honored in 1997 as Chaplain of the Year by the denomination he loves and serves. Curt Bowers, director of Chaplaincy Ministries for the Church of the Nazarene, assisted in the presentation at the Alabama North District Assembly. Bowers said, "In a time when words like *dedicated*, *caring*, and *compassion* are used too often to describe ordinary decency, Chaplain McNulty deserves these words because they describe the real essence of who he is."

Double-duty McNulty, pastor and chaplain, takes his rightful place among the *unheralded* in God's kingdom and the Church of the Nazarene. **HH**

MARRIAGE MENTORING

Continued from page 46

you are mentoring will become, in some ways, your teachers, *your* mentors.

You will also be refreshed by this relationship. Mentoring will rejuvenate your marriage with the energy of youth. Almost by osmosis, the vim and vigor for marriage that new couples enjoy will begin to rub off on you. Simply being around their energetic spirits will revive and rejuvenate your marriage.

And perhaps the most common aspect of the boomerang effect we discover is satisfaction. As mentors, you will enjoy the satisfaction of work well done. When a married couple successfully works on any

project together—wallpapering a room, raking autumn leaves, and so on—there is a sense of satisfaction that results. And when a couple works on a project that has lasting value, even eternal significance—such as marriage mentoring—there

A mentor is not a know-it-all.

is an overwhelming sense of having done good, of helping a new couple build a love that will last a lifetime.

In the ancient Greek epic *The Odyssey*, the hero, Odysseus, had an elderly friend and adviser named Mentor. Before Odysseus went to fight in the Trojan War, he made Mentor the guardian of his son, Telemachus.

We have a dream that a network of healthy marriage mentors will rise up to become the guardians of the next generation of marriages. **HH**

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