

2-1-1995

Herald of Holiness Volume 84 Number 02 (1995)

Wesley D. Tracy (Editor)
Nazarene Publishing House

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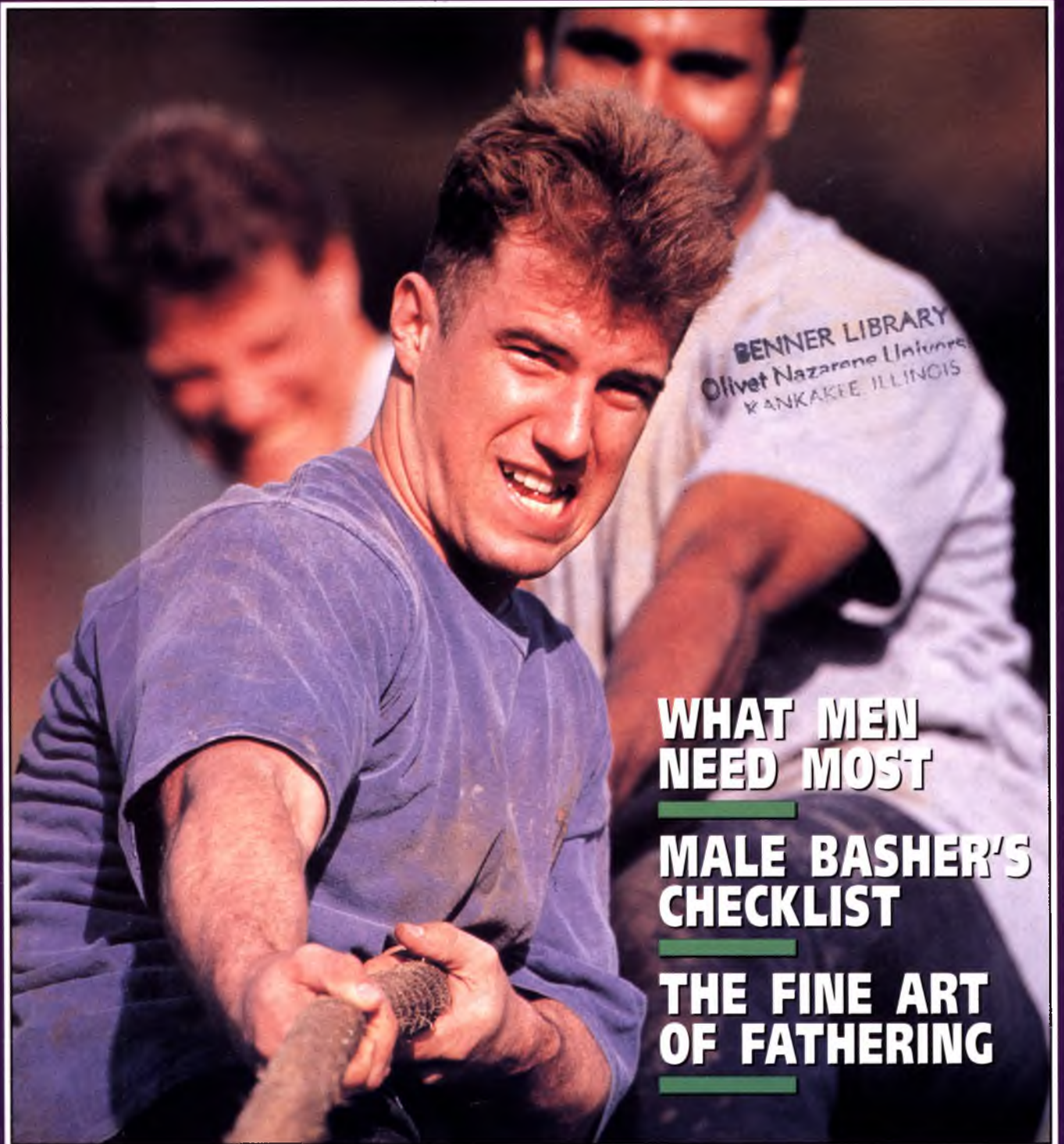
Tracy, Wesley D. (Editor), "Herald of Holiness Volume 84 Number 02 (1995)" (1995). *Herald of Holiness/Holiness Today*. 38.
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Herald of Holiness

FEBRUARY 1995

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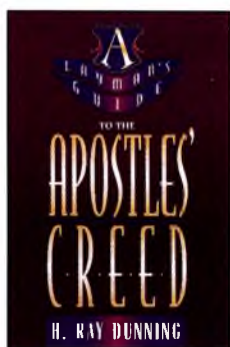


**WHAT MEN
NEED MOST**

**MALE BASHER'S
CHECKLIST**

**THE FINE ART
OF FATHERING**

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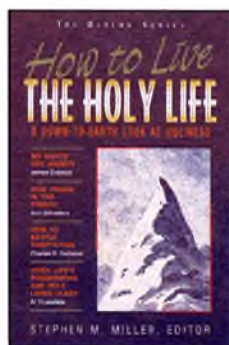
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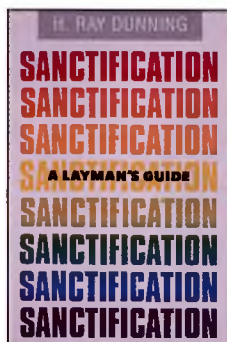
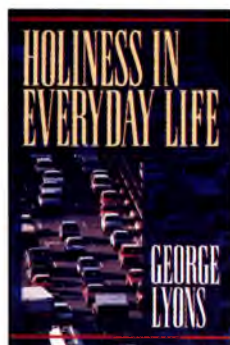
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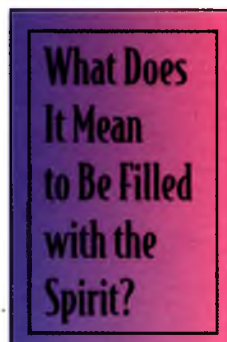
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Tony Stone Images/Dave Madison

Men Are Back

WESLEY D. TRACY



MEN ARE RAPISTS, and that's all they are. They rape us with their eyes, their laws, and their codes," ranted Marilyn French in *The Women's Room*.

"An inferior species," was the label that a female Ivy League sociologist said her studies proved about men.

"Normal, ordinary men commit acts of forced sex against women . . . in the same way that most women are beaten by the men they live with," Andrea Dworkin said in her book *Intercourse*.

For years, men laughed off such goings on. They knew better, and they figured everyone else did too. Then the radical feminists captured the universities, invaded the public schools, browbeat business, and finally got governments to put their extremist theories into a hundred laws. This they were able to do by constantly comparing the *shadow* side of men with the *light* side of women. Men were judged by their sinfulness; women, by their noble traits. The truth is that either gender can display remarkable depravity. See "Male Basher's Checklist," page 20.

Men aren't laughing any more. Both in the church and in the culture at large, men are mobilizing to do something about their increasing marginalization. (See "The New Christian Man," by Steve Rabey, page 30.)

In the culture at large, the new men's movement is led by "postsensitive males" who are fed up with radical feminist propaganda and the vote-hun-

gry politicians who fund feminist programs with tax dollars. One hopes that the men's movement will not go to the extremes modeled by radical feminism.

Feminization of Males

Testosterone-impaired behavior, as male conduct is often called, is no longer politically correct. For at least three decades now, the women's movement has been trying to feminize males. It wants all men to be more sensitive, gentle, tenderhearted, tearful, sweeter—in short, more feminine. The efforts to feminize men stand out like a gopher on the 18th green. Perhaps it is most obvious in the feminization of both public and church schools.

The typical male's life is dominated by his mother from conception through childhood. If Mom gets a night out, a female baby-sitter shows up to supervise his every activity, from bathroom to kitchen. When he starts to school, he stumbles into a culture organized by a woman around the things that little girls are naturally better at than he—neatness, quietness, orderliness.

Mothers, baby-sitters, and teachers wash him, feed him, punish him. They withhold desserts, send him to bed early, withdraw TV privileges, and yell at or hit him when he displeases them. But they also dispense rewards when he pleases them. Throughout life, he may have to cope with an inordinate desire to please women. As psychiatrist Frank Pittman says in *Man Enough* (Putnam, 1993), "Because men have been raised by women, they go through life letting themselves be defined by women" (226).

But for all the feminization that has gone on, the competitive warrior spirit has survived. Is it not a part of God's

image in the human male? Was not Jesus a warrior who waged war on injustice, sin, death, and hell? (See "The Masculine Journey," page 18.)

Some men have traded their own identity for the delicious feeling of pleasing women. Some join the battle against men and revel when the ladies applaud. *Psychology Today* asked its female readers to vote on the men they "admired most." The results: Jesus, Gandhi, and—are you ready for this?—Alan Alda! He spent a lot of time in the '70s and '80s telling women's groups how awful men are. It worked for him.

Is the feminized male the model for today? Hear Robert Bly:

The warriors inside American men have become weak . . . a grown man six feet tall will allow another person to cross his boundaries, enter his psychic house, verbally abuse him, carry away his treasures and slam the door behind; the invaded man will stand there with an ingratiating confused smile on his face. (*Iron John*, Ran-

"My body, my choice" is a versatile slogan for women, but for men, it's "My body, no choice."

dom House, 1990, 146.)

The feminization effort often fails because women send mixed signals. They teach passivity to the males they raise and control, but they rarely choose feminized men for husbands or lovers. They choose men who can protect and provide. When a woman interrupts her teaching of gentle docility to her son in order to cheer for Dirty Harry, Joe

Montana, or Norman Schwartzkoff, guys get confused.

Equality—Not Disposability

Postsensitive males are asking why they should go on being the disposable gender. Men and boys are regarded as disposable every time war is declared. All empires have been established, all boundaries defended by soldiers—the epitome of the disposable male.

Warren Farrell (*The Myth of Male Power*) suggests considering this proposal: *Since 1.2 million American men have died in combat this century, no more males will be sent into combat until 1.2 million American women die in combat. Equality, anyone?*

“My body, my choice,” the slogan hoisted by women who want to abort babies, also applies to military service. Women seek the privilege of joining the military, but not the duty to do so. For boys, the slogan is “My body, no choice.” Every 18-year-old boy must register for the draft, even in peacetime. In case of war, the government wants to know where the members of the “disposable gender” are.

The workplace gives us another view of the disposability of males. The 24 most dangerous occupations are male-dominated ones. Construction, logging, mining, fire fighting, and boilermaking are among the most dangerous. As many men die every day on the job as we lost during a day of combat in Vietnam. Every hour of the workweek, a construction worker dies on the job. Yet the government makes drastic cuts in the Occupational Safety and Health Administration (OSHA) while funding new programs to help female workers. The Federal Pregnancy Discrimination Act, for example, gives the pregnant worker the same benefits as those who are victims of on-the-job hazards, even though pregnancy was an off-the-job choice. In addition, the government has incurred increased cost by stepping up the prosecution of men for sexual harassment on the job. “Men were left unprotected from premature death while women were protected from premature flirtation” (Farrell, 120-21).

When it comes to jobs, men know they have to work. Generally, women

have three options: stay at home, enter a vocation, or do some of both by taking part-time work. For them, it is again “My body, my choice,” while for men, it is still “My body, no choice.”

Thus, thousands of men stay in dangerous high-stress jobs that they hate because so many people depend on their earning power. Men pay dearly for this. They face tension, ulcers, and heart attacks and die seven years younger than women. As David Thomas (*Not Guilty: The Case in Defense of Men*, William Morrow, 1994) says, “Once women start to behave like men, and work like men, and earn like men, they will start to die like them, too” (36).

Just how disposable are men? Recently, *Time* magazine ran a cover story about the 464 Americans shot that week. *Time* described them as the “poor, the young, the abandoned, the ill, and the elderly.” Warren Farrell asks, “Did you think of men when you read that list?” Yet, 84 percent of those shooting victims were men. But on the cover, *Time* featured a woman victim, and only a woman. Men are often the invisible and disposable victims of violence in America (Farrell, 32).

The federal government gave millions of dollars to Louisiana State University so that they could do a study on how to return brain-injured soldiers to battle rather than sending them home. A medical group protested. The *Los Angeles Times* carried the story. But the protest had nothing to do with the welfare of the brain-injured men. The protest was to save the *cats* that were going to be used in the study!

Even men see themselves as disposable. The suicide rate for men is six times that of women. The postsensitive male asks, “If men have it so good, why do they kill themselves?”

Equal Before the Law

The Constitution guarantees that all men shall be equal before the law. But today’s male would like to be equal with women before the law. Operating from the assumption that women are good and men are evil, our court system routinely hands down more severe sentences to men than to women.

Sheryl Lynn Massip repeatedly ran over her six-month-old son with her car. She hid the murder, but when she could hide it no longer, she pled postpartum depression, the baby blues. Her sentence: outpatient treatment!

Jennifer Eidenschink and her husband, Steve, separated. She asked him to come over and remove a mounted deer head from the wall. While he had both hands occupied, she shot him in the back five times with an automatic pistol. He survived. In court, she admitted that he had not abused her. The Dane County Court of Wisconsin did not make her serve one day in jail. Her sentence: counseling and two and a half weeks of volunteer service. The judge said the children needed their mother. He did order her to pay \$22,000 of her husband’s hospital bill. But Jennifer had no job. Care to guess who paid?

Josephine Mesa, of Oceanside, California, beat her two-year-old son to death with a bathroom plunger and threw him in a trash bin. She was caught, and she confessed. Her defense: the boy was going through the “terrible twos,” and she was depressed. Her sentence: counseling, antidepressants, and probation!

Delia Alaniz took a lover. But she already had a husband—so she hired a destitute young man to kill him. Her defense was that her husband abused her. Hispanic and feminist groups rallied to her support. The television program *60 Minutes* took up the cause. Governor Gardner of Washington felt the pressure. He freed Alaniz, who had been convicted. His explanation: “Violence against women . . . is all too common.” Hey, wait up, Gov. It was a *man* who was killed. And what of the young man who carried out Delia’s order? He’s still serving his 30-year sentence.

Marlene Wagshall shot her husband, Joshua, with a .357 Magnum while he slept. He survived after 18 hours in surgery, minus his spleen, liver, and pancreas. Meanwhile, Marlene kidnapped the children. The grand jury brought a number of charges against her, but feminist District Attorney Elizabeth Holtzman reduced the charge to

continued on page 5

What Will We Be like Then?

A Look at the Shape of Things to Come for the Church of the Nazarene

by Jerald D. Johnson

What will the Church of the Nazarene look like in the 21st century? Will we be able to recognize it? Are these fair and important questions?

Fair and important questions?

They are more than that—they are vital to our present and future ministry as a church.

Is the Church of the Nazarene the same church it was at the beginning of the 20th century? That depends on what you choose to measure. Some assert that it is not. Others are equally insistent that, while we've changed, certain characteristics remain that shape our identity.

How could we help but change? We are in the world, and our world has moved from the muddy road to the electronic highway. Not all of the changes have been good nor easy to accept. Some have been quite painful. We've not adopted all the changes that have been suggested, nor should we.

As our world searches for the "on-ramp" to the electronic highway, we can be sure of one thing—we are in the process of changing at a rate that nearly makes us dizzy.

Forty years ago, some Christians expressed concern that the latest invader of our homes, television, would do great damage to our standards of morality. They were right.

Soon we will face interactive television. What should Christians do? Get on the electronic highway or get off?

Relatives and Absolutes

How should the church handle

change? How can we tell what to keep and what to reject? Or, to put it another way, what is absolute and what is relative?

Change wasn't invented in the 20th century. It has been around for a long, long time. In fact, the tension between the "absolutes" and the "relatives" is found throughout the Holy Scriptures, from Genesis to Revelation. We both anchor our faith and find proper direction for moral and ethical living in the absolutes.

How do we live out the command "Be holy as I am holy"? That's the question we face.

GOD'S DEMAND FOR
HOLINESS OF HEART AND
LIFE IS THE ESSENTIAL
TO WHICH I HAVE ANCHORED
MY FAITH.

We are experimenting in worship styles and church programs. Some members of our congregations, especially the more mature ones, fear that these changes fall somewhere between difficult and dangerous. But, lest we easily disregard some of our older members, we need to recognize that some well-known evangelical leaders are expressing similar views.

Again we must ask ourselves, when is change necessary, and when does it

lead to, or result from, worldly compromise? "Absolutes" and "relatives"—it's not always easy to tell the difference, but we must try, or the ashes of our burned-out souls will dot the spiritual landscape.

Sunday Night

What about the Sunday evening service? Should we eliminate it when 27 percent of the population in our country is forced to work on Sunday morning? How are we going to minister to them? And, is one day of rest and worship still a valid directive from God, or is it just a matter of personal choice? "Absolutes" or "relatives"? The leadership of the local church needs to exercise the same principles in deciding on worship style, the use of music, and how the Word of God is communicated to our people.

The challenge, of course, is not simply administrative. Every Christian faces daily opportunities with unknown results. Parents make choices for their minor children. People of all ages have options forced on them. What will guide them? "Relatives" or "absolutes"?

We need to accept the inevitable; change will come. Nor is change necessarily good or bad. Some of us may need to break through our reserve by clapping with the young people the next time a rhythmic chorus is sung on a Sunday morning. It would be all right for us to raise both hands in the air as we're sometimes requested, rather than lifting one hand ever so slightly. It won't destroy the sanctuary. We have done it across the years,

and the church has survived.

Others of us may need to find a level of public worship that lifts it from the celebration of human decisions to that of praise and devotion to the God of the ages.

What Is Sunday School, Anyway?

The structure of our Sunday Schools has been greatly altered in some places to allow only for large group experiences. Do these substitutes for directed Bible study by qualified teachers meet our long-range goals? Or, are we accommodating our program to build attendance while compromising biblical understanding? Tough questions. But vital ones.

Along the way, let us never allow biblical absolutes to become mere relatives. Let us faithfully hand on the *absolute* contained in the message "*Holiness unto the Lord*," from our generation to the next. Then our commitment to the Holy Bible and its timeless message will guide us through the uncertain days ahead.

I recognize, in retrospect, that I have on occasion tried to make some "relatives" into "absolutes." I have also come to see that a global church facing a new century must commit itself to the absolutes and not succumb to the temptation to make the relatives universal.

Unless Jesus returns to interrupt history, the 21st century will arrive. Without a doubt, the church of the 21st century will be different from the one we now know. The response to God's demand for holiness of heart and life is the essential to which I have anchored my faith in these advancing years, and I plead for all our people to do the same.

Soon, I will step aside for others. In 1997, to be exact. I shall do so in peace, knowing that we are united in our pursuit of the biblical "absolutes." The relative changes will not concern me, knowing that we must accept the inevitability of life. And so we face the future with optimism and faith, knowing that He will provide the guidelines for all of us in our worship, in our living, and in our service.

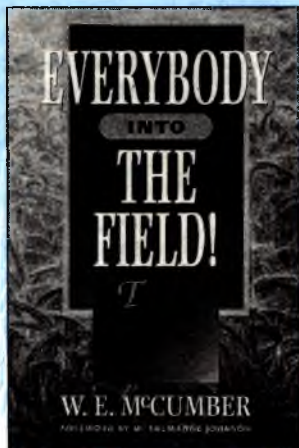
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MEN ARE BACK

continued from page 3

second-degree assault and arranged for Marlene to spend *one day* in jail before being freed on probation!

Time would fail me to also tell you of Bessie Reese, Blanche Taylor Moore, Stella Nickell, Delissa Carter, Christine English, Sandie Smith, Judy Norman, Paula Sims, Lory Foster, and Dixie Dyson—but then, once you've heard one of these stories, you have heard them all. They all tell tales of women who got by with what we would hang men for.

Since the death penalty was reinstated in the U.S. in 1976, 121 men have been executed, but only 1 woman (she requested it) has been executed. And no woman has ever been executed in the U.S. for killing *only* a man.

The same year that Mike Tyson was convicted for the date rape of an underage beauty contestant, a 45-year-old woman, Pam Douer, admitted in court to having a six-month sexual relationship with a 12-year-old boy who was under her care. Tyson got six years; Douer got probation.

Remember Jim and Tammy Faye Bakker? Weren't they equal partners in the televangelism sham? Didn't she get as much camera time and as many financial perks as Jim? When the matter hit the courts, Jim got 45 years. Tammy did not even appear in court!

Feminization of the culture, disposability of males, and equality before the law are a few of the items that fuel the men's movement in the culture at large.

We could not treat all aspects of men's issues in one edition of the *Herald* any more than we will be able to treat the whole scope of women's issues in next month's edition. What we have attempted is to deal with men in relationship to God ("What Men Need Most"), in relationship to themselves ("The Masculine Journey"), in relationship to their spouse ("A Renewed Vision for Marriage"), in relationship to their children ("The Fine Art of Good Fathering"), and in relationship to their own fathers ("Forgive Us Our Fathers"). Further, we have tried to cite the key elements in the men's movement in the culture at large ("Male Basher's Checklist" and "Editor's Choice") and within evangelicalism ("The New Christian Man").

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Genesis and Hanukkah

I don't believe God left us all in the dark until some great genius came along to set us straight on God's Holy Word.

I think Genesis 1—5 tells us real plain what night and day are. How are we supposed to know when the seventh day comes when we don't know what a day is? I believe the creation story is easy to understand.

Where do you read in your Bible that the creation was not completed in six solar days?

Some would rather read the *Herald of Holiness* than read God's Word. . . . Many of the unchurched read the Bible.

"The Lights of Hanukkah Shine on Christmas" by Chip Ricks (Dec. 1994)—this is the first time, but I'm sure not the last, I'll see articles written on books left out of the Scriptures. Was [it] wrong not to include the book 1 Maccabees in our Bible?

Sure do enjoy the *Herald of Holiness*. Keep it coming. I read it from cover to cover, and what I don't believe doesn't bother me too much.

Lee Powell
Lapeer, Mich.

Fourteen New Readers

Thank you for all the good issues that come month after month. We had 14 new people join our church this morning, and each of them was given a copy of the *Herald* in their membership packet.

We opened the doors of our new sanctuary just one year ago November 14. Today it was filled to capacity. "This is the Lord's doing; it is marvelous in our eyes."

Eleanor Cunningham
Gaithersburg, Md.

Timely Encouragement

I just finished reading General Superintendent Jim Diehl's (Dec.) article on how we need some encouragement. If ever there was an article that was timely, it was this one. If there ever was a time the people need encouragement, it's now. So much of the time the church is so caught up in the programs of the church, the time, the resources, the money for all these . . . But it seems we have no time for the old, the sick, the down and out, the brokenhearted.

We are a tired and hurting people to have as many doctors (earned or bestowed) in our denomination.

Rev. Diehl was right—we don't need more condemnation and guilt preached. So let's lift up Jesus; let's spread the good news; let's be encouragers.

The 146th psalm in *The Living Bible* reads, "He is the God who keeps every promise, and gives justice to the poor and oppressed, and food to the hungry. He frees the prisoners, and opens the eyes of the blind; he lifts the burdens from those bent down beneath their loads. For the Lord loves good men. He . . . cares for the orphans and widows." What encouraging good news.

John Wedmore
Muncie, Ind.

Millhuff Responds

Everyone else has had their say. Now let me have mine. First of all, let's put this thing into perspective. A group of evangelists sitting around a conference table with a tape recorder running in the middle is hardly a perfect forum for perfection in thought, content, or eventual printed material. Had I had a chance to read this material before it was printed, I would have caught the obvious errors that many others rightfully caught.

Second, as you notice, I was the only evangelist who even mentioned money. I had nothing to gain but everything to lose. The major reason the evangelists are dropping out of the field today is a financial reason, so I took the risk and brought up the subject. Obviously, I have paid the price for it.

Third, I did make serious oversights that I would not have made had I been able to review the material. (1) When I calculated the evangelists' net salary following their 26 revivals on average, times \$1,000 gross pay per week, I meant to include hospitalization along with the deductions for Social Security and income tax, which would have left \$18,000 or less. (2) When I referred to what the pastor is given by way of remuneration, I, of course, meant his cash salary plus his many benefits. Any church board in its right mind does not give a pastor only a cash salary. It doesn't make tax sense. They give him benefits, and there are many. In the business world, they call them "perks." In the church, we call them benefits. What the evangelist gets is what he gets . . . period. Unless you start paying evangelists more, this order of ministry is going to simply die. You cannot count five evangelists in the Church of the Nazarene today whom you could consider young. I know of almost none who are preparing for this work in our colleges or in our seminary.

I apologize for not speaking all the facts with perfect clarity in the midst of a "free-for-all" discussion that lasted about two hours.

I am grateful for the attempt of the *Herald of Holiness* to clear the matter with the very generous editor's notes. I trust this letter of mine more than clears up the matter and that it will make a difference in the way the Church of the Nazarene, from its highest ranks of leadership to its very youngest members, considers the genuine, everyday needs of the evangelist. This is not a problem that I am having. I have nothing to gain. I had everything to lose, but I thought the risk was worth it. I care about my brothers and sisters who are struggling, many of them without any kind of hospitalization, many having to relinquish Social Security, and many of them going deeper and deeper into debt, until finally they are forced out of the field because they cannot paint enough houses in the summer or rake enough leaves in the late fall to keep themselves in this work. This order of the ministry really does have value to the church. We'd better start taking it more seriously.

Charles R. Millhuff
Olathe, Kans.

Evangelists Appreciated

Thanks for "Evangelists in Dialogue" (Oct. 1994). We feel that our churches need to use our evangelists unless God leads otherwise. These men and women have been called by God to evangelize and not pastor a church where they are at least guaranteed a salary and benefits. The evangelists are totally dependent on what we the church pay them. Yet, they pay their own taxes, hospitalization, retirement, and drive 50,000+ miles a year. For some reason, we expect God to be the one to supply all of their needs. He does! Through us. It's our responsibility, and if we as pastors and laymen are failing in this area, we will be held accountable when we stand before God.

As added bonuses, we as laymen or Sunday School classes can send an occasional gift certificate from a national chain

restaurant, gasoline company, or department store chain.

Make time to pray for them, and who knows—just maybe a great revival will break out.

*Richard & Betty Watts
Concord, Tenn.*

Creation and Genesis

You gave a good response to the question regarding creation ("Question Box," Dec. 1994).

With regard to the "solar day theory," it seems to me that people who really read the account of creation should know that "sol," the sun, didn't come into being until the fourth day of creation. There couldn't have been a solar day before that, because our calculation of time is based on the sun, moon, and earth relationship.

The Bible doesn't relate the word *week* to the seven days of creation. Considering that our concept of calendar would have begun on the fourth day of creation, this would have God resting on Wednesday. Isn't that why we have Wednesday night prayer meeting?

The important act of creation is to create in us a clean heart. When He allowed that to happen, any other details of creation fit into their proper perspective.

Keep up the good work.

*John N. Carr
Caney, Kans.*

Metaphorical Snakes and Floods

If the Nazarene Church does not accept Genesis 1:5—"And there was evening, and there was morning—the FIRST DAY" (NIV, emphasis mine) as meaning a "solar" day, then how long was it? Where do we get this "time" from? (Definitely not the Bible.) Using only the Bible, explain when we switch from metaphorical (Nazarene) days to solar days. (Or did Adam live to be 1 million?) And finally, if Genesis 1:1—2:1 is metaphorical, then why should I believe that Genesis 2—9 isn't just a big metaphor? Come on, a talking snake that walks and a flood that covers every mountain in the world! . . .

I am truly searching for answers to why the Church of the Nazarene "bends over backward" in order to make the Bible fit into a "scientific" theory. Teach the Bible as the truth and let science worry about their theory.

*Scott Folkens
Highland, Calif.*

Skiles Never Disappointed

I want to thank you for the tribute to Paul Skiles in your last issue. I sure hope it won't be the last mention of his ministry as he comes to the time of retirement. I wish I'd known that this issue was to be the one honoring him.

I'm just one of the literally thousands of people who've had their lives impacted as teens by a man who has been my role model for over 40 years. He was most responsible for helping to change my life as a rebellious teenager, and because of his involvement with us and his great example, I'm in the ministry today.

I write this tribute as a representative of all those kids who idolized Paul Skiles and were never disappointed by his steady Christlike influence.

*Ron Jeffries
Goldendale, Wash.*

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February Focus

C. ELLEN WATTS



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

I REMEMBER THE YEAR the Santa Claus myth lost clout with our youngest granddaughter. For two days, she argued and interrupted conversations with an irrelevant “I don’t care what anybody says, there is so a Santa Claus!”

Move over, Honey. Your grandmother just uncovered more St. Valentine data than she ever wanted to read. Since *World Book* can likely be trusted, however, I’ll concede. That tale told by my first grade teacher of heart-shaped messages slid between Roman prison bars may be only a story. Further, St. Valentine was plural, and the celebration of Valentine’s Day of pagan origin.

Christian love, however, is more than legendary. Even those who know nothing of its Source, can easily recognize the love that masquerades as caregiver, consolator, cook, and carpenter. Love that baby-sits, paints, binds wounds, and more. Love that came to me from an unlikely source following a February storm.

I knew I was in trouble the minute the snow tires hit the easternmost route around Salt Lake

City. I had just left a prayer meeting a wiser majority had opted to skip. Since Norm was off troubleshooting for his company in Boise, I found myself all alone in a blinding sea of rapidly-falling snow. Gripping the steering wheel, I prayed my way over a trackless, mountainside freeway and backed up five times before I could convince my car that yes, we had made it to the right turn-off. The crazy vehicle didn’t even recognize our driveway. Or seem to understand that broadside is an impossible angle for a Mustang to enter a garage.

The next morning, I donned boots and mittens and began moving snow drifts as high as the hood ornament. Pausing to rest, I could hear the rhythmic scraping of several shovels.

A door slammed across the street. Two men with snow shovels surveyed their clogged walkway. New to our neighborhood, they spoke no English. More of those foreign Mormon converts, no doubt. I shoveled on.

Unable to keep up the pace, my shovel leaning turned into a sag. Then I noticed that the grandma in my driveway had become the subject of gesturing across the street. Under the guise of wiping sweat, I glanced past a soggy mitten and figured the two must be cracking little old lady jokes over my spasmodic efforts to uncover a driveway that had never seemed long until now. I turned my back and began shoveling for all I was

worth—which, by now, wasn’t much.

Suddenly, the men were working beside me. Without so much as an unintelligible word, within minutes, my driveway was clean. The youngest of the two grabbed a broom and began sweeping snow from my car, then stopped.

Pointing to the Bible I had forgotten and left on the front seat, grinning happily, he drew an unmistakable cross in the frosty air. He touched his ski jacket, then pointed in turn toward my heart. I nodded, he nodded, and the other fellow nodded, and we all stood there smiling our faces off, slaphappy with the joy of recognition.

Last week, since it’s become obvious I can barely deal with my own snow, let alone the neighbors’, I baked and frosted a birthday cake, and we drove over to see some lonely old folks we know. I washed up a few piles of dishes while Norm caulked a hole where wasps had been getting into their tired little house. We ad-

I nodded, he nodded, and the other fellow nodded, and we all stood there smiling our faces off.

mired their treasures and listened to their stories. Then we opened some ice cream, got out some yellowed party napkins left over from a 50-year-old son’s 10th-year birthday party, lit a few candles, and helped celebrate an 84th.

It wasn’t much, I know. But even a small act of love beats the latent testimony of a cold Bible lying prone on a car seat.

Foundations of the Faith in Philippians

How Do We Affirm a Negative Apostle?

ROGER L. HAHN



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

*For many live as enemies of the cross of Christ as I have told you many times before and now I tell you as I weep. Their final end is destruction, their god is their belly, and their glory is in their shame. They have set their minds on earthly things (Philippians 3:18-19).**

WE LIVE IN AN AGE of affirmation. "Warm fuzzies," "strokes," and "positive reinforcement" form the currency of our emotional economy. This kind of pervasive optimism is pleasant (it feels good to be affirmed regularly), but it also has its drawbacks. The meaning of education changes when "grade inflation" makes report cards increasingly meaningless. The productivity of business is undercut whenever evaluation of personnel and effectiveness is held captive to the need to affirm.

The church is also pulled by the "I'm OK, you're OK" syndrome. Marketing strategies are only the latest in a series of trends in the church toward being more tolerant, less offensive, and more open to those in need. "Hell fire and brimstone" is out, and "love" is in. But this approach finds certain passages of Scripture hard to swallow. Philippians 3:18-19 is one of those passages that is difficult to understand in a compliment-craving society.

Verse 18 introduces Paul's warning against people who live as "enemies of the cross of Christ." This emotional outburst does not have enough context for us to identify these people with any sense of certainty. Scholars have developed a variety of opinions on who these "enemies of the cross" were. It seems clear, however, that these people were part of the Christian faith. They may not have been members of the church at Philippi, but they were part of churches elsewhere, and Paul was concerned that their influence had or soon would spread to Philippi.

The characteristics listed in verse 19 provide a partial picture of these enemies of Christ. The claim that "their god is their belly" is a powerful word picture. It speaks of people who have no regard for anything other than their own desires and tastes. Self-satisfaction is their highest good. Such self-centered focus leaves these people with no time or interest in the concerns and needs of other people. Paul further states that "their glory is in their shame." These words immediately suggest sexual looseness. In fact, Paul's description speaks of people who have no ethical scruples. Shame has no ability to shame them because getting their own way is all that matters to them.

The observation that "they have set their minds on earthly things" should not surprise us. Lives that aim no higher than the fulfillment of our own selfish desires never reach beyond earthly concerns. Part of the divine character of the gospel is precisely the fact that it calls on us to love each other as an expression of our love of God. Neither should we be surprised that Paul sees "their final end" as "destruction." Knowledge of the gospel, or of history,

or of social contracts would tell us that self-centered living offers no hope for a long-term future.

What does surprise us in our "affirm-everybody-society" is that Paul would speak so negatively about people and especially about people in the church. We are inclined to admonish the apostle to be more loving and accepting. We would be better off if we would listen and learn. The church will not survive if belonging to it means nothing about what we believe and the way we live. Scripture offers us several ways in which we can describe Christian faith and life. It does not offer us an infinite number of ways of being Christian, and none of the ways it offers is the way of self-centeredness and self-gratification. The cross, sacrifice, and obedience stand at the heart of what it has always meant to follow Christ. Any other definition of the faith will make us enemies of the cross of Christ. We need not be crude and boorish in identifying and opposing self-centered imitations of Christian faith. We dare not be silent!

For further study: (1) Study Jude 10-13 and 2 Peter 2:1-22. What does the language of these passages say about the danger of false teachings? What harm can come to the church from them? (2) Read 2 John 7-11 and 2 Corinthians 6:14-7:1. What remedy do

Self-centered living offers no hope for a long-term future.

these passages recommend for false teachers? What further insight do you receive from Matthew 13:24-30 and 1 Corinthians 9:19-23? (3) Examine your own life. Are you pulled toward self-centered desires as the center of your faith? Ask the Lord for wisdom in sorting out the motives of your own heart and for wisdom in helping others in the faith find their focus and hope in the cross of Christ.

*Scripture quotations are the author's own translation.

HH

Sullivan Honored



Bill M. Sullivan, Church Growth Division director, was presented the Donald McGavran Award by the American Society for Church Growth (ASCG) at its annual meeting Nov. 17-19 in

Houston. The award, the highest commendation of the society, is presented to persons who have shown excellence in leadership in church growth principles, according to John Vaughn, ASCG president. Also receiving the award this year was Elmer Towns.

"I'm not sure the Church of the Nazarene recognizes the significance of what has been happening in the Church Growth office," said Vaughn. He cited the K-Church Program's School of Large Church Management as a benchmark for denominational development.

"There is no other denomination that I know of, large or small, that is actively encouraging the growth of churches to reach the K-church size to have an impact on their cities," said Vaughn. "It is a phenomenal program that needs to be recognized."

Also cited were the research materials available to local pastors through the Church Growth Division. The Church of the Nazarene is one of the few denominations that combines local church statistics with its corresponding demographic data, according to Vaughn.

Sullivan has served as Church Growth Division director since 1980. Prior to this, he was superintendent of the North Carolina District for five years. His pastoral ministry included nine years at Colorado Springs First and seven years at Denver Westminster.

An alumnus of Bethany Nazarene College and Nazarene Theological Seminary, Sullivan earned the D.Min. degree from Fuller Theological Seminary in 1985. He was ordained on the Colorado District in 1958.

Sullivan served as president of ASCG in 1991.

Past recipients of the Donald McGavran Award have included Win Arn and C. Peter Wagner.

NCM Hosts AERDO Meeting

Nazarene Compassionate Ministries recently hosted the annual meeting of the Association of Evangelical Relief and Development Organizations (AERDO), according to Steve Weber, director. World Relief cohosted AERDO Forum '94 at the St. John's Center, Kansas City.

The three-day conference began with a community meal followed by an hour of worship and praise led by Nazarene elder Jim Mindling from



The praise team from Gardner, Kans., New Community Church of the Nazarene (above) led the interdenominational worship service to open AERDO Forum '94.



Gardner, Kans. Wes Stafford, president of Compassion International, then brought a keynote address entitled "Excellence in Training Leadership."

Other keynote addresses were: "Language of Excellence," Art Gay, president of World Relief; "Building a Model for Relief and Development in the Connected Church," Steve Weber; and "Ministry to People in Need," A. Gordon Wetmore, president, Nazarene Theological Seminary. A panel discussion on relief and development activity in Haiti also was featured.

AERDO was founded in 1982 as a professional forum for nonprofit Christian agencies and individuals engaged in relief and development work. It seeks to promote excellence and professionalism among its members as well as foster networking, collaboration, interorganization communication, and fellowship.

NCM is presently the only denominational AERDO member. All other members are parachurch agencies.

Stults Chairs Commission



Roy Stults, editor of *World Mission* magazine, has been elected chairman of the Christian Holiness Association's (CHA) Commission on Missions. He was elected recently at the seventh annual retreat of the commission in Indianapolis.

Stults has served as a Nazarene missionary since 1977 and in the World Mission Division office since 1992. Prior to this, he was on the faculty of Nazarene Theological Seminary and Asia-Pacific Nazarene Theological Seminary.

In addition to his duties as editor, Stults serves as communication coordinator for the World Mission Division. He was recently named executive producer of the new *World Mission Video Magazine* scheduled for release this spring.

The purpose of the Commission on Missions is "to provide for the mutual exchange of ideas" and "to work out cooperative projects and ministries at home and abroad." It is one of seven commissions of the CHA.

The CHA was founded in 1867 as an agency to promote holiness evangelism in the United States. Nazarene involvement, which predates the denomination, has included membership by such persons as P. F. Bresee and C. W. Ruth. The Church of the Nazarene has held institutional membership since 1968.

Stone Calls for Delegates

Jack Stone, general secretary, has issued a call for 50 volunteer ministers and laypersons to serve as official delegates for the Church of the Nazarene at the Christian Holiness Association's 127th annual convention. The meeting will convene April 18-20, 1995, at the Red Lion Jantzen Beach Hotel in Portland, Ore.

Interested persons should submit their name, address, and the name of the local church in which they hold membership to: General Secretary, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131. The delegation will be selected and notified on or about March 1.

Flood Waters Displace Nazarenes in Costa Rica

The Church of the Nazarene in San Pedro de Upala, Costa Rica, was severely affected by recent flooding, according to Helmer Juarez, Mexico and Central America regional compassionate ministries coordinator. Fifty Nazarene families have been identified among the more than 2,000 persons displaced by heavy rains near the border of Nicaragua.

Nazarenes in the North Costa Rica District have undertaken extensive relief efforts for victims, according to Jorge Garcia, district superintendent. The MAC Region has been assisting local church relief efforts by providing food, clothing, and financial assistance.

Anyone desiring to respond to the needs in Costa Rica may contribute to the compassionate ministries fund by sending gifts designated for "Costa Rica Flood Relief" to: General Treasurer, 6401 The Paseo, Kansas City, MO 64131. Canadian funds should be sent to the Executive Board, 7-3800 19th St. N.E., Calgary, AB T2E 6V2.

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NWMS Looks to Future

The future of the Nazarene World Mission Society in the 21st century was the topic for a day-long meeting Dec. 5 in

Kansas City. Convened by General NWMS Director Nina Gunter, the meeting brought together a variety of persons, including: Washington, Iowa, pastor Monte Asbury; communications consultant Russell Bredholt; associate pastor and former missionary Eunice (nee Marlin) Brubaker; World Mission Division Director Louie Bustle; futurist Sam Dunn; Communications Division Director Michael Estep; seminary professor and former missionary Charles Gailey; and South Florida District NWMS President Dennis Moore.

Officially named the "NWMS 2000 Committee," the group discussed the future of NWMS in light of such factors as globalization, technology, demography, and societal and political changes.

"The Nazarene World Mission Society is committed to stay on the cutting edge of mission trends and developments—to have a vision for the needs and opportunities that the 21st century will present," said Gunter.

World Mission Expands

The island of St. Martin has become the 108th world area entered by the Church of the Nazarene, according to Louie Bustle, World Mission Division director.

In October, a new church was planted on the Caribbean island, which is

jointly governed by France and the Netherlands. The church, located in the French-speaking area, was chartered with 50 full members, according to John Smea, Caribbean regional director.

The church will function as part of the French Antilles District, which also has churches in Martinique and Guadeloupe. Daniel Blaise, a graduate of Caribbean Nazarene Theological College, serves as district superintendent.

"This is a significant step for the Church of the Nazarene in the Caribbean," Smea said. "The new congregation is already making plans to sponsor a church in the Dutch-speaking sector of the island."

Owens Begins New Role



Denny G. Owens, 60, has been appointed to serve as Micronesia coordinator and special projects assistant for the Asia-Pacific Region, according to Louie Bustle, World Mission Division director.

He began his assignment Nov. 1.

In the position, Owens will coordinate mission development throughout the Micronesia area, which includes the Pacific islands east of the Philippines and west of the international date line. Future development will include church planting, mass evangelism, personnel development, and ministerial training by extension.

Under the direction of Brent Cobb, regional director, Owens also will address special needs and promote various projects on the region.

"His ability in developing resources and personnel, in helping to devise strategy for mass evangelism, and in communicating with churches in his homeland and abroad will enable Owens to make an outstanding contribution to the Asia-Pacific Region," said Bustle.

A 15-year missionary veteran, Owens previously served in the Philippines as pioneer district superintendent, evangelist, educator, and church planter. He later served as president of Nazarene Indian Bible College.

Owens and his wife, Betty, currently reside in Okinawa, Japan.



The NWMS "2000 Committee" (l. to r.): Louie Bustle, Michael R. Estep, Nina Gunter, Samuel Dunn, Dennis Moore, Charles Gailey, Monte Asbury, Eunice Brubaker, Tim Crutcher, and Russ Bredholt.

Workshops Announced for PALCON '95

Focus groups meeting to explore the needs of Nazarene ministers suggested 12 topics for workshops to be included in PALCON '95, according to Wilbur W. Brannon, Pastoral Ministries director. In addition, five other workshops will be presented in Spanish at selected conference sites.

"Workshops have been a vital part of PALCON [Pastor's and Leader's Conference] since the first one was held in 1975," said Brannon. "Workshops will once again provide a practical way of equipping leaders with hands-on information."

Workshop titles for PALCON '95 are:

- Dealing with At-Risk Behaviors: Substance Abuse, Addictions, AIDS, and Other At-Risk Behaviors
- Developing Competency Awareness: A Pastoral Style Inventory—How to Succeed with Yours
- Developing Intercultural Competencies
- Financing the Local Church
- How to Tell the Old Story: New Strategies in Evangelism
- The Incarnational Minister: What May Be Missing in Your Training
- Leading Your Church Through Transition and Change
- Making Strategic Vision a Reality
- The Optimism of Grace: Preaching Holiness in a New World
- Protecting Clergy Marriages
- Small Groups: Unlocking the Possibilities
- Worship . . . or Just Going Through the Motions?

Additional Spanish language workshops will be featured at conferences hosted by Southern Nazarene University, Eastern Nazarene College, Trevecca Nazarene College, and Point Loma Nazarene College. They are:

- The Challenge and Mission of the Hispanic Church in the United States in the 21st Century
- The Expression of Grace: Preaching the Doctrine of Holiness to our Generation
- Principles and Steps in How to Plant Churches
- Rediscovering the Vision of the Pastoral Ministry
- Training Timothy's for Pastoral Ministry

Registration for PALCON '95 has begun. Registration information is available at 913-780-5193; for more information, write PALCON '95, 6401 The Paseo, Kansas City, MO 64131; or call 816-333-7000, ext. 2468.

India Conference Generates Anticipation

At least 150 pastors attended the India National Pastors' Conference Nov. 28-30. The retreat, held at the Nazarene Bible College in Washim, attracted pastors and superintendents from the five Indian districts as well as from neighboring Bangladesh.

"It was one of the most eventful pastors' retreats I have participated in," said World Mission Division Director Louie Bustle. "These superintendents and pastors have a fantastic vision to go into all of India with the gospel."

Bustle was joined on the trip by Michael R. Estep, representing Thrust to the Cities; and John Haines, administrative assistant for the Eurasia Region. Nazarene evangelist Stephen Manley preached in the plenary sessions.

Bustle said the pastors plan to use the "Each One, Win One" program in their efforts to organize 10 new districts by 2001.

"We are praying for 600 new churches and 20,000 new members by the first year of the new millennium," said Estep.

The conference served as a preliminary to the kick-off of the planned Thrust to Calcutta in 1995.

MVNC to Offer M.A. Degree

A new master of arts degree in education was recently approved by the Mount Vernon Nazarene College Board of Trustees, according to President E. LeBron Fairbanks.

Approval is still required by the Ohio Board of Regents who will visit the campus this spring. The college hopes to accept students into the new program for the 1995-96 school year.

The 36-hour graduate program will seek to prepare students "to resolve instructional and curricular problems that they confront in their particular educational settings," according to Doris Webb, director of college relations. The degree includes 9 hours of core courses, 15 hours of curriculum

and instruction specialization, 6 hours of special topic courses, and a 6-hour research design and a research project selected by the student.

Enrollment for the program will be limited. The degree will be supported by nine professors with doctoral degrees in education and related fields.

Nazarene Israel Tour Open

Space is still available for the "Sunday School in Israel" tour of the Holy Land, according to Randy Cloud, Adult Ministries director. The 11-day tour of Israel and optional 5-day tour of the Greek Isles is scheduled for May 21—June 5, 1995.

Cloud said the tour will include most of the major biblical sites in Israel. "We will sail on the Sea of Galilee, ride to the top of Masada, climb among 3,000-year-old archaeological ruins, and step into the empty tomb of our risen Lord," said Cloud.

Wilbur Glenn Williams, Wesleyan archaeologist and veteran of 70 Israel trips, will guide the Nazarene tour. The trip is designed to coincide with future Sunday School lessons.

U.S. tourism to Israel has recently increased compared to last year, according to the Israel Ministry of Tourism. The Israeli government has declared the Hebrew year 5755 (Fall 1994 to Fall 1995) as the Year of Peace Tourism.

For more information, write: Sunday School in Israel, Adult Ministries, 6401 The Paseo, Kansas City, MO 64131; or call, 816-333-7000, ext. 2364.

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NAZARENE THEOLOGICAL SEMINARY FOCUSES ON SPIRITUAL RENEWAL

New Professors of Spiritual Formation Inducted

E. Dee Freeborn and Morris A. Weigelt were officially inducted to new assignments as professors of spiritual formation at Nazarene Theological Seminary Nov. 22. The formal ceremony in the NTS chapel included brief addresses by both Freeborn and Weigelt with responses from the faculty and student body.

The two men have taught courses in spiritual formation at NTS for more than a decade. The induction marked the formal creation of spiritual formation professorships at NTS.

"This is a most significant day in the life of Nazarene Theological Seminary," said NTS President Gordon Wetmore. "They (Freeborn and Weigelt) have become a leading leaven in the development of the NTS curriculum around spiritual formation. In a sense, they have set a course for the coming years in good process development around the highest ideals of theological education, infused and empowered by spirituality in the life of God among us."

Freeborn is the author of the book *When You Pray* and a coauthor (with Weigelt, Janine Tartaglia, and Wesley Tracy) of the book *The Upward Call*. Weigelt was the editor for the reissue of H. Orton Wiley's *Epistle to the Hebrews*.

Weigelt and Freeborn each write columns on the spiritual life in the *Herald of Holiness*.

New Series Examines Worship

James F. White, professor of Christian worship at the University of Notre Dame, was the featured speaker recently at the first Darden Lectures on Practices at Nazarene Theological Seminary. The series is sponsored by the estate of Fronia M. Darden of Enid, Okla.



White chose his lecture topics from among the most popular of his writings. The four presentations were: "Worship and Evangelism," "Worship and Social Justice," "Worship and Its Environment," and "Worship and the Christian Sacraments."

In his opening address, White spoke to the growing tension between the Church Growth movement and proponents of traditional worship. "Some have even stated that 'tradition is the enemy,'" said White.

"The instinct to welcome the unchurched in [to worship] is something I welcome. There are a lot of churches who have tried and succeeded at combining both [approaches]. I think there are merits on both sides."

In another presentation, White iden-

tified the need for social justice in worship as "basic Christianity." He said compassion is an essential part of the gospel. White challenged Christian leaders to examine roles, words, and actions in worship to determine how they might leave out some members of society.

The author of 16 books, White was named by *Christian Century* among the 100 most influential people in American religion.

Chapman Chapel Dedicated

Persons packed the NTS chapel Dec. 7 to dedicate it in honor of the late J. B. Chapman. The former editor of the *Herald of Holiness* and general superintendent was a leader among those who originally proposed a central graduate school of ministry for the Church of the Nazarene. Chapman died in 1947, two years after the seminary opened in Kansas City.

Mendell Taylor, an original member of the NTS faculty and academic dean from 1952 until 1970, was the guest speaker for the chapel dedication. Several other original faculty members were present.

During the service, NTS President Gordon Wetmore presented a plaque to Gloria Willingham, granddaughter of J. B. and Maud Chapman. Willingham was joined by a number of the descendants of Chapman for the event.



Paul Bassett (r.) presents a charge to newly inducted professors of spiritual formation (l. to r.) Morris Weigelt and Dee Freeborn in the NTS chapel. Also pictured are NTS President Gordon Wetmore and Jesse Middendorf, chairman of the NTS Board of Regents.



Family members of the late J. B. Chapman are joined by NTS President Gordon Wetmore and the Board of General Superintendents following the dedication of the NTS chapel in memory of the late general superintendent.



1994 Joplin District ordinand class (l. to r.): General Superintendent John A. Knight, Rev. Joel and Norma Dunn, Rev. Jackie and Judy Wood, Rev. Rick and Lenita Copple, Rev. Craig and Linda Hunnel, and District Superintendent Pal L. Wright.



1994 Washington District ordinand class (l. to r.): District Superintendent Jerry D. Porter, Rev. and Mrs. Daniel S. Cramer, Rev. and Mrs. George J. Green, Rev. and Mrs. Clyde N. Osterhout, Rev. and Mrs. Oliver R. Phillips, Rev. and Mrs. Gregorio Chaux, Rev. and Mrs. Mikel L. Cheek, Rev. and Mrs. David A. Tharp, Rev. and Mrs. James P. Corbin, and General Superintendent Donald D. Owens.



1994 Kansas District ordinand class (l. to r.): General Superintendent Jerald D. Johnson, Rev. and Mrs. Jerry Townley, Rev. and Mrs. Rick L. Brown, Rev. and Mrs. Elisha Verge Sr., and District Superintendent Edmond P. Nash.

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- ✧ Nazarene Adult Ministries is sponsoring its second Sunday School in Israel trip, May 22—June 1, 1995. *And there is room for you on this once-in-a-lifetime journey!*
- ✧ Tailored specifically to our upcoming Nazarene adult Sunday School lessons, this tour will explore all the major biblical sites in Israel including Mount Carmel, Nazareth, the Sea of Galilee, the Jordan River, Jericho, Bethlehem, the Mount of Olives, and of course the ancient, holy city of Jerusalem. You will sail on the Sea of Galilee, have opportunity to be baptized in the Jordan River, float in the Dead Sea, ride to the top of Masada, climb among archaeological ruins over 3,000 years old, and step into the empty tomb of our risen Lord! *You will never be the same after your journey to the Holy Land.*
- ✧ Our tour guides will be our very own adult Sunday School writers, veterans of many trips to Israel, including: Dr. Wilbur Glenn Williams, professor of archaeology at Indiana Wesleyan University; Dr. Roger Hahn, professor of New Testament at Nazarene Theological Seminary; and Dr. Joseph Coleson, professor of Old Testament beginning next fall at NTS. Adult Ministries staff will accompany the trip as your tour hosts.
- ✧ Our trip will conclude with a day in the city of Athens, where you can view the Acropolis and Mars Hill, where Paul delivered his "To the Unknown God" sermon.
- ✧ Travel with friends in the safety and comfort of a tour designed specifically for people like you.



Sunday School in Israel group in front of the Dome of the Rock in Jerusalem.

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WHAT MEN NEED MOST

by C. Neil Strait, *superintendent,*
Michigan District, Church of the Nazarene

The psalmist asked, “What is man that you are mindful of him, the son of man that you care for him?” (Psalm 8:4, NIV). This question has burst on the American agenda. Scores of books probe the masculine questions. The literature ranges all the way from the warrior male, with conquest and domination on his mind, to the Christian male, with commitment and surrender at his center.

The masculine literature reveals a search for identity, a quest for meaning, and a need to deal with failure and disappointments. Sam Keen writes that “the most central source of men’s alienation [is] the absence of a sense of abiding meaning.”¹

The vacuum in the heart and soul of men sparks the secular man’s search for identity, a cause, something around which he can wrap meaning. James Levine gave context to this search when he wrote: “Buffeted by the women’s movement, constrained by a traditional and internationalized definition of ‘masculinity,’ men literally don’t know who they are, what women want from them, or even what they want from themselves.”²

Someone wrote that “at no time in history have there been so many men looking for new roles, new attitudes, and new ways of being.”³ Keen writes, “At no time in recent history have there been so many restless, questioning men.”⁴

There is a thirst at the heart of men that keeps them on the quest for meaning, identification, and relationship—all the things that life needs for fulfillment. Aaron R. Kipnis, writing in *To Be a Man*, affirms,

“Something is stirring in the hearts of men. We’re beginning to come up hard against many painful limitations in our traditional role models.”⁵

The purpose of this article is to help bring God into the masculine vacuum. To offer the hope of the gospel to those in search for meaning and relationship. The one ingredient conspicuous by its absence on the masculine smorgasbord is the hope of the gospel of Jesus Christ.

JESUS TRUMPS ALL THE
SECULAR ARCHETYPES.
HE’S A MIGHTY KING
AND WARRIOR, A LEADER
OF MEN AND THEIR SAVIOR,
A WILD MAN WITH
REDEEMING PURPOSE—
AND ABSOLUTELY THE
BEST BUDDY A GUY
COULD EVER HAVE.

Where to find what is a question in the men’s movement. “What is it we’re trying to find?” Keen affirms, “Today the question that is the yeast in the social dough is: What do men want?”⁶

“Is there hope?” is the real question. Our task, in the Christian community, is to share the gospel as God’s answer to the futility and

emptiness of contemporary men. The Bible answers the question, “What to find?” and it is Jesus—Jesus as Lord. Randy Phillips is bold to write that “Today’s American men are looking for answers, and they are looking to Jesus to provide them.”⁷

The masculine quest and quagmire points out the need for a Savior—Someone to salvage life, give it meaning, and set its potential in a biblical cause. Sam Keen sees this as well as anyone, when he writes:

The problem of manhood and the consequent tragedy of history, from the Judeo-Christian perspective, is that men misidentify themselves. They act out the drama of their lives before the audience of their contemporaries rather than before the all-knowing and merciful eye of God. They get mired in the limited perspective of their immediate desires rather than seek harmony with the will of God.⁸

That our need is a religious one—maybe God?—is even mentioned by no other than Carl Jung when he wrote, “I have treated many hundreds of patients . . . Among (those) in the second half of life—that is to say over 35—there has not been one whose problem in the last resort was not that of finding a religious outlook on life.”⁹

Men need to find principles to live by. Stephen R. Covey, in *First Things First*, states, “The power of principles is that they’re universal, timeless truths. If we understand and live our lives based on principles, we can quickly adapt; we can apply them anywhere.”¹⁰

The agenda of self and secular philosophies are too powerful for any male to conquer alone. “People Need the Lord” is the title of a con-



Comstock

A MAN IS NOT A HUMAN HAVING A SPIRITUAL EXPERIENCE; HE IS A SPIRITUAL BEING HAVING A HUMAN EXPERIENCE.

temporary song, and it is true. Charlie Littlejohn wrote: "Healing comes only through Jesus the Son, not through a better understanding of self, self-discovery, or self-actualization. Only as a man 'surrenders' his manhood completely to the Father through the Son can he ever hope to become truly a 'man.'" ¹¹

The Factor of Lordship

Every male needs the Lordship factor in his life to help him sort out, decide on, and live with masculine challenges. No man is a match for the pressures, failures, and expectations of being male in the 21st century. Paul cautions: "See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ" (Colossians 2:8, NIV).

The needed ingredient in a man's life is Jesus. This is not to simplify the complications of the masculine issues. But it is to say that Jesus offers what no philosophy, no person, no program offers. Jesus offers a change, a cause, and a formula for meaning. Arthur Moen reminds us that in the battle for the hearts of men "we will have to speak the truth—that God has defined who we are. . . . For men today, and men of tomorrow, it is God or the new gods."¹²

We are admonished to "in your hearts set apart Christ as Lord" (1 Peter 3:15, NIV). What Jesus desires is to be Lord of life, to sit on the throne of a man's heart, to serve as Commander in Chief. For where He is Lord, there the issues of life are resolved under His care and counsel.

Turning to Jesus is not a pragmatic cop-out. E. Stanley Jones wrote: "When Christ made you and men and the universe, He stamped within us a way—a way to live, His way. And if we live according to that way, we live; if we live some other way, we perish."¹³

Wherever a man is on the masculine journey, he needs God's help. The issues are too complex and the temptations too overwhelming to live without God. The call coming into focus is: "Let us examine our ways and test them, and let us return to the LORD" (Lamentations 3:40, NIV). Steve Rabey, examining the Promise Keepers movement, states that "it is spreading the message that men must get serious about their spiritual development and their roles as husbands, fathers, and sons of God."¹⁴

Three Aspects of Lordship

Lordship beckons us to consider three factors:

1. *Man needs spiritual direction.* Jesus, as Lord, can give direction to

all areas of life. Because He is Creator, He knows all its potential and problems. His counsel, then, is not only good for the spiritual part, but His truth, commandments, and directions benefit every area of life. E. Stanley Jones reminds us that "what Christ commands, human nature demands."¹⁵ Robert Stackel summarizes that "there is no aspect of our life, however big or small, that is not related to the will and pleasure of our king [Lord]."¹⁶

2. *Jesus, as Lord, gives authority to the plans, passions, and pursuits of life.* A man is not a human having a spiritual experience; he is a spiritual being having a human experience. As a spiritual being, a man needs Jesus as Lord—to guide his plans, to bring discipline and control to his passions, and to empower his pursuits. In their book *A Man and His Loves*, Ray and Anne Ortlund express Lordship with this analogy:

What happens to a man who loves God? In times of temptation he hears God's love say to him, "I won't let you." And the man believes that and stands tall.

The law condemns us because we break it. God's love builds strength into us so that we won't break it.¹⁷

continued on page 25

The Masculine Journey: Adam

by Mark Graham

Editor's note: Of the dozens of books previewed for this feature on men's issues, *The Masculine Journey* by Robert Hicks was deemed the best. The following is a summary of Hicks's book.

Each man's life is a journey—an eventful pilgrimage that progresses through six stages of life. At least, that's God's ideal, according to educator-counselor Robert Hicks in his book *The Masculine Journey* (NavPress, 1993). Hicks finds the foundation for these stages in six Hebrew terms in the Old Testament.

The Hebrew words and their representative phases are: *adam*, creational male; *zakar*, phallic male; *gibbor*, warrior; *enosh*, wounded male; *ish*, the mature man; and *zaken*, sage.

Adam, the generic term for "humanity" in the Old Testament, is the only stage that Hicks believes applies to both sexes.

God said, "Let us make man [*adam*] in our image. . . . And God created man [*adam*] in his own image, in the image of God he created him; male and female he created them" (Genesis 1:26-27, NIV).

Adam applies to humankind at its most basic level. Hicks says it has four aspects. First of all, man is created for relationship. For man to properly progress through the other stages of his life, he must begin with a relationship with God. "Without accepting the creaturely realities of being made by and for our heavenly Father, we cannot be the men we should be," says Hicks (35).

Beyond this, we are created with dignity. We have worth simply by the

fact that we are created in the "image of God." This dignity is not a product of our performance, but a result of our birth.

Adam also speaks to man's mortality. Although we avoid the subject or spend time trying to hide the fact that our bodies are aging, it is certain that we will die. This points to our inability to control our own destiny. We cannot add to our life. We are dependent on God for each breath.

The fourth characteristic of *adam* relates to our fallenness and our propensity for doing evil. Hicks borrows anthropologist Margaret Mead's term "noble savage" to describe this. If modern man is so civilized, why do

IT IS NOT A SHAMEFUL THING FOR A MAN TO BE A WARRIOR, FOR IT IS THE *GIBBOR* WITHIN THAT PUSHES HIM TO SUCCEED IN HIS HOME OR BUSINESS, THAT CAUSES HIM TO FIGHT FOR THE VALUES AND BELIEFS THAT HE HOLDS DEAR.

we see such violence in Bosnia, Somalia, and even the Holy Land? The explanation for this is found in the fall of man. Mankind still longs for that princely role that God proffered upon him in the Garden, but his own passions and addictions keep him from regaining his crown. Hicks says that this aspect of man's being should be a reminder to us that man—because of his fallenness—is capable of becoming a monster.

The second stage on the journey is that of the phallic man. *Zakar* refers specifically to man as a sexual being. Sexuality is not a negative thing; after all, God himself created the sex drive in both man and woman. The problem arises when man becomes fixated on

the phallic stage of development. Sexual energy must be focused in appropriate channels; otherwise, it becomes a destructive force.

Hicks cites Samson as an example of a typical man who allows his phallic interests to dominate his life. What happens to Samson because of his inability to control his libido holds a warning for a society that spends much of its time fixated on sex.

The third stage is the *gibbor* or warrior. Ever wonder why little boys enjoy playing with Power Rangers or GI Joe? Hicks says this is a reflection of the warrior nature that God implanted within man. Hicks says that it is sad that this part of man's nature

has been denigrated by society. It is not a shameful thing for a man to be a warrior, for it is the *gibbor* within that pushes him to succeed in his home or business, that causes him to fight for the values and beliefs that he holds dear.

Hicks notes that God himself is a warrior. "There is none like Thee, O LORD: Thou art great, and great is Thy name in might (*gibbor*)" (Jeremiah 10:6, NASB). God shows His power as a warrior when He goes to battle for Israel throughout its history and, most notably, in the events related to the Exodus. In particular, Hicks notes that it is by God's warrior strength that He saves mankind (Psalm 54:1-4; 20:6).

But *gibbor* also has spiritual connotations, according to Hicks. Real warrior strength "lies in such things as repentance, resting in one's salvation, and in the quiet trust in God (Isaiah 20:15)" (86). The true warrior is aware of the source of his strength. His trust must be in God if he is to find ultimate success.

to Zaken

David is the example of the ultimate warrior. He prevails through the power of God and overcomes his enemies. Yet, he is not allowed to do that which he most wants to do—build God's temple. Hicks notes that there is something about the person given to warring that disqualifies him for certain types of spiritual service.

The fourth stage in our journey is that of the wounded male—*enosh*. "This word describes man in his weakness, in his frailty, and in his woundedness . . . the wounded warrior . . . the wounded male," says Hicks (25). He is the man whose parents divorce, who loses his job or his spouse, who is caught in the addictions of drugs, drink, or sex. He is the man who has been damaged through any number of life experiences.

Job is the epitome of the wounded male. He loses everything—possessions, family, and health—everything except God. Yet God is there to restore him.

Hicks suggests that woundedness is a natural part of life's experience. It is to be expected in a fallen world. But woundedness does not mean checkmate. Woundedness "may be the entry point for new wisdom and power; it may be the voice of God. Now we need to figure out what it means and how to move toward healing in order to keep you on the masculine journey" (108).

From the lessons learned in the earlier stages of life, especially from one's being wounded, man moves on to the level of *ish*, a word that simply means a man of *something*. *Ish* represents the mature male—a man who is known by his attributes, such as bravery (1 Samuel 4:9), kindness (Proverbs 11:17), peacefulness (Psalm 37:37), and trustworthiness (Exodus 18:21).

Ish is also used to refer to a man's occupation or social position and is used more often than any other term to convey the title "man of God" (124). The mature man "knows who

he is and what his attributes are and how they define him. In other words, he has stopped trying to be the man others want him to be" (124).

The *ish* man is not an island. He is a man of relationships, a man who has learned from his wounding what is gold and what is brass. "He can begin to listen to the voice of God more clearly, and to the leanings of his own conscience and values . . . he is no longer afraid to do what he wants to do or what he really thinks God wants him to do" (26-27).

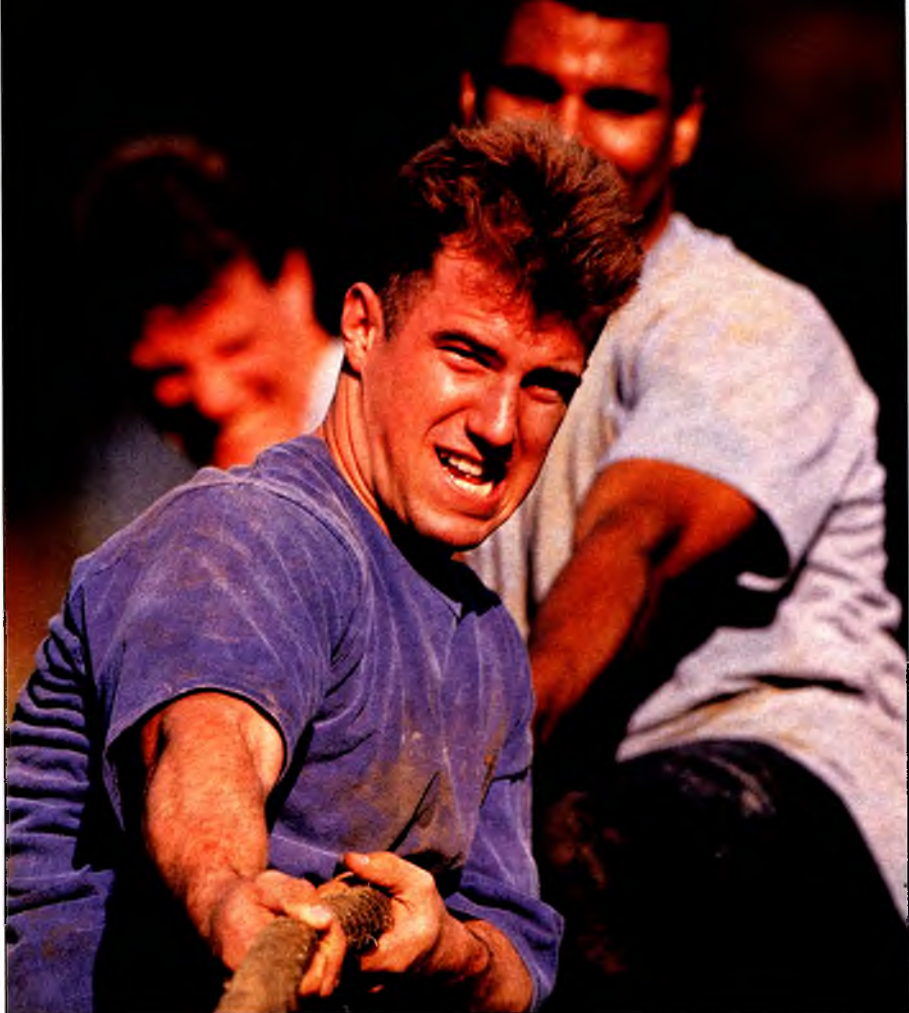
Just a step beyond the *ish* stage is that of the *zaken*—the Hebrew word for elder—the wise sage. Literally, the word means "gray-headed." Hicks laments the fact that many of the wise elders of our day are living isolated lives in nursing homes or retirement villages. "The biblical image sees this man connected to all of life and making his finest and most important contribution to the community and culture. He is the one who sits at the political, civic, and religious centers of the society making his most significant contribution" (27).

Not all men make it to the stage of *zaken*, but it represents God's ideal destination for us on our life journey.

A man's stages, according to Hicks, generally correspond with chronological age, although the periods are not hard and fast. One may find himself both wounded and a warrior. Certainly, a man's sex drive may play a role in his life long after he has passed middle age.

Regardless of the stage, faith in God is a key to finding fulfillment in the life of man, according to Hicks. "Each stop on the journey is different and consequently calls for a unique expression of faith in order to effect progress. But faith is faith. We either trust Christ for what we are facing or we don't. At every point on the journey, I can be faithful or unfaithful. I can be just as unfaithful as a sage as in the phallic stage . . . At every point on the journey, I face some unique area that demands a new expression of faith" (183).

The *Masculine Journey* by Robert Hicks is available from NPH, (HH089-109-7333, \$15.00). **HH**



Tony Stone Images/Dave Madison



MALE BASHER'S

Don't launch a career in male bashing

1. Men commit the vast majority of the acts of criminal child abuse reported each year.

☐ True ☐ False

2. Most of the children actually murdered each year are killed by men.

☐ True ☐ False

3. Most of the children killed by adults are little girls.

☐ True ☐ False

4. Husbands physically attack wives about twice as often as wives physically attack husbands.

☐ True ☐ False

5. Men are more likely than women to use a deadly weapon in an attack on a spouse.

☐ True ☐ False

6. In the average household, when both husband and wife work outside the home, women have a longer work week when household chores, commut-

ing time, and work hours are totaled.

☐ True ☐ False

7. Some 51% of homeless persons in the U.S. are women.

☐ True ☐ False

8. Women have a shorter life expectancy than men.

☐ True ☐ False

9. Funding for research and treatment for prostate cancer (male disease) is far greater than funding for breast cancer (female disease).

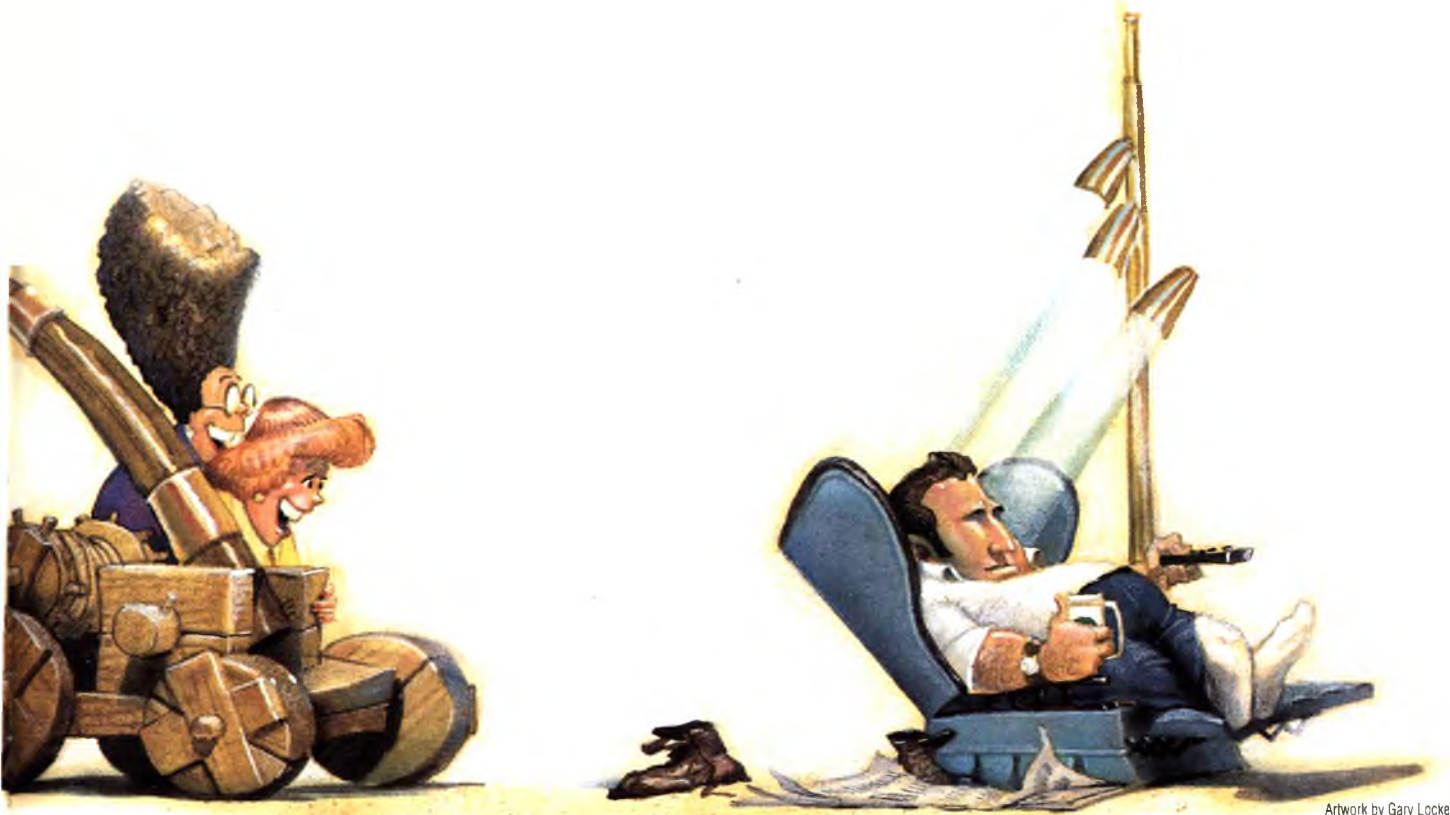
☐ True ☐ False

10. Though women are now as vulnerable to heart attacks as men, sexism is the reason that only men have been studied.

☐ True ☐ False

11. The suicide rate for women is slightly higher than it is for men.

☐ True ☐ False



Artwork by Gary Locke

CHECKLIST

before taking this fact checker test.

12. Men spend most of the money in the U.S.

☐ True ☐ False

13. Achievement tests show that female students outperform males in almost every category.

☐ True ☐ False

14. Given the rapid improvement in women's athletic achievements, they will soon match or surpass men.

☐ True ☐ False

15. When a man is accused of rape, he is, almost without exception, guilty. A woman wouldn't lie about such a thing.

☐ True ☐ False

16. Government regulations of hiring practices specify that the most qualified person be hired regardless of gender.

☐ True ☐ False

17. Women make up 42.5% of the workforce, but much less than 42.5% of the management ranks

are female.

☐ True ☐ False

18. The laws and practices pertaining to sexual harassment protect both genders equally.

☐ True ☐ False

19. About equal numbers of men and women die from accidents on the job.

☐ True ☐ False

20. Women and men serve similar sentences for similar crimes.

☐ True ☐ False

**TO DISCOVER THE
ANSWERS, PLEASE
TURN THE PAGE**



ANSWERS TO



1.

Men commit the vast majority of the acts of criminal child abuse reported each year.

False

According to recent studies by the American Association for Protecting Children (AAPC) and the American Humane Association, most acts of criminal child abuse are performed by women. Men commit 46.7% of such crimes; women, 53.3%.

Of course, more women are involved in child care than men. But even given that reality, Indiana University sociologist Suzanne Steinmetz reports that women are 62% more likely to attack a child than are men.

2.

Most of the children actually murdered each year are killed by men.

False

A study of 556 infant fatalities by the AAPC revealed that 55.7% of the perpetrators were women. David Thomas, in *Not Guilty, the*

Case in Defense of Men (209), cites the 1990 report of the National Committee for the Prevention of Child Abuse and Neglect, which indicates that during that year, 1,211 children were killed by 678 women and 533 men.

3.

Most of the children killed by adults are little girls.

False

Studies show that in the U.S., 53.7% of the children killed are little boys. In Britain, between 1980 and 1990, 57% of the children killed were boys. David Thomas says that in Britain, a baby is 30 times more likely to be murdered than any other citizen. A paper published in the *Monograph of the National Center on Child Abuse Protection* affirmed that the victims of infanticide "are typically males, under two years of age . . . who die at the hands of a single mother." The facts seem to vary radically from the ideas gleaned from the popular media.

4.

Husbands physically attack wives about twice as often as wives physically attack husbands.

False

A study by Brinkerhoff and Lupri (1988) showed that American wives did more kicking, slapping, hit-

ting, biting, and "beating up" than husbands (*Canadian Journal of Sociology*). Of

course, husbands, being stronger, can inflict more damage. A study of 562 couples in Calgary, Canada, showed that college-educated

women were almost twice as likely to attack a husband than college-educated men are to attack a wife (D. Thomas, 181). A study of Quaker families (1984) revealed that wife-to-husband violence was three times as frequent as husband-to-wife violence. Professor R. L. Neely and Gloria Robinson-Simpson, who work for the Norfolk, Virginia, public schools, published their findings in *Social Work* (March 1988). Their study concluded that during the period of observation, 1.8 million incidents of wife/girlfriend abuse occurred, compared to 2.1 million cases of severe husband abuse. Why haven't we heard about these? Men are much more reluctant than women to report abuse—and the authorities often don't take their complaints seriously.

5.

Men are more likely than women to use a deadly weapon in an attack on a spouse.

False

The Canadian study (Brinkerhoff and Lupri) showed that among the 562 couples observed, women were twice as likely to use a knife or gun against a spouse. A study by M. McCleod, a British female academic, of 6,000 cases of domestic violence reported to police (*Justice Quarterly* 1, 1984) revealed that 80% of the men studied had been attacked with deadly weapons. About 25% of the women had been so attacked. Among these 6,000 cases, 55% of the women received serious injury; 75% of the men had been seriously injured.

6.

In the average household, when both husband and wife work outside the home, women have a longer work week when household chores, commuting time, and work hours are totaled.

False

According to the *Journal of Economic Literature*, men work 61 hours; women, 56. She does more inside the house: cooking, cleaning, laundry, etc. He does more outside chores: mowing, car washing, painting, etc.

7.

Some 51% of homeless persons in the U.S. are women.

False

Studies show that some 15 to 20% of the homeless are women. Six percent are children or adolescents, 74% are men (*Public Affairs Report*, Berke-

THE MALE BASHER'S CHECKLIST

ley, Calif., October—December, 1985). A more recent report by James D. Wright (*Address Unknown: The Homeless in America*, 1989) reveals that there are three times as many homeless *single* men as there are homeless children, teens, and women *combined*.

8.

Women have a shorter life expectancy than men.

False

Women live longer. The gap between the life expectancy of men and women has increased 600% since 1920 when women lived a year longer. According to the *Monthly Vital Statistics Report* for the National Center for Health Statistics (August 28, 1991), women lived seven years longer by 1990. The life expectancy of White women—79; Black women—74; White men—72; Black men—65.

9.

Funding for research and treatment of prostate cancer (male disease) is far greater than funding for breast cancer (female disease).

False

Breast cancer is 14% more likely to kill a woman than prostate cancer is to kill a man. Yet the federal government provides 660% more funding to fight breast cancer than prostate cancer. The death-to-funding ratio is 47:1 in women's favor. The gap is even greater for American Black males. They have the highest prostate cancer death rate in the world (Farrell, 190).



10.

Though women are now as vulnerable to heart attacks as men, sexism is the reason that only men have been studied.

False

Though heart disease is growing among women, men in all age-groups die of heart attacks in greater numbers. Before age 65, men are three times more likely to die of heart disease than women. Further, three fourths of the

women who die of heart attacks are 75 or older. By this time, the average man has been dead for three years.

11.

The suicide rate for women is slightly higher than it is for men.

False

Male suicides far outnumber female suicides. Suicide rates are very low until the 10 to 14 age bracket. By that time, boys kill themselves twice as frequently as girls do. In their early 20s, the suicide rate for men is six times that of women. As the boy grows from early childhood to adulthood, the male suicide rate increases 25,000%. Further, the suicide rate for men over 85 is 1,350% higher than for women of that same age-group (Farrell, 31).

12.

Men spend most of the money in the U.S.

False

The net worth of women who are heads of households is 141% more than the net worth of male heads of households. Further, according to *American Demographics*, January 1992, women dominate spending in nearly every category: clothing, food, personal items (cosmetics), and books. Men are about even with women in spending for cars and furniture. The typical mall gives seven times as much sales floor space to women's items as to men's. Both sexes spend more for women.

13.

Achievement tests show that female students outperform males in almost every category.

False

For more than 20 years, males have dominated in the SAT scores. In 1990, males led in the verbal test 434 to 421. In the math scores, they led 500 to 434.

14.

Given the rapid improvement in women's athletic achievements, they will soon match or surpass men.

False

Some doctors have made that claim, but it seems unlikely in view of the facts. One fact to consider when someone makes that remark is this: Arnie Bolt, winner of the high jump at the 1992 Paralympics, has jumped two centimeters higher than the gold medalist in the Barcelona women's high jump. Two centimeters is not much of a margin—until you discover that Arnie Bolt has just one leg.

15.

When a man is accused of rape, he is, almost without exception, guilty. A woman wouldn't lie about such a thing.

False

An Air Force study conducted by Dr. Charles

P. McDowell investigated 556 cases of alleged rape. Some 27% of the women admitted that they made it all up. Overall, 60% of the accusations turned out to be false. Two southwestern cities came up with the same rate of false rape charges. The *Washington Post* studies of Prince George County, Maryland, and Fairfax County, Virginia, revealed that the false rape charges in those two counties were 30% and 40%.

The radical feminists pound their soapboxes and proclaim that no woman would lie about being raped. And most women wouldn't, but some do. Tawana Brawley embarrassed Gov. Cuomo, who declared that he believed her because no woman would lie about being gang-raped. It turned out to be a hoax.



Remember *Roe vs. Wade*, the landmark abortion case? The "Jane Roe" was Norma McCorvey, who sought an abortion because she had been raped. Fourteen years later, she said she lied. She thought the rape charge would gain approval for an abortion.

Kathryn Tucci was mad when her boyfriend dumped her. She accused him of rape. He was jailed. A year and a month later, she admitted she had lied.

When it was discovered that Catharine C. Webb was sexually active, she covered up her involvement with her boyfriend by accusing Gary Dotson of raping her. He went to prison for 12 years even though DNA testing showed that he could not have done it. Finally, Webb admitted she had lied.

Warren Farrell, in chapter 14 of *The Myth of Male Power*, records many cases in which women lied about rape. The reasons included: an excuse for coming in late, explanation of teen pregnancies, attempts to get a husband's attention or to test his love, revenge on former boyfriends, method of covering up an affair, compensation for feeling shame over sexual activity, attempts to show friends that she wasn't "too easy," and several more. One woman charged the paper boy with raping her at gunpoint because, as she later admitted, she needed an excuse for being late to work!

But radical feminists do not waste energy sympathizing with men falsely accused of rape. As Catharine Comins, assistant dean of students at Vassar College, was quoted in *Time* (June 3, 1991): "Men who are unjustly accused of rape can sometimes gain from the experience."

16.

Government regulations of hiring practices specify that the most qualified person be hired regardless of gender.

False

The Supreme Court has ruled that in "mostly male" vocations, a "less qualified" woman may be hired.

17.

Women make up 42.5% of the workforce, but much less than 42.5% of the management ranks are female.

False

Women fill precisely 42.5% of management positions. It is true, however, that most top management jobs are filled by males.

18.

The laws and practices pertaining to sexual harassment protect both genders equally.

False

The reality of practice is that women are much better protected from romantic advances, sexual propositions, and dirty jokes than men are protected from aggressive sexual behavior of women. For example, *Cosmopolitan* coached its readers about how to impress male supervisors and coworkers. "Wear body hugging styles, . . . vivid eye make-up, and lipstick. A lush style is a sexual signaler . . . wear a very tight short skirt and very high heels. Bend over with your back to a man. . . . Touch him in some way, even if it is only to pick off imaginary lint. . . . Run your fingers over a man's knuckles. It will send shivers . . . Cross and uncross your legs a lot. . . . Drop anything as you pass his desk, then stoop to gather it up. He will help. Lean close . . . put your hand on his shoulder. . . . Talk sexy or at least suggestive" (Feb. 1989). It got worse, but we couldn't print some of the things *Cosmo* said. Except for the 2.8% of men who are gay, men everywhere know that such behavior should be called sexual harassment—or at least, their wives know it is.

19.

About equal numbers of men and women die from accidents on the job.

False

According to the *Jobs Related Almanac*, nearly all workers (97%) in the 24 most dangerous occupations are men. Women have not entered any vocation in great numbers until it has been made safe (Farrell, 106).

20.

Women and men serve similar sentences for similar crimes.

False

Studies by the Justice Department and states such as Washington and North Carolina show that, on average, men serve 70% longer sentences than women convicted of the same crimes. *Psychology Today* readers rated killing a wife by stabbing as 41% more severe than killing a husband by stabbing.

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Outstanding Speakers



Dr. Ravi Zacharias was born in India and reared in a long line of Hindu priests. Now he is a dynamic, sought-after speaker around the world. His writing has been compared to C. S. Lewis. Chuck Colson says, "He presents...[a] defense of the Christian faith that is powerful and compelling."



Rev. Bob Dugan, since 1978, has led the National Association of Evangelicals Office of Public Affairs. Among his duties as a workman, watchman, and witness he regularly edits the "NAE Washington Insight", and serves as media spokesperson for evangelicals.



Mr. Bob Vernon is the nationally-known retired assistant Chief of Police of the Los Angeles Police Department. He is the author of *L.A. Cop* and *The Married Man*. While on the L.A. police force, he directed the planning group that implemented DARE. A godly man with a powerful message.



Dr. James E. Massey, Dean of the School of Theology of Anderson College, has been honored by invitations to distinguished pulpits and lecterns not only in America but also in England, Europe, Australia, and Japan. A powerful communicator, known as the "Dean of Preaching"



Joanne Wallace is a best-selling author, media personality, seminar speaker, former corporation president, mother, and grandmother. Joanne has hosted her own television program, appeared on Dr. James Dobson's "Focus on the Family" and has a standing invitation to "100 Huntley Street" in Canada.



Dr. James H. Diehl, our own General Superintendent, will address our conference in the closing Sunday morning service. Former pastor and District Superintendent, Dr. Diehl's engaging spirit and effective preaching will bring a fitting conclusion to our uplifting week.



Inspirational Music

Larnelle Harris, five-time Grammy winner, Larnelle Harris, is acclaimed a "one of the most exciting voices in gospel music." Larnelle has garnered a host of industry awards including nine Gospel Music Association Dove Awards.

Dámaris Carbaugh, member of the Brooklyn Tabernacle Singers. She has a beautiful voice and wonderful testimony.

The Lyons, Nazarene musical team who have performed with some of gospel music's greatest before releasing their own albums and singing in international concert tours.



ference A MORE EXCELLENT WAY



Kelly Reisen, nationally acclaimed Nazarene recording artist.

Marty Kauffman is one of our church's most talented and most loved singers.

Our music program will also feature a variety of musical presentations each day, coordinated by Dan and Brenda Dunlop, and David and Dana Blue. Featured specials include:

- Ovid Young on the Rodgers organ
- Don Reddick, conference pianist
- Mark Reighard, renown piano artist and humorist
- The Burchfields band
- Louis Williams on trumpet
- The Trevecca Jazz Ensemble
- 250-voice combined choir
- ILC orchestra
- multimedia and drama presentations
- enthusiastic congregational singing

New for Your Children!

Steve Pennington is recognized for his special ability to communicate to children. He has performed his Pro-Kids program in thousands of churches and schools. His list of credits includes the Opryland Kids Club Show in Nashville, Timothy Turnbuckle's Traveling Time Machine at Branson's Silver Dollar City, and an award-winning network television promotion featuring Snowbird and a cast of puppet characters.

Your children will enjoy Steve's ministry in their own worship area each day while you participate in your own morning and evening worship sessions. Children 5-12 are welcome (additional care provided for 3's and 4's). Registration for this special children's program is \$50 per child for the entire conference. Advance registration is required.



Conference Notes

- Our conference hotel is the luxurious Disney World Dolphin, a world-class facility located in the Epcot Center resort area. All meeting and sleeping space is under one roof. You will be only a tram ride away from Epcot and the Magic Kingdom, or a Friendship Water Launch ride from the Disney Theme Park, or a short drive to Central Florida's many attractions. Great for your family vacation. The excellent hotel rates are:

\$92+tax single or double
\$115+tax triple
\$125+tax quad

An additional conference fee of \$75/person is required with your registration form.

- Registration begins Wednesday, July 5, at 12:00 noon. Our first session will begin that evening at 7:00pm. There will be morning and evening sessions each day. Afternoons are free to enjoy the many Orlando area attractions. We will conclude our conference after the morning service on Sunday, July 9.

- Recreational vehicles are welcome, as are local residents in the Central Florida area. Day or single session registration is available. Space is limited so all registration inquiries must be in advance.
- American Airlines offers discounted fares; call our travel agent, All About Travel, at 1-800-544-3019. Transportation from the airport to the Dolphin Hotel will be available for a modest cost.
- Full schedule of workshops including: Carolyn Lunn, "When Life is in Chaos"; Dr. John and Doris Dickey, "Becoming Exceptional"; Bob Vernon, "Marriage Enrichment"; Alan and Nancy Nelson, "Giving Power for Witnessing"; Ken Marchant and Charles Davis, "Political Involvement," and more.
- Special luncheons will be offered for alumni from each of our Nazarene colleges
- Preconference Work and Witness type project, "Orlando Project '95." For more information contact (913) 764-5690

8th International Laymen's Conference Committee Members

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The International Laymen's Conference is sponsored by Sunday School Ministries, Church of the Nazarene, Dr. Talmadge Johnson, Director. ILC occurs every four years and is designed specifically for the nurture, enjoyment and inspiration of Nazarene laymen. For further information write or call: Sunday School Ministries, 6401 The Paseo, Kansas City, MO 64131 (816) 333-7000 ext. 2341.

Registration for the 8th International Laymen's Conference Disney World Dolphin • Lake Buena Vista, Florida

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Date: _____ District: _____

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First name desired on your namebadge(s): _____

Age Group(s): ___ Under 25 ___ 26 to 40

 ___ 41 to 55 ___ Over 55

☐ I/we will have _____ children attending the children's programs.* Their ages are: _____

Conference Fee: Since our conference has **limited space**, the conference fee is required in advance

Number of Adults: _____ x \$75 = _____

*Number of Children: _____ x \$50 = _____

Total Registration Fee = _____

Payment Method: (check one)

☐ I have enclosed a check. (Please make checks payable to: **International Laymen's Conference**)

☐ Please charge my/our registration fee to the credit card number indicated: ☐ Visa ☐ MasterCard

Number _____ Exp. Date _____

Hotel information: will be sent after this form is received. Those attending the conference but not staying in the hotel should mail this form with their payment and mark the appropriate box(es).

☐ I will be attending the conference but will not be staying in the Dolphin Hotel.

☐ I would be interested in receiving information about parking a recreational vehicle at the conference.

Mail to: International Laymen's Conference
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WHAT MEN NEED MOST

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The question of the masculine movement is a question of power. In *The Warrior Within*, the authors state, "The real issue is how to steward [power], and how to channel our other instincts along with it (power) into life-giving and world-building activities."¹⁸ Jesus, as Lord, brings spiritual power to life, which empowers one for purpose and meaning, while the secular man seeks power for selfish gain.

3. *Jesus, as Lord, nurtures and teaches the heart, out of which the principles of life are formed.* Pat Morley has observed that "we live under the tyranny of today's problems."¹⁹ Jesus, as Lord, confronts the issues of life with light and truth, bringing authority to the turbulence that would destroy us.

Claire Cloninger, in *When God Shines Through*, puts this Lordship issue in perspective. She writes:

To allow the Light of Christ to start a work of holiness in us means that He will begin gradually to separate us from the world and its values. Like the sun at the center of the universe, He begins to draw us into an orbit that revolves around Him. With all the magnetism of His love, He starts lining up our jumbled motives and values as a magnet lines up shreds of metal. And as He is drawing us into His own powerful energy field, He is simultaneously drawing us away from the powerful pull sin once had on us.²⁰

Where men answer the Lordship question with a "Yes" to Jesus, life opens to a new power—spiritual power—and to a new kingdom—The kingdom of God. Such resources equip men to deal with all the issues of masculinity. *Newsweek*, writing about the Jesus of the

Six Streams

Diverse emphases within the Christian men's movement

► 1. *Men's Liberation.*

This part of the movement flows from the secular men's sensitivity movement of the seventies. It encourages men to develop their own "feminine" qualities, such as sensitivity and nurturing.

► 2. *Coaching Models.*

Since sports is perhaps the major hub of masculine culture in the United States, it has provided a common language for many divergent "coaches of men" to proclaim their message. The closest thing to a Protestant men's movement is the "Promise Keepers" organization.

► 3. *Healing.* Gordon Dalbey, author of *Healing the Masculine Soul*, emphasizes that through healing, and particularly healing prayer, the Father God will heal men [from the "father wound"].

► 4. *Fathering.* While Dalbey addresses the need for sons to be healed, Ken Canfield, of the National Center for Fathering, moves toward fathers and their needs.

► 5. *Male Sexuality.* Leanne Payne, author of *The Broken Image, Healing the Homosexual*, and *Crisis in Masculinity*, applies

principles of healing prayer to the problem of male sexual preference.

► 6. *Marriage Advocates.* Gary Smalley and John Trent, authors of several Christian books, come to the men's movement as marriage advocates; their focus is more toward saving marriages than saving men.

—Rick Koepcke and E. James Wilder, *Christian counselors, Thousand Oaks, California*

Leadership, Summer 1994. Used by permission.

Christian men's movement, pictures Him as:

Not the androgynous Sunday-school Jesus. . . . No, this is the Jesus [who] . . . trumps all the secular archetypes. He's a mighty King and Warrior, a Leader of Men and their Savior, a Wild Man with redeeming purpose—and absolutely the best buddy a guy could ever have.²¹

Men in quest of meaning need the Lord. Paul's admonition to a pagan world was "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). Jesus is still "the way and the truth and the life" (John 14:6, NIV).

Leslie D. Weatherhead wrote:

What you need is a personal closure with God, who loves you, and wants you more than you have ever wanted Him in the hungriest moments of your life. That is a very old solution of life's difficulties. It is still the only one there is. . . .

God, the greatest Lover of the human soul, leans out of His im-mensity to say, "My child." He

waits for as personal a response, "My Lord, my God." Then life will begin all over again for you.²²

1. Sam Keen, *Fire in the Belly* (New York: Bantam Books, 1991), 8.

2. James Levine, "What Makes a Man?" *Psychology Today*, Nov. 1979, 147.

3. Keen, *Fire in the Belly*, back cover.

4. Keen, *Fire in the Belly*, 6.

5. Aaron R. Kipnis, "Forgotten Images of Sacred Masculinity," in *To Be a Man*, Keith Thompson, ed. (Los Angeles: Jeremy P. Tarcher/Perigee Books, 1991), 24.

6. Keen, *Fire in the Belly*, 5.

7. Randy Phillips, "Seize the Moment," in *Seven Promises of a Promise Keeper* (Colorado Springs: Focus on the Family, 1994), 2.

8. Keen, *Fire in the Belly*, 102.

9. Carl Jung, quoted in *Wingspan*, "Inside the Men's Movement," Christopher Harding, ed. (New York: St. Martin's Press, 1992), 139.

10. Stephen R. Covey, A. Roger Merrill, Rebecca R. Merrill, *First Things First* (New York: Simon and Schuster, 1994), 53.

11. Charlie Littlejohn, *Journal of the American Academy of Ministry*, Spring 1994, Vol. 2, No. 4, 62.

12. Arthur Moen, "The Power and the Glory," *The Church Herald*, Jan. 1994, 22.

13. E. Stanley Jones, *The Word Became Flesh* (Nashville: Abingdon, 1953), 63.

14. Steve Rabey, "The New Christian Man," *Leadership*, Summer 1994, 125.

15. Jones, *Word Became Flesh*, 77.

16. Robert W. Stackel, "Is He Your King?" *The Clergy Journal*, Oct. 1994, 17.

17. Ray and Anne Ortlund, *A Man and His Loves* (Dallas: Word Publishing, 1994), 38.

18. Robert Moore and Douglas Gillette, *The Warrior Within* (New York: Avon Books, 1992), 9.

19. Pat Morley, *Getting to Know the Man in the Mirror* (Nashville: Thomas Nelson Publishers, 1992), 20.

20. Claire Cloninger, *When God Shines Through* (Dallas: Word Publishing, 1994), 115.

21. Kenneth Woodward, "The Gospel of Guyhood," *Newsweek*, Aug. 29, 1994, 60.

22. Leslie D. Weatherhead, *The Transforming Friendship* (Nashville: Abingdon Press, 1990), 87-88.

FORGIVE US

by Gene Van Note

Love.
An easy word to type.
Just four letters long.
More than 45 years earlier, Jeff had learned to type in a high school typing class. But he couldn't type those four letters. Too many memories flooded in—memories that wouldn't let the words come out.

Jeff had just flown more than 2,000 miles back to his residence after saying his final “Good-bye” to his mother. A few days earlier, in the mournful silence of the funeral home, he had said to his sister, “I don't know if I'm crying for what I've lost or for what I never had.”

But Jeff knew one thing. He was angry with his father. As angry as he had ever been. Jeff had brought home from that sad trip a collection of stories about his father's abusive treatment of his mother during her final months. Those mental pictures were added to Jeff's bag full of memories of the verbal abuse he had been subjected to before he left home. Memories he carefully guarded like an important treasure.

With all that baggage, Jeff sat down to write his father. His career had forced him to live at some distance from his parents. Each week he wrote them. It helped maintain contact between visits.

This letter was like all those that he had sent home before, except for one thing. Always before, the salutation had been “Dear Folks.” This one was more limited. It read, “Dear Dad.” That caused the tension. When Jeff came to the end of the letter, he couldn't reach into that cold, depressing, spirit-damaging bag of memories and come out with the

warm, friendly word of approval he had always used at the end of his letters home.

Had Jeff been a profane man, he would have used a four-letter word at that point. But he wasn't profane. Yet, the four-letter word Jeff needed wouldn't come.

Love.

An easy word to type. Just four letters long. But Jeff couldn't type those four letters—L-O-V-E.

A Father's Incredible Influence

Why should Jeff have been so troubled? He'd had only occasion-



OUR FATHERS

al contact with his father for more than 40 years. Here Jeff was, nearly 60 years of age with a loving family and a lifetime of achievement, yet the father he hardly knew made him extremely angry.

Fathers are "love, anger, rage, compassion, teacher, confusion, and strength . . . emotionally powerful men," says Robert Ackerman. "In fact," he continues, "they are the most emotionally powerful men in the lives [of their sons]. You can love your father, hate him, or be somewhere in between. You can move away, be abandoned, abused, or forgotten, but you can never get an 'emotional divorce' from your father."¹

A 78-year-old farmer stood in the pulpit of a country church in northeast Missouri one June day. With the glint of tears in the corners of his eyes, he said, "I say to my father who died 50 years ago this month, 'Thank you for your influence on our family.'"

That's the power of fathers.

But not all fathers are as good, nor are all memories as positive. A man said to his wife after they had been married many years, "My father used to beat me with a belt all the time."

The wife kept those words hidden, either unable or unwilling to believe they were true. Then one day she asked her mother-in-law about them.

"Yes," she replied, "his father did whip him with a belt—but only once. He was so embarrassed and ashamed that he never did it again."

Which is more accurate, the memory of the son or the memory of the mother? Would the answers to those questions be helpful?

Not really.

Not even a video replay, if one

were available, would change the son's emotions prompted by his memories. Memory has become reality.

The son is neither alone nor deficient. Our memories of our fathers may be accurate or faulty. But they are our memories. We must deal, primarily, not with the cold facts of history, but with our memories and the impact those memories have on us.

A Tool Box to Repair Broken Relationships

Two parts hydrogen and one part oxygen combined make water. That's a simple formula that works.

Wouldn't it be wonderful if we had a simple formula we could use to repair the fractured relationships we have with our earthly fathers? But we don't. Life is far more complex than that. However, all is not lost. Our Heavenly Father will help us move into a better tomorrow. But it's not apt to happen until we choose to do something about our situation.

Here are some tools men have used to help them deal with their sorrow. Look at them carefully. You may find just what you need to begin to repair the brokenness of the past.

1. Admit you have a problem.

This is where we all must begin, by admitting that it is our personal torment, not our fathers'. Hiding the problem insulates us from the pain, at least temporarily. The difficulty is that, most likely, it won't stay hidden. Even if it does, it will fester and cause greater pain at a later time, probably infecting the people we love most.

2. Decide to do something about your problem. Don't wait for your father to set you free. If

he could, or would, the problem would no longer burden you. There comes a point in adulthood when we can no longer blame others for the kind of person we choose to be. Each of us holds the key to the lock that binds us to the past. With God's help, we can decide to turn the key and unlock a better future.

3. Begin to build a more positive thought life. The apostle Paul advised his friends in Philippi to give special attention to their thought lives (Philippians 4:8).

We might begin by honestly evaluating the selectivity of our memories. When Jeff took his eyes off the contents of his bag of sorrow, he began to recall some good times with his father: duck hunting in the fog; sleeping under a pine tree on a hunting trip; picnicking beside a mountain stream; playing catch behind the garage.

Do you have a bag of painful memories like Jeff's? If you're ever going to make peace with the past, you'll need to stop pulling stuff out of the bag. It may help to plan a formal ceremony to "burn the bag." Some people have actually done that. They have prepared a short ritual where they symbolically burned their bag of angry thoughts.

4. Be honest and realistic in your expectations. Ask yourself questions like these: What do I want my father to do? What can I reasonably expect him to do? What is he able to do? What am I willing to do to make peace?

Reconciliation is our goal, but it is not always possible. My father may be dead or unknown. He may not wish to face the past. If that's the case, that's his problem. But I still have mine.

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Comstock

A Renewed Vision for Marriage

Husbands! Five things about your marriage you normally don't think about during the day but could lose sleep over during the night!

by J. Paul Turner

Victor Lebow was a prophet. His retailing analysis of the 1940s prophesied that our productive economy demands that we make consumption an American

way of life—that we convert buying into rituals—that we seek our spiritual and ego satisfaction in consumption. His prophecy has come to pass! Consumption is a way of life, an American religious act. In his book *Families at the Crossroads*, au-

thor Rodney Clapp says, “Consumerism inhibits the Christian practice of family because the market has overrun its boundaries” (InterVarsity Press, 1993, 57). In *Habits of the Heart*, Robert Bellah suggests that the rules of the competitive mar-

ket—not the practices of the town meeting or the fellowship of the church—are the real arbiters of living. We suffer as Christian families from the unfriendly, warlike, belligerent bottom line. It's as if we have allowed the marketplace to dictate our moral code. One area where this is most visible is in marriage.

It's covenant, not contract.

It doesn't take a rocket scientist to figure out that these are perilous times for Christian marriage. There is a different model of marriage that has crept into the church, built upon consumer economics—a shopper's mentality. This model shops not only for computers and compact discs but also for friends and mates. The fidelity of Christian marriage does not make sense to one whose marriage is based upon consumer culture. With the variety and possibilities available to them, proponents of this model might respond, "How can I restrict myself to one lover for a lifetime? How can I ignore my legitimate wants and needs when doing so will prevent me from having those needs met? Your Christian marriage doesn't make sense in my consumer culture. Surely you would agree that a well-thought-through marriage should end when the terms are no longer met? Why not think of it as a kind of contractual fidelity? We will be faithful to each other unless one or both of us backs away from the terms or finds a better option."

The tragedy is that the Church may mistakenly go along with this relational consumerism. Someone has slipped a different plan onto the architect's desk. Perhaps we have not been sufficiently aware of our own distinctive plan for marriage—our own biblical story of marital fidelity! But Christian fidelity is, and Christian fidelity must be, monogamous, lifelong, heterosexual, grounded in the Genesis account of one man and one woman, having left their parents, bonded to one another in a lifetime of maturing oneness through Jesus Christ. This is Christian covenantal marriage.

Christian covenants are based on a promise. They are indeed risky because they have no escape clause. You can escape a contract, but you can't escape a promise. Break a promise, and you break a heart of memories—yours, hers, and the kids'—for a lifetime. And we all know what the world does with broken hearts.

Every husband and wife stood at some point in front of friends, the church, and God and said, "I want to do life with you and you only." But if our marriages are going to survive, we must rely on Someone bigger than ourselves.

It's headship, not headache.

What does a wife expect from her husband? You might think she wants to be lavished with gifts. If

MARRIAGE ISN'T A CONTRACT— IT'S A COMMITMENT.

so, you could leave her feeling like an object. Giving gifts is thoughtful, and certainly she likes thoughtful gestures, but what does she really expect and want? Really?

She wants to be loved by you realistically. There's nothing more realistic than a husband who seeks to love his wife in the same pattern that Christ loved the Church. Christ doesn't love us with a romantic, sentimental love; He loves us even when we are sinners. His love is not prompted by anything good that is within us. He loves us realistically, and we husbands are to love our wives in the same manner.

But there's more!

She wants to be loved sacrificially. Love to a wife is costly if done in the spirit of John 3:16. It means giving up some of our own interests, time, and pleasure. There is no substitute for the giving of ourselves in love to our wives. Read about Christ's self-giving, self-emptying style of love in Philippians 2:5-11.

This is the sacrificial model we are to emulate as we love our wives.

She wants to be loved purposefully. Dwight Small suggests it's not enough for husbands to sing, "Take my wife and let her be, consecrated Lord to Thee!" You are the one who must love her with purpose—a shared life of spiritual discipleship. Marriage is an act of discipleship. When we have chosen marriage, we have chosen to disciple our wives.

Christian husbands can grow their marriages by loving their wives in the same manner that Christ loved the Church, thus enriching their marriages. Or they can ignore Christ's mandate and risk losing her.

It's salt and light, not bushel.

The late Francis Schaeffer described marriage as "a sacred mystery that, when honored, reveals something about the very character of God." Christian husband, your marriage says something to a troubled and cynical world. Does it reveal the very character of God? It's possible you will find your greatest ministry through your marriage.

Just as God has called us to share the reason for the "hope that is within us," in the same manner, we should be willing to tell others the reasons behind the success of our marriage. Have you and your wife ever considered mentoring and discipling a younger couple in your church?

The fact is, each marriage broadcasts some kind of message about our faith. Either our faith works at home as well as at church or it's an inadequate faith. "You are the salt of the earth; you are the light of the world"—salt-preserving, light-giving marriages are desperately needed both in and out of the church.

Christian husband, you can grow your marriage by letting the world know that you're not ashamed of being married—by allowing the life you live with your wife to be an open book for others to see and emulate.

It's commitment and skill, not chance.

It's possible for some husbands to

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The New Christian Man

by Steve Rabey

Nearly 200,000 men gathered in stadiums in six states where they yelled and screamed, whooped and hollered, and made human waves of arms and hands. But they weren't gathered for a baseball game.

These men—who sang, prayed, held hands, and heard inspirational talks by leaders like Charles Swindoll and E. V. Hill—were attending Christian men's conferences organized by the nonprofit organization Promise Keepers.

This was the first year Promise Keepers offered conferences outside Boulder, Colorado, where former Colorado University football coach Bill McCartney started the gatherings in July 1990 with 71 men.

Maybe none of the men in your church attended last summer's conferences, held in Anaheim; Boise, Idaho; Denton, Texas; Portland, Oregon; Indianapolis; and Boulder. But they and your church will probably be influenced by this growing organization or the broad Christian men's movement it represents.

In 1995, Promise Keepers hopes to produce daily radio broadcasts and occasional TV programs. The organization also plans to publish materials for small groups and develop a network of men's groups in as many as 10,000 churches nationwide.

On July 28, 2000, McCartney aims to gather a million men throughout all 50 states to concentrate on issues such as integrity, sexual purity, racial reconciliation, and spiritual leadership.

The Bigger Picture

Promise Keepers is just a small part of a much larger Christian men's

movement, which is a response to the secular men's movement. It is, in part, an attempt to come to grips with the wrenching social changes and questions about gender roles inspired by the women's movement of the '60s and '70s.

The secular men's movement has its spokesmen, like *Iron John* author Robert Bly, and its ceremonies, like "Wildman Weekends" in which men gather, bang drums, exorcise their emotional demons, and cry. An estimated 250,000 men have experienced one of these weekend retreats.

THE MOVEMENT IS SPREADING THE MESSAGE THAT MEN MUST GET SERIOUS ABOUT THEIR SPIRITUAL DEVELOPMENT AND ROLES AS HUSBANDS, FATHERS, AND SONS OF GOD.

In the Christian counterpart, men seek definition of masculinity through a new look at an old source: the Bible. Author Robert Hicks observes that the Christian men's movement provides answers to the deeper questions raised by the men's movement. "The mainstream men's movement," he says, "has been a movement in search of spirituality."

While there have been Christian businessmen's groups for decades, this movement tackles a much broader range of issues. Picking up steam, it is spreading the message that men must get serious about their spiritual development and their roles as husbands, fathers, and sons of God.

Here's how *Focus on the Family* magazine described it:

The Christian men's movement takes several guises. Some are "men-only" Bible studies, with time set aside at the end for prayer. Others are less structured: guys eating out together, chatting over food, discussing their relationships with their families or the progress of their spiritual growth.

Some men attend once-a-year retreats; others prefer a large-group setting at weekly breakfast meetings. Another trend is three or four men meeting in an "accountability group."

The movement has spawned dozens of highly focused organizations and ministries, including THE FATHERS Ministry Team, Ministry to Men Foundation, Inc., Career IMPACT Ministries, the National Center for Fathering, The Gathering, Dads University, High Ground Associates, and Dad, the Family Shepherd.

The publishing industry has been busy putting out magazines (the bi-monthly *New Man*, published by Orlando-based Strang Communications), music ("Promise Keepers—A Life That Shows," from Sparrow Records, featuring songs by and about men), and books (officially sanctioned Promise Keepers books, distributed at the annual confer-



Men attending a recent Promise Keepers conference at Texas Stadium break into small groups for prayer and encouragement.

Greg Hogan/Promise Keepers

ences, have been published by Focus on the Family and NavPress).

Meanwhile, most major Christian publishers are producing titles for this burgeoning new market, including Multnomah, which published Stu Weber's *Tender Warrior*, and Word, which published Archibald Hart's *The Sexual Man*.

Local Church Impact

What does this movement mean for ministry in the local church? As pastors program to reach men, they will want to consider three areas affected by the men's movement.

- **Worship.** Dozens of men I have interviewed said the Promise Keepers conference's singing and worship were powerful and memorable. Picture a professional-sounding male gospel group or a men's chorale performing portions of Handel's *Messiah*. Now, multiply that by hundreds, even thousands, of

voices coming from men who may be dressed in shorts and baseball caps but whose hearts and hands are reaching toward heaven.

"Just the thought of being in one place with 50,000 guys praising God," said an ecstatic Bear Waggoner, 38, who rode from Las Vegas to Boulder on his motorcycle to attend the 1993 conference, "was enough to draw me here."

Many men feel uncomfortable in church, and women seem inherently more sensitive to spiritual matters than men. But at men's-movement conferences, guys can hang out with the guys, sing with the guys, pray with the guys, and cry with the guys. For many men, it's a mountaintop experience that makes them feel less alone and spiritually isolated.

Ted Haggard, pastor of New Life Church in Colorado Springs, says

Promise Keepers conferences have helped jump-start the church's monthly men's meetings. "When there are no women and children present," says Haggard, "the men feel uninhibited and free to worship because they're not concerned about having to be masculine. Now, some of the best worship we have is in our men's meetings."

The Christian men's movement is fostering a desire for worship among men.

- **Small Groups.** The Christian men's movement has promoted small groups, where men can study the Bible, apply it to their lives, and foster openness and accountability with other men. As Howard Hendricks, professor emeritus at Dallas Seminary, put it, "A man who is not in a group with other men is an accident waiting to happen."

Jerry Rutledge, who owns a men's clothing store in Colorado Springs, organized a men's group that meets at 7 A.M. Tuesdays, around a sewing table in the store's back room. "Our weekly group is the most enriching deal I've ever been involved in," he says. "We've shared everything—family difficulties, financial difficulties, and relationship problems. We've had some incredibly emotional times."

That kind of intimacy, however, is not automatic. Men don't seem to gravitate naturally toward small groups.

"Men just can't be assigned to a small group," says Stu Weber, pastor of Good Shepherd Community Church in Boring, Oregon. "Men don't assign well; they tend not to be joiners."

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Richard Lord

THE FINE ART OF GOOD FATHERING

by Victor M. Parachin

When Richard Nixon resigned from the presidency on August 9, 1974, he gave a farewell speech to his White House staff. During that speech, which came at a time of great personal crisis for the president, Nixon remembered his father. After describing his father's series of career failures as a streetcar motorman, farmer, rancher, and grocer, Nixon declared, "*But he was a great man.*"

And when actress Angelica Huston was asked about her father, film director John Huston, she said, "I remember being at a point below his knees and looking up at the vast length of him. He was six foot three; his voice was big. He was devastatingly attractive. His voice was so beautiful, so enveloping. *He was just bigger and better than anyone else.*"

Those comments by a former president and an actress reveal that fathers are very important to children. Whether a father becomes successful or not, he is still a "great" man to his child and "bigger and better than any-

one else." For a child, a father is a combination of hero, guide, mentor, protector, teacher, and friend. A father is someone who loves, dispenses discipline, hands down material and moral legacies, and shapes a child's worldview. "One father is worth more than a hundred schoolmasters," noted British poet George Herbert.

Increasingly, men are recognizing their vital role in the family and are responding positively to the challenge of parenting. More and more men are acting on a deep hunger to create meaningful relationships with their children. Here are ways to cultivate the fine art of good fathering.

◆ **Understand the importance of the father role.** Although much past psychological research was devoted to investigating a mother's impact, new research reveals that a positive and active involvement by the father results in children who are better adjusted socially, experience healthier sexual development, and undergo greater intellectual growth. "Everything we know shows that when men are involved with their children, the children's IQ increases by the time they are six or seven,"

says pediatrician Dr. T. Berry Brazelton. He points out that with the father's involvement, "the child is also more likely to have a sense of humor, to develop a sort of inner excitement, to believe in himself or herself, to be more motivated to learn."

On the other hand, a father's emotional distance can have a profound negative impact. Dr. Louise B. Silverstein of New York University says, "Research clearly documents the direct correlation between father absence and higher rates of aggressive behavior in sons, sexually precocious behavior in daughters, and more rigid sex stereotypes in children of both sexes."

The writers of Scripture understood the importance of the relationship between a father and his children. There, the matter is simply stated: good fathers produce good children, and bad fathering produces problem children. For example, Ahaziah, one of Israel's kings, is described as conducting an evil reign. "He did evil in the eyes of the LORD, because he walked in the ways of his father" (1 Kings 22:52, NIV). Yet, Jehoshaphat is described as a highly effective ruler who reigned for 25 years because "he walked in the ways of his father Asa and did not stray from them; he did what was right in the eyes of the LORD" (2 Chronicles 20:32, NIV). Clearly, the role of the father is vital and should not be diminished.

◆ **Commit to being a major player.** Fewer and fewer fathers are content to play minor roles in raising their children. Cultivating the fine art of good fathering means making the commitment to be deeply and passionately involved in the lives of your children. That means many things, including helping with homework, attending parent-teacher conferences, playing games, spending one-on-one time with each child, and generally increasing hours spent at home.

Too many children have unhappy memories of little contact or conversation with their fathers. Randolph Churchill shares this poignant insight into the life of his father, Winston Churchill: "At the end of long summer holidays at the age of sixteen or seventeen, I was going back to Eton, and the last night we sat up late talking in the study at Chartwell. We talked of many things until one or one-thirty in the morning, and then he said, 'You know, dear boy, I think I've talked to you more these holidays than my father talked to me in the whole of his life.' There was no bitterness in it, but there was sadness."

◆ **Don't let materialism erode relationships.** Although working hard in order to provide for family is important, every father should avoid the seduction of material success, which interferes and prevents strong bonds from being forged with children. Good fathers will take seriously the warning of scripture: "The love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs" (1 Timothy 6:10, NIV). Child psychologist Lee Salk says, "The material success of parents can be a detriment to child-raising if it comes at the expense of time that should be spent with their

children. Children can tell fairly young what their parents consider important. If they see everything comes ahead of them, there is likely to be trouble ahead." Wise fathers know that relationships, not material things, bring satisfaction in life. One successful father challenges other fathers to ask, "In the final analysis, what's more important—having a large 3,000 square foot house with a pool in the yard or making sure that the people who live in the house are close to each other? Which is more important: having a state-of-the-art kitchen in the house or making certain the family sits together at dinnertime and reconnects at the end of the day?"

◆ **Know your children.** A key difference that separates effective fathers from all other fathers is that they really know their children. Effective fathers know what hurts and haunts their children as well as what brings them joy and pleasure. These fathers know what makes their children different from every other child in the neighborhood. They are aware of the various shades, colors, and hues of their children's personalities. Ken R. Canfield, author of *The Seven Secrets of Effective Fathers*, surveyed 4,000 men to determine what contributes to effective fathering. As a result of his studies, he discovered that good fathers knew the following specifics about their children:

- when his child had a difficult day
- when his child was upset about something
- the names of his child's best friends
- what encouraged his child the most
- when he had hurt the child's feelings
- his child's strengths and weaknesses
- what motivated his child
- when his child was embarrassed
- most of his child's recent disappointing experiences

Effective fathers aggressively pursue knowledge about their children for two very important reasons, notes Canfield. "First, so that they can help create the conditions under which this unique personality [their child] can best blossom and prosper; and second, so that by recognizing danger signals, they can alert themselves to situations where their children need guidance and intervention."

◆ **Parent by the three "Ls."** Good fathers *look, listen, and learn*. They are always on the lookout for healthy role models. They listen to other successful parents, seeking to learn from them better and more effective ways to father their own children. "Effective fathers know they need support and aren't afraid to ask for it," says Paul Lewis, author of *The Five Key Habits of Smart Dads*. "They talk to other fathers, and perhaps choose one as a model or mentor. They consult with their children's teachers, coaches, neighbors, and relatives. They read books about fathering and attend workshops. Effective fathers put fathering on their agendas and use all the resources available to them."

continued on page 37

Promise Keepers Helped

by David McDonald

It was Sunday morning, August 1, 1994, and I was on a bus full of men traveling east across Kansas. Many of us had just experienced the most fulfilling weekend of our spiritual lives, and it was evident from the front row to the back.

I was captain for our bus, which was one of two from College Church of the Nazarene in Olathe, Kansas. I opened our morning devotional time by leading a couple of songs we had sung with many more men that weekend. After singing, men started coming to the front of the bus one at a time to share what God had done in their lives during the previous electrifying 36 hours. Some of the testimonies were simple, rejoicing in what God was doing in their hearts, while others expressed conviction as to what He was convicting them to do when they got back home.

We were returning from the Promise Keepers 1994 Men's Conference in Boulder, Colorado. Some 55,000 men spent two days together, not cheering for a football team, but praising and worshipping God and listening to Him speak through some of today's top Christian speakers.

It was the fifth year for the event, which was started with 72 men in 1990 by Bill McCartney, former coach of the University of Colorado Buffaloes football team. In half a decade, the movement has exploded to 233,000 men meeting in six

cities. Attendance for the summer 1995 conferences is projected at from 700,000 to 800,000. It could well be the makings of the greatest revival of this century—starting with the men of North America.

Looking back on the time since I attended my first Promise Keepers conference in July 1993, I could never have imagined the changes brought about by my willingness to

PROMISE KEEPERS HELPED
MAKE OUR MARRIAGE
MORE FULFILLING THAN
WE EVER THOUGHT
POSSIBLE.

change. A song that best describes my last year and a half goes as follows:

*Change my heart, O God,
Make it ever new;
Change my heart, O God,
May I be like You.
You are the Potter,
I am the clay;
Mold me and make me
This is what I pray.**

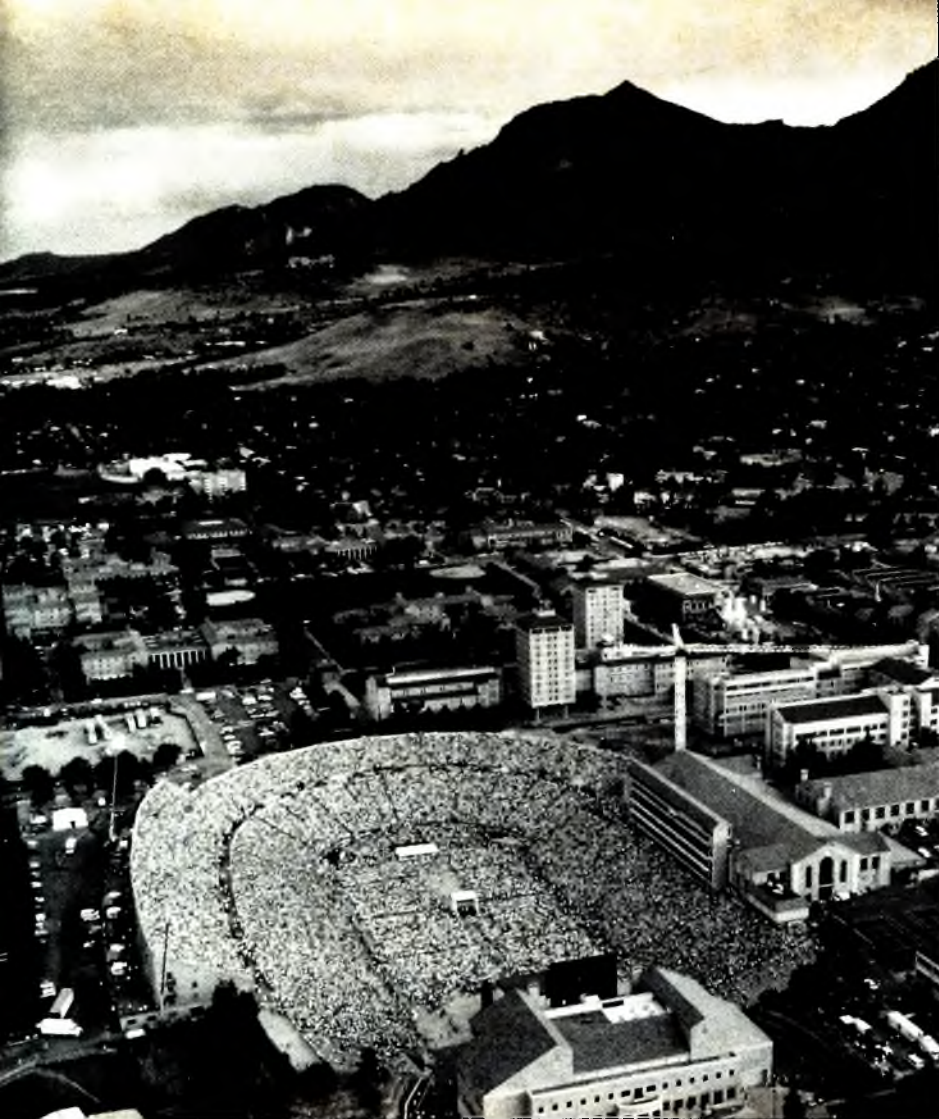
These words have truly been my prayer. Little did I realize what God was going to do.

My wife, Sandy, and I were married in 1980. As in all marriages, we carried baggage into our relationship, both good and bad, that was unresolved. I had a difficult time communicating—sharing from my heart—and thus, I would frequently sweep things under the rug in an attempt to take care of things the best way I knew how.

For the first nine years of our married life, Sandy and I ministered through music at a variety of churches. Although we had some wonderful times in many of those congregations, we also experienced some very difficult ones. The combination of church problems and a strained marriage all made for a considerably fragile relationship between my wife and me. Needless to say, it inevitably affected our two sons as well.

In September 1989, I accepted a position as a music editor. The move was significant in that it took Sandy and me out of the limelight that associate ministers must of necessity live in. We were now much freer to work on improving our relationship.

We did not focus on this effort, however, until after the 1993 Promise Keepers meeting. Seeing a need (Sandy more so than me) to get counseling help as the only way to salvage a crumbling marriage, we pursued it individually and later, together. Although the process involved some very painful times in going back and working through old



Fifty thousand Christian men packed Folsom Stadium in Boulder, Colorado, for the July 1993 Promise Keepers gathering.

Michael J. Below/Promise Keepers

issues, the following 12 months included some times of great rejoicing and much-needed growth. God helped transform us and our relationship. He helped us shed old habits and patterns and build new, beneficial ones.

Thus, since coming back from my second Promise Keepers last year, I have prayed not so much "Here I am, Lord—I'm open and willing" (although I want to stay that way too) but rather, "Lord, I've seen the growth over the past year, and I want it to continue." *You are the Potter, I am the clay.* It's been exciting for Sandy and me. Last September, a few weeks before our 14th wedding anniversary, God restored the depth of our marriage relationship. He has also given us a new ministry through Nazarene Marriage Enrichment.

We have been able to share hope with other couples—God's hope, the confidence that you don't have to give up as the world would try to convince you. Yes, God's grace is sufficient. He provides hope when two willing hearts are open to Him. *Mold us and make us, this is what we pray.*

Seeing the changes in my life in the last year and a half and the impact Promise Keepers has made, I can't wait for Promise Keepers 1995.

"Change My Heart, O God" by Eddie Espinosa, © 1982 Mercy Publishing. All rights reserved.
For more information about Promise Keepers, call 303-421-2800.

David McDonald is a music editor and computer music typesetter at Nazarene Publishing House (Lillenas Publishing Company). He and his wife, Sandy, along with their two boys, live in Olathe, Kansas, and are members of College Church of the Nazarene.

THE NEW CHRISTIAN MAN

continued from page 31

Good Shepherd started by sponsoring an event that allowed men to be part of a large, anonymous group. Stu then invited them to a gathering each Tuesday at 6 A.M. that provides several options: a plenary session, groups of from 10 to 15 men, and smaller, more intimate groups.

"The goal is to move toward building a close-knit circle of friends," Weber says, "but we let men do that at their own pace."

- **Family Roles.** Some leaders in the movement have emphasized a hierarchical view of male-female relationships, a view that worries some Christians who espouse a more egalitarian family model.

Gary Gulbranson, senior pastor at Westminster Chapel in Bellevue, Washington, is upbeat about the results of the men's movement. "Promise Keepers and the Christian men's movement," he says, "are calling men back to responsibility. But let's just make sure they know what their responsibility is." Some men, Gulbranson says, interpret their responsibility as going back to the home in a controlling manner. "The commitment to the family," Gulbranson says, "should look less like control and more like research and development. The husband's job is to draw out all of the giftedness that God has placed in the family."

Because of the movement, pastors may need to define more clearly their understanding of male and female roles, both in marriage counseling and in preaching.

The church has often focused more on the spiritual development of women and children. Today's Christian men's movement signals a shift in that emphasis and an opportunity for pastoral ministry.

Steve Rabey is a reporter for the Colorado Springs Gazette-Telegraph. This article was first printed in the Summer 1994 issue of *Leadership*.





FORGIVE US OUR FATHERS

*continued from
page 27*

It may help
to remember
that no in-

struction booklets come with babies. Parenting is the only profession where when you become experienced, you're no longer employable. That may help us understand humanity. Fathers do dumb things often, and evil things sometimes. We do not have to approve their actions. They may not accept our offer of forgiveness. But we can choose to shine love on the shadows of the past.

5. Break the pattern with your family. "Children have never been very good at listening to their elders," James Baldwin said, "but they have never failed to imitate them." Breaking the pattern of inadequate and, perhaps, abusive parenting is vital both for the child in the home and the parent trying to deal with the power of unhappy memories. Many ineffective fathers came from dysfunctional homes. Often they were the victims of several generations of poor parenting. That family tragedy can be interrupted when one man chooses to say, "Enough is enough! I will end this stupid cycle."²

We left Jeff at his keyboard unable to type a simple, four-letter word. Except that it wasn't simple. He knew he could never approve his father's actions. Nor was reconciliation possible. He'd tried that years earlier and had been rebuffed. It was his problem, not his father's.

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He thought about good memories and bad. Time passed. Fifteen minutes. Twenty minutes. Several times he tried to type the word. But he couldn't. He left the keyboard and went for a walk. Finally, he made a decision. He would

drain the past of some of its destructive power. Back at the keyboard, he bowed his head, asked the Lord for strength, and then typed four letters—LOVE.

1. Robert J. Ackerman, *Silent Sons* (New York: Simon and Schuster, 1993), 101-2.

2. Donald Joy, *Men Under Construction* (Wheaton, Ill.: Victor Books, 1993), 47.





I call it a "chair"! Now I'll demonstrate while you cook dinner!

FINE ART OF FATHERING

continued from page 33

◆ **Be your child's hero.** "Parents are the pride of their children," declares the writer of Proverbs 17:6, NIV. Good fathers emerge as their child's hero. That happens when fathers consistently role model the virtues of integrity, compassion, sacrifice, hard work, discipline, love, and faithfulness in the discharge of duties. Too many fathers have unwittingly allowed someone else to become their child's hero. J. C. Watts, Oklahoma's corporation commissioner, is one whose father was a positive role model. "My father was and is my hero," he says. "From the day I was born until I left

for college, my father always held at least three jobs. He was a policeman, a minister, and a landlord. Through hard work, he provided food, clothes, and a decent house to live in. He never made excuses; he never looked to politicians to take care of his family. He trusted hard work," explains Watts.

In the final analysis, good fathering is an investment in the future. Today's fathers are raising the leaders of the 21st century. All of the affection, teaching, encouragement, discipline, and role modeling a father gives to his children will bear fruit in the form of adults who are emotionally healthy, well adjusted, and contribute to the common good.

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From Your NAZARENE
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A Clear Purpose

REBECCA LAIRD



Rebecca Laird is a writer and editor living in Madison, N.J.

FUNNY, ISN'T IT, how life takes up all of our time! The seconds tick by whether used wisely or foolishly. How, then, should we order our days? Should we even try?

Gail MacDonald, in her book *One Step Farther and Higher*, stresses having a formal statement of purpose for life. She writes, "Unless there is a strong sense of purpose within us, we can expect our lives either to bang about like the ball in a pinball machine or to come under the control of those who are more than glad to create purposes for us" (Multnomah, 1991, 29).

After reading that sentence for the first time, my hand was in the air. (Is yours?) I had lots of questions I wanted to ask, as I've felt trapped in the pinball machine of demands many times. First, I pondered, did Jesus live by a defined purpose? Yes, I concluded. He did. He explored His purpose of being about His Father's business from an early age. By young adulthood, He proclaimed His task was to "bring good news to the poor . . . proclaim release to the captives and recovery of sight for the blind, to let the oppressed go free, to proclaim the year of the Lord's favor" (Luke 4:18-19, NRSV). In order to remain rooted in God's purposes, Jesus kept to a

rhythm of life. He moved regularly from active involvement to contemplative reflection and prayer.

Gail MacDonald relays her own choice to model her devotion on that of Mary of Bethany. Setting moods, sensitivity, and sacrificial love are all components of her purpose statement. She chose to focus her energies first on her husband and children.

Soon after reading her book, I had the chance to speak to Gail MacDonald by phone and ask her some of my questions. I asked, "Do mission statements change?"

She answered, "Pilgrimages have turnoffs and changes. Mission statements evolve and purposes change in who I play my purposes out to. Before, my children and Gordon, my husband, were my primary targets. Now that my children are grown, I start with Gordon, and my purposes spill out from there." As Gail and I talked by phone, her two-year-old granddaughter, Erin Gail, was napping nearby as she does each Wednesday. "I am committed to pour into my granddaughter what I poured into my children. I want her to know her heritage and the MacDonald clan."

Gail also concentrates much of her time on a core group of women in her church. She told me, "I feel very strongly about Titus 2:5. We older women are to pour into the younger. After the age of 45, everyone ought to eschew power and embrace influence. *How can I help others do better than I did?*"

With all of the modeling and mentoring Gail does, I asked, "Who are your living mentors that help you live a life of purpose?"

Gail described a "mosaic" of men-

tors. One woman has taught Gail to "keep light, keep laughing, and turn everything into a story." Her mother modeled forgiveness and not holding grudges. An elderly couple the MacDonalds know provide a living model of how they want to grow older together.

As we talked about the *idea* of a purpose statement, Gail challenged me, "Have you written one? If you haven't, I invite you to do so. It isn't easy, yet having a clear purpose can make all the difference in your life."

Several times in the ensuing weeks, I jotted down phrases. After a few stops and starts, I wrote a working draft:

I purpose, with God's help, to live a Spirit-infused life, faithfully serving those entrusted to my care with simplicity and hospitality. I regularly will offer my time and resources to aid the urban poor. I will daily seek God's

I purpose, with God's help, to live a Spirit-infused life, faithfully serving those entrusted to my care with simplicity and hospitality.

presence, enjoy creation, and share God's truth through wise and prayerful use of my relational energies and communication gifts.

Sounds pretty simple now, yet it has already helped me sit through the many warring demands that arise. Now it is your turn. Sharpen your pencil. Get out some paper. You'll need several sheets. Give it a go. God has important purposes for your life.

HH

February's 10-Point Quiz

1. February is the month of the Nazarene General Board meeting. How many members serve on the General Board?

- A. 35 B. 45 C. 60 D. 75

2. How many non-U.S. and Canada members serve on the General Board?

- A. 11 B. 22 C. 33 D. 44

3. Besides those serving in full-time Christian ministry, what other profession has the largest representation on the General Board?

- A. Legal B. Medical C. Education D. Business

4. Dr. David Hilfiker, author of a new book *Not All of Us Are Saints* is one of the full-time physicians at what inner-city Nazarene clinic?

- A. New York, Lambs
B. San Francisco, Golden Gate
C. Washington, D.C., Community of Hope
D. Kansas City Rescue Mission

5. Since 1988, book sales to white U.S. households have declined by 3 percent. What percentage change occurred in the same period in book sales to black U.S. households?

- A. -31% B. -3% C. +13% D. +26%

6. What country recently raised \$500,000 through the "biggest pajama party in the world" (25,000 people camped out in 40-degree weather) to demonstrate the plight of the homeless?

- A. U.S. B. Australia C. England D. Germany

7. What U.S. state legislature recently voted approval for students to carry knives in public schools for religious purposes?

- A. New York B. Oregon C. California D. Missouri

8. What is considered to be the fastest-growing country in the world?

- A. China B. India C. Kenya D. Japan

9. According to the recent study "Sex in America" conducted by the University of Chicago, 1.4% of U.S. women identify themselves as lesbians. What percentage of the U.S. male population identify themselves as "gay"?

- A. 12.5 B. 2.8 C. 8.6 D. 10.1

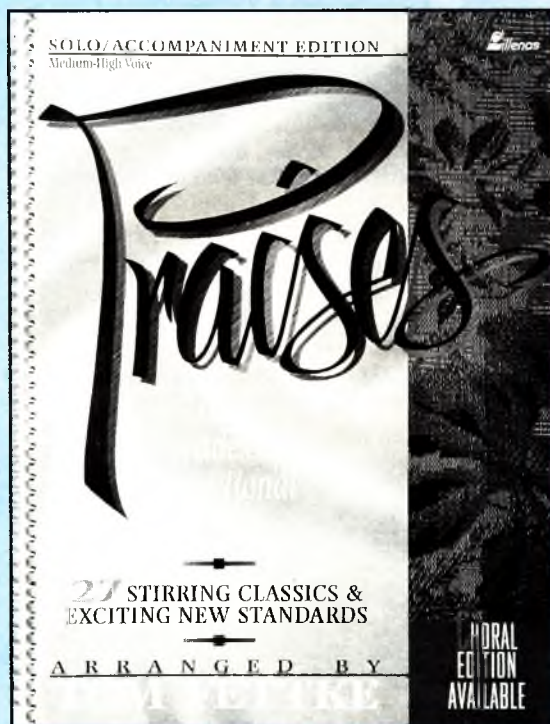
10. What nation is predicted to have the world's largest economy by the year 2000?

- A. U.S. B. Japan C. Germany D. China

Source: Hiram F. Reynolds Research Institute
Robert H. Scott, Director

Answers:

1-C; 2-B; 3-B (Seven persons on the General Board work in the medical profession.); 4-C; 5-D; 6-B; 7-C (for Sikh students); 8-C; 9-B; 10-D



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NAZARENE FAMILY



Nazarene Elected Mayor



Nazarene layman **Henry Osborne** was recently elected mayor of Lanett, Ala., according to **Robert Huff**, pastor of **Lanett Church of the Nazarene**.

Osborne presently serves as coordinator for the Drug Free Schools program for Lanett schools. He has taught in the district for more than 24 years.

Osborne served for 18 years on Lanett City Council. He is a native of the Central Alabama town on the Georgia border.

An alumnus of Trevecca Nazarene College and Auburn University, Osborne serves as senior adult director for the Alabama District. He was music director for 23 years at his church.

French Named CEO



Douglas D. French, 40, has been named CEO of St. Vincent Hospital and Health Services in Indianapolis. The 1,100-bed facility reported gross revenue in excess of \$500 million last year.

French also shares a CEO post in a joint venture with Community Hospital of Indianapolis. The two hospitals operate the largest health network in Indiana.

An alumnus of Trevecca Nazarene College and Xavier University, French is the first non-Catholic to be named CEO of St. Vincent. He is also the youngest person to hold the position.

French moves to the post from St. Mary's Medical Center, Evansville, Ind. Both hospitals are part of the Daughters of Charity National Health Care System, the nation's largest non-profit health-care system.

A native of Cincinnati, French received the 1994 "Businessman of the Year" award from the University of Evansville. He was named "Indiana's Young Healthcare Executive of the Year" in 1991.

He and his wife, Paula, along with their three daughters are members of the **Evansville, Ind., Eastview Community Church of the Nazarene**.

MANC Honors Top Alumni

MidAmerica Nazarene College honored outstanding alumni at its annual homecoming banquet last fall. Honored as 1994 Alumni of the Year were **Lori Ketterling** and **Brian Diddle**.

Ketterling, a 1984 graduate of MANC, serves as director of development for Heart-to-Heart International, an international relief organization based in Olathe, Kans. She previously worked for 10 years at MANC.

In her development role, Ketterling solicits support for Heart-to-Heart's upcoming relief projects. Recent activities included visiting with congressional staff members in Washington, D.C., and a trip to Vietnam. A resident of Overland Park, Kans., she and her husband, Jay, have a daughter, Lindsay.

Ketterling also received the "Carry the Torch" award.



Alumni Brian Diddle (l.) and Lori Ketterling display their MANC awards.

Diddle, a 1980 graduate of MidAmerica, has owned Precision Printing in Kansas City, since 1982. Diddle serves as coordinator for the MidAmerica alumni mentoring program. He also coordinates the Christmas food basket program at the Kansas City Rescue Mission.

A resident of Olathe, Diddle and his wife, Elizabeth, have two daughters, Sarah and Emily.

The college also awarded 10 "Carry the Torch" awards to alumni. This year's recipients were: **Dale Powers**, Olathe, Kans.; **Ruth Gleason**, Overland Park, Kans.; **Martin Dunlap**, Olathe, Kans.; **Franklin York**, Cedar Rapids, Iowa; **Joe Quinn**, Climax Springs, Mo.; **Chris Wiczorek**, Killeen, Tex.; **Randy and Lori Beckum**, Schaffhausen, Switzerland; and **Rebecca Horvat**, Kansas City, Kans.

DESTINY Brings Together Small Church Youth

Doug Karl, minister of music at Naperville, Ill., **Trinity Church of the Nazarene**, sponsored a youth team, **DESTINY**, last summer that traveled for 10 days throughout the Midwest. The team was made up of 37 teens from 25 different churches in 8 states.

The **DESTINY** tour included concerts each evening, an inner-city work project, and an intensive discipleship program. "DESTINY offers teens from smaller churches opportunities for ministry," said Karl.

This summer, Karl plans to take the team on a tour of the Northwest, including Seattle. For more information call 708-778-0328.



The 1994 DESTINY tour, which included 37 teens from 25 churches in 8 states, performed 10 concerts in 10 days.



The 37th annual European service member's retreat was held last October at the General Walker Hotel, Berchtesgaden, Germany. General Superintendent William J. Prince (far right) served as keynote speaker. Walter Crow and Curtis Bowers also spoke. The retreat included sightseeing in Salzburg, Austria.

Nazarene Volunteer Honored

Donna Lium was recently presented the Sixth Army's Volunteer of the Year Award for outstanding work for her husband's reserve unit. The Sixth Army consists of reserve units in Washington, Oregon, Idaho, and California.

Lium volunteers as family support coordinator for the 4th Battalion, 104th Training Support Brigade at Fort Lewis, Wash. Her husband, Gary, serves as military family liaison. They have been associated with the Army Reserve for more than 25 years.

Lium is employed as a buyer for the United States Navy.

During active duty, the Liums worked with now General Superintendent Donald D. Owens in Korea. They attend the **North Seattle Church of the Nazarene** with their grown sons, Tom and Bryan.



Colonel John Root, Army Reserve coordinator, presents the Volunteer of the Year Award to Donna Lium during a battalion picnic last summer at American Lake, Fort Lewis, Wash.

Nazarene Elected to Chair State Retirement Board



Jeanne Raney Walker was recently elected to a six-year term as chairperson to the Board of Trustees of the Mississippi Public Employees Retirement System. The board is responsible for assets

of more than \$7 billion of municipal, county, and state employee retirement contributions.

Walker has served for 18 years as Chancery Clerk of Bolivar County. Her responsibilities include recording and preserving county records, acting as county treasurer, and serving as county auditor and comptroller. She also serves as clerk to the Chancery Court and as collector of delinquent taxes.

"In her almost 20 years in public office, she has conducted herself with consistency, integrity, and honesty," said Mickey Thompson, Bolivar County tax assessor, of Walker.

Prior to public service, Walker worked for 23 years in the banking industry.

Walker, and her husband, Zerdie Keith, are charter members of **Cleveland, Miss., First Church of the Nazarene**. She serves the church as Sunday School teacher, choir director, and treasurer.

Mills Elected to Top Office



Hillsdale County Commissioner **Richard C. Mills** was recently elected second vice president of Michigan Works! a state job training partnership association. He was elected at the

association's annual meeting last fall.

The position is the highest office held by an elected official in Michigan Works! The East Lansing, Mich., organization considers itself the largest job training association in the nation. Its members include private industry councils, local elected officials, and job training professionals.

Mills previously served on the Michigan Works! 11-member executive committee.

Mills is an active member of the **Hillsdale Church of the Nazarene**, according to Pastor **Russell Payne**. Mills serves on the church board, teaches a Sunday School class, and participates in the music program.

Nazarene Designs Congress



Nazarene designer **Jeff Sharpton** was selected from among three national advertising agencies to manage design and promotions for the International Congress of the Family. The convention,

cosponsored by Focus on the Family and the American Association of Christian Counselors, is expected to attract 10,000 persons to Denver July 5-9, 1995.

Sharpton has served as art director for the PAZ Design Group, Salem, Ore., for the past three years. During this time, he has developed all of the firm's ministry-related accounts, which have doubled the business.

Sharpton has designed book covers for Zondervan, Harvest House, David C. Cook, Word, and Aglow. He previously served as an artist at Nazarene Publishing House.

Sharpton serves on the board of **South Salem Church of the Nazarene**.

NEWS OF RELIGION

Dahmer Died as a Believer

Jeffrey Dahmer showed gradual spiritual development prior to his death in prison, according to Roy Ratcliff, Church of Christ minister. Ratcliff met with Dahmer for an hour each week at the Columbia, Wis., Correctional Center.

Dahmer became "considerate, caring, and compassionate," said Ratcliff. "He was an illustration of what true grace is all about."

Dahmer had confessed deep remorse for his crimes, which included the rape and murder of 17 boys and men. At one time Dahmer thought

that he was sinning against God because he had not been executed, said Ratcliff. He had contemplated suicide but did not have the nerve to take his own life.

Dahmer was grateful when he survived a razor blade attack by a fellow inmate last July, according to Ratcliff. Dahmer was allegedly bludgeoned to death by another inmate Nov. 28.

Dahmer had reportedly agreed to an interview with James Dobson of Focus on the Family to discuss how his addiction to pornography fueled his crimes.

New Bible Avoids Discrimination

A new Bible slated to be published by Oxford University Press is causing an outcry in Britain, according to Reuters News Service. The new translation seeks to infuse nondiscriminatory language within the biblical text.

The Bible calls Jesus "The Human One" instead of the "Son of Man." It refers to God as "Father-Mother." In addition, "the mighty hand"

of God replaces "the right hand" to avoid marginalizing left-handed persons.

A team of Oxford scholars evaluated the text to determine its suitability for publication. It was originally scheduled for release in the U.S. this month.

"It's ludicrous to invent language in this way," said George Austin, archdeacon of New York, to reporters.

Schools Can Teach Religion

Two-thirds of American adults say they would approve of allowing public schools to give nondevotional instruction about religion, according to a recent study by the Princeton Religion Research Center. In addition, three out of four adults would not object to elective Bible courses or the use of the Bible in public schools.

"Many people do not realize that the schools now can

teach religion and even use the Bible in classes just so long as these things are done in a way that is nondevotional," said the report published in PRRC's *Emerging Trends*, November 1994. "The majority of adults, including parents who have children in public schools, give their approval to teaching religion in this way. However, only a few public schools are now doing so."

Religion in the Public Schools

The public schools in America are constitutionally prohibited from teaching any particular religion. Would you favor or oppose nondevotional instruction about various world religions in the public schools in your community?

	<u>Favor</u>	<u>Oppose</u>
Protestant	68%	30%
Roman Catholic	67%	32%
Other	62%	37%

Source: Princeton Religion Research Center/Gallup, 1993

Employers Allowed to Restrain Religion

The U.S. Eighth Circuit Court of Appeals, St. Louis, recently upheld an employer's right to silence proselytizers whose religious views disturb other workers. The case involved the firing of a government employee of Polk County, Iowa, who was a Christian.

The judgment sought to distinguish between restraining conduct at work and the unconstitutional restraint of religious beliefs.

The employee had been

ordered to remove a Bible from his office and to stop religious counseling during work hours, according to the National Institute of Business Management. The employee, who supervised 50 persons, often met with others in his office for prayer. When the county was faced with eminent layoffs, those who did not share the supervisor's beliefs worried that they would be the first persons released from work.

Americans View the Bible as:

The actual word of God 33%

The inspired word of God

48%

14%

An ancient book of fables, legends, history, and moral precepts recorded by man

Source: Princeton Religion Research Center/Gallup, 1994

Men's Movement Leader Resigns

Bill McCartney, cofounder and key spokesperson for the Promise Keepers men's movement, has resigned his position as head football coach at the University of Colorado. He will continue

to serve on the ministry's board of directors and to speak at upcoming conventions.

McCartney's plans include devoting more time to his family and personal prayer.

Deaths

RUBY LEE BUMPUS, 83, Birmingham, Ala., Dec. 1. Survivors: sons, John, Joel, Robert; daughters, Pauline Heinmiller, Doris Davis; 11 grandchildren; 2 step-grandchildren; 21 great-grandchildren.

OPAL C. COLLINS, 86, Chrisman, Ill., Nov. 16. Survivors: daughters, Mary Murphy, Carol Gilbert; brother, Ted Cox; four grandchildren; five great-grandchildren.

ALROY (ROY) M. COX, 82, Denton, Tex., Nov. 22. Survivors: wife, Mildred; sons, Roy Jr., Richard; daughter, Lillie McWhinney; sisters, Lillie Vaughn, Ruby Holland, Sadie Reid; brother, J. O. Cox; six grandchildren; one great-grandchild.

REV. SHERMAN N. CRANDALL, 59, pastor of 32 years, Livingston, Mont., Nov. 26. Survivors: wife, Donna; sons, Fred, Timothy, David; daughters, Faith Keller, Joni Frederick, Christal Crandall, Laura Frederick; brothers, John, Tom; sister, Betty Peterson; nine grandchildren.

RALPH C. DELCAMP, 91, Mount Ida, Ark., Nov. 12. Survivors: wife, Lucille; sons, Hugh, Ralph; daughters, Ruth Rains, Virginia Kranz, Lucille Howe; brother, John

Calvin; sister, Anna Humphrey; 20 grandchildren; 6 stepgrandchildren; 25 great-grandchildren; 16 step-great-grandchildren; one step-great-great-grandchild.

REV. JERRY L. DEMETRE, 61, Claremore, Okla., Dec. 3. Survivors: wife, Betty; daughters, Deborah Eastman, Teresa Van Zant; brother, James; three grandchildren.

JOHN A. FRANTZ, 75, Hoolehua, Hawaii, Nov. 19. Survivors: wife, Gertrude; sons, Mitchell, Kalae; daughters, Kathleen Lauder, Mary Witherow, Colleen Lane; brother, Alfred.

JEANINE GULLEY, 65, Overland Park, Kans., Oct. 26. Survivors: mother, Nettie; sisters, Colleen Chance; Mavis McNamaria; brother, Glen; stepbrother, Bob Gordon.

BARBARA HAMILTON, Lebanon, Ind., Oct. 24. Survivor: husband, song evangelist Max Hamilton.

REV. PAUL W. HICKS, 55, Pascagoula, Miss., May 10. Survivors: wife, Sandra; son, Randy; one granddaughter.

REV. DALLAS W. JOHNSON, 68, and LOIS JOHNSON, 67, Hurricane, W. Va., Nov. 26 and Sept. 18, respectively.

Survivors: son, Rev. Henry M.; daughter, Carol Totten; three grandchildren.

REV. MARVIN MCKINNEY, 65, Olathe, Kans., Aug. 10. Survivors: wife, Caroline; daughters, Debi J. Braundmeier, Denise J. Johnson, De Ann J. Reed, Deanna J. Rush, Deirdre J. Silis; brother, Truman; sister, Ruby Eckhart; eight grandchildren.

REV. BERNICE BANGS MORGAN, 88, Hoquium, Wash., Nov. 29. Survivors: husband, Alfred B.; brother, Carl; sisters, Mildred Bangs Wynkoop; Thelma Carlson; Olive Bangs; Florence Mason.

REBIA POTTER, 84, Springfield, Mo., Oct. 23. Survivors: daughter, Jackie Ruth Kell; five grandchildren.

REV. C. L. RODDA, San Diego, Calif., Oct. 6. Survivors: wife, Naomi; son, Alan; daughter, Nancy Fowler; sister, Ruth Vavold; six grandchildren; two great-grandchildren.

ELMER ERNEST ROPER, 101, Victoria, B.C., Canada, Nov. 12. Survivors: son, G. Lyall; daughters, Frances Kettelhut, Irene Coulter; 10 grandchildren; 18 great-grandchildren; 2 great-great-granddaughters.

AUDNIA L. (DAVIDSON) SHARP, 55, Lodi, Calif., Oct. 30. Survivors: husband,

Charles; sons, Aaron, Mark; daughter, Carol; four grandchildren.

GRACE I. SHELLENBERGER, 100, Wichita, Kans., Oct. 11. Survivors: sons, Elmer, Robert; daughters, Elfrieda Shellenberger, Belle Nash; brother, Samuel King; sister, Bessie Yoder; 12 grandchildren; 20 great-grandchildren.

REV. THOMAS L. SYKES, 51, Chatham, Ill., Nov. 19. Survivors: wife, Karen; son, Stephen Thomas; sister, Peggy Anderson; brothers, Robert, Fred.

ROBERT EUGENE WALLER, 56, El Paso, Tex., Sept. 23. Survivors: wife, Sandra; sons, Gregory, Mark, Steven, Kent; daughter, Cindy; brother, Charles; sister, Rosalie Sturgis; five grandchildren.

REV. LUCIAN E. WELLS, 90, Louisville, Ky., pastor of 45 years, June 28. Survivors: son, Otis L.; daughters, M. Kathleen Shephard, E. Viola Fisher, Eunice E. Prater; 9 grandchildren; 12 great-grandchildren; 1 great-great-grandchild.

OMA B. WOLFE, 73, Clinton, Okla., Sept. 1. Survivors: husband, Rev. John; stepson, Mark Wayne Wolfe; stepdaughter, Brenda Gray; 10 stepgrandchildren.

RENEWED VISION

continued from page 29

wrongly assume that managing married life is easy—something they can do with their left hand while their right handles their vocational life. Husbands are trained to be accountants, salesmen, storekeepers, managers, and account executives. Yet despite evidence to the contrary, many assume they can be good husbands and fathers without devoting much thought to it or developing the necessary skills.

This wrong assumption results in too many husbands throwing up their arms in despair when the solution to a family problem doesn't come easily. Whoever said marriage and family living would be easy? It can be very difficult to resolve relational problems. Christian husbands need to be willing to ask for help—something husbands have difficulty doing.

This means we must be intentional about learning the necessary skills to manage issues and communicate responsibly. After all, it's not uncommon for men to take management skills training to better their performance at work. So why not do

the same with marriage skills? Such expertise is not automatically zapped upon us during the ceremony! They were not bestowed on us at our premarital counseling sessions—assuming we had premarital counseling. If our family of origin (the laboratory where we first learned the skills) did not teach Christlike ways to talk to one another or did not model productive methods of resolving issues, then those skills are learned and practiced through enrichment or encounter groups, couple retreats, seminars, workshops, and Sunday School classes. The applied information, thus behavior change, is available just for the asking.

It's renewed vision, not lost art.

Marriage is renewed vision if we say and believe, "My marriage to you is permanently Christian. It is more important to me than winning, losing, withdrawing, or feeling comfortable." It's a lost art if we say and thus believe, "Whatever feels right, as long as nobody gets hurt, there's no reason for us not to do it."

It's renewed vision if we learn to love our wives as in the towel-and-basin love that symbolizes how Christ loved the Church—"get

down and dirty" servanthood. It's a lost art if we continue to misinterpret the scriptural injunction of headship as taskmaster.

It's renewed vision if we leave no stone unturned to convey to the empty marriages, in or out of church, that Jesus Christ is supreme in our marriages. I'm not talking about lip service in the lobby. I'm talking transparency and appropriate disclosure in Promise Keepers and other small groups. It's a lost art if we fail to view our relationship as Christian witness—if we privatize it, stick it in the closet, keep it under a bushel and erroneously imply that "the spiritual dimension of my marriage is no one else's business."

Marriage is renewed vision if we decide to be a leading-servant-learner in our marriage. It's a lost art if we assume we have the skill to relate to our wives with verbal and emotional intimacy. If I can handle the hierarchical relationships at work, surely I can handle the concentric circles of relating at home."

Christian husband, renew your vision of covenant promise, spiritual headship, salt and light, skill and commitment, and sleep good at night!

J. Paul Turner is coordinator of family life ministries for the Church of the Nazarene. **HT**

EVELYN WOOLERY, 72, Ephrata, Wash., July 6. Survivors: husband, Clyde; sons, Clifford, Lawrence; three sisters; one brother; seven grandchildren; three great-grandchildren.

JOSEPH ELDON YANCEY, 84, Horseshoe Bend, Ark., Oct. 27. Survivors: wife, Epper; 2 daughters; 1 son; 2 sisters; 5 brothers; 10 grandchildren; 21 great-grandchildren.

BEATRICE (BETTY) YEIDER, 88, Northridge, Calif., Nov. 28. Survivors: husband, former Canada Pacific (Canada West) District Superintendent Roy Yeider; son, Bob; daughter, Sharon.

Births

to RICK AND JERI (MINER) DAVIS, Scottsdale, Ariz., a girl, Morgan Nicole, Nov. 10

to ROBERT AND SHARLA (DURR) FINCH, Frisco, Tex., a boy, Robert Glenn, Jr., Oct. 14

to THOMAS AND KATHLEEN (RICHEY) JACOB, Gahanna, Ohio, a boy, Philip, March 11

to SCOTT AND RHONDA (KRATZER) WALKER, Suisun City, Calif., twin girls, Mikayla Joy and Brianna Kaye, July 1

Marriages

KIRBY BRYANT SUTTON and ANNE CAROLYN TEW, Oct. 1, at Fairfax, Va.

Anniversaries

FRANCIS AND IRENE (SPAIN) CUNDIFF, Hoopston, Ill., recently celebrated their 50th anniversary at an open house with their children, grandchildren, great-granddaughter, friends, and relatives present.

FOR THE RECORD

Moving Ministers

G. KELVYN R. ADAMS, from evangelism to pastor, Elmsdale, P.E.I.

GLENN L. AMERSEN, from Malden (Mo.) First, to Park Hills, Mo.

A. J. ANDERSON, from associate, Spokane (Wash.) Valley, to pastor, Pasco, Wash.

JOHN F. ANGUISH, from Strong, Maine, to Eliot, Maine

DAVID BAKER, from Dodge City (Kans.) College Heights, to Wickes, Ark.

STEVE R. BAKER, from pastor, Albany (Ga.) First, to evangelism

WINSTON J. BARKER, from associate, Amarillo (Tex.) First, to pastor, Fritch, Tex.

RONALD R. BARR, from Villa Grove, Ill., to Paris (Ill.) First

LYNN R. BEAN, from Columbia (Mo.) First, to Alvin, Tex.

MERRILL S. BENNETT, to pastor, Molokai, Hawaii

A. TIMOTHY BESS, from Moundsville, W.Va., to Chester, W.Va.

BARRY J. BEVERAGE, from Huron, S.Dak., to Wells, Maine

THOMAS A. BOWMAN, from associate, Blythe, Calif., to pastor, Weiser, Idaho

CARL J. (C. J.) BRYANT, from associate, Snoqualmie, Wash., to pastor, Parkdale, Oreg.

DENNIS CAMPBELL, to pastor, Bloomington (Ind.) First

GEREN L. CARNAHAN, from Arlington (Va.) First, to Collingdale, Pa.

JIM T. CARNELL, from pastor, Bowling

Green, Mo., to associate, Fort Worth (Tex.) River Oaks

KENNETH R. CHILDRESS, from Simi Valley, Calif., to Dinuba, Calif.

WILLIAM L. (BILL) COBB, from evangelism to pastor, Richland (Wash.) First

JASON R. CONDON, from associate, South Portland, Maine, to associate, Hilton (N.Y.) New Life Community

JOHN S. CRAMER, from Fawn Grove, Md., to Lowville (N.Y.) Bethel

GARY L. DAUD, from Macon, Mo., to Union, Mo.

ALAN R. DICER, from Adrian (Mich.) First, to Brazil, Ind.

JAMES T. DUNN, from Martinez, Ga., to Warm Springs (Ga.) Harmony

JEFFREY D. FAIRCHILD, from pastor, Mauston, Wis., to chaplaincy

CLIFFORD R. FISHER, from Banning, Calif., to Tulare (Calif.) Wayside

STEPHEN C. FLOYD, from Temple, Wisc., to Minong (Wisc.) Faith

JAMES E. FOLSOM, from Blackwell (Okla.) First, to Greenville (Miss.) First

TIM W. GATES, from associate, Raleigh (N.C.) First, to pastor, Dodge City, Kans.

ELMER L. GILLET, from Lynnwood (Calif.) Faith Community, to Brooklyn (N.Y.) Miller Memorial

C. B. GLIDDEN, JR., from associate, Tulsa (Okla.) Central, to pastor, Fort Worth (Tex.) First

STEPHEN J. GOCKING, from student, Olivet Nazarene University, to pastor, Carlsinsville (Ill.) First

ERNIE L. GRAY, from Sparta, Tenn., to Atlanta (Ga.) Riverside

DWIGHT MOODY GUNTER II, from Midland (S.C.) Valley First, to Richardson, Tex.

ROBERT M. HAMM, from Meta (Mo.) Ricker Memorial, to Wapello, Iowa

CHARLES B. HARRIS, from associate, San Antonio (Tex.) West End, to pastor, Lynnwood (Calif.) Faith Community

MARK T. HODGE, from associate, Kent (Wash.) First, to associate, Atlanta (Ga.) First

KERMIT M. HUDSON, JR., from Titusville (Fla.) First, to Jackson, Miss.

LARRY R. JOHNSON, from Littlefield, Tex., to Norman, Okla.

HOMER B. JONES, from Beattyville, Ky., to Columbus (Ga.) First

FRANCIS D. KETNER, JR., from Mattoon (Ill.) First, to Fort Scott (Kans.) West Park

CURTIS L. KOSCHESKI, from Wrightsville, Ga., to Donaldsville (Ga.) First

TODD L. LaFOND, from Rockton, Ill., to Portland, Mich.

DONALD E. LAIN, from Springwater, N.Y., to Syracuse (N.Y.) Immanuel

DONALD LAWSON, from student, Nazarene Bible College, to pastor, Auburn, Ill.

H. DALE LILLY, from Benson, Ariz., to Pilot Rock, Oreg.

E. R. McCLURE, from Terre Haute (Ind.) Southside, to Freedom, Ind.

L. THURL MANN, from evangelism to pastor, Bradenton (Fla.) First

TERRY V. MATTSON, from associate, Vancouver (Wash.) Liberty Bible of Hazel Dell, to pastor, Seattle (Wash.) West

KEN MITCHELL, from Harlingen (Tex.) First, to Pittsfield, Ill.

GARY W. MONK, from Eau Gallie, Fla., to High Point (N.C.) Oak Hollow

DOUGLAS K. MOORE, from associate, Mattoon (Ill.) First, to Georgetown, Ill.

MICHAEL N. MYERS, from Virginia Beach,

Va., to Post Falls, Idaho

JAMES E. OAKLEY, from Slidell, La., to Sandpoint, Idaho

RONALD L. PERRY, from Valley View, W.Va., to Moundsville, W.Va.

MICHAEL L. REEVES, from student, Nazarene Theological Seminary, to pastor, Livermore Falls, Maine

STEPHEN D. RHOADES, from Franklin, Ky., to Martinez, Ga.

WARNER ROBY, from student, Trevecca Nazarene College, to pastor, Gilmer, Tex.

DWIGHT ROWE, to pastor, Tucumcari, N.Mex.

MICHAEL T. SANDERS, from associate, Puyallup, Wash., to pastor, Vancouver (Wash.) Fourth Plain

LOUIS M. SCARBROUGH, to pastor, Cache (Okla.) First

VICTOR S. SCHREFFLER, from San Antonio (Tex.) Community, to Blue Springs (Mo.) First

DAVID M. SHAW, from pastor, Rockville, Md., to associate, Gaithersburg, Md.

JAMES D. SHEARER, from Monmouth, Ill., to Chrisman, Ill.

R. ALLEN SHORTRIDGE, from Akron (Ohio) Kenmore, to Columbia (S.C.) First

MELVIN J. SKEEN, from Tacoma (Wash.) Lakewood, to Farmington, Mo.

STEPHEN R. SMITH, from Lexington (S.C.) Shepherd Community, to Chesapeake (Va.) First

KEVIN A. SNEED, from associate, Decatur (Ill.) Parkway to pastor, Oakwood, Ill.

DAVID W. SORENSEN, from Oakwood, Ill., to Royalton, Ill.

RICK D. SPRONG, from student, Nazarene Bible College, to pastor, New London (Wis.) Christ Fellowship

LARRY D. STARKS, from Granby, Mo., to Stephenville, Tex.

RANDY STATELER to pastor, West Franklin, Ill.

CHRIS SUTHERLAND, from Covington (Ky.) First, to Decatur (Ill.) First

TROY N. TEETER, from student to pastor, Nashville (Ind.) Parkview

WALTER W. THOMPSON, from Imlay City, Mich., to Seagraves, Tex.

CYNTHIA K. TRANSMER, from associate, Los Angeles (Calif.) First, to associate, Grand Junction (Colo.) First

STEVE TROUT, from student, Nazarene Bible College, to pastor, Noble, Okla.

LISA K. TUEMLER, from associate, Concord (N.C.) First, to Cherokee, N.C.

EVERETT C. TUSTIN, from associate, Spokane (Wash.) First, to pastor, Meridian (Idaho) Valley

CHARLES E. WILLSON, from Eliot, Maine, to Fairfield, Maine

B. JOE WILSON, from pastor, Mount Pleasant, Tex., to associate, North Little Rock (Ark.) Friendly Chapel

KENNETH WILSON, from Pomona (Calif.) First, to Jamestown (N.Dak.) First

D. DEWEY WISE, from Columbia (S.C.) Grace, to Rock Hill (S.C.) First

BRUCE D. YATES, to pastor, West Union, Ill.

Recommendations

The following have been recommended by their respective district superintendents: JOE SUTHERLAND, evangelist, 573 Macclenny Ave., Macclenny, FL 32063, by D. Moody Gunter, North Florida District.

CARL POWERS, evangelist, Box 10099, Killeen, TX 76547-0099, by Jerry W. White, Northwest Oklahoma District.

RICHARD AND PENNIE HUGHES,

evangelists, 2520 Silver, El Paso, TX 79930, by Woodie J. Stevens, New Mexico District.

BRIAN AND DEBBIE WALKER, music evangelists, P.O. Box 25964, Colorado Springs, CO 80936, by Leon F. Wyss, Colorado District.

Moving Missionaries

ANDERSON, REV. JOHN and DORIS, India. Furlough Address: c/o Arlene B. Allen, 450 Bresee, Bourbonnais, IL 60914-2265

BLOWERS, MR. DAVID and CARISA, Haiti. Field Address: c/o MFI-Nazarene, P.O. Box 15665, West Palm Beach, FL 33406

CROFFORD, REV. DAVID and CINDY, Haiti. Field Address: c/o MFI-Nazarene, P.O. Box 15665, West Palm Beach, FL 33406

DiSANTE, MR. ED and CHARLEEN, Madagascar. Field Address: BP 5102 Antananarivo 101, MADAGASCAR, AFRICA

DOUGHARTY, DR. KENT and MARY, Cote d'Ivoire. New Field Address: 22 BP 623, Abidjan 22, COTE D'IVOIRE, WEST AFRICA

DUNN, DR. ROBERT and CONNIE, Australia. Field Address: 40 Woodlands Dr., Thornlands, Queensland, 4164, AUSTRALIA

HANNAY, MR. SCOTT and PAMELA, Guatemala. Field Address: Costa Rica Language School, Apartado 250-2010, San Jose, COSTA RICA

JONES, MISS KAREN, Portugal. New Field Address: Rua Castilho, 209-4 Dto. 1070 Lisboa, PORTUGAL

KETCHUM, REV. TERRY and KATHIE, Haiti. Field Address: c/o MFI-Nazarene, P.O. Box 15665, West Palm Beach, FL 33406

MESSER, REV. DON and BARBARA, Africa Outreach Ministries. Field Address: P.O. Box 21562, 1733 Helderkrin, REPUBLIC OF SOUTH AFRICA

MOWRY, REV. JONATHAN and KATHRYN, Russia. Field Address: Church of the Nazarene, c/o Post International, Inc., 666 Fifth Ave., Suite 572, New York, NY 10103

ROTZ, REV. JAMES and CAROL, Kenya. Field Address: P.O. Box 53067, Nairobi, KENYA, EAST AFRICA

SRADER, REV. DUANE and LINDA, Portugal. New Field Address: Rua Castilho, 209-4 Dto. 1070 Lisboa, PORTUGAL

TERRY, MISS DOROTHY, Swaziland. New Furlough Address: 8200 Pines Rd., Apt. 1005, Shreveport, LA 71129

TREDOUX, REV. GIDEON and JEANETTE, Malawi. Furlough Address: c/o Stuttards Van Lines, P.O. Box 15803, 0039 Lynn East, Pretoria, REPUBLIC OF SOUTH AFRICA

WAGNER, REV. LARRY and JANET, Philippines. New Furlough Address: 16631 W. 139th, Mo. 527, Olathe, KS 66062

WEISEN, MR. JAN, Romania. Field Address: CP 141, Oficiul Postal Nr7, Bucharest, COD 75300, ROMANIA

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Living with the Lord's Prayer—Part 4

E. DEE FREEBORN



E. Dee Freeborn teaches practical theology and spiritual formation at Nazarene Theological Seminary.

HER ARM GENTLY ENCIRCLED the shoulders of one of the boys in our teen choir as they went through the door. We had just finished a concert while on a national tour, and she was his hostess for the evening. Rosie, our housing manager, called the incident to my attention, and, as they left the fellowship hall, told me the story.

Within the past year, the woman's husband had tried to give roadside assistance to two African-American teenagers who then robbed and murdered him. The woman had purposely requested our teen to stay in her home that evening. With tears clouding my eyes, I watched them leave together—the woman who was able to forgive, and our teen—an African-American.

"Forgive us our debts, as we also have forgiven our debtors" (Matthew 6:12, NIV). The longer we stay with the Lord's Prayer, the more profound, illuminating, and convicting it becomes. After asking for daily bread comes the second great request—forgiveness. The word "debts" implies all the sins that have gone into building a wall between God and ourselves. How can a debtor so shamelessly ask his creditor to forgive his debt? The debt is overwhelming, as

the parable of the wicked servant in 18:23-35 so vividly portrays. Yet, Jesus is here, inviting us to ask the Father to *obliterate* our debts!

This is unbelievable! As Frederick Bruner exclaims, "To be able to ask God the Father simply to remit debt and to overlook sins is *brehtaking*" (*The Christ Book* [Waco: Word Books, 1987], 251, emphasis mine). What a life-changing experience to be forgiven, set free by the loving Father who is in heaven!

It is, however, the second half of the petition that is the challenge: "forgive, *as we forgive*." This phrase is not a condition of God's forgiveness. If God's forgiveness is based on our forgiving others, or if it is interpreted as forcing God to forgive, then it goes contrary to the whole tenor and teaching of the New Testament. We are forgiven by God's grace, unconditionally, nothing else.

Rather than a condition, the petition's second part signals the quality and sincerity of our Christian lives. To be forgiven by the Father moves us outward to others. To ask for forgiveness but refuse it to someone else belies the integrity of our relationship with the God who unconditionally forgives.

Here is the possibility of a treacherous minefield of deception. Without forgiving others, we pray while living a lie!

Bruner warns, "The fifth petition's rider clearly reminds its pray-ers that we illegitimately ask for a mercy that we refuse to give. If without *forgiving* someone (who is or could be repentant) we then pray 'forgive us *as we have forgiven*,' do we realize what we have prayed? We have prayed a curse on our own heads" (253).

We must admit that forgiving is not an easy assignment. It is not the "normal" human response to hurts undeserved. Daily media information illustrates that the common response is revenge, getting even, holding a grudge. It is only by grace that we can forgive, but that doesn't make it easy.

We must be careful not to trivialize forgiveness. Dealing with life's irritations does not call for forgiveness. It may call for graciousness of spirit, patience, or perseverance, but not forgiveness. To "forgive" someone who cuts us off on the freeway, beats us to the remaining parking spot, or makes a mistake is to diminish the power and meaning of true forgiveness.

As Lewis Smedes so eloquently writes, "Forgiveness is for acts of betrayal and disloyalty, actions which are both deep and moral" ("Forgiveness: The Power to Change the Past," *Christianity Today*, Jan. 7, 1983). To forgive at this level is not always easy and may take time. But when we can allow God's liberating grace to flow through us to forgiveness of another, there is true freedom! Forgiveness stops the treadmill of revenge and turns off the video of wrongs that plays over and over in our minds.

"To forgive is to put down your 50-

Forgiving is not the normal human response to hurts undeserved.

pound pack after a 10-mile climb up a mountain. To forgive is to fall into a chair after a 15-mile marathon. To forgive is to set a prisoner free and discover that the prisoner was you. To forgive is to reach back into your hurting past and re-create it in your memory so that you can begin again. To forgive is to dance to the beat of God's forgiving heart. It is to ride the crest of love's strongest wave" (Smedes, 26).

HH

Rat Race or Eagle's Wings

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

I STAYED IN A HOME recently where the family pet was a white rat named "Crackers." It lived in a cage beside the kitchen table. As I came down early the first morning for a solitary cup of coffee, I realized I was under surveillance. I was being watched from three feet away by a pair of tiny red eyes.

Throughout the weekend, "Crackers" would climb onto a wheel inside the cage and run and run. Perhaps, for the pet, it was a harmless, maybe even helpful, diversion.

For people, however, such a rat race, a treadmill with no end and no goal, extracts a terrific toll.

Four types of people are most likely to get trapped in a rat race existence:

1. Persons with a driving need to be successful or with a passion for achievement.
2. The overcommitted individual, the person who cannot say "no."
3. The person who must live up to unrealistic self-expectations of perfection or to the desires of others.
4. The person whose work provides the sole income for a lot of people.

Do you fit any of these profiles? If so, there is a word from God concerning the rat race routine.

In Isaiah chapter 40, one of the silver chapters in a golden book, are these words of encouragement:

"Do you not know? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He will not grow tired or weary, and his understanding no one can fathom. He gives strength to the weary and increases the power of the weak. Even youths grow tired and weary, and young men stumble and fall; but those who hope in the LORD will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint" (Isaiah 40:28-31, NIV).

The verse immediately preceding this passage is almost modern in the despondency it reveals: "My way is hidden from the LORD; my cause is disregarded by my God" (v. 27, NIV).

The prophet offers two questions that focus not on the human situation but upon the Divine adequacy. One deals with the present, "Do you not know?" The other is cast in the past tense, "Have you not heard?"

What is it that we should know? What have we heard, yet not remembered?

1. God's Eternal Nature

"The LORD is the everlasting God" (v. 28, NIV).

For those of us who feverishly look at our watches, diligently study our calendars, and become enslaved by our schedules, Isaiah says—don't forget to look to the Eternal One—He "is the everlasting God, the Creator of the ends of the earth."

There is only one who stands beyond it all, and the Bible calls us to

stop our frantic run from place to place—to stop and remember the Eternal One.

2. The Inexhaustibility of God's Resources

"He will not grow tired or weary."

There are four stages of the human rat race.

First, there is a task or a challenge. With this comes excitement, the anticipation of achievement.

Second is commitment. The decision to pursue the goal. But after a time, that pursuit becomes routine and perfunctory and leads to the third stage of the rat race, which is containment. We are trapped and driven by that which we once pursued with energy and joy.

Fourth comes collapse. We quit caring. We burn out. We quit. It is a moment of implosion and exhaustion of body, mind, and spirit.

Too many folks experience this pattern: challenge, commitment, containment, and sometimes collapse.

But, in contrast to this, the Bible says, "Those who hope in the LORD will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint." What a contrast, from rat race to eagle's wings.

When an eagle is soaring, it is fly-

We quit caring. We burn out. We quit. It is a moment of implosion and exhaustion.

ing, not by its own power, but is being lifted and transported by the great unseen thermal currents rising from the earth. The eagle soars on the strength of the wind, and so may we.

The breath of God, His Holy Spirit, can so fill one's life with His presence, that there results a buoyancy and lift of spirit that enables any who will put their hope in the Lord to rise above the rat race. Why run when you can soar!

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Herald of Holiness (USPS 241-400) is published monthly by the **NAZARENE PUBLISHING HOUSE, 2923 Troost Ave., Kansas City, MO 64109**. Editorial offices at 6401 The Paseo, Kansas City, MO 64131 (816-333-7000, ext. 2302). Address all correspondence concerning subscriptions to Nazarene Publishing House, P.O. Box 419527, Kansas City, MO 64141. Copyright 1994 by Nazarene Publishing House. **POSTMASTER:** Please send change of address to Herald of Holiness, P.O. Box 419527, Kansas City, MO 64141. Second-class postage paid in Kansas City, Mo. Canadian GST No. R129017471.

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Notes from an editor's journal

by Mark Graham, Managing Editor

Purple-Headed Christians

A recent visit to my brother's home in Nashville brought to mind a truth I learned long ago, but of which I must be reminded from time to time.

As I parked my car in front of the house, I noticed Mike's oldest son, 15-year-old Stephen, standing in the garage trying to start the mower (what an industrious kid!). My eyes locked on his cherubic face as I ambled across the yard to give him a hug. At the same time, my peripheral vision caught a glow of color emanating from the top of his head. My first impression was that he must be a St. Louis Cardinals' fan, but when I backed off and glanced up, I realized that the color was there—but no hat!

I didn't say anything, but I must say it was a surprise. Stephen is a handsome lad with blonde hair (most of the time).

When I visited with his dad, Michael told me that it was part of Stephen's way of witnessing for Christ at his new school. Prior to this year, Steve and his brother, Cary, had both attended parochial schools, but this year, their parents decided the boys should attend public schools.

It wasn't long before Stephen was "hanging" with a few other Christians at school. The guys had an interest in playing music, so they decided to form a band of their own. They also decided to dye their hair purple (although for the life of me, it looked more candy-apple-red than purple) and voilà—thus was born "The Purple-Headed Christians."

I visited with some of Stephen's friends while I was in Nashville. They were friendly and attentive, but their hair was really strange.

Stephen and Cary are good kids. They are respectful and fun to be with. They love video games and sports. Stephen's game is football; Cary is the next Michael Jordan when it comes to basketball. During our time together, I gave them each ten bucks to spend at the video arcade. On Sunday morning, as I sat in church with the boys, I watched Stephen pull out an offering envelope, drop in his ten spot, and sign his name on the envelope with a pencil. Not bad for a kid with purple hair!

Unfortunately, there are some who think that every young person who pierces his ear or dyes her hair an unusual shade of the rainbow is a bad kid and not to be trusted. I must say that the clothes some young people wear today make Bela Lugosi's vampire attire of the 1950s look normal, but I don't think they are doing it just to be weird.

It wasn't so long ago that many of my generation (myself included) were running around with long hair, beads, paisley Nehru jackets, and bell-bottom pants with Day-Glo peace signs plastered to them. Some older folks didn't trust us in those days either. But some of them with vision (and a bit of imagination) could

gaze beneath our colorful facades to see the young men and women who were in there trying to get out. Somehow, they understood that we were just searching for our independence as a natural part of the maturation process from adolescence to adulthood.

I thank God that some of the Christians in my home church accepted me unconditionally and showed me love despite my occasional wanderings from the nest of conformity. Were it not for them, I might have been more attracted to the non-Christian folks who didn't seem to care how I was dressed and, consequently, to a negative lifestyle.

Dressing in shades of black and baggy clothes is not my style, but it shouldn't be a barrier to my reaching out to the kids next door who choose to dress that way. Paul said he became all things to all people in order that he might save some. That could mean that we must look beyond the facades of our young people to see them for what they are—tenderhearted persons for whom Christ died.

So, you see, being a "Purple-Headed Christian" might not exactly be my way or your way of praising God, but it might just work for someone who is 15 years old.

Anyway, let's encourage and pray for these guys and the other kids like them (and hope that the dye washes out).

**They were friendly
and attentive,
but their hair was
really strange.**

Mark G

Brower Elected President of NPH

Bob Brower, 44, has been elected president of Nazarene Publishing House, according to General Secretary Jack Stone who announced the General Board ballot Dec. 13.

Brower, who accepted the assignment, had served at MidAmerica Nazarene College since 1979. For the past five years, he was vice president for institutional advancement. From 1986 to 1989, he was dean of innovative education and graduate studies. He was associate academic dean from 1983 to 1986. During the four years prior to this, he was director of Title III programs and assistant professor of communications.



From 1974 to 1979, Brower served on staff at Trevecca Nazarene College as assistant professor of communications, assistant director of admissions and public relations, and as director of Title III programs.

A layman, Brower is a graduate of TNC with an M.A. in communications from the University of Cincinnati and a Ph.D. in organizational and interpersonal communication from the University of Kansas.

He and his wife, Linda, have a son, Jeff, and a daughter, Julie.

Brower replaces Robert L. Foster, who was elected to the position of Headquarters Financial Officer in July 1994.

Mrs. Williamson Dies at 95

Audrey J. Williamson, 95, the wife of the late General Superintendent G. B. Williamson, died Sunday evening, Dec. 11, in her room at the Cheyenne Mountain Nursing Center in Colorado Springs. Death was attributed to natural causes.

A memorial service was held Dec. 29 in the chapel at Nazarene Theological Seminary in Kansas City. Neil B. Wiseman officiated. Paul G. Cunningham spoke.

She was preceded in death by her husband in Dec. 1981. Survivors include: three children, Maylou Cook, wife of Eurasia Regional Director Franklin Cook; Joseph, dean of the chapel at Princeton University; and John, chaplain at Nazarene Bible College; seven grandchildren; and six great-grandchildren.

The family asked that memorial contributions be made to

Nazarene Bible College.

Mrs. Williamson was a graduate of John Fletcher College, where she subsequently taught. She received a master's degree in speech from Northwestern University. She married G. B. Williamson on June 6, 1931, after which they moved to Cleveland, where he pastored Cleveland First Church until 1936. During this time, she was instrumental in founding a youth organization that was a precursor to the Nazarene Young People's Society.

From 1936 to 1945, Rev. Williamson was president of Eastern Nazarene College. During this time, Mrs. Williamson taught speech, violin, and conducted the ENC orchestra. She began to write books and speak publicly when Rev. Williamson was elected to the Board of General



Mount Vernon Student Injured in Explosion

A student was seriously burned in an explosion on the Mount Vernon Nazarene College Campus Nov. 28. Workers for Columbia Gas Company and the local fire department investigated the explosion that occurred at 11:15 A.M. The cause was a defective underground gas pipe connection installed by Columbia Gas, according to E. LeBron Fairbanks, MVNC president. The faulty "T" connection is 46 feet from the building where the explosion occurred.

The explosion affected only one room in Oakwood Hall, a dorm for freshmen men. Stephen Ball, 18, of Mount Vernon, suffered second- and third-degree burns on the upper part of his body. He was admitted to the burn center at Ohio State University Hospital.

According to Fairbanks, the accident occurred when Ball attempted to light a scented candle in his room. The flame apparently ignited a pocket of gas. Ball was rescued by a worker for the gas company who was checking for signs of gas.

Fairbanks said Columbia

Gas employees were on-campus an hour prior to the explosion. They were called after a security guard noticed the odor of gas in the yard between Cedar F and Oakwood Hall on the Saturday prior to the explosion. An immediate check by Physical Plant Director Denny Taylor failed to detect anything, but gas company officials were called to the campus Monday morning.

"Gas officials turned off the line to Oakwood Hall and tested for gas leaks in and around the building prior to the incident," said Fairbanks. "They tested the corner room adjacent to Steve Ball's room one hour before the explosion. They found no evidence of leakage in the area, did not ask for an evacuation, and reported nothing unusual to school officials."

Oakwood Hall is heated by electricity. The gas line near the dorm leads to a central domestic hot water facility.

Oakwood Hall, housing 153 men, and Cedar F Apartments, with 36 men, were closed immediately following the explosion. Temporary housing was set up in the Donoho Recreation Center.

Superintendents in 1946.

Following Williamson's retirement from the general superintendency, he and Mrs. Williamson served for more than a decade as professors at Nazarene Bible College in Colorado Springs, where she primarily taught speech.

One of those helped by Mrs. Williamson was General Superintendent Paul G. Cunningham, according to George Rice's book *Audrey J. Williamson—Woman of the Word* (Beacon Hill Press of Kansas City, 1992). As a seminary student, Cunningham suffered from a speech aphobia, a temporary loss of speech caused

by the failure of his vocal chords to respond in situations of stress.

"Mrs. G. B. Williamson intersected my life at a strategic moment in my first year at Nazarene Theological Seminary," said Cunningham. "Through the years, she continued to encourage me and pray for me. My story is not unique. Literally thousands have been indelibly imprinted with the power of her life."

She was the author of six books, the most notable of which was *Far Above Rubies*. She was honored with the doctor of laws and letters degree by ENC in 1971.

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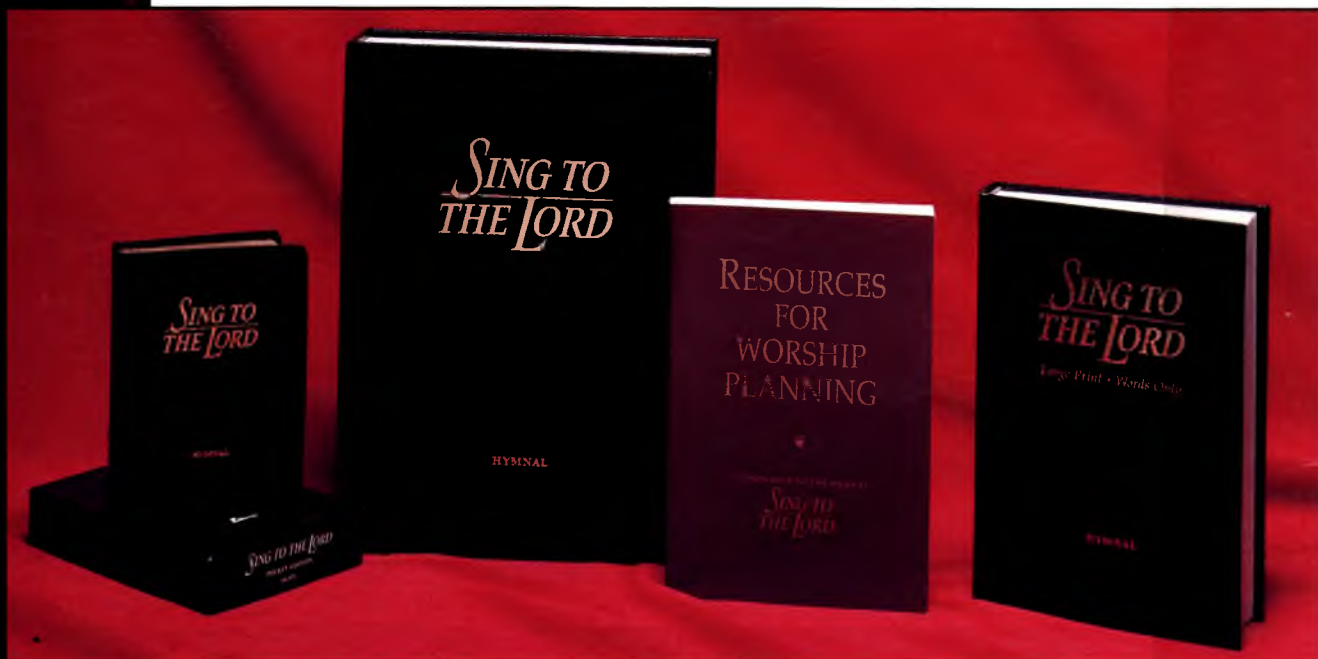
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