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## Herald of Holiness Volume 86 Number 03 (1997)

Wesley D. Tracy (Editor)  
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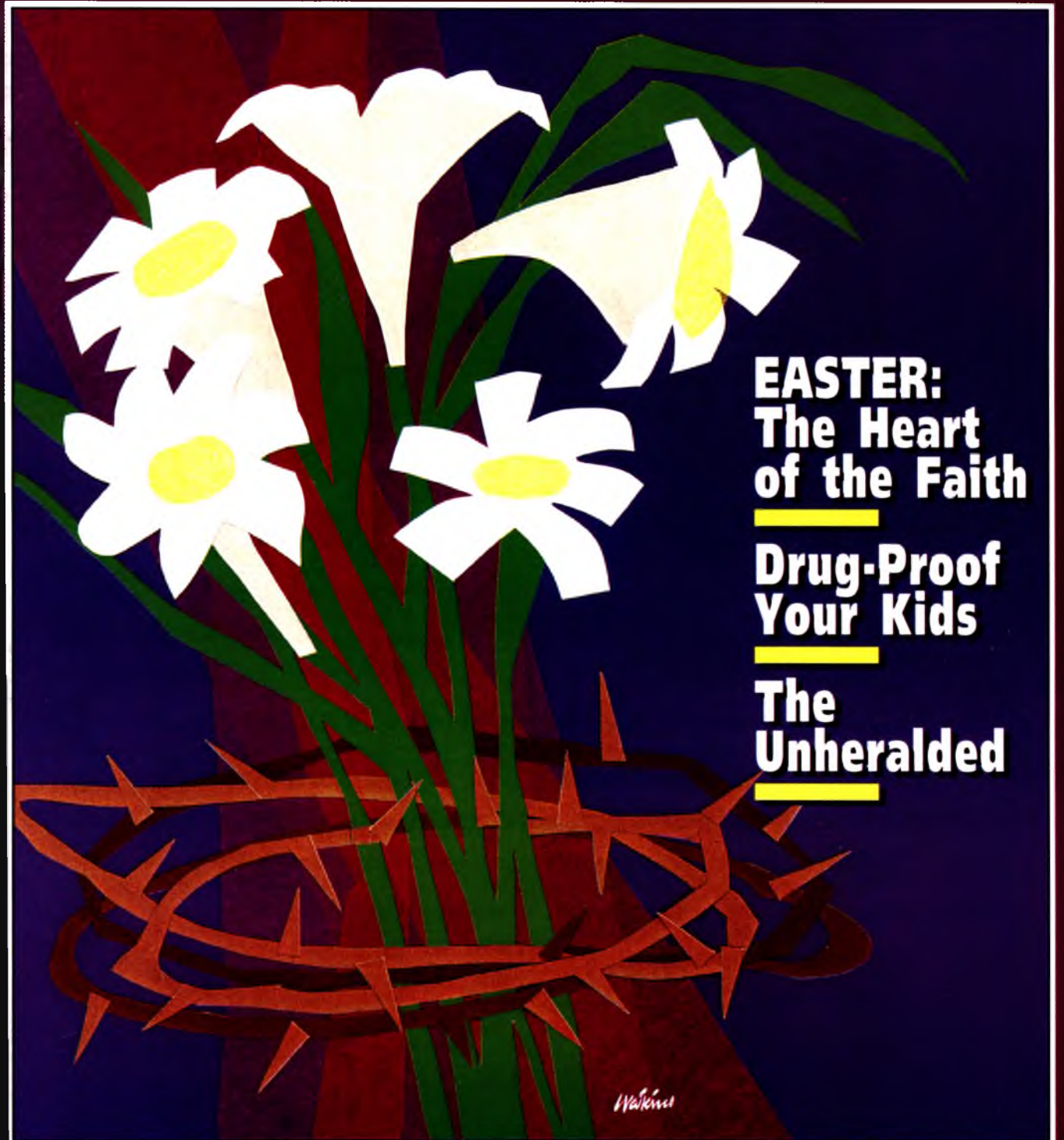
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# Herald of Holiness

MARCH 1997

CHURCH OF THE NAZARENE

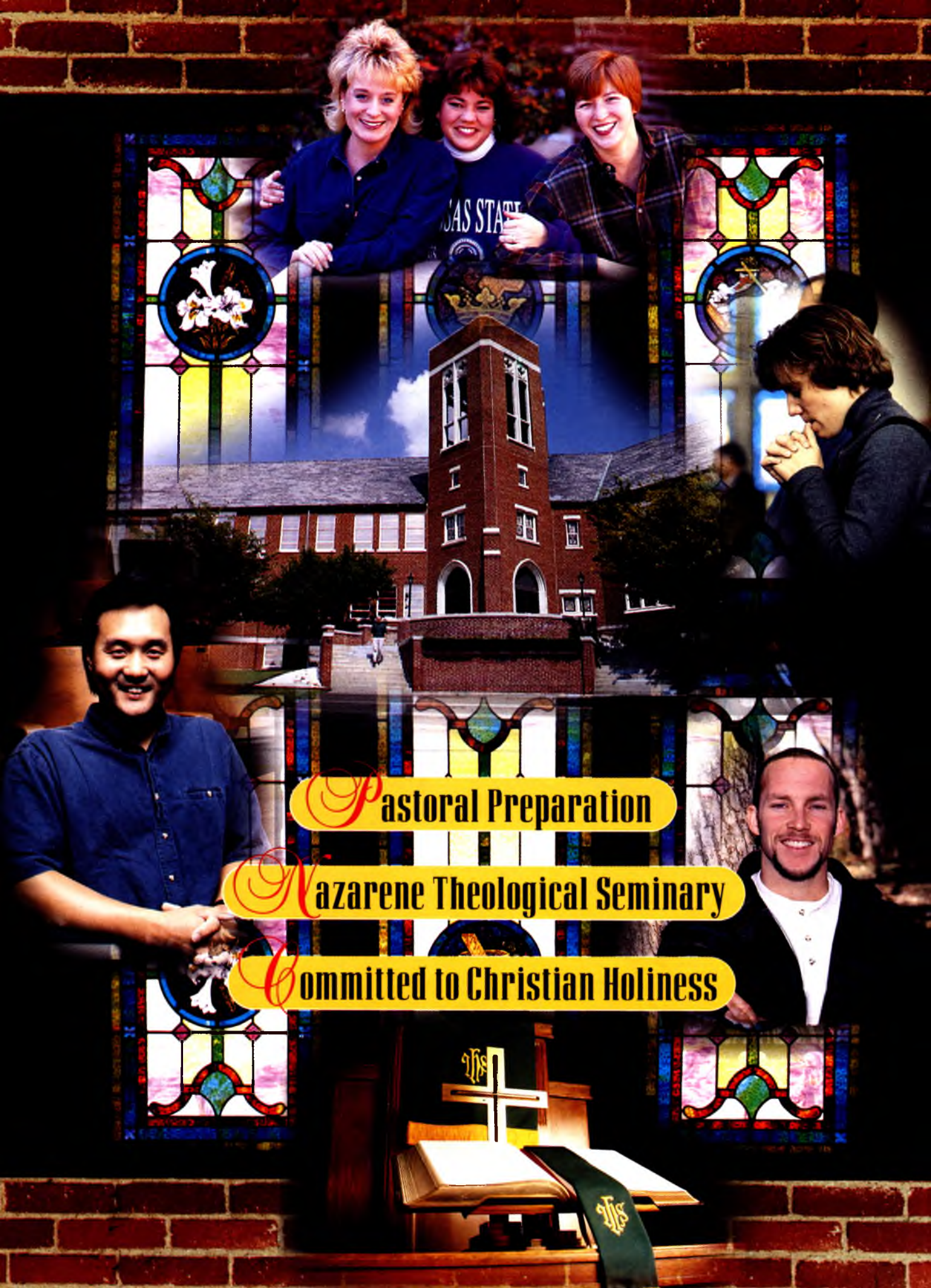


**EASTER:  
The Heart  
of the Faith**

**Drug-Proof  
Your Kids**

**The  
Unheralded**





Pastoral Preparation

Nazarene Theological Seminary

Committed to Christian Holiness



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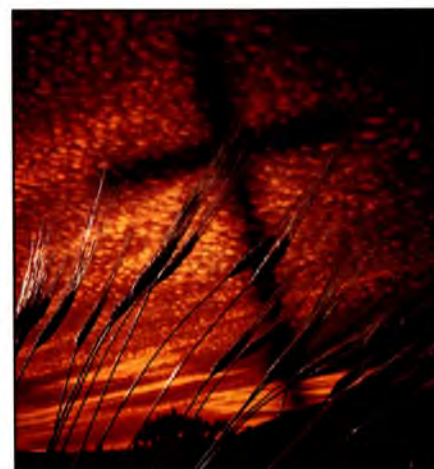
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# Drug-Proof Your Kids

by Steve Arterburn and Jim Burns

**I**f I had it to do over, I would have looked for help earlier. We would have put together a plan to possibly prevent the heartaches we've experienced from Tina's drug addiction. We just kept wishing it away, and it kept getting worse" (Tina's mom).

"When I was Reuben's age, I never heard of kids ditching school to take drugs and drink. Maybe I was naive, but I don't think it happened as often. Chemical abuse scares me to death, because I have no idea what to do" (Reuben's father).

If you're like us, many times you feel overwhelmed as a parent. You feel the battle is too difficult, the victories too few. You start to think you can't do anything to help your children make good decisions. Heredity or fate, you tell yourself, has already determined the outcome.

Take heart; don't give up. By your actions, you can help your children avoid a multitude of problems, including alcoholism and drug addiction. As parents, we can't prevent problems 100 percent of the time, but we can radically decrease the likelihood of drug use by our children.

## IF YOUR KIDS HANG OUT WITH FRIENDS WHO USE MARIJUANA, YOUR CHILDREN PROBABLY DO TOO.

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### The Parents' Role

Your example is the most important tool. Studies show that many factors influence teens' drug-use decisions, but parental attitudes and actions can influence

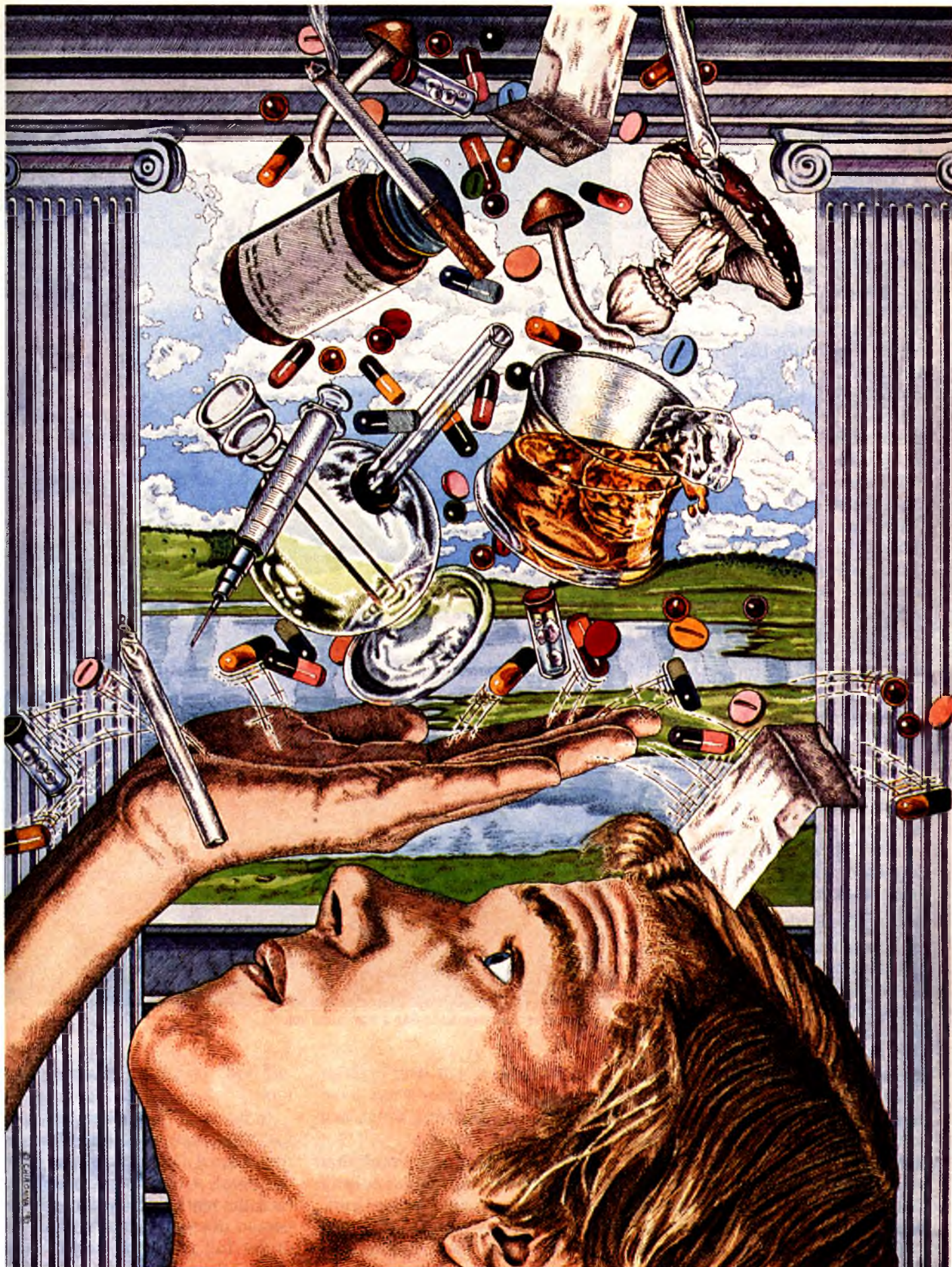
them most. Ask yourself the following questions:

- Is your medicine cabinet full of mood-altering chemicals?
- Do you medicate yourself with prescription drugs or alcohol any time you feel distress or pain?
- Do you have a routine of needing an after-work drink or an after-dinner smoke?
- Do you hang on to prescription drugs—just in case—rather than throwing them out when the problem subsides?
- Do you lack respect for the law and ignore driving regulations?

If you find yourself answering yes to most of these questions, you need to make some changes.

The key to being an effective prevention tool is being a *parent in process*. That means you don't claim to have all the answers. You're willing to admit mistakes to your children. By word and deed, you convey the







idea that in your family everyone is growing, making mistakes, confessing errors, learning from the experience, and receiving encouragement to try again.

Often children make irrational decisions based on impulse. This is typical of a first drink. Under pressure, they succumb. If they've been brought up in an atmosphere of rigidity, they may feel trapped in the behavior.

Even though they want to stop, children who never see their parents admit mistakes tend to feel a person can't turn back from bad decisions. Show your children how to make good decisions. And when you make poor ones, be willing to admit them, learn from them, and go forward.

This is an area I (Jim) am working on with my family. My wife, Cathy, says I sometimes exude a "holier than thou" attitude, especially around the kids. Lately, when it's bedtime and we pray with our daughters, I've been discussing some of my struggles. I'm amazed how our prayer time has changed as a result. When I'm vulnerable, they're vulnerable. When I'm closed, they're closed.

Even in the most rebellious times, your children are begging for you to reach them. Listen and empathize with their problems. Offer solutions when possible, and be a part of those solutions. Be sure they know you will always make time for them.

### **God's Standards Are Best**

Unfortunately, the secularization of values has left many of today's youth without standards. God's standards, however, are still best. Too many young people picture God as the great killjoy in the sky instead of their strongest ally who loves them unconditionally and desires the best for them.

In our experience, we have found that people who pursue a personal relationship with Jesus Christ have a better chance of staying clear of drugs and alcohol. Significant studies indicate that those children who are not merely



**A young New York woman rolling a marijuana smoke**

Richard Lord

church members but who practice their faith in tangible ways have less difficulty resisting drugs and alcohol.

The same studies reveal that kids whose parents—especially dads—have a visible, active spiritual life are less prone to drug and alcohol abuse. Thus, strong personal faith on the part of parents

and kids is a type of prevention tool.

In the New Testament, the word for "sin," translated literally from the original Greek, does not mean "to break a rule." Sin means "to miss the mark." Sin occurs when a person doesn't measure up to his or her full potential. Isn't that the biggest danger for most of our kids

# POP POT QUIZ

1. Arizona and Colorado recently voted to legalize the use of marijuana for such medicinal purposes as glaucoma treatment and pain relief.

\_\_\_\_\_ True \_\_\_\_\_ False

2. Marijuana use among kids ages 12-17 has doubled since 1992.

\_\_\_\_\_ True \_\_\_\_\_ False

3. Half of the baby boomer parents now trying to cope with pot-smoking kids use or once used marijuana themselves.

\_\_\_\_\_ True \_\_\_\_\_ False

4. About 6 out of every 10 seventeen-year-olds in the U.S. have had someone try to sell marijuana to them.

\_\_\_\_\_ True \_\_\_\_\_ False

5. According to Donna Shalala, U.S. Secretary of Health and Human Services, marijuana is a harmless recreational sacrament.

\_\_\_\_\_ True \_\_\_\_\_ False

6. It is despicable to criminalize marijuana while liquor and tobacco lobbies are destroying lives through advertising and campaign contributions, according to Elizabeth Dole.

\_\_\_\_\_ True \_\_\_\_\_ False

7. Children who smoke marijuana before age 12 are 42 times more likely to use cocaine or heroin than smokers who start after age 16.

\_\_\_\_\_ True \_\_\_\_\_ False

8. In 1993, 55 percent of teens polled by Partnership for a Drug-Free America said they didn't want to "hang out around drug users." That figure dropped to 39 percent in 1995.

\_\_\_\_\_ True \_\_\_\_\_ False

9. The marijuana on the market today is about 30 percent more potent than crops marketed just a few years ago.

\_\_\_\_\_ True \_\_\_\_\_ False

10. The most important problem facing teens today has to do with sexual matters, not drugs.

\_\_\_\_\_ True \_\_\_\_\_ False

## POT QUIZ ANSWERS

1. **False.** This happened in Arizona and California, according to *Time* magazine.

2. **True.** Such usage went up 105 percent between 1992 and 1994 alone.

3. **True.** Surveys by the National Center on Addiction and Substance Abuse, Columbia University, say that 49 percent of baby boomer parents have smoked pot.

4. **True.** *Time* magazine says the market coverage by pot pushers is so effective that 58 percent have been solicited and 68 percent know how to obtain pot within 24 hours.

5. **False.** Secretary Shalala declares that pot impairs learning, memory, perception judgment, and motor skills. Further, she says it damages the brain, heart, lungs, and the immune system (*Time*, Dec. 9, 1996, 31).

6. **False.** California State Senator Tom Hayden said this.

7. **True.** Joseph Califano Jr., head of the National Center on Addiction, Columbia University, says studies confirm this.

8. **True.** The same poll also revealed that the percentage of teens who said "taking drugs scares me" dropped from 47 percent in 1993 to 39 percent in 1995.

9. **False.** Tests show that the potency of pot has climbed some 70 percent in recent years, moving up from about 3.25 percent to 5.8 percent (*Time*, Dec. 9, 1996, 36).

10. **False.** A CASA survey of teens and adults showed that they believe drug problems are more than four times more dangerous today than sex-related problems.

## HOW DID YOU SCORE?

### Pot Quiz Rating Scale

**9-10 correct:** You are very well informed on marijuana matters. You are either an observant and wide-awake parent or a teenager.

**7-8 correct:** Better informed than most.

**5-6 correct:** You haven't been paying attention.

**3-4 correct:** Make an appointment with a couple of teens. You buy the pizza and *listen* while they fill you in on the real world.

**0-2 correct:** Quiet, please, we wouldn't want to wake you.

who drink and use drugs?

In our society, people are afraid to moralize the drug problem, but that is exactly what's needed. The moral person is moving toward a higher mark. But many people don't even know what the mark is for their lives, much less that they've missed it.

When drug-free kids were asked

why they chose to stay clean, many said it would not be pleasing to God. Others said they believed their body to be the temple of God and that to use chemicals would be dishonoring to Him.

It's rare to find God mentioned in secular discussions on how to prevent alcohol or other drug problems. That God is left out of *pre-*

*vention* material is ironic, because mention of Him saturates the literature on *treatment*. The first three steps addicted persons must take in treatment are to admit they cannot handle the problem alone, acknowledge that God *can* handle it, and allow God to take control of their lives.

We don't know of any treatment



program that doesn't use these principles. Doesn't it make sense that if God is integral to *recovery* from addiction, He should also be integral in the *prevention* of problems? The home and church are much better places for a child to be introduced to God than a drug treatment center.

### Unconditional Love

Drug-proof kids are kids who are loved. They know that whether they've been good or bad, destructive or constructive, they are loved unconditionally.

By contrast, conditional love comes with strings attached. It implies that if you act a certain way or do certain things, love will be given (or withheld). There's always a sense that if children mess up too badly, the love will go away. When children feel the uncertainty of conditional love, they're challenged to see how bad they can be and still receive love. It's a way of determining their basic worth.

Rather than being motivated to greatness so as not to lose their parents' love, they're motivated toward delinquency, including alcohol and drugs. While bordering on the edge of rejection by parents, they seek acceptance in other places, often with peer groups.

You cannot win with children if they aren't guaranteed your love. Drugs and alcohol produce an instant gratification that some children in a love vacuum come to crave. Meet your child's needs for love and acceptance with great floods of unconditional love and devotion.

### Behavior and Discipline

A few weeks ago, I (Jim) had a mother and son in my office. The problems were many, but one was that the son kept staying out past his curfew. His mother had threatened and screamed, but nothing had changed. I asked the 16-year-old boy, "Do you think your curfew is unfair?"

"Not really, except on special occasions when I want to stay out

an hour longer," he replied.

"How about if your mom compromises and gives you 15 more minutes on certain weeknights and half an hour more on weekends?" I said. "She must always know where you are, and if you call, she'll give you a 10-minute grace period."

He smiled and said, "Sounds great to me."

I then asked, "What should the consequences be if you're late for curfew or don't let your mom know where you are?"

His suggestions were even more strict than his mother or I would have proposed, so I helped them modify the restrictions. But we had successfully involved him in establishing them. He knew the consequences; after all, they were his idea. My suggestion was that if, after six months, he proved he could be trusted, they should renegotiate the "contract" and give him more freedom. If he continued in his irresponsible behavior, however, his choice of less freedom would be the result.

Many parents tend to protect their kids from the consequences of behavior. Seeking love and acceptance themselves, or out of some other unresolved need, parents often rescue children when the best course would be to let them feel the pain that grows out of an irresponsible decision. Otherwise, children remain immature and problems flourish. A tough kind of love is hard to administer, but it is greatly needed if children are to be taught responsibility.

### Contracts

Contracts governing children's behavior can be controversial. We don't advise them for every situation. However, when it comes to drugs, they work well. Contracting for appropriate behavior can also be good preparation for the adult world, where people frequently contract for jobs to be done and behavior levels to be met. When kids are 12 or 13, you can begin using a form similar to this one:

### Family Contract

In an effort to work well as a family and hold ourselves up as an example for other families, I agree to the following:

1. I will not use or experiment with drugs.

2. I will not drink alcohol in any form.

3. I will attend school unless I am sick or with the family.

If the contract is broken:

First time—Weekend restriction

Second time—Must stay away from participating with friends for two weeks

Third time—Family counseling

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Son or Daughter

---

Father and Mother

The above contract is a rough example. You'll want to write out your own that relates to your specific needs. As children grow older, the contract should include the following: Never ride with someone who is intoxicated or using drugs; never date someone who uses alcohol or drugs; call to be picked up rather than ride with someone under the influence.

Besides insuring that children know their parents' expectations, contracts can help motivate kids to say no to negative pressure.

### Friends of a Feather . . .

Another strong determinant for drug use is whether children have friends who use drugs. If your kids hang out with friends who use marijuana, your children probably do too. Scripture tells us, "Do not be misled: 'Bad company corrupts good character'" (1 Corinthians 15:33, NIV). It happens every time.

Know your children's friends. Don't let your kids spend time with someone you don't know. A minimum requirement should be that your children's friends must come by the house before your children are allowed to go out with them.

*continued on page 15*

## Spanish Herald Changes Format

Major changes in the format of the Spanish *Herald of Holiness* (*El Herald de Santidad*) have resulted in a remarkable 575 percent increase in circulation, according to Ray Hendrix, director of Publications International.

*El Herald de Santidad*, previously a magazine, is now being published in a 24-page newspaper format. Nazarene Publishing House will no longer print the periodical. As of January 1997, each issue is being printed at a significant savings by secular newspaper facilities in the Spanish-speaking world.

Each issue has sections devoted to the Caribbean, Eurasia, Mexico/Central America, and South America Regions, with each region responsible for information and pictures for their section. Publications International will provide material for the remaining pages under the editorial direction of José Pacheco. According to Hendrix, Pacheco

will continue to serve as director for Spanish publications for the denomination.

An additional change is the way the publication is distributed. "For many years, *El Herald de Santidad* has been sold on a subscription basis," Hendrix said. "This is an impractical system of sale and distribution within the Latin American culture. Because of differences in postal systems, dated subscription items from the U.S. often take weeks or months to arrive."

Hendrix indicated that publishing the magazine in various countries will expedite distribution and reduce costs, increasing the potential for the magazine to become a self-supporting publication.

With the January issue, the distribution of the Spanish *Herald* increased from 7,500 to 43,000, a 575 percent increase. Hendrix expects this trend to continue as the new format develops further.



Hendrix (right) and Pacheco review first issue of new Spanish Herald.

## Crocker Chosen as Executive Secretary

Gustavo Crocker, administrative director of Nazarene Compassionate Ministries International, was recently elected executive secretary of the Association of Evangelical Relief and Development Organizations (AERDO). This action took place at the annual conference in early December of 1996.

Nazarene Compassionate Ministries (NCM) was also

named to AERDO's executive committee. According to Crocker, AERDO recognizes that the Church of the Nazarene is effectively mixing relief work with evangelism. AERDO acknowledges that NCM is small in comparison to organizations such as World Relief and the Salvation Army, yet NCM is successful in delivering both compassionate ministry and evangelism.



## Two Nazarene Leaders Die

### Theodore E. Martin



Theodore E. Martin, 85, died January 15 in Bentonville, Ark., following a brief illness.

Martin served the Church of the Nazarene with distinction in a career that spanned many years and areas of responsibility.

Ordained in 1933 on the Intermountain District, Martin pastored in Oregon, Washington, and California in the U.S., and in Calgary, Alta. In 1950 he was elected superintendent of the Canada Central District, a position he held for five years. In 1955 he returned to the pastorate, serving at Hammond, Ind.; First; Wollaston, Mass.; College; Nashville, Tenn.; First; and Pasadena, Calif., Bresee Avenue.

Martin was elected to the General Board in 1964, serving in that capacity for 10 years.

In 1974, he was invited to launch the first Nazarene Information Service for the denomination, which he headed until his retirement in 1981. The groundwork laid in those early days has expanded into the present news service, Nazarene Communications Network News.

Martin is survived by his wife, Helen; daughter, Judith Henske, missionary to Japan; son, Ted Jr.; and sisters, Leora Sharp and Mary McKenna. He was preceded in death by his first wife, Mary; son, James; and brothers, Paul and Everett.

### Timothy L. Smith



Timothy L. Smith, 72, died January 19 in Florida. He was a minister, educator,

and historian with a long and distinguished career.

A graduate of the University of Virginia, Smith held an M.A. and a Ph.D. from Harvard University. Ordained in 1944, he pastored churches in Massachusetts, Maine, and Colorado.

Smith was a professor of history and education at Johns Hopkins University from 1968 until retirement. He also taught at Eastern Nazarene College, East Texas State College, and University of Minnesota.

A prolific author and speaker, Smith wrote *Called unto Holiness: The Story of the Nazarenes*. He called this his "most outstanding accomplishment," according to information from Nazarene Archives. Also, Smith's doctoral study, published under the title *Revivalism and Social Reform*, was awarded the Brewer prize by the American Society of Church History. President Kennedy selected this book for the White House library.

Smith served the American Society of Church History as its president, the only Nazarene to hold this position.

He is survived by his wife, Anne; son, T. Lawrence Jr.; daughters, Karen Zien and Susan Waterman; brothers, Lester, Joseph, and Samuel; sister, Ruth Craig; and seven grandchildren.



# Hic Jacet

WESLEY D. TRACY



"O . . . MIGHTIE DEATH!" wrote Sir Walter Raleigh in his *History of the World*, "what none hath dared, thou hast done; and whom all the world hath flattered, thou only hast . . . despised. Thou hast drawn together all the far-stretched greatness, all the pride . . . and ambition of man, and covered it all with these two narrow words, *Hic jacet!*"

Raleigh was right. *Hic jacet*, Latin for "Here lies," will suit us all sooner or later. No matter how rich and famous, how powerful or influential we are, death is an equal opportunity executioner . . . *hic jacet*. One day you will be the one who does not return from the graveside ceremony.

We never know but what the next hoofbeats we hear will be those of the pale horse of Revelation 6:8, whose rider is Death. We may turn to diversions of all sorts—entertainments, vacations, intoxicants, nightlong frolics—but when the party is over, we all know, as Alan Seeger put it, that we "have a rendezvous with Death."

We exercise. We tell ourselves that we really like no-fat foods. We work hard and stay busy, too busy to die. But Death is not fooled. "Because I could not stop for Death—He kindly stopped for me," noted Emily Dickinson.

An ancient Persian story, "Appointment in Samarra," tells of the servant of a nobleman who came begging for leave to flee the city. His master inquired why he was in such desperation to get away.

"Oh master, I saw Death in the marketplace today—and he stared right at me. If I do not flee, I will die." "But where will you go?" the master asked. "Sir, if you will loan me a horse, I will ride all night and be safely in Samarra by tomorrow." The nobleman told him to take the horse and be on his way. Later that day the nobleman saw Death on the street and reproached him for terrorizing his servant. "Oh, I was not terrorizing the poor man. I was just surprised to see him here. You see, I have an appointment with him tomorrow in Samarra."

Though we may "rage against the dying of the light" with Dylan Thomas, death is still certain. Even the Bible says, "It is appointed unto men once to die" (Hebrews 9:27). Though the reality of death should not bring overpowering dread, it does produce prudence. "Depend upon it, Sir, when a man knows he is to be hanged in a fortnight, it concentrates his mind wonderfully," according to Samuel Johnson, the 18th-century man of letters. More temperately, Bryant Kirkland said in *Home Before Dark*, "It is the certainty of the night that gives meaning to the day."

Jesus Christ, truly God, truly man, has put an end to death's finality. *Hic jacet* cannot be written over His name in any graveyard in the world. When it looked as if Death had treated Him like all the rest, Jesus Christ disarmed our last enemy and arose in victory over Death. "It was light coming out of darkness like the sun rising out of the sea," writes Frederick Buechner (*The Longing for Home*). "It was hope rising out of shuddering despair. It was life springing like a lily, like a rose, out of death."

Shuddering despair is what the disciples ran into head-on on Good Friday. Surely they thought they had chased the

fervid fantasies of a madman.

So what's a disciple to do when plans and hopes and dreams, careers and reputations and marriages all fall dead? Some disciples head for Emmaus. What is Emmaus? Frederick Buechner suggests that Emmaus is wherever and whatever you run to when life caves in.

Where do you run when hope loses to depression? When joy dies at the hand of despair? What is your Emmaus? Drugs or alcohol? The arms of a lover? Cynicism? Bitterness? Workaholicism?

Jesus didn't rise and then just disappear. The disciples on the Emmaus road discovered that. Fresh out of hope or a reason to live, they do not recognize Him, but He sees them as if they were the only two people in the world. He interrupts and interprets their tragedy. He offered them the bread of life.

He sees you as you walk along on the road to your own Emmaus, that place you run to when life overwhelms. See, there He is. He will walk with you. He will interrupt your journey. He will in-

**"When I die, do not sound taps over my grave, but reveille, the morning call, the summons to rise."**

**—Anonymous Christian soldier**

terpret the Word. He will break the bread of life with you if you invite Him in. Like lighting a candle in your soul, He will give you a new light that nothing in this dark world, not even death, can put out. And He will whisper the words that make all the difference—not *hic jacet*, but "Christ is risen." And He will wait for your heart to echo, "He is risen, indeed."

# 1997 General NYI Convention

SAN ANTONIO

Nothing impacts a youth group for Christ quite like a great summer trip! That's why your youth group needs to be in San Antonio this summer for the 1997 General NYI Convention. The dates for the convention are June 18 - 21, 1997. General NYI Convention brings together youth groups from around the globe to celebrate our heritage and set the direction for our future. A highlight of the convention is always the exciting "late nite" activities sponsored by NYI each evening. This year is no exception—your youth will want to participate in these fun activities:

## Late Nite Activities

### NYI World Party

Wednesday, June 18

Following the Opening Service, NYI will host this international fiesta, with each world area sponsoring a portion of the party by decorating it in the styles of their respective cultural traditions. Music, food, and "souvenirs" from different cultures around the globe . . . what a way to kick off the week!

### Roam the River

Thursday, June 19

Roam the fabulous San Antonio Riverwalk, home to hundreds of restaurants and shops and affordable riverboat cruises for groups. You'll want to gather at the Villita Assembly Hall where NYI will be sponsoring hot dogs, hamburgers and awesome Christian bands.

### NYI Celebration Rally & Planet Pizza

Friday, June 20

We will celebrate the work God has done in San Antonio through the "One Heart—Many Hands" service project. We will also announce the host city for Nazarene Youth Congress '99 . . . and eat pizza 'til we pop!

### Fiesta Texas "Fun in the Sun"

Saturday, June 21

Six Flags offers an awesome amusement park in San Antonio—Fiesta Texas. NYI has negotiated a discounted admission rate for Nazarene families and youth groups. Fiesta Texas has a great mix of rides, games and entertainment.

### DISCOUNT TICKET PACKAGES!

If you order tickets for all four Late Nite Activities by May 1, 1997, you'll receive your tickets at a discounted rate of \$40! Take advantage of this opportunity! All single ticket orders must be received by June 1 in order to qualify for the advance purchase rate. Don't wait . . . order your tickets now!

 **Order your tickets now!!**

### ADVANCE TICKET SALES

OF TICKETS	LATE NITE ACTIVITY	TICKET COST *	TOTAL
	NYI World Party	\$8	
	Roam the River	\$8	
	NYI Celebration and Planet Pizza	\$7	
	Fiesta Texas "Fun in the Sun"	\$22	
TOTAL DUE			

All advance ticket orders must be postmarked by 6/1/97

Name \_\_\_\_\_

Address \_\_\_\_\_

City/State/Zip \_\_\_\_\_

Phone \_\_\_\_\_

### DISCOUNT TICKET PACKAGES

# OF PACKAGES	LATE NITE ACTIVITY	PACKAGE COST *	TOTAL
	All 4 Activities	\$40	
TOTAL DUE			

\* All discount package orders must be postmarked by 5/1/97

Make checks payable to "General Treasurer, Church of the Nazarene"; return this form, with your check or money order, to:

1997 NYI CONVENTION ACTIVITIES

NYI MINISTRIES

6401 THE PASEO

KANSAS CITY MO 64131



## New Editorial Team Named for *World Mission*

R. Franklin Cook will serve as editor and Gay Leonard as managing editor of *World Mission* magazine beginning with the June 1997 issue, according to Louie E. Bustle, World Mission Division director.

Cook will retain his current position as Eurasia Region director in addition to this assignment. This is not the first time he has assumed leadership for the publication, having previously served as editor from 1984 to 1992.

"I am pleased to welcome Franklin Cook back as editor of *World Mission*," Bustle said. "His extraordinary vision for missions and his superb editorial skills will be a significant asset to the magazine. I have every confidence that the publication will flourish under his leadership."

Cook replaces current editor, Roy Stults, who has headed the magazine for the past five years. Stults resigned to devote his attention to his teaching responsibilities at Naza-



R. Franklin Cook

rene Theological Seminary, but he will continue as a consulting editor for the periodical until his return to the mission field.

Cook will be assisted by Gay Leonard. For the past two years, Leonard has served as an editorial consultant to the Communications Division and Beacon Hill Press. She has written

Sunday School and mission curriculum for adults and children, served on the Adult Curriculum Committee for two quadrenniums, and spoken at retreats and conferences. Leonard, who holds a Ph.D. from the University of Tulsa, has previously taught writing at the college level. Leonard's husband, Larry, is the senior pastor of Orlando, Fla., Central Church of the Nazarene.

Along with the change in editorship, *World Mission* is undergoing a major overhaul in its design to enhance the overall appeal of the publication, according to Bustle. The new design will be premiered with the June issue.



Gay Leonard

## Spring S.S. Campaign Announced

"Captured by the Spirit: From Easter to Pentecost" is the theme for the spring 1997 Sunday School campaign, according to Tal-



madge Johnson, director of Sunday School Ministries. The seven-week drive gives new emphasis to rediscovering God's Word about the Holy Spirit. The weekly emphases are:

March 30—Easter Sunday: Record Sunday School Attendance

April 6—The Church: Not an Island, but a Beacon

April 13—The Church: Not a Frown, but a Festival

April 20—The Church: Not a Spectator, but a Participant

April 27—The Church: Not a Club, but a Community

May 4—The Church: Not Impoverished, but Empowered

May 11—The Church: Not a Drought, but a Downpour

May 18—Pentecost Sunday: Not a Museum, but a Laboratory

## Ethiopian Airlines Disaster Update

In the hijacked jet crash that claimed the life of missionary Ron Farris, one of the victims was Dr. Mathewos, an Ethiopian government official. Mathewos was instrumental in getting Nazarene Compassionate Ministries (NCM) in Ethiopia. Through his efforts, Nazarene missionaries were permitted to work in this east Africa nation. Mathewos worked for the Ministry of Health and assisted NCM with several projects. He is survived by his wife and seven children.

The January 1, 1997, issue of *Religious News Digest* reports that Andrew Meekens, an elder in the International Evangelical Church in Addis Ababa, Ethiopia, was killed in

the same disaster. According to the report, Meekens, before the crash, stood up and attempted to calm passengers after the pilot announced he would be making an emergency landing. Meekens then presented the gospel and invited people to respond. A surviving flight attendant said that about 20 people accepted Christ, including a fellow flight attendant who did not survive.

An educational assistance fund for the four children of Ron Farris has been established at Olivet Nazarene University by the class of 1972 in cooperation with the ONU Foundation. Farris was a member of the 1972 class.

## Notice

The Christian Holiness Association will hold its 129th national convention April 15-17 in Lexington, Kentucky. General Secretary Jack Stone is calling for volunteer ministers and laypersons who wish to be delegates for the denomination at the convention without expense to the General Board.

If you are interested, submit your name, address, and the name of the church where you are a member by March 21 to: General Secretary, 6401 The Paseo, Kansas City, MO 64131.

## Nazarenes Are Challenged to Participate in "A Million Hours of Prayer"

The General NWMS Council and the Board of General Superintendents have issued a call to Nazarenes worldwide to pray a million hours for the upcoming General Assembly and Conventions. From January to June, each Nazarene is challenged to pray a minimum of two hours for the quadrennial events scheduled for this June. If this is done, the goal of "a million hours of prayer" will be exceeded.

"If everyone would pray 48 seconds daily, the two-hour goal would be realized," said Nina Gunter, general NWMS director. "Just think of the effect if all participants pray 10 minutes every day."

"In prayer we see the issues; by prayer we are moved to act" is a quote by Roy Neehall. According to Gunter, it is with this awareness the

General NWMS Council coordinated the first "Million Hours of Prayer" for the 1989 General Assembly and Conventions. The response was so positive that this special prayer challenge has become a quadrennial tradition.

Each district from around the world

was asked to submit a covenant of the prayer hours pledged by the district. At the local level, each church has been asked to send a covenant of the prayer hours pledged by its members to the district



**General NWMS Director Nina Gunter (left) and General Superintendent William J. Prince review the prayer covenants, which total 1,011,607 hours, received from districts around the world.**

NWMS president.

"As Nazarenes around the world have prayed for the General Assembly and all three conventions," said Gunter, "the hearts of delegates will be prepared and the power of the Holy Spirit will be released upon all the business sessions and inspirational services."

## International Center Employees Honored

Thirty employees at the International Center were recognized for service to the Church of the Nazarene at a chapel service on January 7.

Richard Sowder, human resources administrative director, served as master of ceremonies and presented service pins. John Marra, pastor of Living Hope Church of the Nazarene, Olathe, Kans., spoke to the honored persons and guests.

Erich Schoenleber and Carolyn Whisnant were given special recognition for longtime service. Schoenle-

ber, a native of Germany, has worked for 35 years in the buildings and facilities department. He is well known for his carpentry skills, and his handiwork is on display in offices and around the headquarters campus.

Whisnant has worked 30 years in the general treasurer's office, starting when John Stockton was general treasurer. For 27 of her 30 years, she has been with the payroll department. Whisnant hopes to work a total of 40 years before she retires, she reports.



**Schoenleber**



**Whisnant**

## NIROGA Is 25 Years Old

NIROGA is celebrating 25 years of ministry to senior adults, according to Randy Cloud, Adult Ministries director for Sunday School Ministries.



Only four NIROGAs will be held in 1997 due to the General Assembly and Conventions planned for San Antonio, Tex., in June.

The 1997 NIROGA schedule is:

Branson, Mo., April 28—May 2, directed by Marge Owens

Heritage, S.C., July 21-25, directed by Marge Owens

Glorieta, N.Mex., September 8-13, directed by Charles Case

Schroon Lake, N.Y., September 22-26, directed by James Miner

## NCM Holds Planning Conference

The second International Nazarene Compassionate Ministries (NCM) Conference was held in December 1996. The purpose was to reevaluate NCM structural, financial, and promotional strategies and to redefine the overall strategy of compassionate ministries for each world mission area of the Church of the Nazarene for the year 2000 and beyond.

Gustavo Crocker, administrative director of NCM International and conference moderator, reported, "NCM is finding that many new world areas are being opened as a result of compassion evangelism, and we are part of a major emphasis toward holistic ministry."

The NCM regional coordinators who participated in the conference are Dave Hane, Asia-Pacific; David Falk, Canada/U.S.A.; Luis Carlos Saenz, Caribbean; Hermann Gschwandtner, Eurasia; Paul Tarrant, Europe; Helmer Juarez, Mexico and Central America; and Luis Meza, South America.



## Sunday School in Israel Tour Is Life-Changing

Adult Ministries, a department of Sunday School Ministries, completed its third tour of the Holy Land on January 11. A total of 65 participants visited Israel for 10 days; 46 traveled to Egypt and Rome for a 5-day extension. The tour included important biblical sites with a focus on those in upcoming WordAction adult lessons.

"God blessed this tour with His presence," remarked Larry Morris, editor of *Illustrated Bible Life*. "I can't count the number of participants who told the staff that this was the most enjoyable and meaningful tour they have ever experienced. I know there were some piv-

otal spiritual decisions made during our time in Israel."

Wilbur Williams, professor of archaeology at Indiana Wesleyan University, and Joseph Coleson, professor of Old Testament at Nazarene Theological Seminary, served as tour guides. "Their scholarly instruction and Christian presence made the tour a powerful spiritual experience,"

Morris said.

Adult Ministries sponsors a trip about every two years to help adult teachers and students become more effective communicators of God's Word. Plans are under way for the next tour in 1998.



Participants experienced a taste of biblical transportation.

## Women's Clergy Retreat Held on Kansas City District

The first annual retreat for women clergy on the Kansas City District was held January 3-4. The event was planned in response to the felt need for divinely called women to be equipped and encouraged in their vocational ministry and professional leadership positions, according to Kim Purl, associate minister for children and pastoral care at Overland Park, Kans., Church of the Nazarene, who served as the retreat director.

Keynote speakers were a mother-daughter team: Ann Cubie Rearick, director of pastoral care of Quincy Hospital, Quincy, Mass., and Mary Rearick Paul, senior pastor of Bethel



(L. to r.) Rearick, Paul, and Purl

Church of the Nazarene in Quincy, Mass. Other activities included several workshops, a panel by the District Credentials Board, and exhibits.

"I felt led by God to pursue having this retreat after attending the International Wesleyan/Holiness Women Clergy Conference in Indianapolis," Purl said. "My roommate was from my district, and I didn't know she existed. We needed to find out who the women were on our district and encourage them in ministry."

According to Purl, retreat evaluations were excellent. Dana Preusch, interim senior pastor at Olathe, Kans., Christ Community Church of the Nazarene, commented: "I was pleasantly surprised. I felt like the women were genuinely seeking the Kingdom and what their role is in furthering it."



Stan Ingersol, Nazarene denominational archivist, and Cheryl Somers-Ingersol, pastor of Indian Heights United Methodist Church, conducted a workshop on role reversals in the parsonage when the pastor is a woman.

## Hall Announces Children's Activities at General S.S. Convention

Miriam Hall, Children's Ministries director, has announced plans for children during the General Sunday School Convention prior to the General Assembly in June of 1997.



Children's Ministries will offer supervised activities for children six years old through sixth grade on Wednesday to Friday, June 18-20.

Wednesday, June 18, 7-9 P.M.: *Kid's Mission Fiesta*, featuring games, snacks, and action-packed activities. (\$7.50 in advance; \$10.00 at the door)

Thursday, June 19, 10 A.M. to 3 P.M.: *Pear Apple County Fair*, offering unlimited rides, miniature golf, and video games. (\$20.00 includes transportation, admission, lunch, identification fannie-pack, and game tokens.)

Friday, June 20, 10 A.M. to 3 P.M.: *Sea World of Texas*, an animal performance exhibition along with other informational and educational activities. (\$40.00 includes transportation, admission, lunch, T-shirt, and souvenir cup with free refills.)

Thursday and Friday, 7:30 to 9 P.M.: Steve Pennington and the *Pro Kids* host the children's evening services. Pennington ministers with fun, music, and puppets, all delivered with a creative, spiritual message. (\$1.00; children under five years old must have adult supervision.)

A package that includes *Pear Apple County Fair*, *Sea World of Texas*, and *Pro Kids Praise Party* is available for \$55.00.

Ticket information, registration forms, and volunteer applications are included in the spring Sunday School mailing. Information and forms are also available by writing Children's Ministries, c/o Melody Rolfe, 6401 The Paseo, Kansas City, MO 64131.

# New "Manners": An Excuse for '90s Immorality?

by Tina Krause

## NewStart Starting Strong New Churches to Reach People for Christ

**Q** Won't starting new churches hurt our existing churches? Don't we have enough churches already?

**A** Actually, the number of churches in America is not keeping up with population growth. That means there aren't enough entry points for the unsaved to find—or be found by—a community of believers. In the Church of the Nazarene, when there are multiple churches in an area, all of the churches average higher than our churches in stand-alone settings. Plus, the established churches that help start new churches experience the miracle of replenishment. When congregations are willing to share their most valuable resources—people—they often grow to where they started and beyond.

### Bottom line:

No method has proven to be more effective at reaching people for Christ than starting new churches!

For more information on NewStart, call toll-free for a COMPLIMENTARY copy of *Starting Strong New Churches*



1-888-697-8278  
(1-888-NWSTART)

**B**rowsing through a bookstore, I noticed a curious title: *The New Manners for the '90s*. I thought, *Interesting, but manners are manners. What's so new about that?*

When I opened to the table of contents, I quickly found out. Note these examples: Chapter 4, "When a Woman Does the Proposing" (excuse me, but I still enjoy being pursued); Chapter 6, "Gifts for the Second-, Third-, or Fourth-Time Bride or Groom" (I've heard of bridal showers, but bridal monsoons?); Chapter 8, "Safe Sex and Bisexuality" (since when do oil and water mix?); Chapter 10, "The Pregnant Bride" (really, a whole chapter on this?); and my all-time least favorite, Chapter 12, "Making a Commitment Even Though You Decide Not to Marry" (without the vows, who's kidding whom?).

One need not crawl out from underneath a rock to realize society has changed. The content of this book is proof of that, portraying these issues as normal, even credible modes of behavior. A book dubbed *Manners for Immorality in the '90s* would at least be a bit more honest, if not appropriate, title to use.

Realistically, however, this book typifies our blind acceptance of lifestyles once deemed immoral and sinful. We once applauded clean living. Now we teach proper manners for improper behavior.

But this is the '90s, and things have changed, some argue. And who can refute the benefits of change?

American novelist Ellen Glasgow wrote: "All change is not growth; all

movement is not forward." Although society has made admirable strides in effecting change needed in some areas, it has veered from the path of morality and responsibility in the process. And when we lose our moral standards, we lose our way.

The Scriptures recount an old story of an updated problem. A young man left home to experience life in the fast lane. Separated from his father, he entangled himself in everything sinful and destructive. Years passed, and the son slipped into despair and helplessness; fast living drained him dry.

## MANNERS MAY CHANGE, BUT SOUND MORALS ARE TIMELESS.

So-called friends changed, and life for him continually changed; but in his heart he longed for stability, realizing that his father and the values he was taught as a child were his only constants. Thus, with a repentant heart, the son returned

home to the family and values he could depend on.

But I have often thought: *What if the father had aligned himself with the changing times too, regarding his moral principles as outdated? What if the son had returned home only to face even more uncertainties? What hope would he cling to then?*

God said, "For I am the LORD, I change not" (Malachi 3:6a). And the Scriptures note, "Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8).

Manners may change, but sound morals are timeless. So instead of a book on new manners, perhaps we need a book named *Morals: Something New for the '90s*.

That would be a refreshing change and a giant step forward. **H**



## Devotion and Duty in Deuteronomy

# No Choices Without Consequences

ROGER L. HAHN



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

*See, I am putting before you today a blessing and a curse: the blessing if you obey the commandments of the LORD your God that I am commanding you today; and the curse if you do not obey the commandments of the LORD your God, and if you turn aside from the way that I am commanding you today, to walk with other gods, which you have not known (Deuteronomy 11:26-28).\**

RECENT YEARS HAVE SEEN a strong desire for choices without consequences. The “morning after” abortion pill is only one dramatic example. We live in a society that wants to be able to choose any course of action but always have the consequences turn out good. The defense attorney for an army drill instructor charged with sexual misconduct did not argue his client’s innocence. Rather, he pled that there be no consequences for the choices the sergeant made. But a world in which there are no consequences is not the world portrayed in Scripture. No book of the Bible is as clear about the reality of consequences as Deuteronomy.

The code words for consequences in Deuteronomy are “blessing” and “curse.” Deuteronomy 11:27-28 specifically identifies blessing as the consequence of obedience and a curse as the consequence of disobedience. The extent of these consequences is most clearly spelled out in

Deuteronomy 27—28. Obedience will bring the blessings of military success, financial prosperity, and happy homes for Israel. Disobedience will bring the curse of oppression by foreign powers, crop failure, and disappointment in the family. Deuteronomy 30:15-20 further identifies the blessing with life and prosperity. The same verses identify the curse with death and adversity.

It is easy and, therefore, popular to point out that this perspective from Deuteronomy oversimplifies reality. Most of us know people who, having obeyed God, then suffer adversity, poverty, and tragedy. We may know or know of people whose lives have blasphemed all that is holy and good, but they seem to enjoy prosperity and happiness in every way. Life frequently appears to contradict Deuteronomy.

It is important to remember that the blessings and curses function in Deuteronomy as the consequences of the covenant between God and Israel. They were not promised as “guarantees” that individuals could manipulate for their own purposes. The covenant was ultimately based on a relationship of mutual love and trust. To do good in order to force God to give blessing would violate the covenantal nature of the relationship. Attempting to force God to do anything reverses the roles of God and worshiper and reduces faith to a commercial contract, a form of religious prostitution.

The relational nature of the blessings and curses can be seen in Deuteronomy 11:26-28 in several ways. First, the word translated here as “obey” can also mean to “hear.” When obedience is understood as a form of listening, a deeply personal aspect governs the relationship. Obedience is attentiveness to God. It is listening with the heart and with the ears. It seeks to under-

stand the Person who gives the commands rather than merely learning the limits for behavior. Blessings and curses are not rewards and punishments to force our obedience. Rather, they express the consequences of the flourishing or disintegration of a relationship.

Verse 28 also reflects the personal nature of the covenant. The curse is promised if Israel were to turn from the Lord and to “walk with other gods, which you have not known.” Here obedience is not framed in terms of following the prohibitions and injunctions of the Lord. Rather, obedience is walking in companionship with God. We hear echoes of Genesis 3:8, where God came walking in the garden, seeking the company of the humans He had created. Obedience is the comfortable stroll with God in the cool of the evening. Disobedience is the turning from God to walk with a rival suitor for our devotion.

The blessings and curses of God are not stimulus-response mechanisms. Deuteronomy does not view God as the original Pavlov training His creatures to obey by rewards and punishments. The blessings and curses are covenant consequences. One cannot make choices that demean a relationship and keep that relationship unharmed. Obedience nourishes our relationship with God. Disobedience undermines it. Our choices to obey or to disobey God will always have covenantal consequences.

**Obedience nourishes our relationship with God. Disobedience undermines it.**

*For further study: (1) Study Deuteronomy 27—28. Note the evidences there of the relational nature of the blessings and curses. (2) Meditate on 2 Corinthians 6:14—7:1 as an expression of covenant relationship. What are the requirements of that covenant? (3) Write a possible dialogue that you and God might have, walking together as companions in the cool of the evening.*

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

Encourage your children to bring friends over; let your house be one of those places where kids *like* to come. Don't be so restrictive or intolerant that your children's friends feel uncomfortable in your home.

If your children have less than desirable friends, refusing access to them will produce anger and bitterness. But you have a responsibility to restrict access. Deciding when and where your child spends time with those friends is your prerogative, especially if you have conclusive evidence the friends are drug users or drinkers.

Even more important than restricting access to such friends is communicating your concerns to your children. Tell them why you're troubled by the decision to have these particular people as friends. A poor choice of friends should provide a teachable moment.

In Alcoholics Anonymous, it's common to hear people say they tried to solve their problems by moving to a new community, but it didn't work. However, it might be a more effective solution for kids. Sometimes a child becomes deeply involved in an unhealthy subculture at a particular school. All the child's friends may be drug users. Then the child is caught using or drunk, and the parents have to decide what to do to save the child.

In such a case, the best choice may be to remove the child from that subculture by moving the family. We know of a father who took his sons from Dallas to Nashville for this reason, and it really helped. Moving is not a cure-all or a quick-fix solution. But it can be a vital part of a plan to save a child.

# The Addict's Psalm

King Heroin is my shepherd;  
I will always want.  
He make me to lie down in the gutter.  
He leads me beside troubled waters.  
He destroys my soul. He leads me in the path of wickedness for his effort's sake.  
Yes, I will walk through the valley of trouble, and will fear all evil, for you, Heroin, are with me.  
Your needle and your capsule try to comfort me.  
You strip the table of groceries in the presence of my family.  
You rob my head of reason.  
My cup of sorrow runs over. Surely heroin addiction shall stalk me all the days of my life, and I will dwell in the house of the damned forever.

**A** police officer in Long Beach found this "psalm" in a telephone booth along with a note stating: "I am a woman, 20 years old. For the past year and a half I have been wandering down the nightmare of a junkie. I want to quit dope. I try, but I can't. Jail didn't cure me; nor hospitalization. The doctor told my family it would have been better if the person who first hooked me on dope had taken a gun and blown my brains out. I wish she had! How I wish she had!"

—submitted by William Goodman

### A Great Opportunity

You have the opportunity and responsibility to shape your children's choices and behaviors. Your

Modeling behavior that goes beyond mediocrity isn't easy. It requires looking inward to find the areas that need improvement and

the will to improve those areas. In the midst of trying new techniques for prevention, never forget that you are your most effective prevention tool.

Steve Arterburn is chief executive officer of New Life Treatment Centers, Inc., in Laguna Beach, California, which helps individuals fight alcoholism, drug addiction,

and compulsive behavior. Jim Burns is president of the National Institute of Youth Ministry in San Clemente, California.

This article is adapted from their book, *Drug-Proof Your Kids*, and is used here by permission of Regal Books.

## THAT GOD IS LEFT OUT OF PREVENTION MATERIAL IS IRONIC, BECAUSE MENTION OF HIM SATURATES THE LITERATURE ON TREATMENT.

commitment to them can be your most valuable prevention tool against alcohol and other drugs. It teaches your kids to live up to that commitment through tough times.



## Spiritual Opportunities of Lent

by John A. Knight

**W**e are well into the Lenten season on the Christian calendar, which began on Ash Wednesday, February 12. Lent is an old, old observance of the Christian Church whose beginnings go back to apostolic times. Through the centuries, it has been observed as a time of penitential preparation for Easter, with special emphasis on prayer, fasting, self-denial, and worship.

Lent encompasses 40 days before Easter and is supposed to recall the 40-day wilderness temptation of Jesus. During Lent, some segments of the church make much of the passion of Jesus: His betrayal, arrest, trial, suffering, and crucifixion. Many observers confuse the symbols and meanings of Lent, so that its observance often amounts to little more than superficial diets, dismal denials, morbid thoughts, melancholy hymns, extracurricular acts of piety, and shallow disciplines of personal behavior.

These practices may have some value by reminding us of the significance of discipline, but in themselves they fail to enhance our relationships with God and with others.

In our observance of Lent this year, we should not, in token fashion, mortify our flesh as a means of purifying our souls, accept masochistically the disciplines imposed or approved by others, or attempt to stockpile pseudo-holiness merit or phony goodness through 40 days of self-denial and emotional repression.

Rather, as those who are saved by faith and not by works, we should use this sacred time between now and Easter for the purpose of deepened prayer,

careful reflection, spiritual renewal, and moral improvement. These weeks provide glorious opportunities to consider who we are and what we are to become, to acknowledge and alter character flaws that delay this "becoming," and to allow the Holy Spirit to identify and enable us to pursue ideals that can make us authentically human and, hence, authentically children of God.

We are the children of God, not because we recite creeds, observe the sacraments, abide by the *Manual*, or

### USE THIS SACRED TIME FOR DEEPENED PRAYER, CAREFUL REFLECTION, SPIRITUAL RENEWAL, AND MORAL IMPROVEMENT.

even keep the commandments. The reverse would be closer to the truth.

Instead, we are the children of God because we were made in His image to share His life. More important, we are the children of God because He has remade us in His likeness by His amazing grace. By grace we are saved through faith, and that not of ourselves; "it is the gift of God" (Ephesians 2:8, NIV).

But to confess that we are of God should not be construed to mean that we are full-grown, full-blown children of the Most High. Mature and authentic divinity is a derivative of potentiality. It is a growing, unfolding, and developing relationship.

The ultimate perfection of sons and daughters under God and by grace requires that life be undertaken in terms of acceptance, affirmation, inclusiveness, sacrifice, and redemptive involvement.

Spiritual perfection practices *acceptance* of others. Acceptance is non-judgmental. It is more interested in what is good than in what is right.

Spiritual perfection practices *affirmation*. It spies out what is good and constructive in others and nurtures it so that excellence and not mediocrity may come to dominate their personalities.

Spiritual perfection makes much of *inclusiveness*. It rejects generalizations and categories that break up the human family into sects, classes, and ethnic groups, nearly all of whom become paranoid about all who are not "their own" or "their kind." Love does not care for labels and names and parties. It cares for people.

Spiritual perfection gives itself *sacrificially* to causes that are humanizing in direction and quality. It dares to be generous without ulterior motives, self-giving without consequential fears. It affirms that the way to true saviorhood is to sacrifice and give, to hurt and endure, and, if need be, to hang on a cross for God and good, for humankind, for justice and peace.

This Lenten season is an exciting time to experience anew the joy of transcendental and holy living and to do something sensible and productive by the vast power of the Holy Spirit within us as children of God—a power none of us has yet fully demonstrated or utilized.



# Cowlicks and Salt Licks

**JERRY AND LYNDA COHAGAN**



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

CHASE HAS MADE A FEW CHANGES this year. Most of them seem to have coincided with his newfound freedom away from home from 8:20 until 11:20 in the morning five days a week.

It seems Chase has decided that he wants to let his hair grow long. Up until now he has been very happy, along with Mommy and Daddy, with his military-style buzz cut. It may not look the most stylish, but it certainly has been easy to maintain. Now all of a sudden Chase has decided that he has developed "tastes" in hairstyle. It seems that Kellen, a classmate, has long hair, and he's "way too cool." Well, as any parent quickly learns, you pick your battles, and we decided to save our ammunition for something bigger. After all, our parents waged the same war against us back in the early '70s and lost. Who was it who said, "Those who don't learn from history are bound to repeat it"? Patton? Churchill? Dobson?

Anyway, Chase's hair is now growing out. He's a long way from "so cool" yet, because he has inherited the same three cowlicks his daddy has. Although it no longer matters on Daddy's head, which is becoming "follicly challenged," right now Chase's hair looks more like a Kansas wheat field in the middle of tor-

nado season. We've given him a spray bottle of water and several combs to try to help him stay on top of his new look in the mornings.

Chase has also begun spending way too much time just staring at himself in the mirror. We'll send him off to brush his teeth, and 15 minutes later he won't even have taken the cap off the toothpaste because he's so enraptured with the little guy grinning back at him. When we query him about it, he smiles suavely at his reflection and says, "I'm just checking myself out." Although we're not too sure how suave a six-year-old can look with two bottom teeth missing.

His favorite activity at school is "chasing girls." When Mommy asked him why, he replied as if to a simpleton, "'Cause they're there." While Daddy and Chase high-fived, Mommy just hung her head in resignation. His kindergarten teacher shared with us how much Chase makes her laugh. It seems some female classmates were chasing *him* for a change and, in fact, caught him and began kissing him when the teacher told the girls that that wasn't proper behavior. Chase, wiping his cheek, spouted, "Yeah, it's not like we're in junior high!" Mommy and Daddy chuckled uneasily while the teacher regaled us with this story and said, "I'm not sure his classmates get his humor, but I sure do!" Mommy and Daddy shudder to think what junior high may hold.

Chase has also developed this exacerbating need for exactitude when addressing him in the English language. For instance, asking Chase to put his shoes and socks on will only lead to a discussion regarding the incorrect order in which Mommy or Daddy stated the task. Simply put, "How can I put my shoes and *then* my socks on?" Or when

the waiter brought us the bill, asking, "Was everything all right?" Chase felt the need to tell the waiter that there was no way we could ever know if *everything* was all right.

Along with his schooling has come a new sense of independence. It's almost as if, now that he's joined the ranks of the educated, Mom and Dad are just taking up some of his air space. Oh, he tolerates us, but he constantly makes us aware of the fact that we're a bit of a nuisance to him at times. We imagine this is to be expected to some degree. After all, with independence comes the need to see how far it reaches. We also understand the beginning signs of peer pressure and the need to be accepted by others.

So far, school is a "cool" thing. But we know there will be many challenges beyond kindergarten, that there will be many influences, both good and bad, throughout Chase's life. So we will continue to blanket our children in prayer and surround Chase with as many influences as possible that point him toward the One who gives life. For we know that by the time he really is in junior high, the voices of his peers will be much louder than the voices of his parents. But we also believe in the prayers of parents and grandparents and the power of the legacy of "a great cloud of witnesses" (Hebrews 12:1, NIV). Some-

**Chase asked, "How can I put my shoes and *then* my socks on?"**

times it may be rough going, but we want our kids to be salt and light in their schoolrooms.

And just as Chase has taught us that you can't put your shoes on before your socks, we will continue to teach him that you can't be a light if you don't know the Light. We hope Chase's classmates see in his spirit something that is "way too cool." For who was it that said that you don't "light a lamp and put it under a bowl" (Matthew 5:15, NIV)? **H**



# Dust—Thou Art

C. ELLEN WATTS



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

IF IT IS TRUE THAT ONE'S HOME is a reflection of oneself, then I can prove beyond the proverbial shadow of doubt that an omniscient God really did fashion man from dust. I accidentally discovered this while preparing for an open house—an exercise that not only festered the splinter of my discontent but almost scurried me off to the mall to try to buy the sort of elegance that so beautifully graces the homes of folks I admire.

Instead, considering all that dust, I muttered a hastily adapted version of a familiar prayer: "God, grant me the gall to tastefully arrange decor over those spots I have no time to clean; the energy to polish whatever I can; and enough memory to recall that white gloves are currently out of fashion."

Back when I still wore hair ribbons, we sometimes gathered around our battery-operated Philco radio and listened to *One Man's Family*. Punctuated by a steady stream of tea trays and elaborate dinner parties, the lives of this all-adult family hummed endlessly on inside the four-story house com-

plete with dust-free heirloom furnishings that was once my dream home. And with Hattie.

Hattie kept all four stories spotless. She ironed countless starched white shirts for three generations of men who often discussed money but seldom referred to the business of earning it. Hattie dealt with food and dinner parties, laid tea trays to perfection, hemmed ball gowns, offered sage advice to the young and foolish (more often than not after midnight), and still found time to serve as soloist for the Easter sunrise service. I *know* she could have handled open house for me.

The four-story house and the tea trays I could do without, but as the days dwindled, I desperately needed a Hattie. Hattie, I knew, could have dealt impartially with clutter.

Norm's photography magazines and crossword paraphernalia, for instance, were a part of his scenic backdrop (as well as his front and side drops). How much could I remove without disturbing a bit of the essence of this man who has so cheerfully financed my book buying for going on 49 years? Too cheerfully, perhaps, for some of the oldest and dearest volumes had suddenly become a part of the clutter.

How could I allow such thoughts when many of the most tattered among those books were also cherished friends? I could no more hide them away in a closet than I could sweep the marks of

what can seem like a hundred grandkids beneath my worn kitchen throw rug.

While trying to bring order out of chaos and become a person I was not in order to impress people who had already accepted me as I am, I experienced the gentle nudge of a still small Voice asking what was the big deal. Had I not been content with my home as it was? Other than clean all over for a change, why need a house be anything other than in its usual cozy state?

I then remembered that contentment comes not from striving to clone with those we admire, but from being at ease with oneself and one's surroundings (even one's shortcomings) and, above all, with one's God. Besides, "The person who worries over what other people think wouldn't worry half so much if he really knew how seldom he [*or his home*] is the subject of their thoughts" (from *Apples of Gold*).

Hattie or no Hattie, I meekly promised to be content with the state I had so eagerly agreed to be

**I experienced the gentle nudge of a still small Voice asking what was the big deal.**

in when asked to participate in an open house involving several homes.

The big event came and went, and I sensed that God was pleased with the whole affair. After the dust settled, it occurred to me that the next best was yet to come.

I had fought a good fight with both dust and discontent. My clutter was safe. I had finished my turn.

# Resurrection

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.

EASTER SPEAKS TO US of "resurrection." Christian faith confesses, in the words of the Apostles' Creed, "I believe in . . . the resurrection of the body." Resurrection is a trustworthy description of our future because it has already happened in our history. Christ's resurrection is the central event of the New Testament, which gave birth to Christian faith.

For Paul, Christ's resurrection presupposes a general resurrection at the end of history (1 Corinthians 15:16) of which Christ's resurrection is the "firstfruits" (vv. 20-23). In raising Jesus from the dead, God demonstrated His purpose to raise others who have been united with Christ through faith. The link between His resurrection and ours is indicated in passages such as John 5:25-26; Romans 6:4-5; and 1 Peter 1:3-4. Jesus was the *first* one to be raised, but He will not be the *only* one!

What can we learn about the nature of *our* resurrection from the fact of *His*? Christian faith has steadfastly proclaimed that the *body* will be raised. The Apostles' Creed does not tie belief in "life everlasting" to the

idea of the "immortality of the soul," but rather to faith in the "resurrection of the body." Pagan Greek philosophy was dualistic, teaching that the real essence of the person was the soul. All matter was considered to be evil, the physical body being a prison in which the soul was trapped during its sojourn in this earthly life. The soul alone was immortal and untouchable by death.

In contrast to this dualism, biblical thought sees the person as a unity. It has been said that a body without a soul is a corpse, but a soul without a body is a ghost. Life after death means the resurrection of the whole person. In the New Testament, only God is essentially immortal (1 Timothy 6:15). When we human beings are spoken of as having immortality, it is derivative, something that we "put on" (1 Corinthians 15:53-54, NRSV) or with which we must be "clothed" (NIV). It is not something we already possess by nature but is a gift of grace made possible by Christ's own resurrection from the dead. (John 5:28-29 and Acts 24:15 seem to teach that even the wicked will be raised from the dead in order to be judged.)

The resurrected life is continuous with the life we have here and now as believers who have been buried with Christ in baptism and raised to new life (Romans 6:4). Paul tells us that God "made us alive with Christ" and "raised us up" with Him (Ephesians 2:5-6, NIV). Our resurrection is both "realized" and "future," both "already" and "not yet."

As for the future aspect, Paul speaks of the resurrected body as a "spiritual body" (1 Corinthians 15:44). In this earthly existence, since

our bodies are physical, we cannot fully know what a spiritual body is. Whatever it is, it will enable us to know and communicate with one another in the future state, just as this physical body enables us to do so in the physical world.

Certainly the body of the risen Jesus, whatever it was like, enabled Him to communicate with, and be recognized by, the disciples in the Upper Room. His risen body was different from His pre-Easter body; sometimes He was not even recognized by those who had known Him in the flesh. Thus there was discontinuity. But there was also continuity; they could see His nail scars.

Do we come forth as spiritual bodies immediately after death, or must we await the last day and Christ's second coming? One can find biblical proof texts that seem to validate either position. But we know this: If we live and die *in Christ*, we go to be *with Christ*. It is also our destiny to be *like Christ*, with a resurrection body like His. Whether or not our Christian loved ones who have died are already *like Christ* in that sense, we can rest

**Christ's resurrection is the best clue to our own.**

assured that they are now *with Christ*. The chronological details are not the main point of our Christian hope. In any case, it is Christ who awaits us in death, and it is Christ who awaits us at the end of the age.

His resurrection is the best clue to our own. "Now we are children of God, and what we will be has not yet been made known"—except for this: "we shall be like him" (1 John 3:2, NIV).

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# THE CONVINCING POWER OF THE CROSS

*Reading the Gospel of Mark from Inside Doubt*

by Mark S. Copley, *pastor,*  
*Church of the Nazarene, Abingdon, Virginia*

**T**hree groups of people relate to the Christian faith. First, the insiders. Insiders are the regular customers, gathering around the table weekly for “the usual.” As insiders, we have a taste for correct ceremony, orthodoxy, and acts of piety. We know the menu, speak Christianese fluently, and can order our favorite hymns by number.

In contrast, the outsiders stand outside the church: the irreligious, the agnostic, the professed atheist. Some are outsiders by choice, having purposely distanced themselves from the Christian faith because they find it neither intellectually satisfying nor morally acceptable. They *will not* believe. Others are outsiders because they have been hurt through experiences of abuse, suffering, or religious hypocrisy. They *cannot* believe.

Then come the inside/outside. These are the doubters. They have not completely forsaken the faith but have chosen to put it to the test with skepticism and doubt. They stand in the back of the sanctuary, inside but outside. They *are willing* to believe, yet are dissatisfied with the shallowness of an unexamined faith. Thomas still lives among the disciples.

Doubters and outsiders are often invited to consider the classical

philosophical arguments for the existence of God. These either draw upon the world (i.e., the observable, empirical universe) as evidence of a creator God or upon the human ethical experience, with God as a necessary postulate. These undoubtedly have value. Who has not looked up at a starry sky or viewed the vast ocean without considering a divine artist behind the masterpiece? Who has not wrestled with our seemingly innate

ments suddenly don’t seem so unflappable.

How does the good news about Jesus Christ read against the backdrop of human suffering and unbelief? Is philosophy the only way of conversing with doubt and unbelief? Do we need more pulpitting presentations of doctrine? I think not. The dramatic narrative of the Cross has a unique convincing power in itself.

The Gospel of Mark is an excellent example. Robert Fowler writes: “Mark is an action filled narrative played out with its audience always foremost in mind. The action of the story can often be imagined being enacted before our eyes, on a stage.”<sup>1</sup> The lights go down, and Mark’s dramatic presentation of the Gospel begins.

“The beginning of the gospel of Jesus Christ, the Son of God” (Mark 1:1). The drama begins with a statement of faith, Mark’s dogma. There is no attempt here to prove anything—just the daring, dogmatic statement that Jesus Christ is the Son of God and the promise of good news to follow. The sentence invites the audience to know about God not through creation or other philosophic arguments, but through the person of Jesus Christ, chief character in the drama.

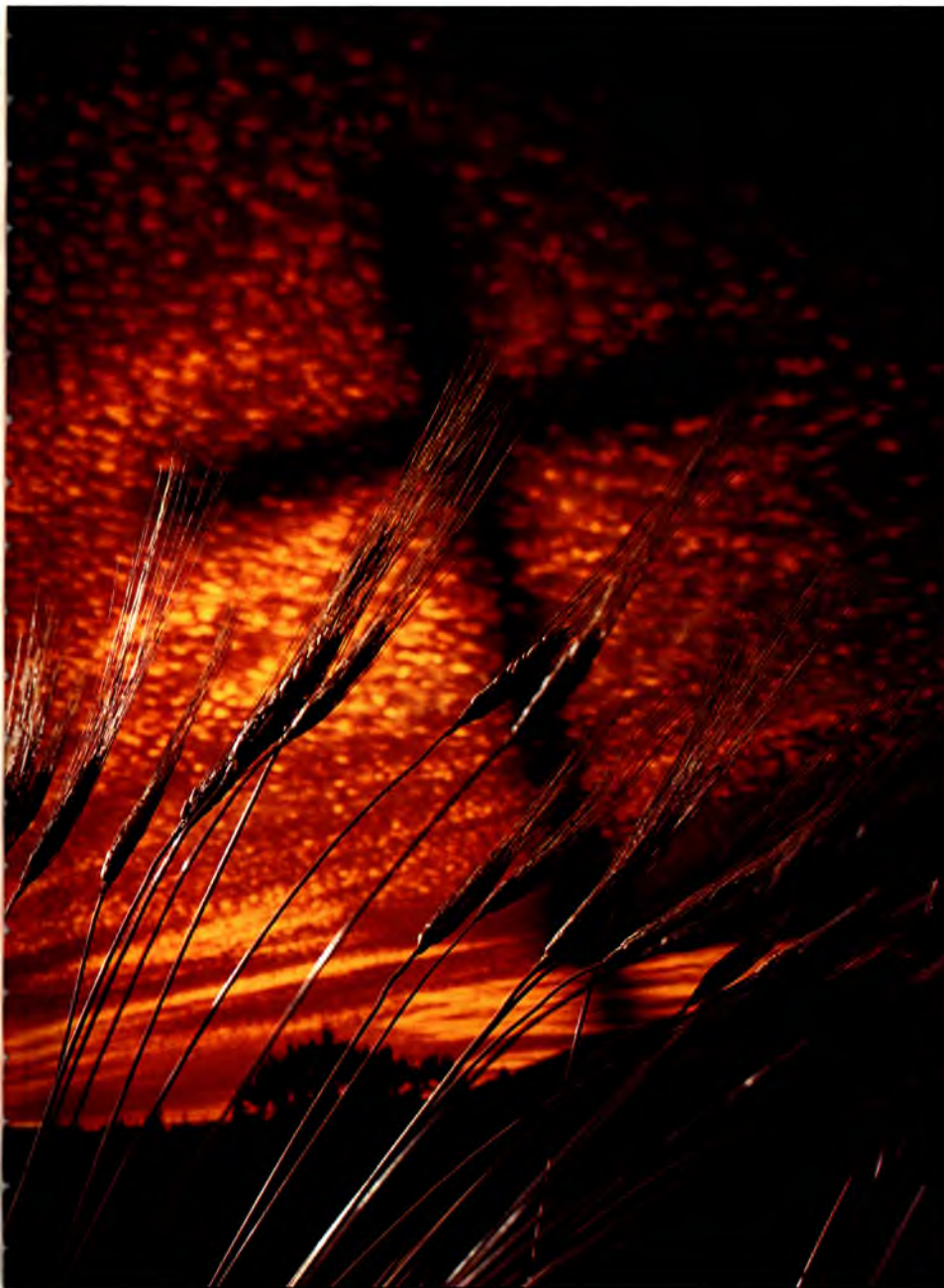
The Gospel has three scenes that deal with this central theme of recognizing God in the person of Je-

**H**EAVEN IS SILENT, NO VOICE THIS TIME. USING HIS LAST BREATH, JESUS CRIES OUT AND DIES.

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sense of justice without imagining a divine judge? As long as the stars shine brightly and people strive to be just, human minds will turn to consider God.

But how does one address the existence of God in the face of injustice, human evil, and natural disasters? Creation whispers the name of God, but tragedy screams in godless horror. Forty thousand people starve to death every day on this fair planet. If God exists, can we call Him good in a world like this? Visit Auschwitz, south central Los Angeles, or the victim of a terminal illness, and the argu-



H. Armstrong Roberts

sus. In the first two scenes, only heaven knows. In scene one, Jesus is claimed by His Father's voice at His baptism. "You are my Son, whom I love; with you I am well pleased" (Mark 1:11, NIV). Later, in scene two, the Voice speaks similar words again, this time in the presence of three disciples at the Transfiguration (9:7). Neither of these

## THE TORTURED SOUL WHO LOOKS TO HEAVEN WITH CLENCHED TEETH AND BROKEN VOICE CRYING, "WHERE ARE YOU, GOD?" HAS FOUND A BROTHER AND FRIEND IN JESUS CHRIST.

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scenes offers any human response to the divinely spoken dogma. "The characters on the stage with Jesus demonstrate no grasp of the action taking place before their eyes."<sup>2</sup> This is Mark's intention, for the characters around Jesus function only as the dramatic subjects in the story. "The reader of Mark is the actual subject; it is [the reader] who sees and hears, in imagination, the unfolding drama."<sup>3</sup> Only the audience witnessing the drama is in a position to grasp what is happening on the stage. The message is for us.

Jesus goes to Jerusalem, which leads us to the third scene. There, He is rejected, betrayed, falsely accused, unfairly condemned, beaten, spat upon, abandoned by friends, and crucified, naked and humiliated, between two thieves. There, at the point of His greatest suffering, Jesus looks toward heaven and cries, "*Eloi, Eloi, lama sabachthani?*" The crowd misunderstands, but Mark translated for his audience, "My God, my God, why have you forsaken me?" (15:34, NIV). Heaven is silent, no voice this time. Using His last breath, Jesus cries out and dies.

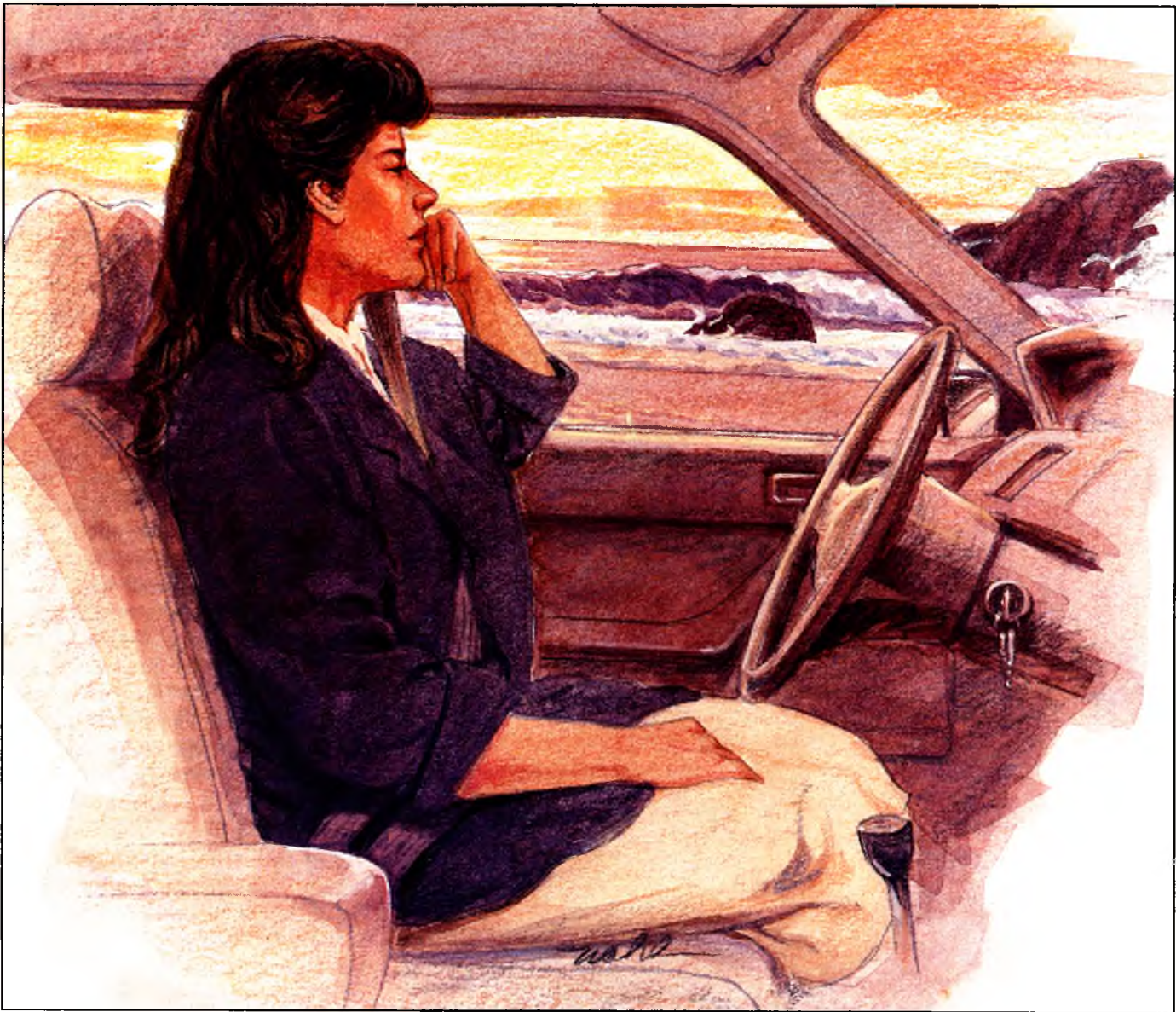
At that dark moment, we observe two very important events. First, the curtain in the Temple, the veil separating the world from God's holy presence, is torn in two from top to bottom. No one except the high priest dared to approach the holy place behind the curtain.

Now the barrier is destroyed. The holy Presence that was once reserved only for the most inside of the insiders has escaped. God has come out of hiding. He is about to reveal himself in a new way not bound by religious structures and ceremony.

Next, the scene moves to the foot of the Cross. There stands a Roman centurion. He

*continued on page 27*





# My Resurrection Story

by Cathy Mogus

**G**ood Friday. I stared up at my pastor in disbelief. How could he ask me to take Communion all by myself? Didn't he realize what an awkward position he was putting me in? I shook my head and looked away.

I was playing the piano for my church's special morning service. I also sang a solo, accompanying myself, during Communion.

Customarily, the elders passed the wafers and juice to the members of the congregation. But Pastor Greene, our new minister, had changed the tradition for this particular meeting. He stood alone at the table, the juice and a single loaf of bread before him.

"I'm inviting you to come to the table in families today," he told those assembled. "I want fathers and mothers to break bread together, and with their children."

Up until that moment, I'd been enjoying the service. I liked Pastor Greene's format. He read the scriptural account of Christ's death, and the congregation sang appropriate hymns between the lengthy passages. There was special music and Communion. But when he mentioned families partaking together, my mind suddenly wandered from the Cross to myself.

It had been three years since my marriage fell apart. I didn't want

# ***I didn't want the divorce, but it happened anyway.***

the divorce, but it happened anyway. It was a shocking blow to our three teenagers, who seldom saw their parents even argue.

The boys were now on their own, busy with college and jobs. My daughter, almost 18, lived with me, but she had stayed home. Breaking bread without them would be painful. I was glad I was at the piano. Maybe no one would notice if I didn't go up.

"If you are alone today," the pastor was saying, "please join a family or a friend."

The church had been my biggest support after the divorce. I was fortunate to have so many close friends who shared my faith. But how I missed my family of five!

The center aisles filled. Pastor Greene prayed over the families and small groups as they partook of the emblems together. I sang my song and continued to play the piano softly.

The last person returned to his seat. The pastor left the table to stand behind the pulpit for the closing hymn. No one seemed to notice that I hadn't taken Communion. I was relieved.

Then Pastor Greene looked at me. He smiled gently. "Cathy, I didn't mean to forget you," he apologized. "Please go to the table."

Tears filled my eyes. My face felt hot. How could he ask me to do that in front of all these people? It was bad enough being alone without being singled out!

"I'm sure someone will join you," he coaxed.

Fred and Joan, good friends, stepped forward. I had no choice but to join them. Tears ran down

my cheeks as I fumbled with the bread and juice.

As soon as I played the last hymn, I grabbed my coat and almost ran out of the church. I couldn't get my VW Rabbit out of the parking lot fast enough.

I drove to my favorite thinking spot, a beautiful beach near my home. I stayed in the car and sobbed out my frustration.

"Why, God? Why?" I shouted. I wasn't thinking about the service

through the dark months following my separation from Jim. Old friends rallied. They boosted my self-esteem and kept me emotionally balanced.

Being a homemaker most of my married life, I suddenly found myself on welfare. Miraculously, the Lord opened the door for me to work in a medical clinic, even though I had no previous training. Not only did it pay the bills, but also it was therapeutic. I didn't have time to feel sorry for myself.

Twenty years of family life had taken its toll on my furniture and appliances. I was able to purchase some new and used items. Redecorating my house gave me a tremendous lift.

I've done some wonderful "firsts" like sailing, canoeing, and joining a volleyball team. I've directed three Christian adult musical dramas, and I've had opportunities to sing and speak.

Best of all, I've grown spiritually. I committed my life to Jesus Christ as a small child, but I didn't really comprehend the depth of His love until my divorce. I've had to abandon myself to Him over and over again.

As a result, I am a more compassionate person. I can now identify with the lonely and hurting. I have a greater desire to introduce others to the Lord's unconditional love.

As I watched the waves gingerly lick at the beach on that Good Friday afternoon, I made a decision. Somehow I would fling aside the cross of self-pity and concentrate on enjoying the new life God was giving me. His resurrection power would make it possible.

And it has.

## **I WOULD FLING ASIDE THE CROSS OF SELF-PITY AND EMBRACE GOD'S RESURRECTION POWER.**

anymore. I was having a pity party over the fact that I was single. It seemed appropriate that it was Good Friday. I was dragging my cross once more.

I tried to get a grip on myself. Wasn't I the person who told others that spring always follows winter? That the sun shines after every storm? Was it really as bad as I was making it out to be?

If I looked truth in the face, I had to admit my life wasn't dull. In fact, I'd had some of the best experiences of my adulthood since my divorce. The death of any marriage is ugly, but God has the power to resurrect the hurting parties to new life.

"Do not remember the former things, nor consider the things of old. Behold, I will do a new thing . . ." (Isaiah 43:18-19, NKJV) was highlighted in my Bible.

I did have a resurrection story. People I hardly knew loved me



# EASTER: THE HEA

*Believers must again lift up the Resu*

by Cal

**W**hat should be the final lines in the saga of Golgotha? It is incorrect to say that the story was over when the whispers of Christ's breath faded into stillness beneath the mocking letters I.N.R.I.: *Jesus of Nazareth, the King of the Jews*. If His splendid life ended there, the rest of the tale is a powerless piece of human fiction.

It is not the death on the Cross but the outcome of that event that offers the greatest meaning for all humankind. The Cross remains a powerful symbol because it is the image of the cost of our redemption and Jesus' willingness to pay that price. But the real glory of Christianity is its abstraction—*life*. The Cross is an object, a concrete, cold symbol that stands for what we all understand: Jesus' death and ours too. But the Resurrection is a powerful and wonderful truth that cannot be symbolized; while incontrovertibly true, it is too abstract a concept to be captured in a single image.

## The Greatest Truth

The Resurrection speaks to the greatest truth of our faith: *transcendence*. Let us not be afraid of this word. It simply means that the most valuable parts of all we believe are not as concrete as the Cross. The Cross says that He died and reminds us that so will we. But what is most magnificent cannot be objectified or proven "scientifically." The Resurrection introduces us to a whole battery of truth that we cannot prove. Jesus is alive, but it remains unthinkable to many that this once-dead man,

who had walked on earth in the era of the Caesars, stepped out of His tomb and is even now as much alive as He ever was before He was carried into it.

Transcendent truths are like that. They are hard to believe because they exceed the limits of human experience and penetrate beyond all logical categories of possibility. The truth of the risen Lord was doubted by the apostles themselves when they first encountered it (Luke 24:11). After the disciples were changed by this overwhelming transcendent truth and could admit that while dead men generally do not live again, their Master did, they went out to preach the Resurrection.

Christianity is founded on this transcendent truth. No one doubts that men die, even on crosses to which they willingly yield. Harder to believe is that once dead they continue living. Yet this is the greatest truth and the imperative that creates the Christian faith. The Greek word *anastasis* means "to stand again." And so He did! And when our Savior stood that first Easter, He stood not only so we would notice He was no longer dead but also to take a stand for the transcendent truth of the resurrected life. Christianity cannot survive without this truth.

## The Imperative Truth

So imperative is the Resurrection truth for mankind that none can know salvation without believing it. Paul wrote: "That if you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved" (Romans 10:9, NIV).



**SO IMPERATIVE IS THE  
HUMANKIND THAT NO  
WITHOUT**

# RT OF THE FAITH

*ction as central to Christian teaching*

Miller



Bob Walkins, Art & Etc., Inc.

**SURRECTION TRUTH FOR  
CAN KNOW SALVATION  
LIEVING IT.**

When Paul made his defense before Agrippa and Festus, he spoke of how he had come to believe in Christ. His testimony was well received until he made mention of the Resurrection; then he was accused of madness (Acts 26:24). When Paul spoke on Mars Hill, the logicians balked at his speaking of the Resurrection (17:16-34). Where the Cross gives way to the crown, Christianity becomes hard for many to believe.

If the Resurrection truth seems hard for us, who have the New Testament witness as a backdrop, we can immediately see how hard it must have been for the core of Christ's disciples, who were confronted by it without the advantage of historical perspective. Imagine the women at the tomb as they discover that the dead Jesus is really the living Jesus. Babbling excitedly, they rush to report the news to the apostles. Understandably, the apostles are dumbfounded by the incoherent chatter of these women and are skeptical of their report.

Then Jesus, every whit alive, walks in on the disciples. They are gripped by the terror that springs from the realm of the supernatural and the occult. Two or three of them probably pinch themselves to be sure they are awake. Suddenly, like a radiant burst of glory, the same truth dawns on them that had come earlier to those excited women. It is true! Jesus is alive!

## **The Unique Factor**

"And if Christ has not been raised, our preaching is useless and so is your faith" (1 Corinthians 15:14, NIV). The sine qua non of our faith is the Resurrection. This is the outstanding, unique

factor of Christianity. If Christ be dead, what real improvement is Christianity over a score of other lofty philosophies? Either Christ has risen from the grave, or we are fools for believing so. Either Christ is alive, or the Cross was a black hour, for it was the end of a brilliant little starburst of ethics and love. Either the Resurrection happened, or the Cross must issue this solemn pronouncement: "Alas, he was only a man, and we have stolen his life and breath. We are all orphans. God had no Son. We have no Father in heaven. I have proven he who made such claims to be a fraud." But this pronouncement is true only if the Resurrection never happened!

Of course, being children whom the modern age has nearly weaned from transcendence, we may find the Lord's return to life "unbelievable." It is beyond our scientific understanding. It is not biological. It is illogical and cannot be proven objectively. It is for these reasons that many have shelved *The Resurrection* in the children's section of fantasies, make-believe, and tales of the Brothers Grimm, where the dead prince is brought back to life and "they all lived happily ever after."

In its earliest discovery by the women, the Resurrection was a joyful madness: insanely "unbelievable" because it was so instantaneous yet overwhelmingly true. According to John's account, after seeing Him alive, the women ran to bring the report to John and Simon Peter, who rushed to the empty tomb and "believed" when they saw the discarded burial cloths. Soon afterward, Jesus appeared to His disciples.



It was hard for the disciples to accept the Resurrection: they were too close to it. It was impossible for them to stand back from a distance of 20 centuries and view it objectively as we do. But accept it they did! In truth, nearly all of them were later martyred rather than say it did not happen. Men will sometimes tell lies, but they will not die for those lies. Each of these men died still clinging to the "unbelievable" transcendent truth that Jesus had risen from the dead.

### A Historical Fact

Many say there was no Resurrection. But all of the New Testament witnesses believed the Resurrection to be a *fact* of history. So have the real defenders of the faith in every generation.

As surely as Pontius Pilate was a real historical figure, so was Jesus of Nazareth. As surely as His death on the Cross really happened, so did the Resurrection become its joyous outcome. We who believe must regain the lost imperative of lifting up the Resurrection as central to Christian teaching. In contrasting the importance of the Cross and the Resurrection, we need to remind ourselves that Christ was dead for only three days, but He has now been alive for 2,000 years. We need to recall to consciousness that His

return from the grave is the all-important victory that has kept Christianity out of the graveyard of other lofty philosophies and religions.

The risen Christ, made alive again by his Father's power, is the only reason we have for remembering the Cross. So we must forget the "Messiah of the media," who takes so much film to die and so little to rise again. The Resurrection is too important to be shelved as an "incidental" area of Jesus' existence and teaching.

We must also cease this business of talking as though His return to



life was only the momentary outcome of the Cross. This cannot be accomplished so long as we speak of the Resurrection in the past tense, as if it were all over. The Resurrection is not a thing of the past and therefore can neither be forgotten nor taken for granted. It is continuous, right down to the

## THE RISEN CHRIST IS THE ONLY REASON WE HAVE FOR REMEMBERING THE CROSS.

present. At this moment Jesus is still living. His life extends across all time from the Caesars to the Space Age. Indeed, His life is the blessed incarnate life of eternity. The Resurrection is the recurrent theme in the symphony of the centuries, the golden thread woven into the fabric of time itself.

The Resurrection meant triumph to the disillusioned apostles who had given Christ their livelihood, allegiance, and devotion. It is our only shot at hope and meaning. Just as the Resurrection tied together again the broken cords of

existence and swept away the despair of Christ's apostles, let it bind us to something more meaningful than an intellectualized Christ who is but a gilded psychiatrist or pious moralist for the current generation. Sanity itself proceeds from the Cross and its glorious outcome. His life is our life too. We have no life if He does not live.

### A Temporary Condition

Through the mist of that long-ago morning moved a cluster of women whose tearstained faces glinted silver with unfulfilled promises. Soon those same women returned to report a phrase that ricocheted in triumph through the lonely canyons of human existence: "He is risen!" The earth quaked, the rocks split, and Jesus walked out of the tomb. His very footfalls made hell tremble and shook the cosmos. So, when the unborn sun of any Easter morning shoots its shafts of promise through the east, let us remember that God is ever there to restore our crushed hopes and our lifeless existence.

The Resurrection offers all of us in every generation the same assurance: Jesus is alive. Death is not a threat to genuine life. It is but a paper tiger that is no longer free to terrorize us once we know the truth about the outcome of the Cross. Death is but a temporary inconvenience that separates our smaller living from our greater being.

The Resurrection is the glorious crown of triumph on the exalted head of tragedy. The despair of Good Friday has been superseded by Christ's return to life. The outcome of the Cross is that He has overcome death. Because He is alive and will reign forever, we, too, will overcome death. Hallelujah!

This article is abridged from the book *Once upon a Tree* by Calvin Miller, ©1991 by Baker Book House. Used by permission.

is an "extra" in the drama with only one line. No one could be more exemplary of an outsider: he is the wrong nationality (a Gentile), the wrong religion (a pagan), the wrong person (a man of war), a stranger to the gospel in every sense of the word. He looks up, but he does not see a religious hero, a great teacher, or a humanitarian. He sees and hears a godforsaken Jesus, at that moment abandoned by God and man. In the ironic climax of the drama, he opens his mouth and speaks what

no other earthly character in the drama has said: "Truly this man was the Son of God."

At this point, our mouths should drop open in awe. Amazingly, the outsider

at the foot of the Cross gets it. Again, the true message of the drama is for the audience to receive. The conclusion to which we are drawn is this: God is revealed most convincingly in the dramatic passion of Jesus, His Son. The dogma states "Jesus Christ, the Son of God," yet the dogma becomes believable only in the dramatic climax at the Cross.

Why is this true? What is it about the crucifixion of Jesus that inspires faith in God? Is it not that in the Cross, God comes near to those who stand outside? Jesus, the Son of God, dies upon a cross outside the Holy City. His blood spills onto unconsecrated ground. He dies a cursed death. There on the Cross, He fully enters our world of estrangement, despair, condemnation, injustice, meaninglessness, and death. He, being God, experiences God forsaken-

ness. And if God has entered God forsakenness, we can never be alone again. The tortured soul who looks to heaven with clenched teeth and broken voice crying, "Where are You, God?" has found a brother and friend in Jesus Christ. He has been there himself.

Elie Wiesel, a holocaust survivor, writes of an Auschwitz experience in his book *Night*. Two Jewish men and a child were being executed by hanging. The prisoners were forced to watch. The men died quickly, but the boy lived on in torture for a long while. Wiesel remembers, "Then someone behind me said: 'Where is God?' and I was silent.

After half an hour he cried out again: 'Where is God? Where is he?' And a voice in me answered: 'Where is God? . . . he hangs there from the gallows. . . .'"<sup>4</sup>

Any other answer would be unbearable. Only a God seen in the person of Jesus Christ and His crucifixion is believable in our world marked with suffering, pain, and meaningless death. Dietrich Bonhoeffer, who did not survive the Nazi death camp, wrote from his prison cell: "[In the Cross,] God is weak and powerless in the world, and that is precisely the way, the only way, in which he is with us and helps us. . . . Only the suffering God can help."<sup>5</sup>

Through Jesus' death, God brings life to our deathly world. For when God enters death, it is not the end of God, but the end of death. He enters our hopelessness to bring hope. He enters our darkness to bring light. He enters our meaningless suffering to bring meaning. Jesus lives, raised triumphantly from the grave on the third day. He lives, but the scars



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Eventually, NCN RadioNet will be the resource location for sample programs of all World Mission Radio language broadcasts. In addition, NCN RadioNet will be the ongoing site for live simulcast broadcast of the major international church events.

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remain, eternal reminders of His suffering. And at the sovereign throne of the universe stands a slain Lamb—a crucified God—encircled by everyone and everything proclaiming His praise. The Cross has convincing power for us today, all of us, insiders, outsiders, and doubters alike. "And I, when I am lifted up from the earth, will draw all people to myself" (John 12:32, NRSV).

1. Robert M. Fowler, *Let the Reader Understand: Reader-Response Criticism and the Gospel of Mark* (Minneapolis: Fortress Press, 1991), 20.

2. *Ibid.*, 21.

3. Walter E. Bundy, "Dogma and Drama in the Gospel of Mark," in *New Testament Studies*, ed. Edwin Prince Booth (Nashville: Abingdon Press, 1942), 81. I am much indebted to Bundy for his insight into a dramatic reading of the Gospel of Mark.

4. As quoted by Jurgen Moltmann in "The Crucified God and the Apathetic Man," in *The Experiment Hope* (Philadelphia: Fortress Press, 1975), 73.

5. Dietrich Bonhoeffer, *Letters and Papers from Prison* (1967).





# THE UNHERALDED

BY J. WESLEY EBY



## Curt Ammons—Unheralded Servant

**S**uccessful coach. Respected professor. Capable administrator. Gifted artist. Committed Christian. Dedicated churchman. Lifelong Nazarene. All these identify a special person by the name of Curtis Ammons.

Curt, as he is best known, believes sports is his venue for ministry. When he graduated from Bethany Nazarene College (now Southern Nazarene University), he desired to be a basketball coach. For 21 years he was able to fulfill that dream, coaching triumphant basket-

ball and football teams at two high schools in Missouri. At Butler High in his first football game as coach, the team beat a rival school that had won 52 games in a row. His basketball team at Valley Center High was ranked in the top 10 in the state for five consecutive years.

Although these two decades were rewarding, Ammons longed for a Christian atmosphere. In 1981 Coach Curt arrived at MidAmerica Nazarene College (MANC), leaving basketball behind, to be assistant coach of the fledgling football squad and the track team. As defensive co-

ordinator for the football team, he helped develop the team that became conference champions in 1995. And track? He never intended to coach this sport at all. "It just happened," he said.

Today, Ammons is the head coach for all three track seasons—outdoor, indoor, and cross-country. His teams have been the most successful in MANC sports history, including Heart of America Athletic Conference (HAAC) track championships in 1995 and 1996. In fact, track championship banners mounted on the gym walls equal all other sports

Ammons's most recent painting, "Ocean Lights." He says about this scene, "[It] is a picture of God's light source as it shines through the clouds, its shimmering light bouncing from wave to wave across the blue ocean. While on the darkened shore, man's guiding light rotates its brilliant beacon from its lofty tower. Both lights are symbols of dependability."





**Coach Ammons working on one of his paintings in his home studio.**

combined. And plaques on Ammons's office wall indicate he was named HAAC Coach of the Year for the past two years.

While coaching occupies much of his sitting-in-the-office-and-thinking time, as well as out-on-the-track-and-working-with-athletes hours, he is also a professor and administrator. He can be found teaching such classes as health concepts, body conditioning, and methods in secondary physical education. At the same time he serves as the coordinator for the physical education department, competently and quietly carrying out his duties.

As a member of a Christian college community, Ammons is fulfilling his calling to minister to young people through sports. Current and former track athletes look up to him for his influence in their lives. Dr. Jack Barnell, Ammons's department head, said, "Curt has a way of expressing his faith in Christ in subtle, quiet tones that makes a lasting impression on his students."

His students, when talking about their coach, use such descriptors as "great" and "patient." Kevin Baker, a recent MANC student, said, "In my four years, I probably saw him mad once. He doesn't yell, but he knows what he is doing."

Ammons's skills were recognized in 1996 by the Track Coaches of America in selecting him to work at the Olympics in Atlanta. His assignment was to administer one of three training centers for track. Besides the daily tasks of providing equipment, refreshments, and security for the athletes, he had the privilege of working with many of the Olympians, including medal winner Gwen

Torrence of the U.S. "She was a very nice lady," Ammons commented. "I believe the press gave her a bad time because of the competition with Gail Devers."

During the Olympics, Ammons met athletes from more than 70 nations, which, he indicated, created a major obstacle—a language barrier. One athlete, according to Ammons, laid his room key on the side of the track while he practiced. The next day he came back to look for the key, but because no one could speak his language, he resorted to hand signals. "We spent an hour trying to figure out what the fellow lost," Ammons said. "Finally, someone showed him some keys, and the mystery was solved; it was very frustrating." The five "tracksters" from Gambia "adopted" Curt as their own coach, hoping, of course, they could come to the U.S. for an education and enroll at MANC. However, they did not pass the English test required for international students to be admitted to U.S. colleges.

Ammons reported that he thoroughly enjoyed the Olympics, finding the experience "relaxing." This once-in-a-lifetime event was just one more accomplishment in his long history of sports successes.

A coach's job is demanding and stressful. (Just ask Marty Schottenheimer of the Kansas City Chiefs.) To help alleviate the pressures created by his job as a high school coach, Curt decided he needed a hobby. At Christmas in 1962 he bought some acrylic paints and a canvas, and he has been painting every since. No classes. No lessons. Just painting for fun. And this "fun" activity has be-

come a three-decade-plus avocation.

Although Ammons has tackled diverse subjects, he prefers landscapes, usually with a building of some type. His most recent painting, "Ocean Lights," is a seascape with a lighthouse. His wife, Sandra, the manager of MANC's bookstore, is supportive of her husband's favorite pastime. "She puts up with my mess in the house," he said, "and she helps me market my art."

Ammons's hobby has been a financial boon for MidAmerica Nazarene College. He donates the paintings, at least one each year, to his college. The numbered and signed prints are then sold to help provide athletic scholarships. Over the past decade more than \$50,000 has been raised by his artistic efforts.

The Ammonses are active members of College Church of the Nazarene, which is located on the campus of MidAmerica. Curt, the son of Clyde Ammons, a retired Nazarene pastor, believes in serving the Lord through his local church.

Curt Ammons is truly one of the *unheralded*—one who serves the Lord and the church without fanfare or parade. Through his career, hobby, church, and lifestyle, he models dedication and servanthood in his world—a college track and an art studio.

HH

"The Unheralded" is a new column in the *Herald* that deals with unique ways Nazarenes serve the Lord. The column will feature little-known people who in quiet ways—without hype or headlines—honor God with their lives in unusual or extraordinary ways.

The editors are looking for stories of the *unheralded* of our denomination. Suggested stories should be no longer than 600 words and, if possible, should include photographs. Submissions should be sent to:

*Herald of Holiness*  
Attention: J. Wesley Eby  
6401 The Paseo  
Kansas City, MO 64131  
Phone: 816-333-7000, ext. 2304  
E-mail: weby@nazarene.org



**W**e call it our distinguishing doctrine. That's because it's something we holiness churches teach that most churches don't.

Yet entire sanctification has a good many of our people thoroughly confused. And this is more than 250 years after our theological founder, John Wesley, resurrected the biblical teaching.

Even some of our pastors are hard pressed to explain our distinctive teaching in words a new Christian can understand. We know how to speak the right words—the holiness

enjoy as a gift of God—part of His plan for our salvation. It begins in a moment, and it continues by providing us with growth throughout our Christian lives.

Entire sanctification is part of God's double cure for the two-sided problem of sin.

On the one hand, we've got the problem of acts of sin. Like robbing a bank or a cookie jar. Repenting of our past sins and accepting Jesus as our Savior takes care of that problem.

But then we have to deal with the nature of sin, which causes us to

selves completely for the Holy Spirit to work in us. Jesus said, "How much more will your Father in heaven *give* the Holy Spirit to those who *ask* him!" (Luke 11:13, NIV, italics added).

The way we give ourselves to God is by surrendering all elements of self-seeking, self-will, or self-sufficiency that might remain in our Christian lives. By doing this, we make ourselves available for God to use in any way He wishes. Our attitude should be like Isaiah, who said, "Here am I. Send me!" (Isaiah 6:8, NIV).

# Entire Sanctification: 1

by Frank Moore, *professor of religion, M*

Christianese—but we are not certain what the words mean.

I know this partly because of a survey conducted on the topic in adult Sunday School classes in the three holiness denominations: Church of the Nazarene, The Wesleyan Church, and the Free Methodist Church.

The survey invited teachers and students in small and large churches, rural and suburban, to tell us what questions about entire sanctification they would most like answered.

Eighty-four percent of the 121 who responded said they had been attending a holiness church for 10 years or more. Yet the most commonly asked questions are the most basic ones—questions you would expect from newcomers to the church.

So, for newcomers and old-timers, here's my attempt to answer the five most commonly asked questions.

## ■ What Is Entire Sanctification?

It is a spiritual experience we can

want to do those wrong things in the first place. This sinful nature is the desire we have to remain in control of our lives—and an unwillingness to turn everything over to the control of God.

As we grow in the Christian faith, we become increasingly aware that, though we have pledged allegiance to Christ, part of us wants to retain some control. This is the second problem that needs God's cure.

The problem is not that we want to commit sins against God. The problem is there remains this stronghold of self. When this issue is resolved and we agree to let God have complete control of ourselves, we experience a deepening of our relationship with God and a new sensitivity to His will in our lives. This is entire sanctification.

## ■ How Do We Get It?

The same way we receive the new birth—by faith. It is not something we earn, deserve, or work ourselves into.

The only thing we *can* do to get it is ask for God's help and open our-

Some Christians stop short of this. They're afraid God might ask them to make some great personal sacrifice. Like become a missionary to Bug City, South America.

And He might. But He might not. In either case, the entirely sanctified person is clay in the Master's hand. We wait for the Holy Spirit to do His further work in us, and we cooperate.

Our consecration does not equal entire sanctification, however. Consecration is what we do; sanctification is what God does.

After we release our lives to God, we simply trust Him to do His part of cleansing our sinful nature and filling us completely with His Holy Spirit.

A common question here is this: Does entire sanctification come gradually or instantaneously? The answer is yes. It comes gradually and instantaneously. God begins at once to prepare the believer's heart for an even deeper work of grace. This is part of the gradual aspect of sanctification.

It is instantaneous in that we accept the gift in a moment of time.

We walk through a door into a new room of commitment to God. John Wesley pointed out there is a moment when the mortally wounded person dies. There is also a moment in which our unsundered self dies.

Once we enter the new life of complete surrender to God, we begin the journey of learning just what our commitment means in daily living.

### ■ How Do We Know We Have It?

This question is hard to answer because every person's spiritual journey is unique.

### ■ Do We Have to Be Entirely Sanctified to Get into Heaven?

No. There will be no Christians in hell. You were made eligible for heaven the moment you accepted Jesus Christ as Savior.

The notion of "holiness or hell" springs from a wrong interpretation of Hebrews 12:14—"without holiness no one will see the Lord" (NIV).

"Holiness" in the Hebrews passage does not refer just to entire sanctification. It's a more general term that refers to the righteous life

out our lives:

- We become more sensitive to the Spirit's leading in our lives. It is not that we have not been sensitive before. But with a cleansed heart and Spirit fullness, we become more aware of God's direction.

- We develop a new depth of love for God and humanity. John Wesley liked to call the experience "perfect love." A new level of humility and spiritual sensitivity makes it easier to recognize temptation, faults, and sin for what they are.

Entire sanctification does not make it impossible for us to fail, fall

# the Questions You Asked

*Merica Nazarene College, Olathe, Kansas*

God deals with us on an individual basis. It is not as though God has a packaged plan He dispenses to everyone in the same way.

However, God does have ways of letting us know the work is done. First, as the Holy Spirit spoke to us when we became Christians, so He again bears witness to our sanctification.

This assurance may not produce a wave of great emotion. But it usually does leave us with the peaceful assurance God has acted.

We should not be discouraged if we do not feel any differently after we give God complete control of our lives. We sometimes sabotage our spiritual growth by requiring God to follow a preconceived checklist. Like making us feel different or making us cry and shout during church services.

We simply need to surrender, then determine to live for Him whether we feel anything or not. Sometimes believers do not sense this divine witness for days or weeks. But it will come in God's own time.

of a godly person.

If we die as a young Christian or if we fall short of God's best through ignorance, the atonement of Christ covers our lack of understanding.

However, if God impresses on us the need for entire sanctification and we refuse it, we are in spiritual trouble. Following Jesus means obeying Him.

### ■ What Does It Do for Us?

Some teachers and preachers have exaggerated what entire sanctification does for us. And this causes great harm.

If the claims are unrealistic and not backed by human experience, people begin to think there's nothing to the teaching. Exaggerated claims can also cause some seekers to give up when they do not achieve the high goals.

Entire sanctification will probably not change your personality or strip you of prejudices it took a lifetime to learn, and it will not free you from temptation or human error.

But here's what it does do, not instantly, but gradually as we grow

short, or sin. But if we do, it draws us quickly to the feet of Jesus to ask for forgiveness or help. Sin is not to be the norm, but if we deny its possibility, we set ourselves up for certain defeat.

Apologies should also come more quickly from the sanctified, since we are more sensitive to our human frailties.

- Entire sanctification encourages us to seek opportunities to serve God, without thought of reward or public praise. Attention may never be called to our efforts, but that is all right. All glory goes to God.

- Sanctification also strengthens our resolve to resist the sinful influences of the world and to learn what it means to be in the world but not of it (John 17:15).

Because of this, people who are entirely sanctified choose to distance themselves from anything that would keep them from becoming more like Jesus.



This article first appeared in *Illustrated Bible Life*

**HI**



# Falling off the Wheel

DEAN NELSON



Dean Nelson teaches journalism at Point Loma Nazarene College.

MY COUSIN, KENDRA SEAMAN, came for a visit recently. She was in a devastating car accident in 1992 and suffered a brain injury that left her in a coma for weeks. Her friend Robbie Jones died in the crash.

Kendra still suffers from the effects of the injury, but she has made more progress than anyone in the medical field can believe. She was in San Diego to speak in chapel at Point Loma Nazarene College about her accident and recovery.

We had a cup of coffee the afternoon before her chapel talk.

"Here's what I'm going to say tomorrow," she said, pushing some papers across the table to me. "Read it and tell me what you think."

I read it, amazed that despite her circumstances, she was able to conclude that God doesn't make mistakes.

"There are other things I want to say, but it's too hard for me to get

from thinking it to writing it on paper," she said.

"I know a lot of students who say the same thing," I said, "only they often don't have something to say in the first place!"

She laughed, and then got an idea.

"You're the journalist of the family—ask me questions, then write it down," she said.

At that moment I had a flashback to the accident. John and Linda Seaman, her parents, had just arrived in the U.S. from Africa's Ivory Coast, where they are missionaries. They didn't know if they were coming back for Kendra's funeral or recovery.

After a few days, when it looked as if Kendra would survive but would probably be in a vegetative state for the rest of her life, I called John on the phone.

In addition to being my cousin, he is my mentor and friend. He used to baby-sit my brothers and me. His physician father delivered me into this world.

"I want to come to Kansas City to be with you and to see Kendra," I said.

"That would be wonderful. There's lots to talk about." He was weary but not discouraged.

"I have so many questions about this," I said. "I want to know what

it means. You have a story to tell."

His response was the first rebuke from him that I can ever remember.

"I don't want you coming here as a reporter," he said sharply. "If you're going to come, come as my brother."

And now his daughter, in the process of being healed, says to me, "You're the journalist. Ask me questions. Write it down."

One of the questions I asked was whether she thought God caused this accident to happen.

"I look at it this way," she said with authority. "I was a lump of clay being formed by God. Somehow, somehow, I fell off the wheel.

**I don't want you coming here as a reporter.**

I'm not blaming Him for that. But I am praising God because He put me back on the wheel and is reforming me."

She made me think of people I know who have fallen off the wheel. I was grateful for her message of hope.

And grateful for the chance to be a reporter again.

## Urbana 96 Stresses Missions

Thousands of students across North America have committed themselves to cross-cultural missions as a result of how God moved at the recent Urbana 96 conference, according to a report from InterVarsity Missions.

Urbana 96, sponsored by Inter-Varsity Christian Fellowship-USA and Inter-Varsity Christian Fellowship-Canada, drew more than 19,000 students, including many Nazarenes, to the campus of the University of Illinois at Urbana-Champaign December 27-31.

With the theme "You Are My Witnesses," almost 16,000 delegates turned in decision cards as an expression of their commitments made at the convention. "We've only seen the 'tip of the iceberg' in terms of

everything God has done at Urbana 96," said Dan Harrison, conference director. "The statistics from the decision cards are an incomplete measurement of everything that went on, but they do give some indication of the depth of interest and where we expect to see impact as a result of their time here."

An illustration of delegate commitment to missions was seen in the offerings taken. A total of \$285,000 was given toward hunger relief. By choosing to skip one meal during the convention, delegates raised \$90,000 for world hunger relief.

Inter-Varsity Christian Fellowship, an interdenominational campus ministry, has 724 chapters on college campuses in the United States and Canada.

## Evangelicals Pray at Inauguration

Evangelist Billy Graham offered the invocation at the inauguration of President Bill Clinton on January 20. This is the eighth time Graham has participated in presidential inaugurations, including those of Presidents Johnson, Nixon, Reagan, and Bush, as well as Clinton. Only Chief Justice John Marshall, who administered the oath of office in nine ceremonies, has been involved in more inaugurations than Graham.

Don Argue, National Association of Evangelicals (NAE) president, prayed for President Clinton in a pre-inaugural church service on January 20. Argue is the first NAE president to be included in the presidential inaugural party and participate in a pre-inaugural church service, ac-

cording to a news release from NAE. The Church of the Nazarene is a member of NAE.

## TV's "Family Hour" Threatened

A study commissioned by the Kaiser Family Foundation reports that the 8 to 9 p.m. (EST) programming slot is less than family friendly. The study found that sexual content appears in 75 percent of the programs, and 12 percent of sexual interactions involve teens. Compared with 1976, the year the family hour became official policy at the major networks, this is a fourfold increase in sexually related talk or behavior. More children watch television in this hour than on Saturday morning or weekday afternoons.

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Way  
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# THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

**Q.** What is meant by the immanence and transcendence of God, and why is this important? No theological jargon, please.

**A.** The immanence of God means that God is both present and evident in this world that He has created. Walk out into the woods, sit down and say to the sky, the trees, the mountainside, the stream, "Tell me about God." You will get an answer. If you ponder the depths of your own being asking the same question, you will bump into some reflection of God. If you open the Bible and encounter Jesus Christ—Immanuel, *God with us*—you will receive an answer that may change your life and destiny.

Transcendence means that while God is present and revealed to us, He is also beyond, above, and different from us. We cannot get our finite minds around Him. He is not answerable to us. He does not have to explain to us His ways and thoughts, which are often, as the Bible says, not our ways or thoughts. We cannot make God into a cosmic errand boy.

This matter is important because whole religions and belief systems are sometimes built on transcendence or immanence. For overly *immanent* religions like pantheism, primitive paganism, and polytheism, God is the wa-

terfall, the lightning, the mountain, the sun. Christianity can become overly immanent when God becomes a "back-slapping buddy," or to quote William O'Malley in *The People's Catechism*, "when we become too comfy with the Good Shepherd of so many sick-sweet hymns who pats our woolly heads and makes everything nice."

Deism and Platonism represent overly transcendent beliefs. God created the world, set it to spinning, and then because of boredom or more important chores, doesn't give it a second glance. O'Malley notes, "Deists do not pray since the Architect is neither listening or interested." Platonists call God the Unmoved Mover, or the Uncaused First Cause, again not personally present or involved with the world or concerned about interpersonal relationships with humans.

The Christian doctrine of God puts transcendence and immanence in balance. In the Bible we see God as Creator, Lawgiver, Judge, and the supernatural Being of blazing holiness, whose very name is too sacred for a mere human to utter (transcendence). But the Bible also describes God as Lover, Husband, Father, Savior. The Almighty God numbers the very hairs of our head, sees each sparrow fall, and is the Companion who walks with us through the valley of the shadow of death. That is the immanent God, *God with us*. H

## SUNDAY SCHOOL MINISTRIES—GENERAL CONVENTION

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#### At the Hyatt Regency:

**Thursday, June 19 at 7:00am**  
*District Adult Ministries Directors' Breakfast*

**Thursday, June 19 at 12 noon**  
*Women's Ministries Network Luncheon*  
For all interested in local and district Women's Ministries.

**Friday, June 20 at 12 noon**  
*Senior Adult Luncheon: "San Antonio Afternoon Serenade"*

For all adults 55 and above.  
Featuring Jerry Nelson at the keyboard and the music ministry of Mike and Denise Cork.



Jerry Nelson

**Friday, June 20 from 9:00-10:30pm**  
*Family Life Ministries Reception*  
For all interested in local and district Family and Marriage Ministries.

#### At the Convention Center:

**Saturday, June 21 from 9:00pm-12:00am**  
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- ☐ Women's Ministries Luncheon
- ☐ Senior Adult Luncheon
- ☐ Family Life Ministries Reception
- ☐ Single Adult Ministries Reception

# What Are You Looking For?

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

"WHY DO YOU LOOK FOR THE LIVING among the dead?" This question, from Luke 24:5, NIV, reveals the glad irony of Easter. The story of death becomes the celebration of life eternal. Easter is a truth too good to be true that comes true.

The question reminds me of my favorite scene from Mark Twain's *Adventures of Tom Sawyer*. In the story, Tom Sawyer, Huck Finn, and Joe Harper had set forth on a raft down the Mississippi to be pirates. Everybody at home, however, thought that the boys were lost and dead, so the town had a funeral for them on a Sunday morning.

When the worship bell rang, the people filed solemnly into the sanctuary for the service. The preacher began talking about the three lost lads. His stories were so touching, the people felt pangs of guilt that they hadn't seen such good in these boys when they lived but had, instead, so often seen only their faults and flaws. Soon everyone was sobbing in grief.

Then there was a rustle from the balcony, and the back door creaked open. The minister, wiping his eyes with his handkerchief, looked up and stood transfixed.

Here came Tom, then Joe, and then Huck down the aisle. They had come home and had been hiding in the back

of the balcony, observing their own funeral service.

We, the readers, knew that the boys were alive, and the boys knew that they were alive. But everyone else thought for sure that they were dead.

As we read the Resurrection passage from Luke, it's as if we are in the balcony of heaven with God looking at the women who have come to do their funeral preparations for Jesus. And just then, God whispers to us, "You're going to love this part of the story. Look."

When the women got to the tomb, they found the stone rolled away, and they went in and found that Jesus was not there. The women were perplexed and wondered: *Are you sure this is the right place? Where could the body be? Who could have taken it?*

As they are standing there in wonder, suddenly two men in dazzling apparel appear beside them and ask, "Why do you look for the living among the dead?" The question, asked as if these followers of Jesus should have known better, is a gentle rebuke, a correction with affection.

The angels go on to say, "He is not here; he has risen! Remember how he told you, while he was still with you in Galilee: 'The Son of Man must be delivered into the hands of sinful men, be crucified and on the third day be raised again'" (vv. 6-7).

What a moment that would have been! "Then they remembered his words" (v. 8). They remembered the words, they believed the news, and they went to tell the 11 apostles and all the other followers.

Can you imagine their excitement as they run to tell the disciples? Their eyes, just moments before widened in

fear, now widen with wonder and with joy. Jesus is not dead. He is risen, just as He said. He is alive!

But what happened next?

The text says the women told the apostles, "but they did not believe the women, because their words seemed to them like nonsense" (v. 11).

The women believed; the men only wondered.

The angel had accused the women of seeking the living among the dead. The apostles accused the women of seeking the dead (Jesus) among the living.

Seeking the dead among the living is what grief does to us all the time. The first time I was home after my mother died, I found myself expecting to see her, waiting for her to enter the room. Seeking the dead among the living is a natural part of grief.

So maybe that's what the disciples thought was happening to these women: *Jesus isn't alive. It's just a trick your mind plays on you in times of grief*

We dare not be too hard on the disciples. After all, no one ever comes back from the dead. They had experienced too much death to believe.

If we, like they, struggle sometimes to believe, it may be that death holds dominion over our thinking. Resurrection? It's just not rational. It's not logical.

**Seeking the dead among the living is a natural part of grief.**

We have so many "nos" in life that it becomes difficult to believe God's "yes." So God gently chides, "Why do you look for the living among the dead?"

Perhaps this Easter morning is the time for you to come down from the balcony where you watch the Easter pageant each year. Come down to join these women who came to believe. You've heard their witness. He is not dead. He has risen!

HH



# It Is Enough

SUSAN HANSON BATES



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

"NO MATTER HOW MUCH I DO for you, it is never enough," I scolded. The second those words left my lips, I heard them echo in the depths of my own soul. Instantly I ceased my tirade, silenced by the truth.

Our family was enjoying a much-needed vacation. Sacrificing both time and money that we could ill afford, my husband and I made the decision to retreat from the world for a week with our children. Together, we had delighted in skiing and skating, snowball fighting and swimming. Time flew by, and now it was time to go home. But instead of sighs of satisfaction, what did I hear in voices crackling with self-pity?

"But I wanted to learn how to snowboard."

"Why can't we stay longer? We always have to go home."

Knowing how much it had cost us to make the trip in the first place, I felt hurt by my children's lack of gratitude. Hence, my statement, "No matter how much I do for you, it is never enough."

"I know how you feel, Susan," my Heavenly Father impressed upon me in the gentle way that only He can. "No matter how much I do for you, it is never enough, is it?" Swallowing

hard, I knew it was true.

One of my greatest weaknesses in the walk of faith is in the area of personal finances. When money is in short supply, fear rises in me like an untamed lion, devouring my sense of security. Due to circumstances beyond ourselves, the past five years have put our family in a financial tailspin that we never dreamed possible. One of the most difficult things for me to watch has been the added burden it has placed on my husband, a godly man who takes seriously his role as provider for the family.

Many nights I have prayed that God would change the situation and ease the stress on my husband. But things have stayed basically the same. Amazingly, we have never truly lacked for anything. Like manna, money has appeared to make those impossible payments. There has always been sufficient food, shelter, and clothing.

But I admit that there is something in myself that still wants more. A nice, fat savings account would be nice. A debt-free home and a substantial retirement fund are also on my list. So sometimes I whine, "Thank You, Lord, but I still want more."

Yet, though things haven't changed, I have. I've been amazed by God's ability to handle the checkbook. I no longer take for granted His everyday provisions, such as a sturdy home, vibrant health, and a loving marriage. I'm thankful for warm beds and full tummies for my children. I'm richer in faith, wiser in the Word, and more confident in crises.

Jesus spoke to all of us who struggle with faith for our finances when He said, "What I'm trying to do here is get you to relax, not be so preoccupied with *getting* so you can respond to God's *giving*" (Luke 12:29, TM).

Thank You, Lord. It is enough. **HH**

**Sometimes  
I whine,  
"Thank You, Lord,  
but I still want  
more."**



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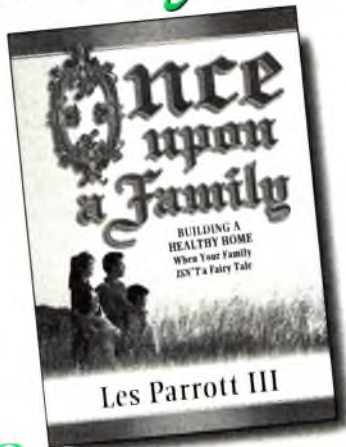


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## MASCULINE JOURNEY

# A Good Investment

**MARK METCALFE**



Mark Metcalfe is a senior technical writer, husband, and father of four who lives in Nashua, New Hampshire.

I WAS ASKED OVER THE TELEPHONE if I wanted to make some extra money from the comfort of my own home and maybe even become financially independent someday. I told the caller that I had enough money and was not interested in taking on an additional job. My current job provides my family with enough to allow us to minister to others. When I mentioned ministry, I was told that I could help more people with the extra cash I would make. Even materialism can be made to sound noble.

A friend said to me, “I want to spend time with my family, but I also want to provide a decent income. Somehow the two appear incompatible.” He asked, “Any pearls of wisdom?”

I questioned him about the meaning of a “decent” income because there is a difference between providing for one’s family and investing in one’s family. Keeping the proper perspective on the material things of life is important.

Jesus told a story about a man who spent much of his energy on accumulating wealth to create a comfortable existence for himself. The man worked hard to earn enough for years to come and felt that he deserved to

ease back for the rest of his days (Luke 12:16-21).

In another story, Jesus told of three servants who were given money and the responsibility to invest it while the Master was away. Two servants worked hard to earn more of the Master’s money. The third servant buried it (Matthew 25:14-28).

The important element in both of these stories is not the wealth or possessions a man accumulates but the attitude one has toward such things. Nowhere do these passages imply that men should only provide subsistence income for their families, never enjoying any of the luxuries of life.

In the first story, the last verse is key to the proper focus that we must have toward wealth, namely being “rich toward God” instead of storing treasure “for himself.” God gave the man who worked for his ease a chill-

ing reprimand, saying, “You fool!” (v. 20, NIV).

In the second story, the master called the man who buried his money “wicked” and punished him because he took no risks with the amount that was given to him, even though he returned what he had received.

God invests His currency in us and expects us to

use it to increase His investment. We have the responsibility to use the Master’s wealth on things of eternal consequence and earn a profit. And whether we are given much or little, we also have the privilege of enjoying the things that the Master has placed in our charge.

I have more than some and less than others. I suppose I could take on that second job and bring home more money, but I would rather possess things than be possessed by them. And most of all, I want God to think of me as a good investment.

HH





## Marian Pearson Honored by Her Church

The Montana Avenue Church of the Nazarene in Cincinnati, Ohio, recently proclaimed "Marian Pearson Day" to honor her for more than 50 years of dedicated service. **Marian Pearson** has been a church pianist or organist for most of those years, starting to play for church services when she was 15. Pearson has also served as NWMS president for many years.



**Marian Pearson** (second from right) receiving a DSA from her pastor, **Joe Brown**. (L. to r.) **David Liles**, brother; **Tom Liles**, brother; **Jerry Williams**, brother-in-law; **Anita Williams**, sister; **Pearson**; and **Brown**.

Pearson comes from a musical family. Her father was a Nazarene minister of music. Her brother David is a professor of music at Mount Vernon Nazarene College. Another brother, Buddy, is a member of the Florida Boys southern gospel quartet.

The church had a special program to honor Pearson and invited her family to be present. As a part of the recognition, she was presented the Distinguished Service Award.

## Nazarene Higher Education News

### Baker Named to All-Time 49ers Team

**David Baker**, the founder of Southern Nazarene University's intercollegiate athletic program and the college's first basketball coach, was recently named to the All-time San Francisco 49ers Team. He was honored during ceremonies at a football game between the 49ers and the Carolina Panthers in December 1996.

Baker graduated from the University of Oklahoma in 1958 after becoming an All-American cornerback for the Oklahoma football team.

After an All-Pro rookie season in the National Football League, he went on to star for the 49ers from 1959 to 1961 as a defensive back.

Upon Baker's release from the army in 1964, he was again offered a contract with the 49ers. Instead he chose to take the position of athletic director and men's basketball coach at Bethany Nazarene College (now Southern Nazarene University).



SNU's intercollegiate athletic program, initiated by Baker, today supports 17 programs and is considered one of the elite small college programs in the United States. Beside serving as athletic director and basketball coach, Baker was head of the physical education department and originated the Benchwarmers, the Bethany booster club. Baker was also responsible for starting the Redskin Revolution in 1967, a movement that was committed to

bringing sportsmanship back into sports. SNU became the first college in the nation to make alternating pregame player introductions in an effort to show respect for the opposition, an idea that eventually became the standard for the NCAA and NBA.

Baker left SNU in 1969 to pursue business interests. He is currently a State Farm insurance agent in Norman, Oklahoma.

### SNU's Soccer Coach Named Coach of the Year

**Mike Cook**, head soccer coach for Southern Nazarene University (SNU), recently received the NAIA Southwest Regional Coach of the Year award. Since taking over the soccer program in 1992, Cook has led the Lady Redskins to a remarkable record of 73-14-1 in four years.

After becoming the first women's soccer program in Oklahoma history to advance to the NAIA National

Tournament in 1995, the Lady Redskins had back-to-back third place finishes in 1995 and 1996.

Cook, a graduate of SNU, has been named NAIA Southwest Regional Coach of the Year for three of the last four years.



### ONU's Radio Station Broadcasts for 30 Years

WONU, Olivet Nazarene University's Christian radio station, celebrated 30 years of continuous broadcasting on January 26, according to station manager **Bill DeWees**. Since ONU incorporated the station fully in 1978, ONU students have been able to earn bachelor's degrees in broadcast communica-

tions, which is under the guidance of the speech communications department.

"Our goal is to produce first-rate broadcasters and to sprinkle them throughout the radio and TV industry by being a top-quality, cutting-edge station," said DeWees.

## PLNC Students Accepted in Supreme Court Internship Program

Five prelaw students from Point Loma Nazarene College (PLNC) have been selected for an internship program with the curator's office of the United States Supreme Court. The interns—**Kristiana Bobczynski, Jana Chapman, Aaron Eriksson, Tracy Lavin, and Kathryn Tomlinson**—are spending the spring semester of 1997, from January to May, working in Washington, D.C.

According to Barry Ryan, associate professor of history and director of the PLNC prelaw program, this is a prestigious opportunity previously enjoyed by students from schools such as Harvard, Cornell, George Washington, and Boston universities. PLNC was the only Christian liberal arts college in the U.S. invited to submit applicants. It is also the only institution to have all its finalists accepted into the program.

The court originally asked for two applicants, but Ryan found it difficult to choose just two and submitted five instead. Because the court accepted all the applicants, half of the full-time in-

terns this semester are from PLNC.

Assignments with the court include participating in research projects, providing public information services, guiding tours, and observing oral arguments before the justices. Also, in attending social functions of the court, the interns have opportunity to interact with key persons in judicial circles.

Ryan is confident that the students will excel scholastically and will represent PLNC well. He is supervising their academic assignments and visits them periodically during the program. He hopes this will be the beginning of a long-term relationship with the Supreme Court, and that one or two interns from PLNC will be selected to participate each semester.

"The students are being exposed to a whole new circle of people and experiences," Ryan said. "Their first day in the program they heard oral arguments in the case of President Clinton vs. Paula Jones. Imagine walking up the steps of the Supreme Court building every morning on your way to work. It has to change you."

## Five Generations of Nazarenes Celebrate

The **Hightower** and **Bain** families, which include five generations, recently met in Little Rock, Ark., to honor the oldest and youngest family

members.

The five generations who attended the celebration were great-great-grandmother Annie Hightower, great-grandmother Jean Bain, grandfather Charlie Bain, mother Angela Bain, and one-year-old Alexandria Bain.

Annie Hightower, 89, is the mother of five children. One son, Neil Hightower, is a retired Nazarene pastor, district superintendent, college president, and Canadian Nazarene administrator.



(Seated) **Annie Hightower**; (standing, l. to r.) **Angela Bain, Alexandria Bain, Jean Bain, and Charlie Bain.**

## Nazarene Reaches 100th Birthday

**Bill Early** celebrated his 100th birthday on January 12 by attending First Church of the Nazarene in Eureka, Calif. Not only did he reach the century mark, but he walked to church that day, a distance of about one mile. According to his pastor, Bill Moore, Ear-



**Bill Early (left) with Pastor Bill Moore**

ly gave an up-to-date testimony of his love for Jesus. Early often says when he is the first to testify, "I'd rather be 'early' than late."

Early has been a part of the Eureka Church family for many years. "His spirit and life have impacted our congregation," Moore said. "He is a bold witness to the community of Eureka."

## Nazarene, Won to Christ by a Chaplain, Becomes a Chaplain

**Jeffrey A. Horsman** was recently sworn in as a chaplain by Curt Bowers, director of Chaplaincy Ministries for the Church of the Nazarene. A chaplain led Horsman to Christ while he was in basic training. Now Horsman is serving as a chaplain at Fort Leonard Wood, Mo.



**Jeffrey Horsman (left) being sworn in as chaplain by Curt Bowers.**





# Fund payment surpasses last

## 100% PAYMENT



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**Dr. B. Maurice Hall**  
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North Florida



**Rev. Larry E. Salway**  
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Southwest Indian



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**Dr. J. E. Shankel**  
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**Dr. Jerry D. Porter**  
Superintendent  
Washington



**Dr. Raymond Z. Lopez**  
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Western Latin American



**Dr. Laurel L. Matson**  
Superintendent  
Wisconsin

**T**he denominational average for payment of the Pensions and Benefits Fund for the 1995-96 assembly year was 92.59%. This compares to 92.29% for the previous year, which had established a new 15-year benchmark. The P&B Fund has surpassed that benchmark with increasingly strong support from local churches and districts.

Fourteen districts paid 100% or more, while 19 paid 95% or more of their P&B Fund amounts. Congratulations are in order for the district superintendents who led the churches of their districts to such outstanding achievement.

Such strong support for the P&B Fund by local churches and districts is a recognition of the Fund's importance in providing basic benefits to their ministers.

The P&B Fund annually contributes cash to ministers' TSA retirement accounts. It pays 3% of the "Average Pastor's Salary" into qualifying ministers' accounts annually.

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# year's record

The P&B Fund protects ministers' families. It pays a life insurance premium for ministers. Coverage is \$1,500 if district-licensed and \$2,500 if ordained. On "90% districts," coverage is doubled. On "95% districts," it's tripled if under age 70. On "100% districts," it's quadrupled if under age 70.

The P&B Fund honors promises already made to the 4,200+ current retirees. They depend on pension payments supported by the P&B Fund. Thousands more are counting on benefit checks when they retire.

The P&B Fund eases financial hardships. It pays Emergency Medical, Temporary Monthly Disability, and Funeral Assistance. These plans are ready to help ministers at district request.

## 95% PAYMENT



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**Dr. Russell C. Human**  
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**Rev. Ronald K. Kratzer**  
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**Dr. F. Thomas Bailey**  
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**Rev. Byron Schortinghouse**  
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**Dr. Gene C. Phillips**  
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Iowa



**Rev. Milton Hoose**  
Superintendent  
Northern Michigan



**Dr. M. V. Scutt**  
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**Dr. Keith M. Wright**  
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Superintendent  
North Central Ohio



**Rev. Crawford M. Howe**  
Superintendent  
Northwestern Illinois



**Dr. John W. Dennis**  
Superintendent  
West Virginia North



# VITAL STATISTICS

## Deaths

**MARGARET NAOMI DAVIS AHLEMAN**, 76, Memphis, Tenn., June 15. Survivors: husband, Rev. Ralph; sons, John, Rev. James; three grandchildren.

**HUGH E. BALL**, 77, Palm Harbor, Fla., Dec. 16. Survivors: wife, Nancy; sons, David, Philip, Danny; six grandchildren; seven great-grandchildren.

**VEVA D. BARTH**, 96, Oakdale, Calif., Dec. 21. Survivors: sons, Boyd, Gene, Burdette; daughter, Berdene Owens.

**ELLEN YOUNG BURDETT**, 93, sister of former General Superintendent Samuel Young, Cleveland, Ohio, Dec. 31. Survivor: brother, Robert Young.

**DOROTHY J. (SUMNER) CARTER**, 74, Colorado Springs, Colo., Dec. 16. Survivors: husband, Earl; son, Paul; daughters, Carolyn Wheelock, Sandra Duckworth, Brenda Moser; 10 grandchildren; 8 great-grandchildren.

**JOSEPH CARROLL (J. C.) CRIDER**, 88, West Plains, Mo., Dec. 17. Survivors: wife, Elaine; sons, Joe, Rev. Tom; daughter, Carolyn Kelley; six grandchildren; two great-grandchildren.



**REV. JOCKE WAYNE DEALE**, 42, pastor of the Woodburn, Oreg., Church, Dec. 16. Survivors: wife, Judy; sons, Jonathan, Jeffrey, Jeremy; mother, Irene Skipworth; brother, Bill; sisters, Connie Stanley, Ann Shepard, Tina Handwerk.

**IMOGENE ELSTON**, Howell, Mich., Nov. 1. Survivors: husband, Rev. Clarence; sons, Kenneth, Paul, Jack; 16 grandchildren; 18 great-grandchildren.



**DR. GEORGE M. GALLOWAY**, 87, pastor of 31 years and evangelist of 13 years, Traverse City, Mich., June 26. Survivors: daughter, Barbara Hurless; grandson, Joseph Hurless; nephews, Dr. Dale Galloway, Harvey Galloway Jr.



**REV. RAY N. GEREN**, 85, pastor of more than 30 years, Billings, Mo., Oct. 29. Survivors: wife, Loretta; son, Gerald; daughter, Connie Voigt; two grandchildren; three great-grandchildren.

**DOLLY (LYLES) GILBERT**, 72, Ponca City, Okla., Nov. 24. Survivors: sons, Howard, Raymond; daughters, Vivian Zabel, Diana Sells; 10 grandchildren; 10 great-grandchildren.



**REV. LLOYD W. HAIL**, 81, pastor and chaplain of more than 30 years, Venice, Fla., Nov. 17. Survivors: sisters, Dorothy Ehlenbach, Marjory Morgan, Mary Maytorena; brothers, John, Joseph; two grandchildren.

**VERA B. HAMMOND**, 85, Nashville, Tenn., Sept. 24. Survivors: daughter, Edra Farish; three brothers; four sisters; one granddaughter.



**REV. PAUL K. HAYMAN SR.**, 90, pastor of 37 years and Central Ohio District secretary for 14 years, Marion, Ohio, Nov. 29. Survivors: wife, Betty; son, Paul Jr.; daughter, Marian Ekis; eight grandchildren; seven great-grandchildren.

**J. C. (JUDGE) HENDERSON**, 91, Crowley, La., Dec. 2. Survivors: wife, Irabelle; daughters, Margaret Maas, Esther Henderson.

**REV. RAYMOND HOSKINS**, 66, pastor of 37 years, Georgetown, Ky., July 1. Survivors: wife, Mae; sons, Richard, Tracy, Marty, Gary; daughter, Sandy.

**DENZIL D. HURT**, 83, Seminole, Fla., Nov. 27. Survivors: wife, Dora; sons, Denzil, Fred; brother, William; sister, Violet Soales; five granddaughters; five great-grandchildren.

**DORIS E. MATTHES**, 61, St. Louis, Mo., Dec. 10. Survivors: husband, George; daughter, Rebecca Newcomer; sister, Louise Vlieger; two grandchildren.

**WILLIAM (BILL) MCCOONSE**, 69, Overland Park, Kans., Apr. 19. Survivors: wife, Clara; son, Kelly; daughters, Colleen Cantwell, Kathleen Norden, Karen McCoonse; four grandchildren.

**REV. ROBERT P. MCKENNEY**, 82, Lexington, Ky., June 3. Survivors: wife, Maude; son, Donald; daughters, Peggy, Carolyn, Sue, Janice.

**ALBERTS SEALOCK BALDWIN NEILL**, 95, Temple, Tex., Jan. 20. Survivors: sons, Howard, Carl, Joseph, and James Baldwin; daughter, Irene Sicard; sister, Bernice Gordy; 25 grandchildren; 29 great-grandchildren; 2 great-great-grandchildren.



**MARCIA OLSEN**, 53, Vancouver, Wash., Dec. 16. Survivors: husband, Rev. Galen of the Vancouver, Wash., Hillcrest Church; mother, former professor of English at ONU and PLNC, Gunnel Jorden; daughter, Lori Kutsch; sister, Kathryn Oliver; two grandchildren. She was the daughter-in-law of Gordon Olsen Sr., who predeceased her, and Rhoda, now married to Richard Taylor.

**MILDRED B. OWEN**, 74, Colorado Springs, Colo., Dec. 27. Survivors: daughters, Myrna Iwagoshi, Jeane Droz; sisters, Bernice Bartlett, Cyrilla Wheeler; seven grandchildren; five great-grandchildren.

**ADA PARLIER**, 93, Fremont, Calif., Nov. 7. Survivors: daughter, Lorraine Willyard; sister, Hazel Jewett; brothers, Guy, Bernard, Blaine, and Dale Blackburn; grandchildren and great-grandchildren.

**MAZIE PENDARVIS**, 77, Jacksonville, Fla., Nov. 24. Survivors: sons, Paul, Dick; brother, Buddy Snodgrass; sisters, June Porter, Margie Neeley; seven grandchildren; five great-grandchildren.

**LELAND F. ROESINK**, 83, Asheville, N.C., Oct. 30. Survivors: wife, Olive; son, Ron; daughter, Barbara Hawkins; sisters, Maxine Pritchard, Natalie Harper; four grandchildren; three great-grandchildren.

**HAZEL SAFFELL**, 87, Sheridan, Wyo., Sept. 27. Survivors: son, Brad; three grandchildren; five great-grandchildren.



**REV. MALLALIEU WILSON**, 98, pastor and educator of many years, Nampa, Idaho, Nov. 27. He was the son of former General Superintendent William C. Wilson. Survivors: son, Steven; daughters, Donna Parsons, JoAn Braithwaite; 7 stepchildren; 15 grandchildren; 28 stepgrandchildren; 22 great-grandchildren; 58 stepgreat-grandchildren; 2 stepgreat-great-grandchildren.

## Correction

Due to a production error, the photographs of Shaddix T. Summers and Carl H. Thompson were transposed in the Vital Statistics section of the December issue. Information about the death and family of Rev. Summers appeared next to Rev. Thompson's picture and vice versa. We regret the error.

## Births

to **PAUL** and **MARTHA BAKER**, Hastings, Mich., a girl, Cassandra Irene, Nov. 13 to **STEVE** and **ANITA (CARLEY) FELAND**, Yukon, Okla., a boy, Curtis Alan, Nov. 12 to **NOEL** and **SHUREE GEORGE**, Lakeland, Fla., a boy, Elijah Luke, Dec. 19 to **KEVIN** and **JANELLE (JENSEN) HOPKINS**, Cushing, Okla., a girl, Erin Rochelle, Aug. 30

to **BOB** and **LYNNETTA (HALSTED/DIENER) KLESH**, Great Falls, Mont., a boy, Matthew Joseph, Dec. 28

to **ROBERT** and **NANCY (HAMPTON) MEEKER**, New Carlisle, Ohio, a boy, Robert Lanston Meeker IV, Oct. 16

to **DENNIS** and **KARYN (GATES) MITCHEL**, Decatur, Ind., a boy, Matthew Lane, Sept. 25

to **BRUCE** and **YVONNE NUFFER**, Kansas City, Mo., a boy, Kellen Alexander, Nov. 12 to **WILLIAM** and **REVA (SCHAFFER)**

**WOLFE**, Bourbonnais, Ill., a boy, Christian William, Dec. 18

to **RANDY** and **JANELLE ZABEL**, Austin, Tex., a boy, Shane Foster, Sept. 3

## Marriages

**NEDRA INA ADAMS** and **BURDETTE EDWARD LAHR JR.**, Dec. 21 at Selinsgrove, Pa.

**CARLENE PHILLIPS** and **MORRIS WHITNEY**, Oct. 19 at Fairfield Bay, Ark.

**BERNADINE (BUNNIE) RICHARDSON** and **WALLACE EARL MAGEE**, Dec. 22 at New Orleans, La.

**STACI ARDITH RICHARDSON** and **D'WAYNE CURTIS LEATHERLAND**, Nov. 23 at Kansas City, Mo.

## Anniversaries

**PAUL** and **BONNIE CLIPSON**, Wichita Falls, Tex., celebrated their 50th anniversary Dec. 22 with a reception at the home of friends. The Clipsons have three sons and five grandchildren.

**REV. GLENN** and **ROSALYN EAGLE**, San Antonio, Tex., celebrated their 50th anniversary Dec. 28 at an open house reception hosted by their four children. The Eagles have six grandchildren.

**REV. HOWARD** and **VERNETTE HILL**, Gallatin, Tenn., celebrated their 60th anniversary Feb. 7.

**CHARLES** and **MARY MCKINNEY**, Columbus, Ohio, celebrated their 50th anniversary Nov. 17 with the renewal of their vows and a dinner with their three daughters, one son, and their families.

**REV. RICHARD** and **DOROTHY PHELPS**, Winter Haven, Fla., celebrated their 50th anniversary Nov. 17 with the renewal of their vows and a reception at Warren, Ohio, First Church. The Phelps have three daughters, nine grandchildren, and three great-grandchildren.

**ELLIS** and **ALICE POSEY**, Sulphur, Okla.,



celebrated their 70th anniversary Jan. 2 with a reception hosted by their 5 children. The Poseys have 15 grandchildren and 35 great-grandchildren.

JAMES and HAZEL QUICK, Oklahoma City, Okla., celebrated their 50th anniversary Feb. 16 with a reception given by their four children at Oklahoma City First Church. The Quicks have three grandchildren.

## Announcements

BAXTER SPRINGS (KANS.) FIRST CHURCH will celebrate its 50th anniversary Apr. 6.

Former pastors, members, and friends are invited. For more information, contact Harold Paul, 316-856-2577.

LAKE HAVASU CITY (ARIZ.) WESLEY CHAPEL CHURCH will celebrate its 25th anniversary Apr. 5-6 with a Saturday barbecue and evening service, and 10:45 A.M. and 6 P.M. Sunday services with former pastors speaking.

Former pastors, members, and friends are invited to join the celebration. For more information, contact the church, 2700 Rainbow Ave., Lake Havasu City, AZ 86403 (520-855-4868).

MORROW (OHIO) CHURCH will celebrate its 50th anniversary May 18.

Former pastors, members, and friends are invited to attend and enjoy dinner on the grounds. For more information, contact Margaret Wallingford (513-899-2374) or Clarine Frauenknecht (513-494-2029).

POTTERVILLE (MICH.) CHURCH will celebrate its 80th anniversary with special services May 4 and 11, leading up to revival services with Gary Haines May 15-18, including a concert May 17. District Superintendent C. Neil Strait will open the celebration in the morning service May 4.

Former pastors, members, and friends are encouraged to attend. For more information, contact the church (517-645-2497) or pastor Robert Coen (517-645-2841).

## FOR THE RECORD

### Moving Ministers

RANDY D. AMOS, to pastor, Goodland,

Kans.

BOBBY L. COCKRAN, from Gap Mills, W.Va., to Hinton, W.Va.

WILLIAM J. COUCHENOUR, to pastor, Centralia, Ill.

BARRY K. CUNNINGHAM, to pastor, Los Angeles (Calif.) First

TIM DANIELS, to pastor, Ashland (Ky.) Summit

THOMAS K. DOCKERTY, from Nashville, Ill., to Tilden, Ill.

WALLACE A. DORN, from Parsons, W.Va., to Marlinton, W.Va.

MICHAEL G. DOWNS, from associate, Danville (Ind.) Avon Community, to associate, Junction City (Kans.) First

RICHARD G. FORSYTH, from associate, Sturgis, Mich., to associate, Vicksburg (Mich.) Chapman Memorial

DAVID W. GARNER, from Louisville (Ky.) Southeast Community, to Washington (Ill.) Sunnysland

THOMAS W. GORRELL, from Indianapolis (Ind.) Westside, to Hilton (N.Y.) New Life Community

ALAN L. GRACE, from Clendenin (W.Va.) Quick, to Gap Mills, W.Va.

DANIEL D. HAMILTON, from Hazlehurst, Miss., to LaFargeville, N.Y.

MICHAEL HICKS, from associate, Straight Creek, Ky., to pastor, Straight Creek, Ky.

JERRY D. HOLLOWELL, to pastor, Bonham, Tex.

CRAIG A. HUNNEL, from Marionville, Mo., to Webb City, Mo.

GREGORY S. KASTER, from Oak Hill, W.Va., to Kingwood, Va.

RANDY D. LANHAM, from New Lexington, Ohio, to Charleston (W.Va.) First

WILLIAM A. LEWIS, from West Sunbury (Pa.) Claytonia, to Massillon (Ohio) First

DARRELL E. LLOYD, from Yuma (Ariz.) Desert Springs, to Greenville (Tex.) First

RUSSELL F. MARTIN, from Kailua (Hawaii) English, to Lancaster (Calif.) Valley View

MARK MCCUISTION, from Elyria, Ohio, to DeSoto (Tex.) First

ROBERT MILLS, from California (Ky.) Carthage, to Ravenna, Ky.

JAMES D. MUNCY, from Beauty, Ky., to Wurtland, Ky.

R. LARRY OWSLEY, from Birmingham

(Ala.) Huffman, to Wilmington, N.C.

KIM L. RICHMOND, from Fresno (Calif.) Trinity, to Simi Valley, Calif.

MATTHEW E. ROBERTS, from Leonardtown (Md.) Living Water Community, to Saratoga Springs (N.Y.) Grace

WALTER SHEETS, from Dana, Ill., to Decatur (Ill.) Parkway

DAVID D. SHELTON, from Jefferson (Ind.) First, to Brownstown, Ind.

PAUL A. SLATON, from Reno (Nev.) First, to Los Alamos (N.Mex.) LaVista

ALAN SLOVER, to pastor, West Union, Ill.

CARL L. SOLIDAY, from pastor, Neodesha, Kans., to evangelism

KENNETH STANDIFORTH, from evangelism to pastor, Lone Pine, Calif.

GEORGE E. STONER, from Clarence, Mo., to Centerville, Iowa

WILLIAM F. TAYLOR, from district-assigned, Dallas District, to pastor, Sulphur Springs, Tex.

JENNIFER THOM, from associate, Kansas City (Mo.) Blue Hills, to pastor, Dallas (Tex.) Bruton Terrace

DANIEL D. WHITNEY, from pastor, LaFargeville, N.Y., to associate, Plymouth, Mich.

GARY A. WILLIAMSON, from Oakland City, Ind., to Nashville, Ind.

G. TOM WILSON, from Tempe (Ariz.) New Hope Community, to Atascadero, Calif.

## Moving Missionaries

ARVIDSON, LARRY and RUTH, Mexico Field Office, Field Address: Apartado Postal 44-970, 03101 Mexico D.F., MEXICO

BIESENBACH, HARALD and HELEN, Africa Ministries Council, Field Address: PO Box 92, 1710 Florida, SOUTH AFRICA

BURGE, JOHN and MARTHA, Suriname, Furlough Address: 6616 Lyewood Ln., No. 35, Oklahoma City, OK 73132

CLARK, LOWELL and MARILYN, Tanzania, Furlough Address: 6813 N.W. 43rd, Bethany, OK 73008

DUNN, ROBERT and CONNIE, Australia, Furlough Address: P.O. Box 303, Olympia, WA 98507

ESSELSTYN, TED and JOAN, Africa Outreach Council, Furlough Address: 73

Waterford Dr., Weymouth, MA 02188-1907

GRUVER, BEVERLY, Asia-Pacific Nazarene Theological Seminary, Field Address: APNTS, Ortigas Avenue Extension, Kaytiktling Taytay, 1920 Rizal, PHILIPPINES

HEAP, STEPHEN and BRENDA, Brazil, Furlough Address: c/o Rev. Charles Pickens, 200 Brittany, Olathe, KS 66061

LAFORCE, WAYNE and CONNIE, Japan, Stateside Address: 1008 W. Ashbury Rd., Olathe, KS 66061

PARK, MICHAEL and DO-YEA, Kazakhstan, Furlough Address: Geapo Yoo Sung, Apt. 15-1501, Dea Chi Dong, Kang Namgu, Seoul, SOUTH KOREA

RAY, HAROLD and EMILY, MAC Regional Office, Stateside Address: 5079 Margo Dr., Las Vegas, NV 89122

SUNBERG, JAY and TEANNA, Russia, Furlough Address: c/o Karen Fullerton, 1150 Sheridan Bridge Ln., Olathe, KS 66062

SPRUNGER, JOHN and ROSE, MAC Regional Office, Field Address: c/o Rio Grande Bible Institute Language School, 4300 S. Business 281, Edinburg, TX 78539-9399

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## Master Masons

I was rather disappointed in the presentation ["Question Box," December], which left the impression that this [Masonry] was a benign but not necessarily a Christian organization.

Please forgive my forthrightness, but the Masonic Lodge is a satanic organization with satanic oaths and rites. . . . I am writing this from firsthand knowledge, having been a Master Mason until my conversion at the age of 40. I personally have taken the satan-

ic oaths of secrecy, am familiar with the teachings of the lodges, and I might add have renounced these oaths before God and man, exposing the secrets I was sworn to uphold. Yes, I have been persecuted and threatened for this. . . .

You failed to mention that all Master Masons and higher are bound under an oath of death that they will each cover one another's crimes excepting for murder and treason. . . .

I write to you as a past Mason who has been persecuted for leaving the cult, and when Jesus Christ came into my life and saved me, I needed no one to tell me that the Masonic Lodge was not Christian but purely satanic. I left it with great opposition from my fellow Masons, received visits from other Masons, including the police chief who at the time was a Mason. All were less than pleasant towards me. . . . God help us if we ever let down our guard and allow Masons to become Nazarenes.

I implore you, be stronger the next time someone asks the question, "Is it OK to be a Mason?"

*John Greenwood  
Victoria, British Columbia*

## Staples and Estep

I was especially grateful for the article written by Dr. Rob L. Staples on the Trinity in the January issue. Very well done. This will be helpful to many who are confused about the Trinity.

I also enjoy reading Dr. Michael R. Estep's articles. I especially enjoyed the January issue. I happened to be the pastor of Grace Church, Ashland, Kentucky, where he grew up. His father was saved while I was pastor. Also, the Clifford Hall that he mentioned was saved while I was pastor there. He has a great family, and his parents were the greatest.

Thank you for the *Herald of Holiness*.

*Clell B. Elliott  
Franklin Furnace, Ohio*

## More Meat

I commend you for printing the article on worship by Philip K. Clemens (December '96). The tone and temperament mixed with biblical truth made the article helpful for our church today.

I would go much farther than Clemens and say that we have created a beast . . . that must be slain. The beast is self-centered worship and programs within our local churches. "What do the people want?" is the only question asked. The Scripture not only takes backstage but is oftentimes not invited. I can find no place in Scripture where worship is to be formulated around the congregation's likes and dislikes.

The beast draws people in through special presentations and programs. We get people "saved" in this environment, and they continue to attend, wanting the beast to entertain them. Ministers then complain to other ministers that they cannot get deeper commitments out of their people. The beast has created shallow disciples who attend church for themselves, and we blame it on the "saved" people's carnality rather than our allowance of the beast to make the disciples.

Please, dear Editor, provide for us more meat.

*Eric W. Jorgensen  
Pullman, Washington*

## Since 1943

I'm sorry to let you know I won't be getting the *Herald* anymore. I had a stroke, and my eyes don't do too good. . . . I have been reading the *Herald of Holiness* since the spring of 1943. I'm an 86-year-old lady and live by myself, and I love the Lord, for He sure keeps me. . . . May the Lord bless and keep you.

*Mrs. Ernest White  
Mansfield, Illinois*

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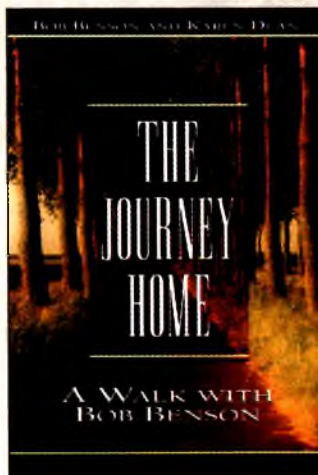
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# FEED YOUR SOUL



A gathering of the best of Bob's writings arranged to display his talent as a wordsmith and to provide an intimate glimpse into his life.

Included are reflections from those he personally touched: James Dobson, Amy Grant, Gloria Gaither, and others.

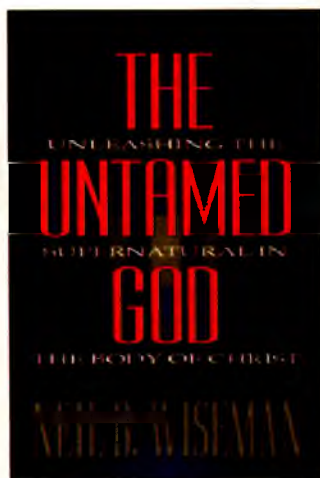
"In a world of deaf-mutes, he was our ears. When we were blind to

the simplest things, he was our eyes. When we reenacted Babel with our loud disagreements and petty differences, he spoke softly. And the gentle truth of what he whispered rose above the din to call us back to love again. He was a hearer, he was a seer, he was a poet."

—Gloria Gaither

## The Journey Home

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God on a leash? Absurd. And yet, more often than not we have settled for a tired, ordinary sameness in our pulpits and our congregational life.

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Neil Wiseman believes God is yearning to unleash His power and glory on His children

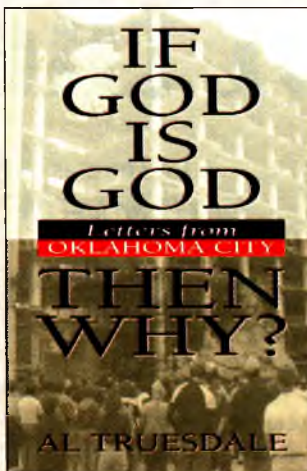
and challenges us to seek more of His miraculous movement in our lives.

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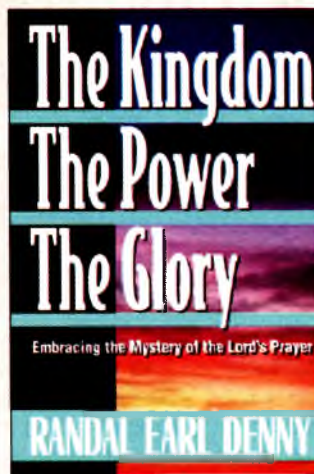
"Dr Truesdale demonstrates the futility of seeking a rational explanation for why

God allows evil and human suffering. With refreshing candor, Truesdale leads us to the surprising conclusion that God has not revealed His reasons but has revealed His solution for evil, the Lord Jesus Christ, especially His death and resurrection."

—Chuck Colson

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mysteries His prayer addresses concerning God's omnipotence, His provision for His children, His relationship to us, the location of His kingdom, and others. Each examination opens new truths that help the believer understand more about God's incredible love, might, and generosity to His children.

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# The Message of the Cross

by Thomas L. Cook, *associate pastor,*  
*First Church of the Nazarene, Atlanta, Georgia*

**O**n a beautiful, cloudless day our plane took off from Santiago, Chile. A few minutes later we were flying above the breathtaking, snow-capped Andes Mountains, one of the most impressive ranges on earth. Soon the pilot was calling the attention of the passengers to one of the familiar landmarks in that part of the world. It was a huge, towering cross on top of one of those majestic mountain peaks. As the sun was reflected from the outstretched arms of that cross, it seemed to be beaming a message to all the world. Truly, it was a moving sight.

Since that day I have often thought of that old cross sitting there for thousands to see. God has used it to remind me of some wonderful truths.

One tremendous truth is that the Cross has stood for centuries as the symbol of God's love and mankind's hope, a love and hope that embraces all times, all cultures. The widespread beams represent the outstretched arms of God, welcoming to himself anyone who will come. Every race, nation, and person are welcome at the Cross.

Perhaps the greatest truth is this—the Cross is empty. The Savior is not there. As the Bible declares: On the third day after His death, He arose, just as He said He would.

This is the message we preach—the message of divine love shown on the Cross, the message of hope revealed by the empty tomb. To this message millions have responded, but there are millions more waiting to hear the Good News.

One of the most effective ways of proclaiming the message is through

the annual Easter Offering for world evangelism received in the Church of the Nazarene throughout the world. This money enables pastors, evangelists, teachers, doctors, nurses, and others to reach people in all parts of the globe.

In over 25 years of ministry as pastor and missionary, I have had the privilege of visiting more than 30 of the 113 world areas where our church

cumstances, there is healing in Jesus' name. In schools and colleges from Central America to the Pacific islands, leaders are being taught, and we are seeing them step forward to assume leadership responsibilities. The Easter Offering has been like the loaves and fishes, multiplied many times over for the extension of God's kingdom.

Each year as the time for the Easter Offering rolls around, I am reminded of that beautiful cross atop that South American mountain. I am reminded of the message it proclaims—the message of redemption, of free and full salvation. I am reminded of the faces of men, women, boys, and girls whose lives have been touched and changed because the gospel message was brought to their lands.

Priscilla Owens wrote: "We have heard the joyful sound: / Jesus saves! Jesus saves! / Spread the tidings all around: / Jesus saves! Jesus saves!" The Easter Offering is one way, and a vital way, to "spread the tidings all around." Nazarenes, let us dare ask God how much we should give. The Cross is the symbol of our message; let it be also the symbol of our generosity in giving.

## BECAUSE OF THE CROSS, THE HARVEST OF SOULS KNOWS NO SEASON.

is at work for Christ. What a thrill it has been to see firsthand the results of our mission investments!

In churches from the islands of the Caribbean to the mountains of South America, God is giving us a great harvest of souls. In clinics and hospitals from Africa to Eurasia, often maintained and operated in difficult cir-



**THE FIELDS  
ARE READY...**

*The time is now!*

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## SIGNS

# Bruno

**MICHAEL R. ESTEP**



Michael R. Estep is director of the Communications Division, Church of the Nazarene.

BRUNO RADI WAS RECENTLY “banished” to Point Loma Nazarene College from his native country of Argentina—banished by a decree from the World Mission Division, “imprisoned” for one entire month to get serious about learning English.

Bruno’s native “heavenly” language of Spanish had served him well as an evangelism tool. He had used it often in preaching, witnessing, and testifying. But now, to assist him in his duties as regional director for South America, he was to learn a language that often evaded him, a task he viewed as an imprisonment.

Worse yet, Bruno felt he would be taken out of ministry for one month. What could he do in America to evangelize during this time? You see, every morning Bruno awakens thinking of ways to reach someone for Christ. How would he be able to utilize English in a classroom setting? How could he convey Jesus through a foreign language?

To his great surprise, the class was

full of Japanese students. After several class sessions, one of the young ladies approached him. “Would you tell me about Jesus? I’ve heard you speak of Him often while we have been in our English classes together.”

“Certainly,” Bruno replied in his broken English. “I will be happy to do so.”

That conversation led to an interest by many of the Japanese students in a Bible study.

What an international picture: Bruno Radi, Argentinean, South America Region director, reading from his Spanish/English Bible, teaching Japanese students who were reading from their Japanese/English Bibles. He soon discovered that two women in the group were Nazarenes from Japan. God’s strategic placement of these women greatly facilitated sharing Christ with the other Japanese, many of whom were Buddhists.

One day he received this note from one of the Japanese: “I am now a Christian because of our Bible study.” As Bruno’s return to South America approached, he wondered what he would do with these hungry individuals who wanted to know more about Jesus. Then he remembered that God had also strategically placed Steve Heap’s son, Brian, a missionary kid raised in Brazil, on campus as well. Bruno turned the group over to Brian, who continues to lead the Bible study.

God taught Bruno a lesson. While he was “imprisoned” to English, English became the way to the Cross for several young Japanese students who needed to know Christ.

**While he was  
“imprisoned” to  
English, English  
became the way  
to the Cross.**



JUNE 18-27, 1997

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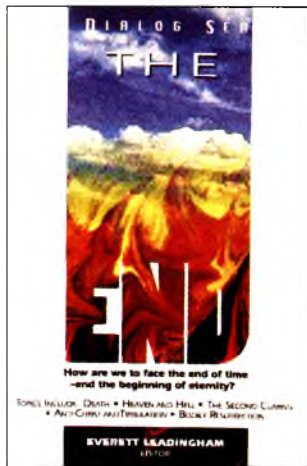
*Holiness . . .  
The Message of Hope*

Jeremiah 29:11, NIV



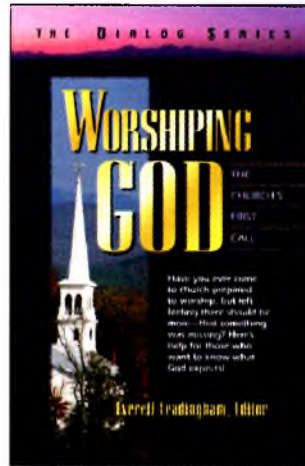
# WHAT YOU WANT TO TALK ABOUT

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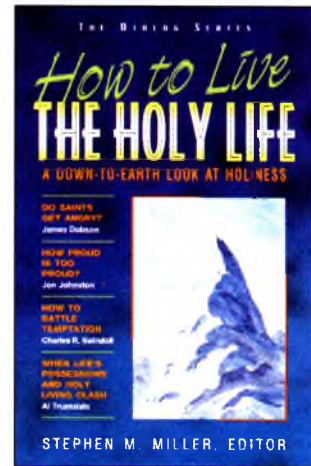
Our curiosity about our own death and the end of the world can easily turn to fear. But as Christians, we have hope in Jesus Christ. Topics include: Death, Heaven and Hell, The Second Coming, The Antichrist, Bodily Resurrection.

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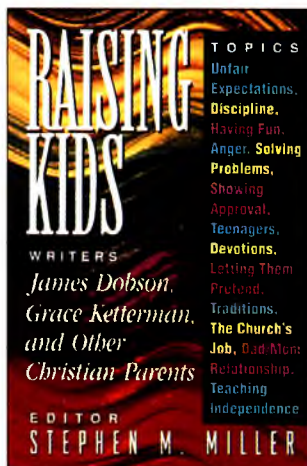
Could it be that we get less from worship services than we should because we haven't reflected enough on what ought to take place in them? Here's help for those who want to know what God expects!

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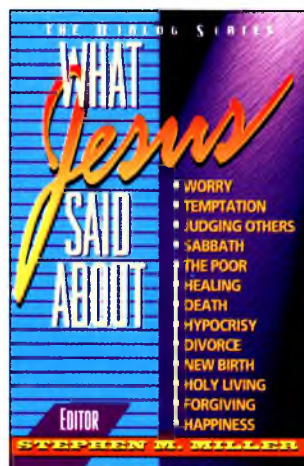
God calls us to live a holy life—we should be able to explain it in clear, precise language. *How to Live the Holy Life* is written by people who understand holiness and know how to explain it well.

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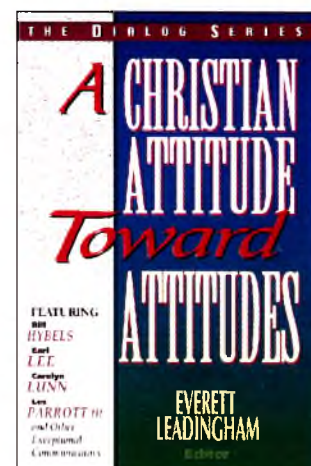
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