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Wesley D. Tracy (Editor)  
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# Herald of Holiness

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

**ADVENT: SEASON  
OF LIGHT**

**A MIRACLE FOR  
MRS. MARTINEZ**

**DO CHRISTIANS  
GET DEPRESSED?**

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GIFT**



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Hebrews 4:12, NIV

2 • [Ps. 37:32]  
Luke 14:1, 20-22  
• Luke 13:14  
• bring charges  
against  
3 • [Ps. 138:12]

Increasing Pop

7 But Jesus  
ples to the sea

David's Victories

18 In the course of time,  
Philistines and subdued  
Gath and its surrounding villa



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## MISSIONARIES RECALLED FROM HAITI

Nazarene missionary personnel have been recalled from Haiti. According to Robert H. Scott, World Mission division director, the missionaries were evacuated in response to growing tensions in that country. Scott said he made the decision to recall the missionaries in conjunction with the World Mission Security Management Council.

A military coup September 30 deposed Haiti's first freely elected civilian president, Jean-Bertrand Aristide. The U.S. and other countries in the Organization of American States responded with economic sanctions against the new rulers, leading to food and fuel shortages.

On October 22, U.S. Ambassador Alvin P. Adams advised the more than 10,000 Americans in Haiti to leave as soon as possible.

"Missionary personnel have gone to their respective home areas in the U.S. until conditions change to allow their return," Scott said. "A special Haiti office has been set up in the Caribbean Regional Office in Miami from which Regional Director James Hudson and Mission Director Terry Ketchum will monitor the situation."

Nazarene missionaries and their families leaving Haiti include: Rev. and Mrs. Dave Crofford; Dr. and Mrs. Bill Dawson; Mr. and Mrs. Scott Hannay; Rev. and Mrs. Terry Ketchum. Two Nazarenes currently teaching in the American school in Port-au-Prince, Michelle Morrison and Melody Haller, returned with the group. Mr. and Mrs. George Rickard of Salem, Oreg., also left the country. Rev. and Mrs. David Taylor, teachers in the Bible school in Haiti and citizens of Canada, left a week earlier on the advice of the Canadian government.

## FULL MEMBERSHIP NEARS 1 MILLION / CHURCHES EXCEED 10,000

Full membership in the Church of the Nazarene grew closer to the 1 million mark in 1991, according to General Secretary Jack Stone. Stone reported total membership (including 909,118 full members and 93,032 associate members) reached 1,002,150 in 1991.

"We commend our people everywhere for faithful and effective evangelism pushing us so near the 1 million full membership mark," said Raymond W. Hurn, chairman of the Board of General Superintendents. "Doors of opportunity for holiness evangelism swing wide. We must not slacken our pace."

During the same period, the number of Nazarene churches grew to 10,164, exceeding the decadal goal of 10,000 churches four years ahead of schedule. A total of 456 new Nazarene churches were organized in 1991.

"Ten thousand churches worldwide is a vision achievement," said Hurn. "We thought it would take at least 10 years. The Board of General Superintendents is overjoyed at this huge success."

In 1985, the Board of General Superintendents established a goal of 10,000 churches and 1 million full members by 1995.

1991 church membership grew by 5.73 percent. This compares to an increase of

3.11 percent in 1990.

Membership gain in the U.S. was 1.49 percent compared to .74 percent in 1990. Canada recorded an increase of .78 percent compared to a loss of .46 percent last year. All other world regions recorded a gain of 12.32 percent.

Sunday School enrollment grew by 3,842 in 1991 to 1,323,343, while average attendance increased by 7,745 to 665,711.

### CHURCH OF THE NAZARENE 1991 MEMBERSHIP DISTRIBUTION

REGION	MEMBERSHIP	PERCENTAGE
Africa .....	87,238 .....	8.71%
Asia-Pacific .....	61,310 .....	6.12%
Canada .....	10,951 .....	1.09%
Caribbean .....	85,495 .....	8.53%
Eurasia .....	45,015 .....	4.49%
Mexico/Central America .....	68,040 .....	6.79%
South America .....	70,267 .....	7.01%
United States .....	573,834 .....	57.26%

## NAZARENE AMONG THOSE INJURED IN KILLEEN MASSACRE

A Nazarene lady was among those who escaped from a gunman who killed 23 people and wounded 24 others in



Killeen, Tex., October 16. Pat Atkinson, a member of Killeen First Church, said that she had

just sat down with several of her coworkers when the massacre began.

According to Mrs. Atkinson, one of the men in her group jumped through a window, allowing her and several others to escape. "He saved our lives," she said. "The gunman was working his way through the restaurant. He had us trapped in the back."

Mrs. Atkinson was lying near the broken window and was injured as she and others tried to escape. She was

treated at Scott and White Hospital in Temple, Tex., for cuts and bruises.

Mrs. Atkinson said their group usually eats in the front of the restaurant, but she felt impressed to sit in the back on October 16. Their group had just left the serving line when the attacker drove his pickup truck through the front of the Luby's Restaurant and began shooting customers with a 9-mm pistol. Among the first persons shot were those standing in the serving line.

It took several minutes for the gunman to get back to where her group was sitting, she said. He was moving through the restaurant, shooting at random.

"It was very quiet, except for the shooting," Mrs. Atkinson said. "There was no screaming, no turmoil. We were all stunned. I heard

one woman crying, 'Please God, don't let me die.'"

Police identified the gunman as 35-year-old George Hennard of Belton, Tex. Police say Hennard killed himself after shooting more than 40 persons.

Killeen First Church pastor, John Hazelton, said Mrs. Atkinson is doing well despite her ordeal. "Everyone is in a state of shock," Hazelton said. "It is hard to believe that this kind of thing could happen. But the community is responding with a blood bank and a fund to assist the families of victims."

Mrs. Atkinson's husband, Charles, is an usher at Killeen First Church.

"All I can say is, God was with us," Mrs. Atkinson said. "Today, we are just a little more thankful for what we've got."

# YOUR FAMILY'S FINANCES

BY DEAN NELSON

A number of trophies and pictures of celebrities decorate Martha Bolton's house in Simi Valley, Calif. There's one of Martha and her boss, Bob Hope; there are framed drawings of her comedy ideas used by "Lockhorns" cartoonist Bill Hoest; and there are awards for books she has written. Just outside the family room is the kitchen, where another trophy of sorts hangs on the wall.

It is a sizable plaque adorned with pieces of credit cards she and her husband, Russ, cut up and decoupage.

"We didn't have *that* many cards," she recalled, "but we did have to put a second story on our mailbox so all the statements and sales pitches would fit." She had recently quit her job in a medical insurance office to devote more time to her comedy writing. That meant the family of five was dependent solely on her husband's police-officer salary.

"The temptation was to use the credit cards more during the interim," she said. It was her husband's idea to remove the temptation and decoupage them.

"I just wish he would have put the pieces closer together rather than all over the board," she said, laughing. "That would make it easier to give the number over the phone when I'm charging something."

The Bolton family hasn't sworn off the use of credit cards entirely. They still

have a few. But they don't need the second story on the mailbox anymore.

It seems that the use of credit cards is a fact of life. Concert tickets can be purchased over the phone with them. So can flowers. So can airline tickets. Meals can be charged to your account. So can your child's college education. So can your groceries. My wife and I did most of our Christmas shopping last year by phone, ordering things out of catalogs and giving out our credit card numbers. Buying something now and paying for it later can be as natural an act as breathing and sleeping.

The April *Federal Reserve Bulletin* reported that consumer debt in the U.S. rose from \$1.3 trillion at the end of 1980 to just under \$3.4 trillion at the end of 1990.

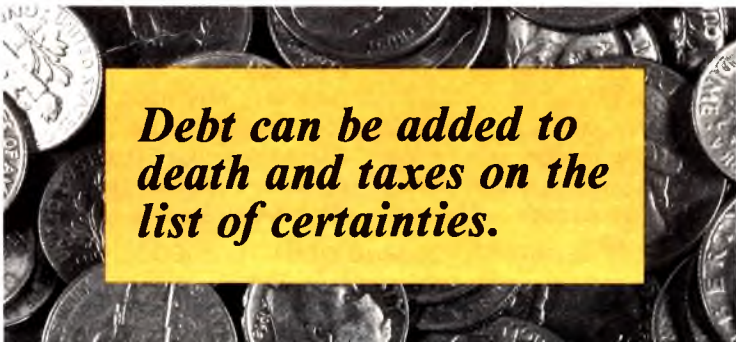
Approximately \$800 billion comes from auto loans and credit cards. Nearly \$2.6 trillion comes from home mortgages. Debt can be added to death and taxes on the list of things that are certain.

"It doesn't have to be that way," warned Dave Polin, a certified public accountant and a financial counselor in the Columbus, Ohio, area. "Getting into debt, particularly with credit cards, does not need to be a part of life."

He said he didn't think using credit cards is necessarily wrong but that misusing them is the leading cause of financial problems for individuals and families.

The problem, financial planners say, is that we don't manage our money—we let our money manage us.

"We all fly by the seat of our pants when it comes to spending our paychecks," Poling said. "Then, at the end of the month, we ask ourselves, 'Where did it all go?' Instead, we should be telling it



***Debt can be added to death and taxes on the list of certainties.***





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where it should be going.”

Makes sense. Everyone knows that. Then why is it so hard to do?

### Building a Budget

One of the difficulties is in actually tracking where the money goes. Many planners advise that people keep track of every dime they spend for 30 days, then break the spending down into categories. From there, something can be created that many spend their lives trying to avoid: *A Budget*. Figuring out where the money goes is the first step in being able to decide where it *should* go.

“People will look at their spending patterns and say, ‘I didn’t know we go out to eat that often!’” one planner told me. That frequent trip to McDonalds for the evening meal, for instance, is costing more than you think.

“People think it’s a convenience to take the family to McDonalds because the money is in the pock-

et and there’s a hectic evening ahead,” Poling said. “But it’s really a budget buster because it will cost about 20 bucks to feed a family of five while, with a little planning, a fast meal at home could cost much less.”

It’s no easy thing to create a budget. It’s even tougher to abide by one. Having a budget means paying attention to spending and limiting impulse buying. If something is bought on a credit card, for instance, it should be done only if the entire amount can be paid for when the bill comes, planners say.

“Very few people actually stick with creating and keeping a budget,” one planner said. “They say it’s too confusing and restrictive. Or, once they see the numbers,

they can’t believe the numbers are right and they throw the whole thing out.”

But if you don’t use a budget, then you may be living from paycheck to paycheck, which, according to one expert, means you are already overextended.

“The essence of financial planning is having money set aside from each paycheck and living on what is left,” said Nancy Hardison, chair of the business department at Point Loma Nazarene College. “If every cent of every check is already committed, then when the tire blows, or the washing machine gives out, or there is a medical emergency, you can’t handle it. You use credit cards and dig yourself into a hole.”

Poling and others recommend

the following formula for directing the dollars from the paycheck: From your gross earnings, deduct your taxes and your tithe. Those are abso-

*continued on page 5*



**Consumer debt tops \$3.4 trillion as millions take the credit card bait.**

# Herald of Holiness

CHURCH OF THE NAZARENE

## FEATURE ARTICLES

Volume 80, Number 12  
DECEMBER 1991

2

### Your Family's Finances

DEAN NELSON



22

### Making Friends at The Lamb's

BRENDA SHARRATT AS TOLD  
TO EDDY HALL



42

### A New Understanding of Depression and Suicide

GEORGE NICHOLS, M.D.

45

### Do Christians Get Depressed?

LES PARROTT III



24

### A Christmas Letter

JIM WILCOX

26

### A Miracle for Mrs. Martinez

JAY DARGAN



11

### 50 Years in the Field

C. WILLIAM FISHER

20

### Advent: Season of Light

LAURIE BARON

## PERSONAL EXPERIENCE FEATURE

28

### The Perfect Gift

JOANNE LONG

## CONTINUING COLUMNS

### 8 General Superintendent's Viewpoint

EUGENE L. STOWE

### 9 Observer at Large

W. E. MCCUMBER

### 10 When You Pray

E. DEE FREEBORN

### 12 Into the Word

ROGER L. HAHN

### 13 Rhythms of the Spirit

MORRIS A. WEIGELT

### 30 In a Woman's Voice

REBECCA LAIRD

### 32 The Family Album

JERRY AND LYNDA COHAGAN

## DEPARTMENTS

### 1 Late News

MARK GRAHAM  
TOM FELDER

### 7 Editor's Choice

WESLEY D. TRACY

### 14-18, 34-36 News

MARK GRAHAM  
TOM FELDER

### 33 The Question Box

### 37 Close to Home

TOM FELDER

### 38 The Readers Write

### 40 Annual Index



## Family's Finances . . .

continued from page 3

lutes. Then, from what is left, put 10 percent into savings. "Pay yourself first," planners say. Devote 70 percent to living expenses, such as mortgage and car payments, food, clothing, etc. The remaining 20 percent should be used to pay off credit cards. If you are needing more than 70 percent of your money after tithe and taxes for daily living, then you are living above your means, planners say.

### Getting Out of Debt

In many cases, getting to that level of spending and nonspending means reversing life-style patterns that may have had years to take root.

"Let's say you've been married for 10 years, and each year you've gone \$1,000 further in debt," Poling suggested. "So you're \$10,000 in debt and you can't understand why you can't get out from under these payments. What should happen is you must not only stop spending \$1,000 more a year than you make, you must also reduce your spending by the interest you are paying and reduce it even further so you can make payments to retire that debt."

Just to begin to pay off the debt, you must spend about \$3,000 less per year. Sound impossible? Maybe, but consider the alternative.

"Nothing makes me sadder than to see someone's spirit dying

because of financial pressure," said Hardison. "People get stuck doing jobs they hate because they get themselves into big debt and can't get out. In the meantime, their spirit dies a slow death."

Virtually all financial planners believe that everyone should have savings that equals at least three months of a person's salary. That sounds like a lot, but talk with anyone who has been disabled, laid off, or fired from a job, and the person will probably tell you that three months' worth of emergency cushion isn't enough. But it is a start.

Beyond the emergency stage might lie the desire to take a family vacation, or to buy a new car, or to save money for a child's education. It can be done without going into debt.

### Investing for the Future

Where should the money be saved? No one is recommending savings accounts at banks these days because the rate of interest paid doesn't keep up with inflation. Planners typically advise savers to put their money in money market accounts. Some money markets can have checks written against them, which is good and bad. It's good because you can get to your money right away in case of an emergency. It's bad because it might be *too* accessible and the temptation might be to use it for nonemergencies. Still, they pay more interest than traditional savings accounts.

It may take years to establish the emergency fund, and it may

be the only savings a person will accumulate, even using the 10 percent rule. Once the cushion is there, though, additional money can go toward other kinds of investments, like mutual funds, which are tied to the performance of the entire economy, or at least wide segments of it. Hardison believes that investments should be made in areas where people have some level of knowledge.

"If you understand land, then invest in that, or if you are good at working with your hands, then invest in rental property," she said.

Some people understand the stock market, and feel comfortable in that arena.

"I invested in the stock market for one year and hated it," she said. "I watched the stock reports every day and was constantly on the phone to my broker. I made money, but I hated the pressure."

A lot of people don't understand investment activity. A basic understanding can be gleaned from reading the Money section of the newspaper, *USA Today*, or by requesting brochures published by most major brokerage houses. But many people need more help than that and can find it with certified financial planners and/or brokers. Finding a trustworthy one can be a challenge, though.

"It's up to you to educate yourself as to who you can trust," Hardison said. "Watch out for those who have nothing to gain by your making a profit. And watch out for those who promise a high rate of return."

Poling also advised investors to get knowledgeable help but told them it wouldn't be free.

"People making \$10.00 per hour might have a hard time understanding how planners can charge \$50.00 to \$100 per hour," he said. "Getting a bill for \$300 might cause alienation if a person was expecting to get the advice for nothing."

If you are somewhat organized, though, a session with a financial



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planner can take fewer than two hours. Considering what is at stake, paying someone with expertise in managing money isn't a bad deal. One seminar leader says that most people spend more for haircuts in a year than they do on getting their financial houses in order.

A list of certified financial planners is available through the College for Financial Planning, where most planners get their certification. The address is 4695 South Monaco, Denver, CO 80237.

Every organization, including some churches, has people who want you to invest your money in their latest scheme. It might be soap, vitamins, or time-share property. Maybe they want you to sell their product for them. Maybe they just want to use your money to finance their operation. But they are out there, and they all promise an astronomical rate of return. Be suspicious, the planners warn.

"I know of one situation where several church members, including the pastor, were swindled out of their life savings by someone who promised to give them \$250,000 in a few years for \$5,000 now," one planner said.

But greed cuts both ways. There wouldn't be as many swindlers out there if there were fewer of us who wanted to believe their lies so we could get something for nothing.

"Besides," Poling said, "if the investment deal is that good, you'd never have the chance to get in on it anyway. The big money people would already have eaten it up."

One other area of concern regarding financial planning has to do with what happens to our money when we are gone.

"I am stunned by the number of people who don't have a will or adequate life insurance," one planner said. "It's as if we don't want to face our mortality."

If you don't have a will, planners advise that you choose a

## Resources for the Simple Life-style

A professor at a Nazarene college many years ago provided an alternative to the cliché, "You can lead a horse to water, but you can't make him drink."

His version: "You can lead a student to knowledge, but you can't make him think."

The principle of both maxims applies to those who understand that they need to spend less, save more, and live by a budget, but they still don't do it. What is needed is the personal and spiritual discipline to act on the information.

Few people can illustrate that discipline better than Gerard Reed. In his years as a professor at Southern, Mid-America, and Point Loma Nazarene colleges, he has impressed upon thousands of students the value of discipline, particularly as it applies to living more simply.

"Discipline is a matter of organizing priorities," he said. The popular teacher is disciplined to, among other things, read the Bible through every year, exercise every day, and stay out of debt.

"As a graduate student, I became aware of how a more simple life-style was better for me spiritually and better for the world around me," he said. One of the keys to staying out of debt is exercising the discipline to wait until the money has been saved before purchasing an item, he said.

"If you establish the priority to save before you buy, then debt won't be a problem," he said.

Reed offers the following list of books to help those who want to know

more about the discipline of living more simply. They range from simple "How-to" books with specific suggestions, to philosophical and historical treatments of the relationship between Christians and money.

*Beyond the Rat Race*, by Art Gish  
*Living More Simply*, by Ron Sider  
*Living More with Less*, by Ron Sider  
*Money, Sex, and Power*, by Richard Foster

*The Freedom of Simplicity*, by Richard Foster

*Celebration of Discipline*, by Richard Foster

*Enough Is Enough*, by John Taylor  
*Living More with Less*, by Doris Long-acre

*The Sustainable Society*, by Robert Stivers

*What Do You Say to a Hungry World?* by Stanley Mooneyham

*Small Is Beautiful*, by E. F. Schumacher

*Money and Power*, by Jacques Ellul  
*Biblical Theology of Material Possessions*, by Gene Getz

*Property and Riches in the Early Church*, by Martin Hengel

Financial planners consulted for this article also offered these titles that address finances from a Christian perspective:

*Your Money Matters*, by Malcolm MacGregor

*The Christian and Money Management*, edited by Stephen Miller

*Master Your Money*, by Ron Blue

*Answers to Your Family's Financial Questions*, by Larry Burkett

And, finally, two more titles that explain money well:

*Your Money's Worth*, by Sylvia Porter  
*The Joy of Money*, by Paula Nelson

qualified person to help you draw one up, then very carefully drive to that person's office immediately. You can easily create an unnecessary level of grief for your family if you don't take care of your finances before you die. (If you want counsel about how to draw up a will, you can call the Office of Planned Giving at the International Headquarters, Church of the Nazarene at this toll-free number—1-800-544-8413.)

Rev. Ike, the flamboyant New York preacher, told the *New York Times Magazine* many years ago that the apostle Paul had it all wrong when he said, "The love of money is the root of all evil."

"No," said Rev. Ike, "it is the lack of money that is the root of all evil."

When money, or the lack of it, is a problem, it can also be a spiritual problem.

"The Bible has a lot to say about finance," Poling said. "It also has a lot to say about worry. Getting the finances under control can do a lot to alleviate worry."

Dean Nelson teaches journalism at Point Loma Nazarene College. He also works as a business/financial writer at a San Diego newspaper, where he has won several regional and national awards.



## The Girl in the Blue Flowered Dress

**T**he orange barrels did it. I mean—it was the orange barrels that ruined Christmas for me this year. The road repair crews had strewn them around on every expressway and main drag in the city last May. Here it was early December and they were trying to finish what should have been done in August.

But a real Canadian blizzard hit us a full month earlier than anyone (including the TV weather forecasters) expected. That storm came roaring through the cornfields and hedgerows of Minnesota and Iowa and captured Kansas City. The dreadful chill ruptured radiators and cracked blocks of old Buicks and Fords all over town. It drove everyone indoors and still pursued us wailing in the eaves, whining in the ventilators and swooshing at every door that opened a crack.

The blizzard scattered those orange barrels in zany patterns creating traffic mazes galore. I misread one of these puzzles on I-70, veered right, and made a premature exit. There I was on a strange street in the "wrong part of town" with a backseat full of Christmas presents. I locked all the doors. I shivered even with the heater on.

The swinging traffic light turned green, and I started to turn. That's when I saw her—the girl in the blue flowered dress. She started to cross with the green light. Her piercing eyes turned my way and looked right through the windshield and into my soul. Blended defiance and apprehension framed her expression. Her gaze clung to me long enough for her to be assured that the next rotten trick that life played on her would not come at the hands of a careless driver in a Dodge Diplomat. I looked away.

She hurried across the street bracing herself against the cold. She had no coat, no cap, no gloves—no socks either. Her tennis shoes were split down

the heel all the way to the sole. And her blue flowered dress was a summer dress, a sleeveless affair like little girls wear to a July picnic.

Like a transmission giving up the ghost, my heart went thud. It was too cold to put a mean dog out, let alone a nine-year-old girl in a blue flowered dress.

She ran across the street and disappeared in the alley. I drove a block and turned around and went back. What was I going to do? Give her a ride? Buy her a hamburger? a coat? Give her the sweaters in the backseat, which I had bought for my granddaughters? Adopt her? I didn't know.

When I got back the alley was empty, except for old newspapers and liquor bottles. No little girl in a blue flowered dress. Where was she? Who was she? Did anyone care? What did she want for Christmas?

That night I had to write the Christmas editorial. So far the Christmas spirit had evaded me, but I had a plan to get inspired. I had picked up *At Christmas the Heart Goes Home*, by Marjorie Holmes. Doubleday had collected her Christmas columns written over the past 30 years and put them into a "Holiday Treasury." I would read through that and get inspired.

The book had some good stuff, but I kept seeing the girl in the blue flowered dress. I liked Holmes' "Attaboy, God," a story about some kids who prayed for snow on Christmas Eve. When the snow began they cried out, "Attaboy, God." But what if they had to play in it in a summertime blue flowered dress?

Three more chapters—no more inspiration. I got so restless that I sat down by my fireplace in my recliner and wrote out a check to the Salvation Army—maybe they would find the girl

in the blue flowered dress.

I read the chapter about Christmas memories—cookies and toys and sleigh rides—but by now I was hearing voices?

*What kind of Christmas memories would she have?*

I read chapter seven, "Home for Christmas."

*What kind of home would the girl in the blue flowered dress have?*

Listen, I wrote a check . . .

*That's the American way. If there is a problem, throw money at it.*

Well, what more could I do?

*Couldn't you . . .*

Well I suppose I could, but . . . get real, . . . I'm a busy man . . . with responsibilities. She's not my problem!

*You sound like a goat.*

***Where was she? Who was she? Did anyone care what she wanted for Christmas?***

Excuse me, a goat?

*Yes, you are making the goats' speech at the Judgment. Remember, "Lord, when saw we thee an hungred, or . . . naked . . . and did not minister unto thee?"*

I know the verse, Matthew 25:44.

*Know the next one? "Inasmuch as ye did it not to one of the least of these, ye did it not to me?"*

Listen, I'm probably going to think of that poor little girl every time I see those dumb orange barrels as it is—ease up. This isn't fair, listen . . .

*No, you listen. What do you hear?*

Nothing really, just an ambitious rooster crowing in the distance. H



## Christmas and Abortion

BY EUGENE L. STOWE

A third of a century ago, Dr. Robert G. Lee, longtime pastor of Bellevue Baptist Church in Memphis, wrote, "And when Christ was born, a world crisis was at its zenith. Only a faint throb in its heart testified that the world still lived" (*Great Is the Lord*, Revell, 123).

Shortly before Christmas 1991, this "faint throb" became a bit stronger with the dramatic changes in Soviet Russia—

—the death of the atheistic Communist party that has been responsible for the death of at least 1 million people

—the independence of the Baltic republics

—an ever-widening open door for Christianity

God be praised for His dynamic intervention in the affairs of our global society.

About the same time this tremendous breakthrough was taking place in eastern Europe, another not-so-faint throb of life was felt in eastern

Kansas. Spearheaded by "Operation Rescue," thousands of concerned persons converged on Wichita to protest the brutal slaughter of unborn babies at a late-term abortion clinic. Their little lives are systematically snuffed out as late as one month before birth. Pro-choice demonstrators also gathered to defend what in my judgment is the the illogical and immoral "right" of a woman to exercise absolute sovereignty over her body.

**"Mobilize us to use every legal means to outlaw this wanton killing."**

On Sunday afternoon, more than 25,000 pro-life advocates filled the university football stadium in a giant rally. I heard the report of that meeting on my car radio. One of the speakers was Dr. Gene Williams, pastor of our First Church in that city. My heart was deeply moved as I heard him testify that he had asked God's forgiveness for having failed for so long to become actively involved in the fight against abortion, and pledging himself to be totally committed to this "holy war."

The Christmas season reminds every Nazarene that he or she must meaningfully be involved in this critical cause. The Incarnation began when Mary said (in effect), "Into Thy hands I commit my body." The redemption of the entire human family was contingent upon her willingness to carry her Baby full term and give

Him birth. He was God's one and only Son.

Women owe their unborn children this same commitment. They did before Christ's birth. What would have happened to the lifeline of salvation if...

... Terah's wife aborted Abraham

... Sarah had aborted Isaac

... Rebekah had aborted Jacob

... Jesse's wife had aborted David?

Who knows the role that God may have planned for the unborn babies that modern mothers are carrying? They are more than fetuses. How can anyone believe that life does not begin until birth? The Messiah-Babe was very much alive when Mary felt Him moving in her womb. To abort is to destroy a real person, created in God's image, with tremendous possibilities of grace.

Will you join me in this Christmas prayer?

Our Heavenly Father. Thank You for sending Your Savior-Son to be birthed by a godly woman who committed her body to You for this holy purpose. While we rejoice in this miracle birth, we sorrow over the slaughter of millions of unborn babies through abortion. Forgive us for taking this tragedy so lightly. We commit ourselves to meaningful involvement in every effort to right this wrong. Give to the U.S. Supreme Court the wisdom and courage to overturn the *Roe v. Wade* ruling that legalized this horrible practice. Mobilize us to use every legal means to outlaw this wanton killing. Then rekindle the fires of compassion within us to tell the Good News of salvation to those whose lives have been saved from the ravages of abortion. In the name of Your Holy Child, Jesus. Amen.







## Abundant Grace

**M**y telephone rang and a weak, hoarse voice said, "Preacher?"

"Yes. Who is this?"

"Ansley Grantham."

I knew the name but not the man. His aged aunt, a lovely Christian woman, was a member of the small home mission church I was serving as pastor.

"How can I help you?"

The story he unfolded briefly was not a happy one. An aneurysm of the aorta threatened instant death. That, with other ailments compounded by alcoholism, left him unable to work. Now he was broke, hungry, and facing eviction.

"I'm ashamed to ask your help," he admitted, "but I'm desperate. Can you do anything for me?"

"Give me your address and I'll be right over."

Across town I found the run-down building, climbed ramshackle stairs to his floor, and knocked on the door of his apartment. The dingy hallway reeked of dirt, urine, garbage, and booze.

Entering the apartment, I found conditions no better. Threadbare carpets, shabby furniture, peeling walls, leak-stained ceilings, and piled up dirt shrieked neglect and poverty.

Ansley lived alone. In his early 60s, he looked haggard, empty, spent. He was barely able to move; a limping, shattered advertisement of debauchery.

He thanked me for coming and added a few depressing chapters to his story as we conversed. I talked

of God's love and of Christ's death for sinners. From a pocket New Testament I read some verses of Scripture designed to bring hope to the hopeless. After a brief prayer, I left, taking with me a mental inventory of his most urgent needs.

I returned shortly with supplies and began a ministry that kept me in touch with him for his few remaining weeks. Day after day I visited him, taking food, medicine, rent money, and the gospel. I was pastor, nurse, and houseman to a dying wreck.

God is not proud. He experienced the dregs of our human condition in the death of Jesus Christ. And God in Christ did not reject Ansley's belated penitence and faith. One afternoon, in that drab apartment, the miracle of rebirth occurred. The penitent became the pardoned. The waif of ruin became the child of God. His prayer was sincere, and a center of peace was formed in that pocket of misery where he lived and died.

A telephone call from a local funeral home brought more relief than sorrow. Added days would only have meant increased suffering for Ansley.

I conducted his funeral service. He had few friends. None with whom he had worked and boozed were present. His mother, 83 and fragile, sat beside her sister. His brother came, almost falling-down

drunk. A few kind people from our little church were there.

Because of the mother's frail condition, the interment was postponed. A few days later the body was taken to the cemetery, but I was not informed. Ansley was buried without ceremony by unfeeling men.

That rude burial was, perhaps, a value judgment upon his life. By the grace of God, however, Ansley Grantham is a citizen of God's "better country." There, no one

***I'm ashamed to ask for help, but can you do anything for me?"***

ever crawls into a bottle to hide from life, and no sin, no pain, no grief ever intrudes upon a person's joy, peace, and freedom.

Ansley wasted precious years of life, but he did not compound a misspent life with a bankrupt death. His faith came too late to salvage earth, but it obtained heaven. I'll see you in a while, Ansley!

HE

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## The Practical Discipline

**W**hich of the classical Christian disciplines is the most down-to-earth, the most realistic? Scripture reading? Fasting? Prayer? Journal keeping? None of the above! According to Richard Foster, it is meditation. In *The Celebration of Discipline*, he declares, "Christian meditation leads us to the inner wholeness necessary to give ourselves to God freely, and to the spiritual perception necessary to attack social evils. In this sense it is the most practical of all the Disciplines" (Harper and Row, 15).

The disciplines common to the Christian Church through the ages are quite sensible, contrary to the image our world culture would like to portray. To pray and to meditate is to engage in something that is of cosmic significance and earthly practicality.

Because of various misunderstandings and obstacles, many avoid the practice of meditation. Foster suggests that, for some, the art of listening prayer seems too difficult and complicated and, therefore, should be left to the professionals. It is those very skilled artisans who would shy away from such an idea and declare the practice to be for anyone and everyone. It is a natural part of our Christian heritage and life—meditation and prayer, prayer and meditation.

For others, says Foster, to meditate is to engage in something totally out of touch with our world. They are afraid it will lead to an "other worldliness" that is of little use to anyone and insensitive to the world's hurting needs. As a matter of fact, meditation can lead us to deal with life with focused ef-

fectiveness. He reminds us, "It is wonderful when a particular meditation leads to ecstasy, but it is far more common to be given guidance in dealing with ordinary human problems" (17).

Probably the most common reason for not meditating is to view it as a form of Eastern or New Age religious mumbo-jumbo. Nothing could be further from the truth. Where Eastern meditation strives for "emptying," Christian meditation is content-filled. Its purpose is always to bring us to the place where Christ is the center, where we can more clearly hear Him, know Him, and love Him.

What, then, can we expect when we decide to make meditation and prayer a consistent pattern in our lives? Susan Muto, in her book *Moving into Meditation*, suggests at least five results. One, we will begin to live a life that is more Christ-centered. Two, imagination, thoughts, decisions, and actions will be broadened and deepened as we minister to our world. Three, we will be able to hear God more clearly in the common everyday occurrences, rather than expecting to hear Him in the spectacular only. Four, it will help us to find patience when the wells seem dry, knowing that God is in the desert too. And five, we will become more finely tuned instruments to be used by the Heavenly Father in our world.

If she is right, I need no better reasons for finding a place in my devotional life for meditation. But how to begin? It is immediately ev-

ident that no single technique is going to be the best for everyone. However, some guidelines might be helpful for those just starting out.

You will want to find a setting that is conducive to quietness and meditation. There are places in the house that I like much better than others. If it is early in the morning, the den is the best. For you, it may be somewhere else.

Next, decide on the material or subject matter for your meditation. It can be a portion of Scripture, a chapter of devotional literature, a segment of your life history, or an issue concerning your future.

***To pray and to meditate is to engage in something that is of cosmic significance and earthly practicality.***

When you have chosen the content of your meditation, relax. Read or think about your material. Mull over it, chew on it. Don't let it become work, but let the words speak to you.

Many find memorization, especially of Scripture, to be extremely helpful. As you commit the words to memory, let them sink deep into your mind and heart.

May you find meditation and prayer as natural and as life-giving as breathing itself.

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# 50 YEARS IN THE FIELD

BY C. WILLIAM FISHER

**T**his was the title and subtitle of the book I intended to write after completing 50 years in full-time evangelism in the Church of the Nazarene.

But I didn't quite make the 50 years—I missed it by one month—and missed it because of another heart attack, having experienced the first one during meetings in New Zealand in 1975 and now the second one in April of 1991.

In the aftermath of this second one, the consensus of the doctors was that I should cancel all meetings now scheduled (which I have done) and not be available for other meetings in the foreseeable future.

I have said that I would leave the "field" when I either ran out of challenge or ill health made it necessary. I have definitely not run out of challenge, but two heart attacks have a way of changing things.

I had mentioned in the preface of my book *Evangelistic Moods, Methods, and Messages*, which was an evaluation of Nazarene evangelism after 25 years in the field, that instead of being bored or burned-out, I was looking forward to the next 25 years and to writing another evaluation after 50 years as a Nazarene evangelist.

Obviously, I won't be able to write that book. But there are a few things I would like to share.

For one thing, in spite of the negativism and pessimism and even cynicism of some, the overwhelming majority of Nazarene preachers and laymen believe that holiness evangelism is still the God-given mission of the Church of the Nazarene, and they believe that revivals are an important, even vital, component in that mission.

And for *that*—even though I will not be conducting any more revivals, I say a glad and grateful "Praise God!"

It was General Superintendent G. B. Williamson who warned Nazarenes that "if we fumble in defining our mission, we will falter in fulfilling it."

But from Dr. Bresee on, those who have been used of God to challenge Nazarenes to be true to their mission have clearly defined and unequivocally stated that the mission of the Church of the Nazarene was to glorify Christ and advance His cause through genuine holiness evangelism.

For over 30 years, General Superintendent R. T. Williams, for instance, reminded Nazarenes with dynamic clarity and urgency that "we were born in a revival atmosphere, and we must continue to live in such an atmosphere if we hope to live at all. It is genuine holiness evangelism that brought the Church into existence," he said, "and the same type of evangelism is essential to our con-

tinued existence."

No fumbling there!

A recent statement from the Board of General Superintendents reaffirmed that definition of our mission by stating that "the mission of the Church of the Nazarene is to advance God's kingdom by preserving and propagating Christian holiness."

No fumbling there!

And in a recent *Herald of Holiness* (April 1991), General Superintendent John A. Knight repeated that stated mission and then challenged those who would like to replace that mission with some bland ecclesiastical gobbledegook when he said, "My vote is for *renewing* our mission, not *replacing* it."

No fumbling there—even in 1991!

As long as the Church of the Nazarene clearly defines and lovingly defends and aggressively fulfills its mission of holiness evangelism—"preserving and propagating Christian holiness"—it will continue to be much more than just another denomination cluttering the denominational landscape, but will, through the renewing presence and power of the Holy Spirit, make an increasingly redemptive difference in America and around the world.

What a privilege to be involved in such a mission!

And that has been my privilege for these 50 years—and I am grateful!

Grateful for those leaders who have challenged and encouraged.

Grateful for those wonderful pastors and missionaries and laymen—in America and overseas—who have extended the calls, understood the mistakes, overlooked the failures, and whose graciousness and generosity have made it possible for me to stay in the "field" these 50 rewarding years.

Grateful for my wife of these 50 years and my two boys, who never once in resistance or resentment tried to change or erode my commitment to the ministry of evangelism.

Grateful for the young men and women God is calling to the field of evangelism; for their dedication and determination to pay whatever price they have to pay to be true to the Church's mission and to its doctrines. They know, with Eric Hoffer, that "the effectiveness of a doctrine is determined not only by its intelligibility, but by its certainty."

So, *thanks* to the Church of the Nazarene for the privilege of 50 years of service—whether in writing or in radio or in revivals. But most of all, *praise* be to God—for *everything*!

HF



## Portraits of Jesus in John



# No Orphans in God's Family

*I will not leave you as orphans; I am coming to you (John 14:18).\**

A sense of belonging and trust elbows its way to the front of serious concerns for proper child development. Abandoned children usually carry scars of fear and insecurity all their lives. Orphaned children may survive and do quite well, but it is never easy for them. Many children in our society often feel the pain of abandonment because of divorce or parental irresponsibility. In past generations, the death of parents frequently produced orphans. The Bible is especially sensitive to the need to provide for orphans.

Perhaps His family's moving to Bethlehem, then Egypt, and then Nazareth helped Jesus understand the need that children have for security. Part of the purpose of the Farewell Discourse of John 13:31—16:33 is to prepare the disciples for a separation from Jesus that was about to occur. Because He knew their faith was still at a child's level, He told the disciples several times in chapter 14 that He was about to leave, but He reassured them that He would return. From our vantage point on this side of the crucifixion, death, resurrection, and ascension of Jesus, it is not always easy for us to determine whether He was speaking of His death and resurrection or of His ascension and second coming. In John 14:18, Jesus stated, "I will not leave you as orphans; I am coming to you." Since the time interval between Jesus' death and His resurrection was only three days, it doesn't seem likely that He would describe that departure as making the disciples "orphans."

Most versions translate the second phrase of verse 18 with a fu-

ture tense, "I will come to you." However, the Greek text has a present tense, "I am coming to you." The use of the present tense makes it unlikely that Jesus was referring to the Ascension and Second Coming when He spoke of departing and returning in John 14. If Jesus was not speaking of either His death and resurrection or the Ascension and Second Coming when He spoke of departing and returning, what was He talking about? The context of verse 18 suggests that Jesus was trying to tell the disciples that He would be returning to them by means of the Holy Spirit.

Verses 16 and 17 had introduced the Holy Spirit as the *Paraclete*, the Helper or Comforter.

Verses 19 and 20 speak of Jesus being invisible to the world but visible to the disciples and dwelling within them. Thus, when Jesus stated in verse 18 that He is coming to the disciples, He most likely meant that He would return and be with them through the Holy Spirit. If that is so, the present tense of the verb makes sense.

The present tense of a Greek verb indicates both present time and continuous or repeated action. As John wrote his Gospel (and as we read it), Christ comes to us in the present moment through the Holy Spirit. As disciples of Jesus, we also experience Him coming to us again and again through the Holy Spirit in every new present moment of need. In those moments when we feel abandoned and alone, Christ comes to us. That is, He comes if we are attentive and receptive to the work of the Holy Spirit in bringing Him

to us. John 14:26 speaks of the Holy Spirit bringing the teaching of Jesus to the remembrance of the disciples. While that is a glorious and important truth, it may be even more important that the Holy Spirit brings the very presence of Jesus to us. Our Lord did not want us to feel like orphans. So He arranged with the Father for the Holy Spirit to make His presence real in our lives during those painful moments of feeling alone.

From God's perspective, there never need be orphans in His family. He has provided the Holy Spirit so that we might experience the reality of Christ every moment. We might choose to reject this gracious provision; but there are no orphans

***Jesus comes to us at those times when we feel most like an abandoned orphan.***

in God's family, only runaways.

*For further study: (1) Read all of John 14. Write a brief description of what it says the Holy Spirit will do. (2) What does Matthew 28:18-20 describe as our responsibility since Jesus is present with us? (3) Ask the Lord to make you more conscious of His presence on a moment-by-moment basis.*

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

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44



## Tuned In and Ready to Act

**J**oseph really is slighted in the Christmas story. Oh, yes, we have an impressive young man with broad shoulders and dark hair play the part of Joseph in the manger scene. But he hardly ever gets many lines—his big line is the request for the room in the inn.

Even the Gospel writers don't give him much space. Mark never even mentions his name. John refers to him twice while calling Jesus the son of Joseph. In Luke, he gets a little more respect. After Jesus identifies himself as the fulfillment of the prophecy in Isaiah 61, the crowd responds with incredulity and maybe even sarcasm. They ask: "Isn't this Joseph's son?" That is expected to end all discussion.

Only Matthew gives much attention to Joseph. He pictures Joseph as a young man with a great family tree, a heart keenly tuned in to God's voice, and a will ready to respond immediately. What a neat model for spiritual formation!

An impeccable family heritage does not guarantee spirituality. Biblical records and personal experience record important people with hearts broken by children who have repudiated their values and commitments.

But a heart keenly tuned in to the whispers of God—that is a significant virtue in spiritual formation. And readiness to step out directly and dynamically when that voice speaks—that is a wonderful quality for spiritual growth! When the two of them occur in combination—God can do marvelous things with such a person!

Matthew provides clear clues to the quality of Joseph's life. The information that Mary is pregnant created quite a dilemma for Joseph. He clearly understood the seriousness of a betrothal and the

disgrace that accompanied pregnancy prior to the actual marriage ceremony. We can only speculate on the range of thinking and praying that young man did in the face of his dilemma.

Then the angel of the Lord appeared to him in a dream and directed him to take Mary as his wife. The angel even identified the name for the child: "Jesus, because he will save his people from their sins" (Matthew 1:21, NIV throughout).

Now that is a fairly extraordinary request to arrive in a dream. We can only assume that this was not the first time Joseph had communicated with God. Joseph was so clearly tuned in to God's will for His life, that he recognized and responded immediately.

The record is simple and straightforward: "When Joseph woke up, he did what the angel of the Lord had commanded him and took Mary home as his wife. But he had no union with her until she gave birth to a son. And he gave him the name Jesus" (Matthew 1:24-25). One has to be impressed with that kind of obedience—even though it had great social and cultural costs for him.

The next few months must have been interesting as Joseph tried to sort out all of the information and locate the next step. He was obedient to the laws of taxation and ended up in Bethlehem with his pregnant wife. The baby was born in a stable. Obediently, he proceeded to give the Child the name that the angel had provided. (An angel also had a word with Mary about the name for the young

Child—and that certainly was reassuring!)

The second dream asks for even greater costs. Joseph is instructed by the angel to take the whole family to Egypt to avoid the deadly intentions of King Herod (Matthew 2:13). Again, the obedience is impressive: "So he got up, took the child and his mother during the night and left for Egypt" (v. 14).

It is difficult to imagine the courage necessary to leave support system and occupation and family to travel to another country in the first century—and to protect a child that is technically not his own. It is difficult to comprehend. But it is delightful to observe such

***A heart keenly tuned in to the whispers of God is a significant virtue in spiritual formation.***

wonderful responsive obedience.

In a clear and incisive way, Joseph models for us two crucial principles of spiritual formation.

First, be so specifically tuned in to God's voice and call that you will recognize His voice immediately. Second, be so dedicated to doing God's will that your response is instantaneous and automatic.

Thanks, Joseph! Maybe your part isn't really a bit part at all! No one who hears and does God's will has a bit part.

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HH



## MISSIONARIES TO RUSSIA WITHIN A YEAR

Nazarene missionaries will be serving in the Soviet Union within a year. That's the prediction of Robert Scott, World Mission Division director, who recently returned from meetings in Moscow. Scott was accompanied by division directors Phil Riley, Sunday School Ministries, and Bill Sullivan, Church Growth, as well as Franklin Cook, Eurasia regional director, and Herman Gschwandtner, Eastern Europe Ministries coordinator.

Scott traveled to the Soviet Union to seek official government recognition as an ecclesiastical organization. While there, he met with the Soviet minister of religious affairs and with a representative of the Baptist Evangelical Alliance.

"The minister of religious affairs suggested that, because of the uncertainty that exists in the republics at this time, it would be best for us to seek official recognition under the umbrella of an existing organization," Scott said. "Eventually, we would be able to register under our own name once we have at least 10 Soviets who are Nazarenes."

Following his meeting with the minister of religious affairs, Scott met with a representative of the Baptist Evangelical Alliance. "The use of 'Baptist' is more of a generic term than a denominational designation," said Scott. "They have been very active in the country for years. In fact, they are the ones who sponsored Billy Graham's recent crusade. They indicated an openness to us coming into

the country under their name."

Once approval is given by the BEA, the Church of the Nazarene could purchase property and obtain visas for missionaries. Scott said the denomination is ministering in Thailand under a similar arrangement.

The division director said Russian officials are impressed by the fact that the Church of the Nazarene is committed to carrying on a continuing work in the country. This was the Soviet official's impression in response to the denomination's activities in the area during the past few years. Nazarene involvement has ranged from compassionate aid to victims of the earthquake in Armenia to the distribution of literature by young people this past summer and the continuing broadcasting of a religious radio program that the church is producing.

"We are already anticipating sending four Work and Witness teams to the Soviet Union next summer," Scott said. "Their role will be to assist in the construction of a new church for the Baptist Evangelical Alliance in Moscow. In return, the BEA will provide office space for the Church of the Nazarene for 15 years. We are also anticipating more youth teams visiting the area next year.

"If everything goes as planned, I think we will have missionaries there within a year. Many house churches want training for their pastors, along with literature and denominational affiliation."



**Robert Scott (r.). World Mission Division director, met with Vasili Logvinenko, president of the Russian Evangelical Baptist Alliance, during a recent trip to the Soviet Union.**

According to the division director, two couples are already under consideration as potential missionaries.

Scott added that the church may be able to start work in the Ukraine as well as in Russia. While on his recent trip, he met with a medical doctor in Kiev who wants to help open the Church of the Nazarene there. He said a Nazarene couple has been working in a parachurch capacity in the Ukraine for the past two or three years.

"There are a lot of people in our denomination who have business, educational, and cultural leads in the Soviet Union," Scott said. "We believe these people can help us with contacts, so we can get a running start.

"There will never be another day like this one in the Soviet Union," Scott emphasized. "A vacuum exists in the nation right now, and every group imaginable—Moonies, Mormons, Jehovah's Witnesses — is trying to fill it. It behooves us not to ignore this open door."

## CONTINUING LAY TRAINING PROGRAM HONORS INDIVIDUALS AND CHURCHES

More than 27,500 Continuing Lay Training (CLT) credits were awarded in the 1990-91 assembly year, according to David J. Felter, CLT coordinator. The 27,538 credits awarded last year represent an increase of more than 10,500 over the previous assembly year.

Southwest Indiana led all districts in the number of credits earned with 4,883. The district also recorded the largest increase (2,737) over the previous year.

South Carolina was second in the number of credits earned with 1,773, and Intermountain was third with 1,634.

Intermountain recorded the second largest increase in credits (1,522) and East Tennessee was third (916).

Cookeville, Tenn., Church of the Nazarene led the list of CLT's "Big Eight Churches" with 1,123 credits. The other churches included Seymour, Ind., First (574); Summerville, S.C. (422); Nashville, Ind., Parkview (381); Ashland, Ky., First (369); Brazil, Ind., First (360); Rialto, Calif. (355); and Princeton, Ind. (323).

Eugene Shaffer, Titusville, Pa., earned 132 credits through home study, the largest number in that category. Others earning the top number of credits

in home study included: Candance Manson, Rialto, Calif. (73); Ava June Moore, Beardstown, Ill. (64); Hubert E. Meredith, Otter Lake, Mich. (62); Beverly J. Rebman, Beardstown, Ill. (61); Gertrude Saxe, Rialto, Calif. (59); Jackie Featherly, Mining, Wis. (57); and Fred Hare, La Junta, Colo. (57).

"Nazarenes are rediscovering lay training," said Felter. "Upgraded teacher-training programs and new certificates give CLT a '90s relevance. The response this year proves Nazarene laymen want to live and minister on the cutting edge of our world."



BY MARK GRAHAM and TOM FELDER



Earl Lee, former pastor of Pasadena First Church of the Nazarene, and his wife, Hazel (l.), were special guests of David Best, pastor of The Lamb's Manhattan Church of the Nazarene, and his wife, Marilyn, during the recent 18th anniversary celebration of The Lamb's.

## REALIGNMENT COMMISSION TO BE RECONVENED

The Board of General Superintendents has called for reconsideration of the proposal that would realign the districts of Oklahoma and West Texas.

Two years ago, the Board of General Superintendents convened a meeting of representatives from all districts in Texas and Oklahoma to consider possible redistricting to more effectively evangelize these two states, according to a statement released by the Board of General Superintendents. As a result of this conference, a Realignment Commission was appointed with representatives from the four Oklahoma districts and the West Texas District.

This commission recommended the division of the West Texas District, which would include churches from western Oklahoma including the panhandle into a High Plains District. It also recommended the realignment of the four Oklahoma districts into three.

This recommendation was presented in the 1991 assemblies of the five districts involved. Four of the five voted concurrence.

In its September meeting, the Board of General Superintendents discussed the realignment and released the following statement:

"In light of the fact that four of the five districts concerned approved the recommendation of the Oklahoma and Texas Realignment Commission, the general superintendents in jurisdiction will reconvene the commission for further consideration on the matter."

## THE LAMB'S CELEBRATES 18TH ANNIVERSARY

The Lamb's Manhattan Church of the Nazarene celebrated its 18th anniversary recently with special services featuring Earl and Hazel Lee, according to David Best, senior pastor.

Lee, former pastor of Pasadena First Church of the Nazarene, was instrumental in starting The Lamb's, according to Best. After meeting Paul Moore, founder of The Lamb's, Lee invited him to share his vision with the Pasadena congregation. The church responded by sending eight young people and thousands of dollars to start what was then called the "Manhattan Project."

The Lees have maintained their support for The Lamb's throughout the years. During the weekend services, Best appointed Dr. and Mrs. Lee as "ambassadors-at-large" for The Lamb's. "They will represent us well as they travel around the world and tell the good news that the miracle of The Lamb's goes on today," Best said.

As part of the anniversary celebration, The Lamb's has released an audiotape featuring Lee's messages and

music from the services, along with a 17-minute video telling the story of the Manhattan ministry.

Valued at \$1.7 million at the time of purchase in 1975, The Lamb's Club, a former haven for New York City writers, was acquired at one-fourth of its assessed value with assistance from the Church of the Nazarene, the Christian Broadcasting Network, the Shubert Foundation, and individual donors.



The Lamb's

Located less than a block from Times Square, The Lamb's ministry involves care for area homeless, family entertainment through The Lamb's Theatre Company, and a local Nazarene congregation.

For more information on the audiotapes or videotapes, contact The Lamb's at 130 West 44th Street, New York, NY 10036.

## CORK TO SERVE AS LOCAL ARRANGEMENTS COORDINATOR



Mark Cork, 33, has been selected as the local arrangements coordinator for the 23rd General Assembly in Indianapolis, according to Jack Stone, general secretary. In this role, Cork will be responsible for coordinating the myriad details associated with the quadrennial gathering of some 50,000 Nazarenes.

"Mark's background in communications and programming makes him an ideal candidate for this position," said Stone. "I think he has the experience and the ability to make this one of the

best Nazarene gatherings ever."

Since 1988, Cork has served as programming and communications director of New Hope Community Church of the Nazarene—a church he cofounded in Tempe, Ariz. Prior to this, he was minister of music and communications at Lakewood, Colo., Church of the Nazarene. He has also served as associate director of admissions at Point Loma Nazarene College and as minister of music at Oskaloosa, Iowa, First Church of the Nazarene.

Cork holds a B.A. in business administration from MidAmerica Nazarene College. His wife, Jacque, is the daughter of Franklin and Maylou Cook.

## MASTER CHORUS BOOK REACHES HALF MILLION MARK

The *Master Chorus Book* has reached one half million in sales, according to Harlan Moore, Lillenas director. The collection of contemporary, traditional, and new choruses has become Lillenas' first publication, other than hymnals, to reach 500,000 in sales.

"Sensing a need for a comprehensive chorus book back in 1987, Lillenas set

out to compile a distinctive book with a large 'breadth of styles' in an affordable price range," Moore said. "The result was the *Master Chorus Book*, with 250 songs from today and yesterday."

Compiled by Ken Bible, the *Master Chorus Book* is printed in both music and words-only editions.





## ASIA-PACIFIC REGIONAL CONFERENCE IS MEMORABLE EXPERIENCE

More than 400 persons gathered for evening services during the recent Asia-Pacific Regional Conference. About 150 delegates represented the 29 districts comprising the region, according to George E. Rench, regional director.

The conference included reports from the district superintendents as well as the regional director. Rench outlined Asia-Pacific's goals for the current decade, which, among other things, include: 100,000 in membership, 1,324 churches, an increase of five more regular districts, entrance into five new countries, and the sending of regional missionaries into new areas such as Cambodia, the Solomon Islands, Vietnam, and North Korea.

Presentations were made by Headquarter's directors Michael Estep, Ray Hendrix, Moody Gunter, Nina Gunter, Stephen Nease, Phil Riley, Robert Scott, and Bill Sullivan, as well as by General Superintendent Hurn. Hurn also ordained six elders and two deacons during the conference.

"We had a good conference," said Hurn. "There was great music, good preaching, and a good spirit of unity."

Elders Kim Shi-chul and Alajandrino Verceles and laymen Daniel Ochoco and Hu Lang-hwei were elected to the Regional Advisory Committee.

Kim, superintendent of the Korea Central District, also spoke at one of the evening services.



**Juan Vázquez Pla (l.), Caribbean Compassionate Ministries coordinator, presents a check for \$1,000 to Mona Exulien and Sister Pierre, representatives of the Humanitarian League of Haiti. The money was donated by the Caribbean regional office to provide medical supplies for hospitals in Haiti.**

## CARIBBEAN REGIONAL OFFICE ASSISTS HAITIAN VICTIMS

The Caribbean Regional office in Miami, Fla., has given \$1,000 to help buy medical supplies for hospitals in Haiti, according to James J. Hudson, regional director.

The \$1,000 check was presented recently to representatives from the Humanitarian League of Haiti, the Haitian Medical Association, and Amnesty International. These groups are spearheading efforts to ship more than 9,000 pounds of plasma, syringes, swabs, antibiotics, dressings, and anti-

septics to Haiti, according to Juan Vázquez Pla, Caribbean Compassionate Ministries coordinator. Most of the supplies will be used to help patients at the General Hospital in Port-au-Prince.

According to Pla, the supplies are needed to help victims of recent political violence in the Caribbean nation. "This money has been presented as a gesture of solidarity with Haitians in the Miami area who are involved in a mercy mission to assist hospitals in Haiti," Pla said.

## NEW HYMNAL TO INCLUDE FAVORITES

Cherished hymns, choruses, and gospel songs will be included in the new hymnal, *Sing to the Lord*, according to Hardy Weathers, Nazarene Publishing House director of marketing. The new hymnal will include selections from *Worship in Song*, *Exalt Him*, and *Praise and Worship*, along with favorite gospel songs and Wesley hymns.

*Sing to the Lord* will contain 611 hymns. Of the 514 hymns in the current *Worship in Song* hymnal, 397 have been retained. Weathers said that the only hymns dropped were those that are sung infrequently, according to usage surveys.

Hymns from *Exalt Him*, the supplemental hymnal released by Lillenas in 1984, will be included in the new hymnal as well. At least 66 of *Exalt Him's* 92 songs will be in the new hymnal.

Nine favorites from *Praise and Worship*, omitted from *Worship in Song*, have been restored in the new hymnal, Weathers said. These include "Beulah Land," "Come and Dine," "It's Real," and "The Eastern Gate."

The new hymnal will also include more choruses. Fifty-seven choruses, including "Majesty," "Thou Art Worthy," "Holy Ground," "The Family of God," and "O, How He Loves You and

Me." will be in *Sing to the Lord*.

A number of current gospel songs will be featured, including a dozen Gaither songs. The new hymnal will also provide many standard hymns including 22 from the Wesleys.

"The surveys also proved invaluable in identifying topical needs," said Weathers. "All major seasons and special days have expanded offerings, along with more on worship and praise, holiness, the Holy Spirit, the Church, family, the Word of God, missions and evangelism, and the Trinity."

The new hymnal is scheduled for release in spring 1993.



## December's

# 10-Point Quiz

1. According to the Campbell Soup Company futurists, what percentage of cars in the year 2000 will have a built-in microwave oven?

- A. 57%                      C. 25%  
B. 12%                      D. 65%

2. The people of which of the following cities drinks the most and least alcoholic beverages?

- A. Atlanta                      D. Pittsburgh  
B. Cincinnati                  E. Miami  
C. St. Louis

3. How many Christmas cards did the typical U.S. household receive last December?

- A. 26                          C. 6  
B. 66                          D. 16

4. How many tons of food has India pledged to donate to Russia this winter?

- A. 100                          C. 14,000  
B. 20,000                      D. 100,000

5. How many professorships at Massachusetts Institute of Technology (MIT) are endowed by Japanese companies?

- A. 2                              C. 21  
B. 12                              D. 112

6. Which of these age-groups is the most numerous in the U.S.A.?

- A. Teenagers  
B. Children ages 5-13  
C. Senior citizens

7. The Barna Research Group reports that what percentage of persons now in high school (in the U.S.A.) will drop out and not get a diploma?

- A. 25%                          C. 10%  
B. 20%                          D. 60%

8. According to the Gallup Organization, 25% of all Americans rewrap some Christmas gifts and give them to others. What percent of persons in America's upper income bracket do this?

- A. 3%                              C. 25%  
B. 10%                              D. 31%

9. Which of the following U.S. population groups are most likely to have accepted Christ as Savior or have made some sort of commitment to Jesus Christ?

- A. Native born citizens  
B. Asian immigrants  
C. Hispanic immigrants

10. Elder housing is a bigger social problem than ever before. How many new nursing home units must be added per day during the '90s in order to meet the demand in the year 2000?

- A. 50 per day  
B. 100 per day  
C. 200 per day

**ANSWERS ON PAGE 16**

## CANADIAN SUNDAY SCHOOL CLASS PLANTS A CHURCH

Churches often help plant new churches, but it is seldom that a Sunday School class takes on that responsibility. Yet, the Ambassador Class at Toronto's Rosewood Church of the Nazarene did just that.

Ruth Adams, teacher of the class, was approached by Target Toronto Coordinator Marjorie Osborne about assisting in starting a new church. Adams took the idea to her pastor, Nick Stavropoulos, who liked it. She then approached the 38 persons in the class and everyone said, "Yes, we'll do it!"

The class was challenged to raise \$5,000 to start the Queen Street Church of the Nazarene. They were assured that the district would match the money dollar for dollar. Target Toronto also agreed to provide matching funds.

In two weeks, the class raised \$7,200. They also provided furniture for the new Queen Street pastor, Terry Hudson.

"Rosewood Church is not a rich church," said Marjorie Osborne. "Yet, they do understand the spiritual laws about giving to others and they have

kept their vision for the harvest field alive. They are a blessed people."

The Queen Street Church is located in an area of Toronto known for having the highest number of people per square foot, according to Osborne. The community is composed of both the very wealthy and the very poor. Osborne said the church will target both of these groups.

Hudson and a group of people began meeting in homes in August. Regular services began in the church building Nov. 3.

## POINT LOMA NAZARENE COLLEGE STAFF MEMBER DIES



Wilbur W. Bateman, Jr., Resource Center director at Point Loma Nazarene College, died Sept. 16. Death was the result of a fall from a cliff.

Bateman was participating in the PLNC leadership retreat at Victory Ranch in the mountains near Moreno, Calif. A search and rescue team was called when Bateman did not return from jogging Saturday evening. The team discovered his body at the base of

a cliff near the ranch about midnight.

Bateman had served as associate pastor at Mountain View Church of the Nazarene in Tucson, Ariz., and Ridgecrest, Calif., Church of the Nazarene. He moved to PLNC in 1989 where he served as resident counselor for Klassen Hall until his recent appointment as director of the Resource Center.

Bateman is survived by his wife, Helen; three sons, Wilbur, David, Chris; his father, Wilbur, Sr.; and two sisters.

## SOLOCONS DRAW 567

Nearly 600 single adults from 27 states attended Labor Day SoloCons in Alabama, Indiana, Minnesota, and Virginia, according to Linda Hardin, Single Adult Ministries coordinator.

More than \$1,500 was given by the singles for missions in the Philippines, the Nazarene Compassionate Ministries Fund, and the Denny Apple Scholarship Fund.

For information about SoloCon and SoloPAC conferences in 1992, write Single Adult Ministries, 6401 The Paseo, Kansas City, MO 64131.



## Benefits Questions

Answered by Dean Wessels

### What is the "Basic" Pension Trust Fund and how is it disbursed?

Certain federal regulations require the Board of Pensions and Benefits USA to maintain pension funds in trust. This serves as a guarantee that money contributed to pay the pension benefits which have been promised to Nazarene ministers because of their years of service will not be used for other purposes. Since 1971, churches have paid into what is called the "Pensions and Benefits Fund." This money is used to pay "Basic" Pension benefits to current retirees and also to make contributions to the reserves in the "Basic" Pension trust fund. The trust fund is invested conservatively to make sure it continues to grow. Money cannot be disbursed from the trust fund except for certain specific purposes such as benefit payments and related administrative, legal, and actuarial costs.

In order for the "Basic" Pension Plan to have been "fully-funded" as of January 1, 1991, the amount required would have been \$101,277,504. However, the market value of assets as of that date was \$70,179,342. This meant that only 69.29% of the amount needed to meet all current accrued obligations was available to do so. Until the plan is "fully funded," it will be necessary to continue using current income to pay benefits to those presently on the retirement rolls and also to add to the reserves in the trust fund. Once the plan is "fully funded," it will be necessary only to add to the trust fund each year that amount which represents that year's accrued service credit—the "annual normal cost."

The monthly pension benefit to retired Nazarene ministers has been increased several times to keep pace with inflation. This is cause for rejoicing. However, each increase in the benefit formula not only takes additional current funding, but also adds to the number of dollars needed in reserve for eventual "full funding." The target of "full funding" moves farther away with each increase in benefit.

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

THE YEAR OF  
THE HARVEST

EASTER 1991—EASTER 1992

**"Look  
at the fields!**

**They are  
ripe  
for harvest."**

JOHN 4:35b, NIV



GOALS U.S./CANADA: 39,610

WORLDWIDE: 52,024

New Nazarenes as of 8/31/91

U.S./CANADA: 7,477

WORLDWIDE: 1,084

*In this darkest of seasons, the drama of hope begins in a single glow.*

# ADVENT: SEASON OF LIGHT

BY LAURIE BARON

**T**he sanctuary is lit against the late autumn gloom, but the shadows are everywhere threatening to creep out of the corners to which we have banished them. Green has been replaced by purple on the pulpit and the lectern, even as an enfeebled sun has allowed the green of the earth to fade here into muted shades of gray and brown.

Nights are long now; daylight is too short and often obscured by clouds. In this region it is nature's most vulnerable hour. I fear with the ancients that the darkness will this time finally triumph, and we will sink into endless night. I bow my head, but not in prayer.

When I lift my eyes again, I notice the candles. Purple, purple, pink, purple, surrounding the central one of white. One has just been lit; its bright, solitary light shines directly into my heart's shadows. The Advent wreath. Advent. In this darkest of seasons, the drama of hope begins once more.

This is the beginning of the story, the story that is, as our pastor recently told the children, "so good that we just can't put it down; we have to keep telling each other again and again." Here, in this congregation whose heart beats to the rhythm of the liturgical year of the church, we live the story again and again, season following season, in our worship.

The living of the story in worship makes a path for us to walk; we can barely see around the next curve, but we know there will be familiar signs along the way and that we will walk together. I have walked the path with these travelers many times, and I have been changed by the journey.

The story has become part of me, and I part of the story. I need order to function; rhythm to dance. Slowly, the frenetic beat of our society is being replaced in me by the richer, life-giving rhythms of the story of God's people.

So hope begins to flicker anew slowly, quietly, in what is for me the most difficult time of the

year. Here, I wait for the one who seems so far away but who will surely come. I wear my purple dress again. It has become impossible to think of it except as my Advent dress. I will put it on and tiptoe gingerly to the manger once more.

I cannot see down the path, but I know some of what lies ahead. The tender mystery of the Christ child and the lovely white light that fills the sanctuary reflected in the faces of the children. The joy of singing Christmas carols for more than one day, of savoring the season while outside the doors of the church so many are rushing to stow the packages, take down the tree, and forget the whole exhausting business.

The season of Epiphany, when the light is spread to the farthest corners, shining somehow in spite of my severest doubts, my deepest cynicisms. And Lent—when no matter how much I wish not to, if I am to continue this journey, I must look closely at my life in relation to the grown-up Jesus who expected ordinary





Skjold Photographs

*Its solitary light  
shines directly into my  
heart's shadows.*

still rejoicing and suffering, still learning, not yet completely whole.

How precious are ordinary days and how precarious. Ordinary miracles of life and growth leave me breathless with awe as summer reaches its height. Ordinary friendships leave the presence of Christ lingering in the air around me. Ordinary work becomes a vehicle for whispers of the Spirit. Yet ordinary sorrow and frustration and disappointment can push me far from God. Ordinary pride leads me to complacency, and from there to emptiness and a tendency to forget, to forget the story, to lose the faint pulsing of the divine rhythm.

During the ordinary days just past, I have somehow forgotten. The story has been there, every week; worship has happened and I have faithfully attended; but the other rhythms of life have drowned out the music, and the meaning of the story escapes me, as if my ears are clogged and cannot make sense of the sounds they hear. The weight of responsibilities and expectations feels heavy upon me. The endless horrors of the world threaten to blot out the last embers of hope and make me consider cynicism perhaps a more fitting response to the world than this foolishness we call faith.

But here in the autumn dimness of the sanctuary the first Advent candle is piercing the gloom. Its bright, solitary light shines directly into my heart's shadows. In this darkest of seasons, the drama of hope begins once more. In me.

Used by permission of the Church Herald, Grand Rapids, Mich.

H

people to drop everything and follow Him. To consider against the preposterous, upside-down claims of this man the world has never managed to forget.

Then again it will be Easter: that time of hope beyond the wildest poet's dreams, glories in store no king could imagine, life against which our most colorful pictures of paradise show puny and pale, and all with the audacious declaration that Easter is hope *fulfilled*, glory *already* bestowed, a new kind of life at loose in the world *right now*. When I join this resurrection dance, I hear the tappings of our feet and the strains of our music joined by those everywhere, from every

time, who also celebrate with the risen Christ in this hilarious Easter parade.

The red of Pentecost. The flame of the Spirit. The still, small voice and the rushing wind: God's many voices. "God speaks in the voice we are able to hear," I once heard a wise man say after describing a worship service from another culture that sounded strange, suspicious to our North American ears.

Finally, Trinity Sunday and the long season that follows, the season variously called Trinity, growing time, or, as I prefer, ordinary days. A time of completion, yet not complete because we are still here, still grasping for meaning,

# MAKING FRIENDS AT THE LAMB'S

BY BRENDA SHARRATT AS TOLD TO EDDY HALL

PHOTOS BY BILL BREHM



Brenda Sharratt (back row) with her new friends at the Manhattan Lamb's Church of the Nazarene.

**I** got the virus.”  
“What virus?” I asked.  
“AIDS,” he said. “I need to talk to a psychiatrist.”

I realized that my patient had come in not for treatment of his physical symptoms but to find someone who could help him prepare for death.

“Would you like me to pray with you?” I asked.

“Yes, I would,” he said. In fact, he thought it was a great idea.

I prayed with him, then we

talked. He did not know Christ but was eager to accept the Bible I offered him. He promised to read it and to come back—promises he would keep.

That man was just one of scores of patients I would see during my one-month preceptorship at The Lamb's, a multifaceted ministry of the Church of the Nazarene located a half-block off Times Square in Manhattan. White, Black, and Hispanic—most of our patients were homeless; some were residents of

nearby welfare hotels. As a third-year medical student, I had come to get hands-on experience in a clinic that served the poor and to test what I felt was a call to medical missions.

I had approached The Lamb's for my preceptorship because it offered cross-cultural experience and because I thought it sounded like a truly Christ-centered ministry. I was not disappointed. I found at The Lamb's a wonderful freedom to share Christ, both in word and deed, not only in the



clinic but in many settings.

Most mornings began with an elevator ride from my sleeping quarters on the sixth floor to the basement where I would gather with some of the staff and some homeless people for a brief devotional time and breakfast. It was not unusual for someone who shared our devotional time and who then ate breakfast with me to be one of my patients later in the day. Once a week, The Lamb's had a 30-minute chapel during work hours for the staff of all of the ministries. If time for chapel came in the middle of a patient visit, we would just invite the patient to join the staff for chapel.

I saw some of the same people again when I worked in the soup kitchen or attended the Monday night Bible study, or when I served as an usher at a Christian concert sponsored by The Lamb's. I even saw some of these same people in church on Sunday morning at The Lamb's, a small congregation with arms big enough to reach around both affluent Manhattan professionals and the homeless who are served by their outreach ministries. Because I interacted with the same people in so many settings, it was not hard to move beyond the professional-client relationship to relate to them as human beings, as friends.

The climate at The Lamb's nurtured that kind of human caring. I remember one patient who came in, angry and demanding, shouting at Dr. Mark Dollar, the staff physician. The next time I passed by Dr. Dollar's office, I saw the two men embracing.

My month at The Lamb's encouraged me, changed me, and surprised me.

It encouraged me by confirming and clarifying my call to work among the poor. As I sat one day chiseling away callouses and trimming nails on a foot that had spent too many hours on the street in ill-fitting

**"Times Square  
may not know it,  
but this is  
what Christmas  
is about."**

shoes, I was reminded of Jesus washing the disciples' feet. This, I thought, is how Jesus wants us to practice medicine—competently and with compassion. There was something about working with these people that felt right to me.

I was changed by getting to know the people. I attended a Cocaine Anonymous meeting one evening. Before going, I would have said, "I would never use cocaine." But after listening to their stories I went away feeling, If I had grown up in the same circumstances they grew up in, I likely would have become an addict too. I saw how my sin was no less sinful than their sin.

I came to The Lamb's conscious of how different the homeless were from me, wondering how I would relate to them. Though I don't know just when it happened, sometime during that month thoughts of "me and them" gave way to thoughts of "us," as I came to see how alike we were, how much we had in common.

My time at The Lamb's also held surprises. I came in excited about spending a month working

under my preceptor, Dr. Dollar, and the staff nurse, Marge Gish, and wondering, "What can they do for me?" A ways into my preceptorship, I sensed the Lord whispering to me, "Brenda, don't ask, 'What are they going to give me?' Ask, 'What can I give to them?' I want you to look for ways you can encourage this staff in their ministry."

I also came expecting to give a lot to the poor. It didn't take long, though, before I realized I was receiving a lot more from the poor than I was giving them. I had come in expecting to receive from the staff and give to the patients, but God had surprised me by turning my expectations of giving and receiving upside down.

My last day was December 23. Christmas came with all its glitz and glamour in Times Square—flashing lights, blaring music, honking traffic, surging crowds, ringing cash registers. Even as these hectic preparations proceeded full blast, almost unnoticed, a half-block away, some friends gathered to celebrate a birth. Waiters invited the guests to come through the serving line. As I helped serve the food, I could see on down the line Dr. Dollar and Marge and other members of The Lamb's staff I had grown to love in my month there—all helping to serve the dinner. And as the last of our homeless guests sat down to feast, I thought, Times Square may not know it, but this is what Christmas is about.

Two thousand years ago, the lambs in a Bethlehem stable may have welcomed the Christ by making room for a baby who had nowhere else to stay. This Christmas, The Lamb's celebrated that birth by again making room for the Christ—the Christ found within the least of these, our neighbors, our friends.

*Brenda Sharratt is now a staff physician at the Michigan Health Care Center in Detroit.*

**Volunteers and staff members prepare a holiday feast for the needy at The Lamb's.**





# A Christmas Letter



Greetings,

This is the happiest time of the year in the world paying tribute to our son, Jesus. I don't forget that he was our little boy with a heart that hurts, but because of what he did for us, we can't really blame you for forgetting.

My boy was a good kid. I remember just follow me around the workshop, about what I was building and who it was for. Sometimes he would ask me to show him. I'd get a little fed up and raise my voice. He seemed to sense my exasperation and then I would get to feeling a bit guilty and he would come and sit next to me and I'd put my hand on his shoulder and he would say, 'Dad, these things were better.'

The day he was born was a day I'll never forget. Because of some personal problems, I was home just before he was born and I was miles on horseback. That is not unusual, especially if you're expecting, but we didn't complain. Joseph tried his best, but we had so much trouble finding a place to stay. Finally, a kind man found us some place. On that dark night, our son, Jesus, was born without tears welling up the cheeks. His crying seemed like a cry of joy. His mother, I saw in the face of my son, a generation and of all generations.

Our son seemed to like school as long as we could, but it soon became clear that he needed to have more of a challenge. We traveled into town and arranged for him. I will never forget our first lesson. Seeing Jesus sitting at a desk, the teacher spoke, there stood my son, the front of all the faculty, instructed. I still don't understand it, but I don't regret anything in my whole life.

The next few years seemed to pass in a reading or hearing this letter. The days melted into each other, he was off to college.



we watch the  
times many of  
hopes and little  
not older, I guess  
ger days.

any days he would  
many questions  
You know, typical  
things all at once,  
ch, but he always  
quiet for a while.  
getting impatient,  
on the workbench,  
any words, we both

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his classroom. Instead of  
ng notes feverishly as the  
the front of the class, in  
hem. It was unbelievable. I  
you I was never prouder of  
he teacher.

ce by. Many of you mothers  
what I am talking about, I'm  
then into months, and before  
had always intended to say to  
singular dream. I feel so for-

tunate to have been with him in his room that night when just as  
a tiny boy he told me what he was going to do when he grew up.

He said to me, "Mom, I'm going to do something that the  
world has been waiting for since time began. I'm going to show  
everyone I meet what the God of the universe is like. I will tell  
them to love each other so much that no matter what they ask of  
each other, they will do it; that no matter what money it costs or  
time it takes, that they should serve each other without any sec-  
ond thought or selfish motive. And I'm going to ask each person  
to share what he has with anyone who doesn't have it. And then  
you know what?"

"What?" I asked.

"Then I'm going to show them as best I know how what all  
that means. I'm going to give everything I have, including my life,  
so they will know what I am talking about."

And before we knew it, he was grown and out doing exactly  
what he had said he was going to do. He was literally out to save  
the world. He made a dozen or so friends on his journeys, and  
just like he did in school, he taught them things that they wrote  
down—and folks even in your generation are still reading and  
putting his thoughts into action. He would be so proud of you.  
He taught us all to put the needs and desires of other people first,  
because I think he knew we tend to do the opposite. He taught us  
to take care of each other, to write letters to each other, to com-  
fort each other, to lend a hand when we have the opportunity.  
That's just the kind of boy he was.

And because he alone made such a difference in the way  
men and women treat each other and think about each other, peo-  
ple around the world remember each year that dark December  
night and set aside their selfishness, their hatred, and their ven-  
geance for a while to do what he asked each one of us to do: to  
love each other without reservation.

So may Mary and I encourage you this Christmas season to  
remember our little boy for what he meant to us. There isn't any-  
thing we wouldn't have done for him, no matter what it might  
have cost us. We loved him beyond words. So to honor our son,  
spend a little extra time with someone who might be lonely this  
year. Wrap up a special gift for a person you've never met and  
make a new friend. Bake a batch of cookies for a neighbor who  
might be struggling with her family. Watch a friend's children for  
the day so he can get his car fixed or get to that doctor's appoint-  
ment. Our son spent his days thinking only of things he could do  
for someone. He had no other dream. And he needs you to carry  
it on.

Thank you and Merry Christmas,  
Mary and Joseph



# A MIRACLE FOR MRS. MARTINEZ

By  
Jay Dargan



49870871

SAVE 25¢



**T**ime dragged. I had no more appointments. It was nearing 4 P.M. on Christmas Eve, I was looking forward to leaving within an hour from the office where I counseled juvenile delinquents and their parents, and going home to my family to open presents and celebrate the coming of the Christ child.

My buzzer sounded. The receptionist stated that Mrs. Martinez had entered the waiting room with five young children beside her and was sobbing uncontrollably.

I knew Mrs. Martinez because I had been counseling her and her teenage son for several months as we tried to correct his delinquent behavior patterns and improve their family situation. Since her husband had deserted her some years before, she was left to raise their six children on her own.

Money was scarce. She would not ride the city bus to see me but would walk to every appointment because she could not afford the fare. She was always faithful to keep her appointments. But to come in unexpectedly like this was quite unlike her. I knew this had to be an emergency.

I told the receptionist to bring her in. Mrs. Martinez, followed by her small children, was soon seated in my office. I listened as Mrs. Martinez spoke in broken English through tears and bursts of emotion.

For months, all the children had been looking forward to Christmas. In fact, this is usually the biggest event in their lives each year. They had watched advertisements and seen things in the stores and had told their mother what they wanted for Christmas.

Although they were very poor,

she wanted to make this Christmas a very special one for each child. So, for a whole year she had saved for Christmas. She had wanted to buy as much as she could for the children first, and, if possible, some things for herself, if any money was left over. She had continued to save right up until Christmas Eve.

Then she had carefully counted her accumulated savings and walked to a large, nearby department store. There were so many items from which to choose!

**Christmas was  
ruined!**

**She was beside  
herself!**

**Now she had  
nothing!**

Carefully and laboriously she had chosen gifts for each child from the rows and rows of toys. She had added the prices of each one so that she would not overspend the amount she had saved.

Finally, after three hours of shopping, she had pushed her baskets to the checkout counter, and the clerk totaled all her Christmas goods, one by one. As each item was tallied, Mrs. Martinez counted the amounts until the total was reached—\$74.14. Then disaster struck!

For an entire year, Mrs. Martinez had painstakingly saved all the *coupons* she could find from magazines and newspapers—for

coffee, cereal, hair spray, dog food, soap, toothpaste, and other merchandise. She thought that all those coupons for 10 cents, 15 cents, 25 cents, 50 cents, were *money!*

Many times throughout the year she had counted and recounted the coupons until she had saved 75 dollars' worth—enough to get the gifts she wanted for her children.

Mrs. Martinez was so embarrassed and humiliated when, on that late Christmas Eve, the tired, overworked clerk told her in no uncertain terms how stupid she was to think coupons were money. With great discouragement and tears of embarrassment, Mrs. Martinez left all the merchandise in the baskets at the counter. She and her children walked out of the store, empty-handed.

She then headed for my office and in sheer desperation presented the problem to me. What was she to do? She had "saved" for a whole year, or so she thought. Christmas was ruined! She was beside herself! Now she had nothing!

My heart was touched. I excused myself from the office and went out into the hallway to gain my composure and to think and pray. "Live in love. Stay alert to the needs around you." These two principles had been a part of my life for many years. But now they were more than just concepts. They had to be put into action!

If I really believed in them, it would not be enough to just talk to Mrs. Martinez and tell her I hoped everything would turn out all right. I knew that in order to put these principles into practice, I had to take advantage of the fleeting moments to show what Christ, caring, and Christmas are all about. I must exemplify to her

*continued on page 31*

# THE PERFECT GIFT

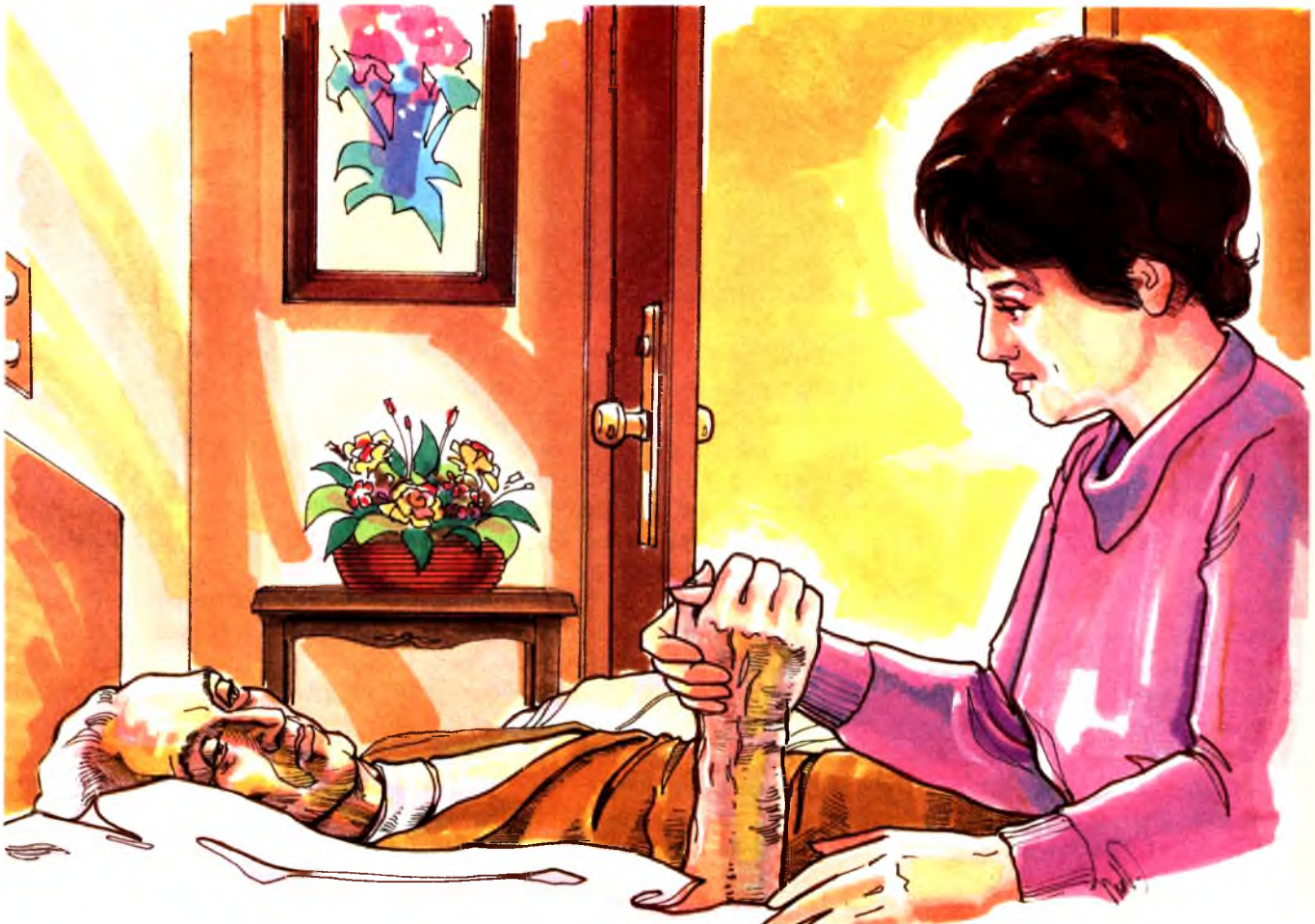
BY JOANNE LONG

*Illustration by Edward Ostendorf*

**S**hopping for Dad had never been easy. What he wanted, he bought for himself. Never excited about gifts, he always thanked the giver politely but sometimes left the package unopened for days. I always sent something on special occasions, though—another soft blue shirt, studio pictures of my three sons, a box of homemade peanut brittle—something to let him know I cared.

But this Christmas, the right gift seemed impossible to find.

For weeks Dad had lain in a Phoenix hospital, slowly succumbing to the chronic leukemia that he had battled for five years. When word came in November that he was critically ill, my brothers and I spent several days at his bedside. Seeing us gave him the desire to rally.





Those hours were sweet, quiet ones, for Dad's toughness had mellowed. For the first time since I had become an adult, he was able to show me that he loved me by touching me gently. Still, he could not speak the words. As a young medical student, Dad had embraced Darwin's theory of evolution and forsaken his parents' Christian beliefs. He became increasingly scornful of religion, until science itself became his source of faith—his guide—his god.

No wonder my father was dismayed when Jesus became the most important person in my life. He hadn't expected such a thing to happen. "I can't believe this," he would say. "You're supposed to be an educated woman." In our frequent arguments he insisted that, even though I was a college graduate, my decision for Christ completely refuted my intelligence.

I tried repeatedly to explain my faith. But all my attempts for meaningful spiritual discussions with him appeared fruitless. Even when he learned of his serious illness, he refused to consider the possibility of eternal life and his need for the Savior.

As I kept vigil beside his hospital bed, my father slept. Holding his frail, heavily veined hand, I prayed aloud softly. I thanked God for loving my earthly father. I thanked Him that Jesus had died that my dad might know heaven. I trusted Him that by the working of the Holy Spirit my dad would come to know Jesus. For years I had claimed Acts 16:31 as a personal promise. I reminded God of that promise.

Though I yearned to talk openly with Dad about Jesus, the Spirit never directed me to do that.

On the fifth day of my visit, Dad was much improved. But the time had come that I must return home to my family and my classroom. Holding back tears so that

Dad wouldn't be embarrassed and turn from me, I kissed him good-bye as though we would be together soon.

Christmas neared. Once Dad was able to talk briefly on the phone. When I told him that I was praying for him, he re-

**Dad scorned religion.**

**Science was his god and guide.**

sponded weakly, "You keep doing that, Sis."

My spirit leaped with joy. It was the first time my father had ever made a positive response to a faith overture. After that talk, I continually repeated to myself the promise—"Believe on the Lord Jesus Christ and you will be saved—you and your household."

**"Believe on the Lord Jesus Christ, and you will be saved, you and your household."**

(Acts 16:31, NKJV)

My Christmas shopping was nearly completed. But what could I send my dying father—a father who needed Jesus? Not a shirt, or candy, or even pictures.

I stared at the pots of lush red poinsettias at the florist's, then

turned away with burning eyes. Dad didn't need flowers. There would be plenty of them—later. The only thing he needed—the only thing that could make an eternal difference—was Jesus.

Sitting at the kitchen table where I write notes, pay bills, and grade student themes, I tried to force myself to begin addressing the stack of Christmas cards. But the list of names was a blur before me. I could think of nothing except my helpless, hopeless father. Softly, I repeated the words, "you—and your household."

Suddenly, a quiet, deep assurance came to me as clearly as though an audible voice had spoken. *There is time. This is the time. Write a letter. This time the words will be right and he will hear.*

With confidence born of the Holy Spirit, I began to write. The words flowed into my mind more rapidly than I could ink them onto the paper. There was no pondering, no hesitancy, no doubt.

Dear Dad, I love you. I miss you. I wish I could be there with you while you need me. Particularly, I'd like to sit beside you and read some beautiful thoughts from my Bible. God loves you so very much. It is His desire for you to understand that.

Jesus has gone into heaven to prepare a place for each of us (John 14:2). That place in heaven is very real to me, and I look forward eagerly to being with the Lord. We have all eternity to enjoy each other and to praise God for all His blessings. God has provided abundantly for us here. But these good things can't compare with the unending joy He plans for us in heaven, where there will be no tears, no sorrow!

I know, Dad, that Jesus is providing for you right now, because that promise is in the

*continued on page 31*



## God as Father and So Much More

**O**n a foggy afternoon in San Francisco, I bundled up my daughter, and we went to the children's playground in Golden Gate Park. Rachel laughed as she whooshed through the air on the swing. Then she spotted another little person her age playing in the sand.

She toddled toward the little boy. "Hiya," she said. She and the boy piled up the sand together while his father and I chatted. The father told me his son's name was Jonathan, though he pronounced the name in Hebrew. After a few moments, the boy reached up and said, "You play too, Abba." This man and his son were Jewish.

For the next few minutes, this father entered completely into his son's world. He hauled the two toddlers into the tire swing and chased them through the wooden playhouse. When Rachel tired and returned to me, I waved good-bye. The little boy waved back and declared, "I stay with Abba." He was beaming.

I thought of that boy and his father for a long time afterward. The way that child had lovingly called out to his *abba* moved me deeply. And the way his father responded as a playful, caring, nurturing presence in his son's life gave me a mental picture of the God Jesus prayed and cried out to when He called, *Abba*.

That boy's life experience was predisposing him to trust and respect God as a loving Heavenly Father.

But, there's more to this parable of life.

On another day, my husband and I took Rachel to a little lake. As she reveled in the water, I watched another man leave his small children in dangerously deep

water so he could go and strut on the beach. When the smallest child fell and cried out in fear, the man returned, hit him hard for crying, and told him to shut up. "You're a worthless kid. Can't you do anything right?" Then he hauled him out of the water by his arm while the child grimaced in pain.

All afternoon that father degraded and demeaned his children. The disdain and fear etched on the older children's faces told me that this humiliation was nothing new.

That father was conditioning his children to understand the role of "father" as mean, uncaring, selfish, and untrustworthy.

Like it or not, our human experience influences how we use and understand language. Even the church reformer, Martin Luther, struggled with the Lord's Prayer. Every time he said the words, "Our Father," he thought of the father who had beaten him. Listen, too, to the words of one incest survivor, "It is really hard to accept a Heavenly Father when you've hated your real father and have not been able to trust him.

When the only father that you ever had used and betrayed you, how can you expect this guy upstairs to do good things for you?"\*

Every pastor, teacher, and minister should think through what to call God in order to communicate the full character of God so that all can hear and understand.

As I've visited Nazarene churches around the country, I've noticed that most prayers are addressed to "Father." I have a godly father who has been loving and present to me throughout my life. Still, when I sit through a service in

which every prayer is addressed to "Father," I feel like I've been presented a one-dimensional God. That's not the God of the Bible.

The Bible is full of names and images for God: Creator, Yahweh, Elohim, the Good Shepherd, Our Rock, Our Fortress, Our Deliverer, Our Shelter, Our Redeemer, the Comforter, Our Sustainer. At this Christmas season, the name "Emmanuel" (God with us) is especially poignant.

Using the full range of biblical images is one way to proclaim balanced theology and offer a compassionate pastoral response to those who sit in the pews.

Sure, it's okay to call God Father *sometimes*. But why not be more

***It is really hard to accept a Heavenly Father when you've hated your earthly father.***

accurate, like Jesus was when He called to *Abba*? He called to His *Loving Father*. Jesus knew that not just anyone bearing the name father would do. Only a loving, present, caring father can even begin to approximate the fullness of the indescribable God who loves us completely. God is like a loving father and so much more.

\*Joanne Ross Feldmeth and Midge Wallace Finley, *We Weep for Ourselves and Our Children: A Christian Guide for Survivors of Childhood Sexual Abuse* (San Francisco: HarperCollins, 1990).

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



## Perfect Gift . . .

*continued from page 29*

Bible. Paul said in Philippians 4:19, "My God shall supply ALL your need according to his riches in glory by Christ Jesus." And Jesus hasn't changed. He is "the same, yesterday, today, and forever." He is now what He proclaimed 2,000 years ago, "the way, and the truth, and the life." When we know the loving Jesus, we know the loving God.

Isn't that good news! How happy I am to be able to tell you that Jesus LIVES! That He LOVES US! That He plans for each of us who knows Him to share His glory!

My prayer this moment is that you will take from God the gift of eternal life by receiving Jesus himself into your heart.

May the joy of Jesus be yours this Christmas and forever.

I love you as my father and as a son of God.

Always your loving daughter

From the moment I began the letter, peace surrounded me. There was no more worry about Dad, only a continuing calm assurance.

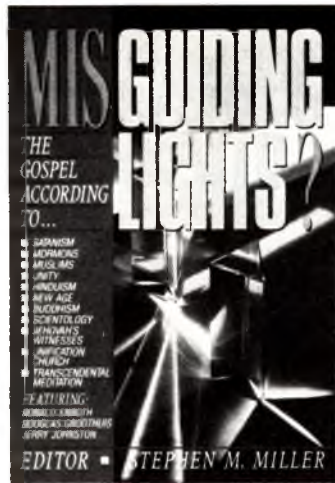
Shortly after mailing the letter, I talked with him—hearing only a few faded words—for the last time. Ten days later, the final telegram arrived.

We buried Dad three days before Christmas. As the family was leaving the cemetery, a dear elderly woman who had helped care for him at the end, called me aside. Taking my hands in hers, she smiled confidently.

"I want you to know for sure. Your father was all right with God before he died. I had the joy of being able to pray with him. After we prayed, he made a definite affirmation of faith."

I cried then, but the tears were blessed. The Lord himself had provided the Perfect Gift. H

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## Martinez . . .

*continued from page 27*

in some way the spirit of Christ and how He would care for the least of these His little ones.

Quickly I went from office to office in the building, knocked on the doors of fellow workers, explained briefly the situation with intensity and feeling, and asked them to give to this family so desperately in need. They dug deeply into their pockets and purses. In a few minutes I returned to my office.

"Mrs. Martinez, I want you to know that we care, and we want you to have a good Christmas. All of us here who have been trying to help you and your family want you to go back to the store quickly before it closes, check those baskets through, and pay for those gifts you have chosen. Take this money that we are giv-

ing you. You'll have some cash left over, but just keep the rest. We love you and God loves you!"

I handed her approximately \$100 in cash. Then she began crying again—for joy!

Probably all of the hours of counseling I ever spent with Mrs. Martinez and her family concerning their problems were not as meaningful to them as our intense 30-minute interchange on that Christmas Eve.

After ministering to Mrs. Martinez and her family, I went home to my own family with a fresh sense of appreciation of the Christmas message, "God so loved us that He sent His Son . . . God became flesh and dwelt among us."

I learned that caring is showing God in us, because His nature is light, truth, and love. We love because of Christ's love, and our lives should be part of our message. H

# THE FAMILY ALBUM

Adventures in Christian Parenting



## Misplacing Christ at Christmas

BY JERRY AND LYNDA COHAGAN

**T**he notion of Christ getting lost among the hustle and bustle of another Christmas season is not new. But we usually think of it happening only to adults who have several years of being shoved and jostled at long checkout lines to their credit; people who have developed the reflexive instincts of Mario Andretti when fighting for a prime parking space; veterans of screaming children pulling at their coatsleeve while standing in line to sit on a fat man's lap to whisper words leading to bankruptcy into his ear; "seasoned" stamp-lickers who can still smile through clenched teeth while juggling 50 pounds of packages at the post office awaiting their turn to mail Aunt Martha her yearly supply of dried fruit and Cousin Ralph the 10-pound salami stick he insists he can't find out West.

The first draft of this article was written on a cold winter night in December of 1980. It was the very first Christmas I spent away from my parents. Reflecting on that, I recalled the first time I lost the Christ in Christmas.

I was nine years old and announced to my parents that I wanted a wristwatch. They had two choices: either a watch or a pony. And since I was pretty sure I wouldn't find a horse under the tree, I opted for a waterproof luminescent watch. (This was before the word *digital* even existed.) And I expected to get it, for Christmas was the one time out of the year when Mom and Dad always got my brother, Roy, my sister, Terri, and me just what we wanted.

There was no reason this year should prove any different. We'd gone through all those special moments of being gathered together to sing around the piano, decorate the

tree, string popcorn, and listen to Dad read the story from Luke. My sentimental streak always surfaces around December, but those moments drew us closer together as a family than any other time throughout the year. Like most parents with three kids, they had no choice but to allow us to open our gifts on Christmas Eve. We had no intention of

**"This is the  
worst Christmas  
ever!"**

dreaming about sugar plums dancing in our heads.

But this particular Christmas Eve was a little different. Somewhere among the strewn wrapping paper, the glitter of lights and tinsel, I lost the meaning of Christmas. I think it was right after I tore open my last gift—a small box with a blue ribbon—to discover not a wristwatch, but a piece of tin wire known as a Slinky. Wait a minute. Something's wrong here, I thought. Roy got that special gift he wanted—a Mattel Power Shop, and Mom is busy following Terri and her new Wendy Wet-Um doll around the house with a dish towel, and I have a piece of coiled wire that's greatest talent is going down steps by itself. The more I thought about it, the more I became convinced that the whole family should share in my injustice. If I wasn't going to enjoy Christmas,

then no one would.

"This is the worst Christmas ever!" I announced. "Roy got just what he wanted and so did Terri. How come I didn't!" Mom and Dad exchanged a furtive glance. I stuck out my lower lip. "I'm going to bed." Leaving them stunned, I stomped off to my room and slammed my door plenty loud enough for everybody to hear. I sat on my bed in the dark, fully expecting Mom and Dad to come in and tell me how sorry they were for not getting me what I'd really wanted. So there I sat—waiting. No one came.

In my anger I grabbed my pillow, ready to rip it to shreds, when there—underneath it, I saw a small green dial glowing up at me. I turned on my bed lamp and reached for the card resting underneath the waterproof, luminescent watch. It simply said:

Dearest Jerry: We hope this watch will remind you of the time Jesus was born and that the greatest gift ever given was when He laid down His life for you. Never forget that only when we give do we really receive. Love, Mom and Dad.

I didn't go back out and apologize . . . I felt strangely below that. Instead, I simply buried my head in my pillow and cried. And in the darkness of that moment, a nine-year-old boy sifted through the wrapping paper, tinsel, and the glitter of lights to re-discover that which he had lost.

This Christmas season, may we each take the time to find our own way back to Bethlehem.

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



# THE QUESTION BOX

CONDUCTED BY WESLEY TRACY, EDITOR

## About the Trinity

A person who seems to know a lot about religious beliefs told me that the Trinity is not a biblical doctrine but rather the invention of Roman Catholic theologians. Is this true? Could you refer me to some Bible passages that teach Trinitarian doctrine?

Rest assured that the doctrine of the Trinity rests on firm biblical grounds. There has been much discussion and development of the doctrine, and yet it is a mystery to some degree. This should not be surprising since God will always be greater than our concepts of Him and beyond the reach of our feeble vocabulary to explain. But for one to demolish the doctrine of the Holy Trinity, one must first wreck scriptures like these in which we see the "communion of activity" of the blessed "Three in One."

"The blood of **Christ**, who through the eternal **Spirit** offered himself without spot to **God**" (Hebrews 9:14).

"The love of **God** . . . renewing of the **Holy Ghost** . . . through **Jesus Christ** our Saviour" (Titus 3:4-6).

"**God** sent forth his **Son** . . . to redeem . . . and hath sent forth the **Spirit** of his **Son** into your hearts" (Galatians 4:4-6).

"Ye are justified in the name of the **Lord Jesus**, and by the **Spirit** of our **God**" (1 Corinthians 6:11).

"The **Holy Ghost**, whom the **Father** will send in

my name [Jesus]" (John 14:26).

"The grace of the **Lord Jesus Christ**, and the love of **God**, and the communion of the **Holy Ghost**, be with you all" (2 Corinthians 13:14).

"Now he which stablisheth us with you in **Christ**, and hath anointed us, is **God**; who hath also . . . given the earnest of the **Spirit**" (2 Corinthians 1:21-22).

"**I** [Jesus] will pray the **Father**, and he shall give you another **Comforter** . . . even the **Spirit** of truth" (John 14:16-17).

"Baptizing them in the name of the **Father**, and of the **Son**, and of the **Holy Ghost**" (Matthew 28:19).

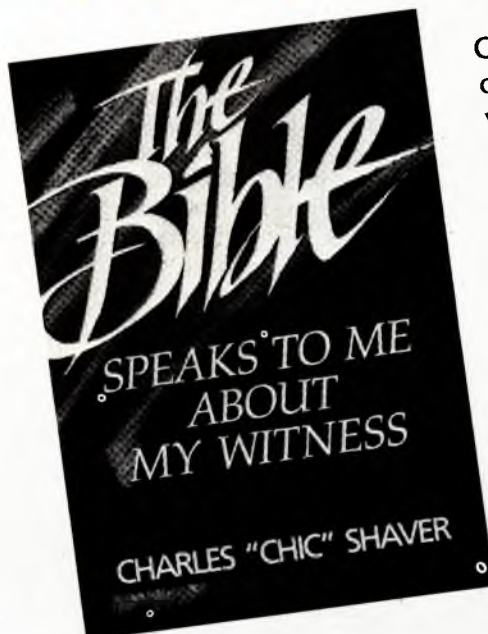
We believe that scriptures such as these describe the one God self-revealed in the Bible as Father, Son, and Spirit. We do not believe that these passages speak of "three Gods" nor merely three different modes or expressions of the one God (as though He appears to us in different costumes from time to time). Rather, we believe that there is one divine essence, three distinct persons with the totality of the essence dwelling concurrently in each Person. That is to say, that whenever one Person is present, the fullness of God is present. We believe that they are "coeternally" God. H

The views expressed in the responses in this column are those of the editor and do not constitute official statement by or for the Church of the Nazarene. The editor is not able to send replies to questions not selected for publication. Address: Herald of Holiness, 6401 The Paseo, Kansas City, MO 64131.

February 1991—March 1992

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# NEWS OF RELIGION

## CHURCH CONTRIBUTIONS UP SLIGHTLY

A study by Empty Tomb Inc., a Christian research and service organization, found that 21 percent of people in the U.S. gave a slightly larger percentage of their incomes to their churches in 1989 than they did in 1988, however, this was still lower than the level of giving for 1985, according to an earlier study.

With data presented in the 1991 *Yearbook of American and Canadian Churches*, church giving analysts John and Sylvia Ronsvalle of Empty Tomb Inc. have updated a previous study, which examined giving patterns in 31 Protestant denominations between 1968 and 1985.

The update analysis of denominational data found giving as a percentage of income declined faster in National Association of Evangelicals (NAE) denominations than in National Council of Churches (NCC) denominations during the 1968-89 period. However, members of the NAE denominations continued to give larger portions of their incomes to their churches than did NCC members.

Although the level of giving as a percentage of income was down from the 1985 percentage, the 1989 level of 2.64 percent actually represented a very slight increase over the 1988 level of 2.64 percent.

## ASSEMBLIES OF GOD DELEGATES WON'T ORDAIN DIVORCED MINISTERS

Delegates to the Assemblies of God General Council in Portland, Oreg., have soundly defeated a resolution that would have allowed ordination of some divorced ministers. The resolution would have allowed divorced and remarried ministers to be ordained if the divorce and remarriage took place prior to the person's salvation.

Supporters of the resolution maintained that current restrictions misinterpret scriptural requirements for pastors, elders, and deacons. They say that "husband of

one wife" in the apostle Paul's letters refers not to divorce and remarriage but to devoted monogamy by husbands.

Supporters also pointed out the need to recognize God's grace in calling people to the ministry.

Opponents of the resolution felt it would lower biblical standards for ministry. Some also expressed concern about the ramifications the resolution would have for Assemblies of God workers in nations that outlaw divorce.

## REPORT HIGHLIGHTS SUCCESSFUL HUNGER PROJECTS

While unprecedented hunger in Bangladesh, the Horn of Africa, Eastern Europe, and Iraq has captured the world's attention in 1991, there have also been significant breakthroughs in feeding the world's half a billion hungry people, according to a recent report from Bread for the World.

The report, *Hunger 1992: Ideas That Work*, highlights 10 of the most successful attempts to overcome hunger around the world.

According to *Hunger 1992*, the number of hungry people in the U.S. and the world continues to grow. More than half a billion adults and children are in a constant state of hunger. An estimated 1 billion people, 20 percent of the world's population, live in house-

holds too poor to obtain an adequate diet for an active work life.

Despite this bleak assessment, the report identifies many encouraging trends. While the number of hungry people is higher than ever, the percentage of the world's hungry population is slowly declining. Hunger is on the decline in the populous regions of South Asia, where the majority of the world's hungry people reside.

Successful hunger-fighting ideas identified by the report include well-targeted, short-term uses of food aid; demilitarizing and setting national economic policies to reduce hunger; using technology in appropriate ways; and efforts by hungry people and advocacy groups to organize for social change.

## CHURCHES TEST NEW SAVINGS PLAN

Churches have long been known for saving souls, but, in a pilot program in Columbus, Ohio, three churches have begun offering other kinds of savings plans, as well as car loans and checking accounts.

In an effort to attract new customers in low-to-moderate-income neighborhoods, Huntington National Bank is offering bank services at three Columbus churches, according to a story in the *Wall Street Journal*.

The churches in the program each have a member who works as a part-time bank employee and is able to help members of the congregation with the paperwork associated with new accounts or loans.

Benefits for the congregation include lower-balance savings accounts and discount checking accounts. The church receives \$15.00 to \$250 each time a member opens an account or takes out a loan.



**Billy Graham preached to more than 250,000 people during a recent one-day crusade in New York's Central Park. This was his largest North American audience. His largest meeting was in Seoul, Korea, with over 1 million.**

**New York City Mayor David Dinkins gave Graham a special welcome saying, "This is the largest multicultural revival meeting the world has ever seen."**



## VITAL STATISTICS Deaths

JASPER R. NAYLOR, 83, former mathematics professor at Eastern Nazarene College, died Aug. 22 in Bradenton, Fla. Naylor served in several capacities at ENC from 1941 until his retirement in 1978. He is survived by his wife, Roberta; a son, John; two sisters; two grandchildren; and a great-grandson.

LILLIAN COLE SHORT, 102, former Nazarene missionary, died Aug. 24 in Boise, Idaho. Short was the first medical missionary commissioned by the Church to Swaziland in 1916. She is survived by a daughter, Lillian Faith Knox; four grandsons; and six great-grandchildren.

LEROY BARNETT, 74, Carl Junction, Mo., July 31. Survivors: wife, Lucy; mother, Ida; son, Edwin "Barney"; one grandson.

MARY DELILAH BUNGARD, 94, Olney Springs, Colo., Aug. 4. Survivors: sons, Glen, Russell, Mark, David, Alan; daughter, Ruth; 21 grandchildren; 10 great-grandchildren.

REV. WALLACE BUSBY, 69, Berry, Ala., July 4. Survivors: wife, Ruth; sons, Jerry, Johnny, Paul; 11 grandchildren; 4 great-grandchildren.

REV. WILSON DEATON, SR., 55, Alpena, Mich., July 25. Survivors: wife, Nannie; daughters, Betty Thomas, Debora Stahl; son, Wilson; six grandchildren; six sisters; four brothers.

REV. JOSEPH DEFRANK, 71, Barberton, Ohio, June 5. Survivors: wife, Betty; daughters, Rosemary, Rebecca, Robyn; son, Joseph; eight grandchildren.

DANIEL K. GRESHAM, 48, Bethany, Okla., Aug. 23. Survivors: parents, Paul and Martha Gresham; one brother, Loren.

WENDELL R. GRIFFIN, 57, Grand Prairie, Tex., July 3. Survivors: wife, Laynette; son, Douglas; daughters, Teresa William, Sheree Hayes; eight grandchildren.

FRED B. T. HARGRAVES, 88, Duncan, Okla., July 6. Survivors: wife, Elizabeth; daughter, Charlotte Millwee; one brother; two grandchildren; one great-grandson.

WILLIAM R. HENDRICKS, 65, Albuquerque, N.Mex., July 4. Survivors: wife, Gwendolyn; son, Richard; daughters, Cheryl Wolf, Jacalyn Pereira, Joyce Kinson, Pamela; 10 grandchildren; 1 great-grandchild.

ANNA S. MASTERS, 79, Virginia Beach, Va., July 12. Survivors: husband, Walter; son, Frank; three grandchildren; one brother.

GRACE A. PENROD, Phoenix, Ariz., July 5. Survivors: husband, Everett; daughter, Lorraine Johnson; three grandchildren; seven great-grandchildren.

LOUISE MARIE PHILLIPS, Seattle, Wash., June 25. Survivors: sons, Donald, Jerry; daughter, Maxine Hunt; 1 sister; 9 grandchildren; 19 great-grandchildren.

MARK WILLIAM POLSTON, 29, Chicago, Ill., Aug. 2. Survivors: parents, William and Nella Polston; grandmother, Dorothy Whittaker; two brothers; one sister.

REV. RUFUS SANDERS, 67, Memphis, Tenn., Aug. 23. Survivor: wife, Lillie Mae.

CLARA SCHUSTER, 52, Mount Vernon, Ohio, Aug. 29. Survivors: husband, Richard; daughter, Elizabeth; Mother, Dela; one sister; one brother.

FRANCES SHURTLIFF, 83, Ottawa, Ont., Aug. 13. Survivors: sons, Myles, Jim, Ron; daughter, Marg; five grandchildren; six great-grandchildren.

BERTHA TAYLOR, 81, Milwaukie, Oreg., Aug. 22. Survivors: husband, Richard S.; son, Jim.

BRENDA JOY WILLIAMS, 35, Shelton, Wash., July 11. Survivors: husband, James; sons, Zane Alan Rickard, Jeremiah Williams; daughter, Jenna; parents, Cecil and Joyce (Harper) Thompson; one brother; one sister.

JUNE WORDEN, 80, Rohnert Park, Calif., Aug. 9. Survivors: daughter, Kathy Ordway; sons, Bob, Jeff; 12 grandchildren; 10 great-grandchildren; 1 sister; 1 brother.

## Births

to MIKE AND DAWN (FETTERS) BARLETT, Mattoon, Ill., a boy, Cameron Michael, Aug. 11.

to PAUL AND YVONNE BOLLMAN, Inver Grove Heights, Minn., a boy, Alexander Paul, Aug. 30.

to BILL AND LORI BOWERS, a boy, Justin William, Aug. 7.

to REV. STEVE AND PEGGY (DENNY) CECIL, Inver Grove Heights, Minn., a boy, Stephen Palmer, Aug. 27.

to DALE AND KIMBERLY (APPLE) CUMMINGS, Mountain View, Mo., a girl, Baily Nicole, Aug. 7.

to DANIEL AND LISA DIXON, Lexington, Ky., a girl, Hannah Danielle, Oct. 2.

to DAVID AND LAURIE ERICKSON, St. Paul, Minn., a boy, Brent Ryan, Aug. 11.

to TIM AND DIANE (HASSEL) FORD, Edmonds, Wash., a boy, Ethan Dakota, Aug. 31.

to STAN AND CAROL (PENNING) JACOBS, Flint, Mich., a boy, Joshua Arthur, Sept. 4.

to JEFF AND HOLLY JOHNSON, Burnsville, Minn., a boy, Kevin Christopher, Aug. 5.

to PHIL AND DEB KETCHAM, Fort Wayne, Ind., a boy, Caleb Nathaniel, Sept. 15.

to TIMOTHY AND SUSAN (PANAGINI) McKEITHEN, Barcelona, Spain, a boy, David William Louis, Oct. 11.

to RICHARD AND BRENDA (HEATHERLY) NORTH, Medford, Oreg., a girl, Emily Rochelle, Aug. 31.

to DAN AND TERESA RIEGLE, Mattoon, Ill., a girl, Lisa Marie, Aug. 8.

to JEFF AND TINA TROTTER, Aurora, Ill., a girl, Bailey Gail, July 17.

to REV. TRACY AND DENISE (YOUNG) TUCKER, Leesburg, Fla., a girl, Allison Nicole, Sept. 9.

to TIM AND SHELLEY (MUNCH) VREUGDENHIL, Inver Grove Heights, Minn., a boy, Hayden Spencer, Aug. 29.

to TOD AND JANET (GOULD) WINTERS, Columbus, Ohio, a girl, Lauren Elizabeth, Aug. 30.

## Marriages

RHONDA SUE CLARK and ROBERT MICHAEL DENTON at Burkburnette, Tex., Sept. 27.

LISA LYNETTE COTTON and ERIC JOHN CADDY at Houston, Tex., Aug. 24.

ANGIE DAVIS and DUANE BRASFIELD at Carl Junction, Mo., July 20.

KRISTI EDWARDS and DOUG TAME at Mattoon, Ill., Aug. 17.

PATTI FAUST and JEFF HARDING, at Shreveport, La., July 20.

ELIZABETH MICHAEL and NATE HARDING at Lenexa, Kans., Aug. 17.

KATHY RICHEY and THOM JACOB at Gahanna, Ohio, June 29.

## Anniversaries

REV. AND MRS. ERNEST R. BRADLEY recently celebrated their 60th wedding anniversary with a reception given by their children and church family at Lowell (Mass.) First Church on September 28.

REVS. MELVIN AND BERNICE CARLSON, Kenmare, N.Dak., celebrated their 50th wedding anniversary Aug. 11 with a reception. The Carlsons pastored 43 years on the Dakota District and have served in interim ministries since their retirement.

REV. AND MRS. CAINAN DALE, Mar-selles, Ill., celebrated their 50th wedding anniversary Sept. 4. The couple pastored until 1983. They have 4 children, 13 grandchildren, and 5 great-grandchildren.

MR. AND MRS. WILLIAM E. HENCK, Bloomsburg, Pa., celebrated their 50th wedding anniversary Aug. 27. The Hencks have two children and two grandchildren.

REVS. RICHARD AND LUCILLE LAW recently celebrated their 50th wedding anniversary. The Laws are both evangelists. They have one child and two grandchildren.

EDWARD AND NORA BELL RASH celebrated their 50th wedding anniversary Sept. 15 with a reception at Lowell (Mich.) Church. The couple has 12 grandchildren and 3 great-grandchildren.

REV. AND MRS. A. O. SHEARRER, St. Louis, Mo., celebrated their 70th wedding anniversary Sept. 17 with a reception given by their children. The Shearrers spent their 40 years of ministry on the Missouri District. They have 6 children, 13 grandchildren, and 13 great-grandchildren.

MR. AND MRS. RAYMOND D. SNOW, DeBary, Fla., recently celebrated their 55th wedding anniversary with a three-week motor trip to Ohio. They have two children, seven grandchildren, and six great-grandchildren.

REV. LAWRENCE AND LAVONA WALKER celebrated their 50th wedding anniversary Sept. 8 with a reception at the New Philadelphia (Ohio) Church. More than 160 guests presented them with a money tree and cards.



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us, every  
one!*

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Spouse's Birth Date \_\_\_\_\_

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## FOR THE RECORD Moving Ministers

KIRK D. BEATTY, from Virden, Ill., to Goshen, Ark.  
RONALD J. BLAKE, from Wawasee, Ind., to Kalamazoo (Mich.) First  
KAREN L. BLANKENSHIP, to associate, Oskaloosa, Iowa  
MICHAEL J. BOSWITH, from Victoria, Tex., to Buena Park (Calif.) Crescent Avenue  
EUGENE T. BRANTLEY, from Mount Vernon, Wash., to Savannah (Ga.) Eastside  
RICHARD O. BRENNER, to pastor, Lake Odessa, Mich.  
W. LLOYD BROCK, from Shelby, N.C., to Hartsville (S.C.) First  
JAMES L. BOURLAND, to pastor, Camden, Mo.  
FORREST J. BRANDT, from student, NTS, Kansas City, to pastor, LeMars, Iowa  
EUGENIO CHAVEZ, from Pico Rivera, Calif., to Whittier, Calif.  
BENJAMIN N. COOK, from McPherson, Kans., to Arkansas City, Kans.  
NORLYN E. CRANDALL, from Robinson, Ill., to Virden, Ill.  
ISIDRO DANIEL, to pastor, Pico Rivera, Calif.  
WILSON L. DEATON, from Huron Shores, Mich., to Alpena, Mich.  
R. MICHAEL DENNIS, from Amelia, Ohio, to Pensacola (Fla.) First  
WILLIAM H. DOAN, from associate, Henderson (Ky.) Grace, to pastor, Omaha, Ill.  
KENNETH A. DONLEY, from Williamsburg, Ind., to Mansfield (Ohio) Grace  
PETER E. GANTZ, from Ann Arbor (Mich.) First, to Pontiac (Mich.) Hillcrest  
RICHARD W. GEORGE, from Jerseyville, Ill., to McFarland, Calif.  
WILLIAM G. GRAHAM, from Louisville, Ohio, to Windham, Ohio  
DAVID GUZMAN, from Stockton, Calif., to McFarland, Calif.  
ROBERT D. HALL, to pastor, Clatskanie, Oreg.  
KENNETH HARPER, from Piedmont, Mo., to Jackson (Mo.) Mission  
DONALD L. HENDERSON, from Martinez, Ga., to Knoxville (Tenn.) Faith  
THOMAS H. HUMPHREYS, from Gagetown, Mich., to Ann Arbor, Mich.  
ORVILLE W. JENKINS, JR., from Dallas (Tex.) Central, to Jacksonville (Fla.) University Park  
STEPHEN M. JOINER, to pastor, Milan, Ill.  
WILLIAM (BILL) JONES, from chaplaincy, Cameron, Mo., to chaplaincy, Mauston, Wis.  
DAVID KELLY, to pastor, Mulvane, Kans.  
ROLF D. KLEINFELD, from associate, Kansas City (Mo.) Bethel Glen, to associate, Wichita (Kans.) Westside  
DAVID R. KROHN, from Manistee, Mich., to Brodhead, Wis.  
JIMMY LARRABEE, from associate, Racine (Wis.) Community, to pastor, Waukegan, Wis.  
TIM W. LIVINGOOD, from Forrest City, N.C., to East Peoria, Ill.  
TOMMY L. LOVING, from Texarkana (Tex.) First, to Muskogee (Okla.) First  
EDWARD A. LYKENS, from Troy, Idaho, to Yakima (Wash.) Bethel  
RUBEN MARINES, from McFarland, Calif., to San Bernardino, Calif.  
DERON L. MATSON, from student to associate, Washington, D.C., First  
ROBERT M. MITCHELL, from Groveport, Ohio, to Spooner, Wis.  
ROBERT A. MORRISON, from Columbus (Ohio) West Broad to Mount Vernon (Ohio) Lakeholm

KENNETH NOONAN, from Gaston, Ind., to Powhatan Point, Ohio  
BRUCE E. OLDHAM, from associate, Nashville (Tenn.) First to education, MVNC, Mount Vernon, Ohio  
BRADLEY PETITT, to pastor, Goodland, Kans.  
DAVID W. "JOE" PITTENGER, from Fulton, Ohio, to Lafayette, Ohio

## Announcement

**KAILUA (HAWAII) CHURCH** will celebrate its 40th anniversary Dec. 7 and 8. Featured speakers include District Superintendent Darrell Teare, former pastor, Harold Meadows, and former pastor's wife, Mrs. Carrie Sever.

All former members and friends are invited to attend or send messages and pictures to the church at 536 Oneawa St., Kailua, HI 96734. Attn: Anniversary Committee.

## Recommendations

The following have been recommended by their respective district superintendents:

STEVEN DIEHL, evangelist, 500 S. Louisiana, Mangum, OK 73554, (405) 782-2234.

W. D. PHILLIPS, evangelist, 1372, Cardwell Sq. S., Columbus, OH 43229, (614) 888-1343, by Herbert L. Rogers, Central Ohio District.

DAVID E. WILSON, evangelist, 516 West Main St., Elkton, KY 42220, (502) 265-2221, by Crawford M. Howe, Kentucky District

## Moving Missionaries

ANDERSEN, MISS JOAN, ASF North, Furlough address: 6401 The Paseo, Kansas City, MO 64131

BAKER, REV. STEVEN and DEBORAH, Paraguay/Argentina, Field address: Casilla 154, 1629 Pilar, B.S., A.S., ARGENTINA

COURTNEY-SMITH, MISS FRANCES, ASF North, Furlough address: 6401 The Paseo, Kansas City, MO 64131

CROUCH, DR. REBECCA, Papua New Guinea, Furlough address: 6109 N. May, No. 152, Oklahoma City, OK 73112

HANDLOSER, MISS ROSE, Africa Ministries Council, Furlough address: P.O. Box 327, Fredrica, DE 19946

HOFFERBERT, REV. STEVEN and DEBORAH, Brazil, Field address: Apt. 166, Rua Cambuci do Vale 597, Cidade Dutra, 04.808 Sao Paulo SP, BRAZIL

HOSKINS, MR. MARTY and DEBBIE\*, Ecuador, Field address: Casilla 17-11-04964, Quito, Ecuador

HUGHES, REV. TED and MIMA, South America Regional Office, Field address: Casilla 17-11-04964, Quito, Ecuador

KOMMEL, MISS CHERI, Swaziland Institutional Council, Field address: P.O. Box 14, Manzini, SWAZILAND

MILLER, MISS MARY, Peru, Furlough address: 6401 The Paseo, Kansas City, MO 64131

RIGGLE, DR. MARYLOU, Costa Rica, Field address: SENDAS, Apartado Postal 3977-1000, San Jose, COSTA RICA

SAVAGE, MISS KATHRYN, Swaziland Institutional Council, Furlough address: 6401 The Paseo, Kansas City, MO 64131

SEMLAR, MISS JANIE, Africa Nazarene Theological College, Furlough address: 6401 The Paseo, Kansas City, MO 64131

SPRUNGER, REV. JOHN and ROSE, Africa Ministries Council, Furlough address: 6401 The Paseo, Kansas City, MO 64131

STROUD, REV. PAUL and NETTIE, Ghana, Field address: P.O. Box 303, Nima-Accra, GHANA

TERRY, MISS DOROTHY, Swaziland Institutional Council, Field address: P.O. Box 14, Manzini, SWAZILAND

WALKER, REV. P. KEN and LINDA, Swaziland Church Growth, Furlough address: 6401 The Paseo, Kansas City, MO 64131

\*Specialized Assignment Personnel

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## FOSTER PARENTS HONORED

... **Michael Buettner**, pastor of Lees Summit, Mo., First Church of the Nazarene, and his wife, **Judy**, were recognized recently for their foster care ministry. The Buettners were chosen as the Foster Parents of the Year by the Missouri Division of Family Services and were honored with a \$1,000 award from a Kansas City area church.

First Presbyterian Church of Independence, Mo., presented the check to the Buettners for outstanding service as foster parents. **Thomas G. Melton**, pastor of First Presbyterian Church, presented the check to the couple for their "extraordinary contribution" and their commitment to caring for injured children.

**Thomas G. Melton**, pastor of First Presbyterian Church in Independence, Mo., presents a \$1,000 check to **Judy** and **Michael Buettner** for their foster care ministry. **Michael Buettner** is pastor of Lees Summit, Mo., Church of the Nazarene.

Since 1984, the Buettners have cared for 22 medically fragile children. In the past 18 years, the Buettners have cared for 48 foster children. Currently, they are caring for 7 foster children in their home. Three of these have medical needs and 2 have special education needs. They have 3 children, one of whom is adopted, and they plan to adopt 3 more.

The Buettners consider foster care as part of their ministry. "You stay busy, but it's what we like to do, and the church helps us a lot," Judy Buettner said. "The children are very rewarding. It hurts when they go, but we feel that we have been able to give them part of our lives."



**1991 Eastern Michigan District Ordinand class (l. to r.):** District Superintendent Marselle Knight; Rev. and Mrs. Robert Prince, Jr.; Rev. and Mrs. John Wright; Rev. and Mrs. Kevin Harris; Rev. and Mrs. Rob Lewis; Rev. and Mrs. William Bowers; and General Superintendent Raymond W. Hurn.

**1991 Anaheim District Ordinand class (l. to r.):** General Superintendent Donald D. Owens, Rev. and Mrs. Talomua Mona, Rev. and Mrs. Michael Funk, Rev. and Mrs. James Dorsey, and District Superintendent Thomas L. Goble.



# Close to Home

## News About Nazarenes

BY TOM FELDER

### RECORD-BREAKING FAITH PROMISE . . .

The people of Wichita, Kans., First Church of the Nazarene celebrated Pastor **Gene William's** 20th anniversary Oct. 6 with a record-breaking Faith Promise commitment. More than \$265,000 was pledged for missions in one day.

Instead of personal gifts, Williams asked the congregation to honor his anniversary

with a shower of Faith Promise commitment cards. The people responded by exceeding their goal of \$240,000. Williams expects the total to eventually reach more than \$300,000 in pledges.

All money raised will go directly to world missions, Williams said. This includes the General Budget and six Work and Witness projects.



**1991 Northwestern Ohio District Ordinand class (l. to r.):** District Superintendent J. E. Shankel; Rev. and Mrs. Paul Whiteford; Rev. and Mrs. David Sharpes; Rev. and Mrs. William Blain, Jr.; and General Superintendent Jerald D. Johnson.



**1991 Canada Central District Ordinand class (l. to r.):** General Superintendent John A. Knight, Rev. and Mrs. Mark Royall, Rev. and Mrs. Wensell MacLeod, Rev. and Mrs. Jon Kroeze, and District Superintendent Lorne MacMillan.

Please send news about Nazarenes in your church and on your district to:

**"Close to Home"**  
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### Flourishing Misunderstandings

I love to receive and read the *Herald of Holiness*, and I want to compliment you on the wide range of subjects and the sensitivity of all of your writers. I would be hard-pressed to find something to be critical about.

But it amazes me the wide range of things about which people seem to criticize the *Herald*—even canceling subscriptions occasionally, so great is their wrath! Even seeing “only” a cartoon cover and totally failing to see or hear or care about the AMAZINGLY PROFOUND TRUTH! It is as though we were still praying, expecting God or someone else to answer our prayers for someone’s need and we don’t even turn our heads to try!

As a retired Nazarene preacher who loves my church and leaders very much, I still feel that apart from the working of the HOLY SPIRIT in our lives, misunderstandings will flourish! We misread each other’s motives all too often.

Andy Hanners  
Clackamas, Oreg

### Nazarene Network

Just finished reading Chic Shaver’s article “The Nazarene Network” in the September 1991 *Herald*. I was blessed to read about two points in particular where Dr. Shaver’s “Network” reached out and touched my life.

Nearly eight years ago while I was a student at NTS in Kansas City, my grandmother (then age 75) was saved at her home in Cincinnati during a conversation with a caring Nazarene pastor. With her consent, I began sending her the *Basic Bible Studies*, one by one. She sent them back to me for checking, and for nearly a year, we kept up a discipling correspondence. Grandma is legally blind, yet she painstakingly wrote out each of those Bible studies by hand. She still attends the church where I was saved at Vacation Bible School 25 years ago.

I will never forget hearing Dr. Shaver’s message at Nazarene Theological Seminary on November 19, 1985, on the occasion of his installation in the Cooper Chair of Evangelism. The Lord used Dr. Shaver’s message from Matthew 9 to encourage me and reaffirm His call on my life to be involved in full-time ministry. I’m so glad that God inspired Gladys Cooper’s gift to the seminary, so Dr. Shaver could preach a sermon that literally turned my life around!

James B. Williams, Jr.  
Portland, Oreg.

### Right Concerns Voiced

The article “Satisfactions and Concerns” by Dr. W. E. McCumber in the recent *Herald* was most outstanding. The concerns voiced by Dr. McCumber are exactly what I would voice. I have spent 50 years in the ministry and am forever thankful for my church. It has encouraged and supported me. I also fear that the time will come when the doctrine of holiness will not be preached because our lives and practices will make the preaching of it a laughingstock.

The *Herald* is great and I read it through each time.

Leon Martin  
Bonham, Tex.

### Cover to Cover

I am not a Nazarene—but I do want to say that of all the religious and denominational magazines, I believe the *Herald of Holiness* is the best publication we receive. Both my wife and I read it from “kiver to kiver” and enjoy the articles.

Keep up the excellent work.

Rev. Earle A. Bowen  
Avon Park, Fla

### September Balanced and Blended

The September issue of the *Herald* is excellent! Outstanding! Masterful!

I read it from cover to cover—starting with the back, where the Illinois District’s Larry and Jolene Hucker were pictured with you receiving the NUMBER ONE award—and forward to that beautiful and inspiring front cover. God bless Scott Stearman and Media International. The article, “Living Savior, Dying Sinner,” was great.

The editorial, “Wise Up on the Gay Issue,” is a masterpiece. You had to pour your heart and soul into it. It was fair, factual, scriptural, loving, informational, and RIGHT ON TARGET! It is—in my opinion—the best treatment of that particular subject I have ever read. God bless you. You and Mark Graham really produced a “gutsy” issue for September. Every article and item rang my chimes. And General Superintendent Jerry Johnson was “right on!”

September was super—balanced and blended—and covered just about everything. You even had the evangelists’ slates in there (and my son, Tim, is one of them).

John Hancock  
District Superintendent  
Springfield, Ill.



“Since Bob lettered it for us free . . .  
our only option is to wreck it.”



### Straightforward Advice

Thank you for the excellent article "Wise Up on the Gay Issue?" in the September issue of the *Herald of Holiness*.

My oldest daughter, who has a 15-year-old daughter, informed me about three years ago that she is in a lesbian relationship with another woman who has two teenage children. She also gave me some books to read on the subject, which I could not agree with and I did not believe they lined up with Scripture as they tried to twist the meaning of some of the passages you quote.

Your article is the most clear, informative, and straightforward that I have read on the subject, and I am keeping it for reference material.

I have assured my daughter of my love for her and my granddaughter and my availability if she needs me. BUT I told her that I could not approve of her life-style as it goes against everything I believe and stand for. I have decided my only recourse is prayer and being available, but it certainly puts a barrier between us and I ask the Lord to protect my granddaughter in the situation.

You are really making the *Herald* relevant to the problems we face today.

*Name withheld by writer's request*

### Herald Helpful

The *Herald* has been an inspirational and helpful friend in our home for many years both in Canada and abroad.

The content is the chief benefit and its doctrinal soundness. We congratulate those responsible for its updated appearance and production.

Keep the message of holiness clear and plain. God bless you.

*Leslie Pindred  
Burnaby, B.C.  
Canada*

### Good Viewpoint

I am so thankful for the "General Superintendents VIEW-POINT" in the September issue, "Changing Prophets or Changing Behavior—Which?" by Jerald Johnson. This article has done both God and the church a great service. General Superintendent Johnson has hit the nail directly on the head of what may be the greatest need in the church today. I am fervently praying that God will send us more of His true prophets who will proclaim His truth with courage. Many of these prophets are in our ranks today if only they would shake off the peer pressure and speak out and not worry about the consequences to themselves. I am also praying for a church people who will hear and obey.

*Duane Stephenson  
Plymouth, Ind.*

### Holiness and Service

I praise God for each issue of the *Herald of Holiness* with its warm personal touch. It adds objectivity to the words of Jesus, "Inasmuch as you did it to one of the least of these My brethren, you did it to Me" (Matthew 25:40, NKJV). Jesus the King and Judge identifies the poor, needy, and persecuted with himself.

I am pleased to see more and more of the Wesleyan persuasion in different articles such as "Holy by Faith Not by Works" by J. Ray Shadowens (August 1991). We need more of these in our day to lift up our Wesleyan heritage.

We have taken the *Herald of Holiness* since 1935 and it is the best ever.

*Dorothy Madden  
Tempe, Ariz.*

### Art and Articles Excellent

Just a note to tell you how we are enjoying the *Herald of Holiness*. Your selection of articles and special artwork is excellent. We believe that the publication represents the church very well.

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*Mervyn L. Goins  
The Reed Institute*

### Gay Issue

Thank you so much for your clear, biblical, and practical editorial on the gay issue.

*James J. Hudson  
Miami, Fla.*

# ANNUAL HERALD OF HOLINESS INDEX

## January through December 1991

### FEATURE ARTICLES

Advent: The Season of Light	Laurie Baron, Dec., p. 20
Art—Not a Pastime but a Priesthood	Dave Anderson, Feb., p. 45
Ballads of Memphis, The	Mark Graham, Mar., p. 44
Beyond Stewardship	A. F. Harper, Sept., p. 1
Book Behind Islam, The	David J. Felter, Mar., p. 28
Call to Commitment, A	Jeanette D. Gardner, Oct., p. 43
Call to Preparation, A	Gary Sivewright, Oct., p. 46
Chaplain to the Commanding General	Mark Graham, Nov., p. 24
Children Ministering to Children	Kathy Hughes, June, p. 25
Christmas Letter, A	Jim Wilcox, Dec., p. 26
Church Must Nurture the Call, The	Nina Gunter, Oct., p. 45
Conflict—The Characters	
People Play	Norman Shawchuck, Apr., p. 28
Conflict Need Not Mean Calamity	Jon Johnston, Apr., p. 24
Contemporary Nazarene Songwriters	July, p. 19
Cost of the Cross, The	J. Grant Swank, Mar., p. 23
Covenant of Bread and Salt, A	Troy Martin, Mar., p. 24
Devotions for Pentecost	C. Dale German, May, p. 36
Do Christians Get Depressed?	Les Parrott III, Dec., p. 45
Do the Poor Feel Welcome in Your Church?	Eddy Hall, Apr., p. 2
Enjoying the Process	Ernie McNaught, July, p. 12
Failure to Treat	Guilford Fitz, Jr., Aug., p. 15
Falling Through the Cracks:	
The Plight of the Mentally Ill	
Who Wander Our Streets	Les Parrott III, Aug., p. 20
Family Altar and Family Altering, The	Winifred Peterson, May, p. 28
Family Devotions	Wesley D. Tracy, May, p. 30
Fifty Years in the Field	C. William Fisher, Dec., p. 11
Follow-through	Dan Boone, Mar., p. 20
From Generation to Generation	J. K. Warrich, Sept., p. 27
Great Connections for Today's Children	Miriam J. Hall, June, p. 20
Gulf, Gospel, and a	
New Jersey Operator, The	Barbara S. Hemming, May, p. 12
Harvest Now!	June, p. 12
Healys Honored for Commitment to Children	June, p. 28
Helping Those in the Fishbowl	Michael Malloy, May, p. 26
Holiness, Humility, and Harmony	
in the Church	Muriel Larson, Apr., p. 22
Holy by Faith, Not by Works	J. Ray Shadowens, Aug., p. 36
How Do You Spell Thanksgiving?	Robert H. Scott, Nov., p. 33
How Will the Church Reach Today's Youth?	Mark Gilroy, Feb., p. 6
If You Could See What I	
Hear	Jerry D. Lambert, Ron Attig, Phyllis Perkins, Roger Bowman, Rufus E. Beckum, Sept., p. 20
Inescapable	W. E. McCumber, Jan., p. 31
It's Never Too Late to Come to NTS	Harold Raser, Jan., p. 21
Lengthening Shadow of Mr. Wesley, The	Wesley Tracy, Feb., p. 2
Living Savior, Dying Sinner	James Brannon, Sept., p. 28
Loving Deception: An Interview	
with a Former Mormon	Phyllis Beveridge Missile, Sept., p. 2
Making Friends at	
The Lambs	Brenda Sharratt as told to Eddy Hall, Dec., p. 22
Managing the Music in Your Home	Angela E. Hunt, May, p. 2
Marks of Maturity	Richard S. Taylor, Oct., p. 20
Master's Chef, The	Dan Durick, Nov., p. 2
Miracle for Mrs. Martinez, A	Jay Dargon, Dec., p. 22
Miss Thompson—An Agent of God	Tony Campolo, June, p. 22
Mother and Daughter: Team-Teaching	
About Jesus	Tom Felder, June, p. 24
Nazarene Network, The	Charles "Chic" Shaver, Sept., p. 24
Nazarene Pastors' Wives Care About Family	
and Ministry	Tom Felder, May, p. 24
New Age Thoughts: A Sweet Poison	David J. Felter, Jan., p. 20
New Understanding of Depression	
and Suicide, A	George Nichols, M.D., Dec., p. 42

Not a Gift, but a Sacrifice	Bente Hammer, Jan., p. 30
Our Unique Calling: Harvest Now!	Jack Stone, Oct., p. 32
Part of the Problem	Penny Bargo, Aug., p. 24
Peace in the Storm	Nov., p. 20
Placed in God's Hands	Millard Reed, Mar., p. 5
Practicing the Presence of God	Robert E. Coleman, June, p. 8
Russians Are Here, The	Warren Johnson, Oct., p. 2
See a New Vision!	Stephen W. Nease, Apr., p. 46
Sign-Makers for Many Nations	Tom Felder, Nov., p. 12
Soaring like an Eagle	Marilyn L. Christmore, July, p. 13
South Wind Blew Softly, The	Wesley Tracy, Jan., p. 24
Stages of Conflict, The	Norman Shawchuck, Apr., p. 31
Then the Rains Came	Leroy Reedy, Aug., p. 30
Three Things I Would Like to Say to the Church	
About Her Colleges	Homer J. Adams, Apr., p. 44
Tower for Tomorrow, A	Terrell C. (Jack) Sanders, Jan., p. 4
Transferred Image, The	Phineas F. Bresee, Oct., p. 28
Unsung Heroes	Kenneth E. Crow, May, p. 22
Weeds, The	Ted R. Hambrick, Aug., p. 18
Welcome—Today Is SAM Day	Bob and Opal Taylorson, Oct., p. 22
What I Hope My Children	
Remember	Elizabeth Hilbun Rigdon, May, p. 20
What We Believe About Conflict	Garnett Teakell, Apr., p. 20
When Children Feel like Failures	Jane Landreth, June, p. 26
Youth in Mission: Making	
a Difference	Jeanette D. Gardner, Feb., p. 4
When Your Minister Needs Ministry	Arnold L. Lastinger, Nov., p. 30
Where Have All the Pastors Gone?	Paula J. French, Nov., p. 26
Your Family's Finances	Dean Nelson, Dec., p. 2

### PERSONAL EXPERIENCE FEATURE

An Apple for Pat Reynolds	Joanne Long, Nov., p. 44
AIDS—Alive and Breathing in the Crib	Nic Sandbulte, May, p. 44
Chair for Jenny, A	Lola Boone, Jan., p. 46
God Factor, The	Del Haug, July, p. 2
God's Bell Ringer	Vaughn R. Davis, Feb., p. 2
How Many Nazarene Ladies Does It Take to Clean Up	
a Truck Stop?	Florence Falk as Told to C. Ellen Watts, June, p. 45
Perfect Gift, The	Joanne Long, Dec., p. 28

### POEMS

Abundance	Laura Roscoe-Griffin, May, p. 42
Assigned	Elva McAllaster, Jan., p. 31
Father's Day Reflection, A	Wilma Dean Williams, June, p. 11
Insight	Jean Leathers Phillips, Mar., p. 22
Lofty Branches	Neil C. Fitzgerald, July, Inside Front Cover
Memories of Mother	Elaine Cunningham, May, p. 27
None	Jean Leathers Phillips, Aug., p. 3
Peace Pact	E. Ruth Glover, July, p. 37
Piece of Broiled Fish, A	Mark R. Littleton, Mar., p. 27
Playing in the Sand	Sergio Franco, Aug., p. 34
Prayer of the Ancient Church, A	May, Inside Front Cover
Silent No Longer	Richard A. Miller, Mar., p. 27
Songs of Thanksgiving	
Because of Thy Great Bounty	Grace Noll Crowell, Nov., p. 47
Gratitude	Clyde McGee, Nov., p. 47
Prayer to the Giver	Charles Hanson Towne, Nov., p. 47
Thanksgiving	Chauncey R. Piety, Nov., p. 47
Undiscovered Country, The	William Dean Howells, Nov., p. 47
Unforgiveness—Forgiveness	Brenda Meyers, June, p. 19

### GENERAL SUPERINTENDENT'S VIEWPOINT

Changing Prophets or Changing Behavior—	
Which?	Jerald D. Johnson, Sept., p. 7



## Christian Alternative to Contemporary

Narcissism, A .....	Donald D. Owens, Nov., p. 14
Christmas and Abortion .....	Eugene L. Stowe, Dec., p. 8
Easter—Time of New Beginnings .....	Jerald D. Johnson, Mar., p. 6
Harvest .....	William J. Prince, July, p. 5
Harvest from the Sea .....	Eugene L. Stowe, June, p. 5
Joy of the Lord—Our Strength, The .....	John A. Knight, Oct., p. 11
New Way, The .....	William J. Prince, Jan., p. 12
Nothing to Do but Save Souls .....	Raymond W. Hurn, Feb., p. 8
Our Mission! Replace or Renew It? .....	John A. Knight, Apr., p. 8
Pentecost: What Really Happened on That Day? .....	Donald D. Owens, May, p. 8
Universal Nation, A .....	Raymond W. Hurn, Aug., p. 8

## EDITOR'S CHOICE

Conflict and the Teflon Church .....	Wesley D. Tracy, Apr., p. 9
Fatal Flaws and Missionaries to Kansas .....	Wesley D. Tracy, Mar., p. 2
Girl in the Blue Flowered Dress, The .....	Wesley D. Tracy, Dec., p. 7
Loving the Unlovely .....	Mark Graham, June, p. 3
May I? .....	Wesley D. Tracy, May, p. 5
More than a Warm Feeling .....	Mark Graham, July, p. 6
New Age—Same Old Story .....	Mark Graham, Jan., p. 10
Remember When PC Meant Personal Computer? .....	Wesley D. Tracy, Oct., p. 8
Saddam, Meet Agur .....	Wesley D. Tracy, Nov., p. 10
When the Mighty Rushing Wind Blows .....	Wesley D. Tracy, Aug., p. 2
Wise Up on the Gay Issue? .....	Wesley D. Tracy, Sept., p. 10

## SPECIAL REPORTS

Christian Holiness Association Celebrates Wesley Bicentennial .....	Wesley D. Tracy, July, p. 46
Why the Marlboro Man Wants Your Kids .....	Charles Scriven, Aug., p. 26

# SPECIAL NOTICE

**TO: Prospective Faculty for Nazarene Colleges**

**FROM: Stephen W. Nease, Education Commissioner**

Nazarene higher educational institutions give God praise that He leads professionally qualified faculty, administration, and staff persons into the ministry of our seminary, colleges, and universities. Listed below are known needs for the 1992-93 academic year. The interest of those who respond will be shared with our educational institutions by the International Board of Education.

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Business Administration  
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and Public Relations)  
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**Management  
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Mathematics  
Nursing  
Physics (Experimental)  
Teacher Education  
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All needs cannot be anticipated. Openings may occur in other areas and in administrative roles.

If you have interest in teaching in a Nazarene college, send a current vita to the IBOE at the address below. We will share it with the presidents and academic deans. For further information on openings listed above, call 816-333-7000, ext. 2226. Nazarene colleges are equal opportunity employers.

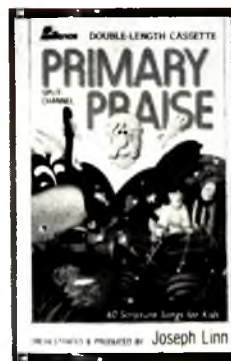
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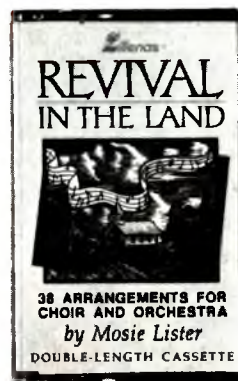
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# A NEW UNDERSTANDING of DEPRESSION and SUICIDE

BY GEORGE NICHOLS, M.D.

**S**uicide. I lost my son, Bill, this way. He was a fine young man. He fought bravely, but silently, and alone.

## Misperceptions and Barriers

People didn't used to talk much about suicide, at least not in public. Even today when someone takes his own life, we hear people say that he made the wrong decision or that he chose a permanent solution to a temporary problem. There is shame on the person, he shouldn't have done it, it wasn't worth dying for, he wasn't strong enough, or he didn't have enough religion, or enough faith. And there is shame on the family, the family has failed too.

These old attitudes and opinions about suicide reflect a strong sense that we are each responsible for our own lives and our own behavior, for our own success or failure. Certain things, however, are outside our control. For example, we cannot accept responsibility or blame for earthquakes or sickness, including mental sickness. And now these old misperceptions about suicide are causing harm by keeping us from the action needed to prevent such tragedies.

## The Truth About Suicide

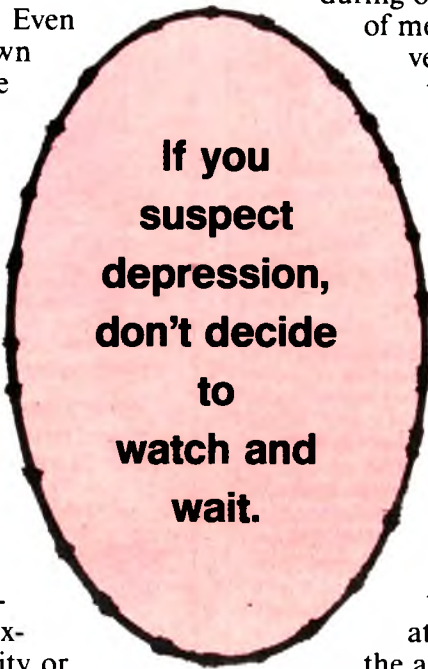
We seem to be completely unaware that *nearly all suicide victims, 95 percent of them, suffer from a treatable mental illness.* (1) Mental illness is common and affects one out of every four or five of us during our lifetime. Yet public understanding

of mental illness is poor. According to surveys last year, many of us still think that mental illness is chosen and can be willed away, that it is a result of emotional weakness, and that it is a result of bad parenting. (2) Misperceptions like these must be replaced by better information.

For example, suicide is much more than a "wrong choice."

This is not a normal choice by a normal brain. This is a poor sick brain that cannot function normally. It is not under normal self-control. It cannot handle life's daily flow. The sick person himself may suffer great anguish at his own lack of understanding or the apparent hopelessness of his situation that he turns to death to relieve the awful emotional distress, not knowing or believing that there is a cure.

Preventing suicide is not the complicated social problem we had thought. *Prevention depends mainly on recognizing and treating the underlying mental*



**If you  
suspect  
depression,  
don't decide  
to  
watch and  
wait.**



*illness.* And for this, public help and understanding are essential. We are not being asked to identify mental illnesses such as schizophrenia and personality disorders, but to help in recognizing “depressive illness”—the one that causes most suicides.

### There Is More to Depression than Social Stress

Social stresses such as failure, loss, and isolation often appear to bring on a depressive illness, but depression *itself* produces social misery. And sometimes it pops up when people are not having any problems. *Depression is not primarily a social or a counseling matter.* It is an illness that seems to be caused by a mixture of factors. Genes and body chemistry make some persons and some families exceptionally prone to depression. And, for reasons that are not clear, depressive illness is present in many alcoholics and drug abusers; these people often have a rather dismal future, but their outlook improves considerably when we can recognize the associated depressive illness and treat it.

### Depression Is a Dangerous Illness

Depression is not the same as “the blues,” which we all have from time to time, and it’s not just being unhappy. *Depression is a highly curable medical illness* that ends fatally for about 10 to 15 percent of the people who have it and are not treated. It is one of the most common (about as common as high blood pressure) and most destructive illnesses in the United States today. It is also one of the least recognized. While high blood pressure may kill someone in 20 years, depression can kill immediately. Recognizing and treating it correctly not only saves lives but also prevents much needless suffering in those who are depressed, and in their families and friends who also suffer.

Some depressions are mild, others are severe. Some depressions last for months, others last for years, and some last a lifetime. Some come and go or have ups and downs (manic depressive illness), and at times depression is confused with schizophrenia and other mental illness.

There are still no reliable laboratory tests for de-

pressive illness. *We recognize it by its symptoms and signs—and by asking questions.* A person with depressive illness usually shows several of these signs together, lasting two weeks or longer. Here they are, in plain language—the same basic signs the psychiatrists use:

### The Basic Signs

1. A very “down” mood  
(You may feel gloomy yourself just talking with a person who is depressed. Their down mood may show in themes and revealing remarks. And sometimes you must look behind the smile, the behavior, the alcohol, and the drugs.)
2. Loss of interest in everything
3. Feelings of hopelessness, loss, guilt
4. Low energy
5. Difficulty thinking or remembering
6. Change in appetite, weight, or sleep
7. Thoughts of death and suicide

People who are depressed, especially youths, seldom talk directly about their painful feelings. They may deny them or feel ashamed of them. They can’t come to you; you must see their problem and go to them. *So whenever your suspicions are aroused that someone is depressed, then you must ask a few questions to bring out these basic signs.*

These questions are very important, but ask them softly, gently, one-on-one, in a caring way. The doctor must do the same in making his own diagnosis.

### Ask Questions

“John, you sound kind of down. How are you?”

“Are you worried about something?”

“What are you doing that you enjoy these days?”

“Do you have trouble getting started doing things?”

“Have trouble thinking, concentrating, deciding?”

“Any trouble sleeping? Has your weight changed?”



"Are you disappointed in yourself? Do you blame yourself?"

"Have you thought of suicide?"

You may not feel qualified to ask these questions, but you can do no harm, the stakes are high, and you may be the only one this person will ever see who has guessed what's wrong and who knows what to do. Have you seen anyone who was depressed this week? Chances are you did.

### Depression Has Different Faces

Suicide has increased among youths, but it continues to be most common among older adults. The underlying depressive illness seems to be the same at all ages, even when it occurs in very young children. Just as we all look different on the outside (face, clothes, height), we also have differences on the inside, so that the same depressive illness may show itself differently in different people, and instead of a quiet sadness, we sometimes see depression as:

A heavy personal problem

Medical symptoms persisting without apparent cause (stomachache, headache, etc.)

Unusual anxiety, nervousness, irritability

Trouble with alcohol, drugs, behavior

One of the most common ways for depression to show itself is as a heavy personal problem, and you may think, "If I had those troubles, I might feel that way too." Or you may think the person just has a bad attitude about life's problems. But whenever you find someone complaining, perhaps too much, about either a medical symptom or a difficult personal problem, stop and think, "Is this a problem? Or is this a depression?" Then ask questions. Problems need counseling, but depression needs medical care.

Sometimes you can tell more about a person's mood by noticing the things he watches, hears, reads, or draws. Themes of gloom, sadness, and death are very serious signs. We must also pay attention to those revealing little remarks that we sometimes hear and ignore, such as "I just don't care anymore." Check it out. Ask those questions.

### Faith and Prayer

Many people look to their religious faith for help when they feel depressed—not realizing that these feelings may be due to a curable sickness. Prayer is

important in all things, but there is no longer a need for prayer to be more important for someone with a depressive illness than for someone with pneumonia or diabetes, or Alzheimer's disease. As one minister told me, he has "learned that people feel tremendous shame about being depressed, when actually they should feel no more remorse about depression than they should about breaking a leg."

### Action and Behavior Problems

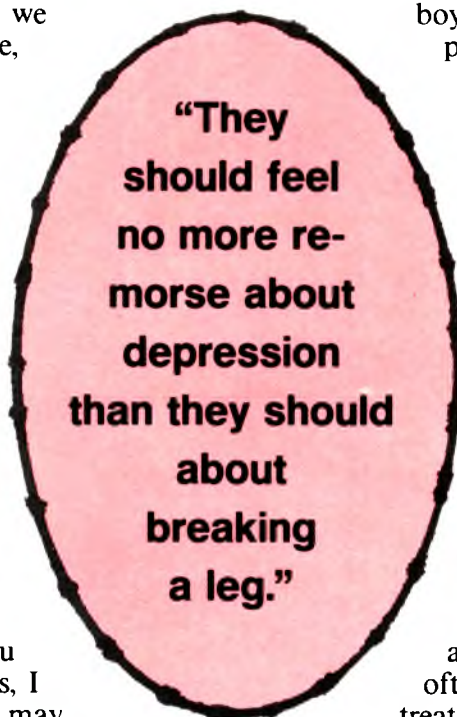
Youths are action oriented, and the signs that warn of suicide here often show up as a change in *behavior*—high-risk activities, multiple accidents, truancy, stealing, lying, violence, poor judgment, and impulsiveness. And there is added concern when there has been the loss of a boyfriend or girlfriend, conflict with peers, family stress, or suicide in the community.

### What to Do

If you suspect depression, or if you are concerned that there is a chance of suicide, don't decide to watch and wait. Don't let that person's brain get used to sick thinking. And don't let outdated stigma against psychiatric care kill your child or your friend. Step right in and take him to his doctor, or to a psychiatrist, who can verify your amateur diagnosis (other diseases and conditions can imitate depression) and who can prescribe the antidepressant medicines that are so often needed. Effective medicine for treating depression created a revolution in psychiatry 30 years ago. The original medicine, imipramine, or Tofranil, is still useful. It works very well, is relatively safe, is not habit forming, and is no more of a "crutch" than penicillin.

First the rescue. Psychotherapy is important, but it will be more effective later.

Remember: grief needs sympathy, problems need counseling, and depression needs medical care. In my medical practice, along with our patients with high blood pressure and other illnesses, we always seem to have half-a-dozen folks recovering from depressive illness. If anything can awaken a trace of hope in a person filled with despair, it is to hear us say that we are quite familiar with his condition, and despite his bleak mood of today, the outlook for his recovery is usually very good, because we have a good treatment—and a new understanding—of this ancient disease.







*Depression victims can feel all alone  
in any crowd.*

Camenque

# DO CHRISTIANS GET DEPRESSED?

BY LES PARROTT III

• Mike, a soldier I know who returned from Desert Storm, landed in another storm he did not train for: postwar depression. He didn't know why he turned inward and withdrew from his friends and loved ones who had prayed for his safe return. And they didn't understand his strange behavior, either.

• Ron is a deep-voiced, sincere, committed pastor in his 50s. He has been troubled by thoughts of death and the seeming futility of

his ministry that never really catches fire. For weeks, he hasn't had the energy to open his mail.

• Cindy, an elegant woman

with a reputation for professional competence, has been obsessed with unaccountable thoughts of not meeting the demands of her



fast-paced job. After months of sleeplessness and feelings of worthlessness, she quit, to the consternation of her employers and family. She now sees little hope for her future and often stays in bed sobbing until lunchtime.

• John is a missionary who was sent home from a third world country with instructions to seek professional help for his flagging spirit and strange new bouts of irritability and anger toward both his colleagues and the people he was trying to serve. After 25 years of service, he sees life as meaningless and thinks of destroying himself.

• Sara, 17, broke up with her boyfriend some weeks ago. Since then, she has lost interest in church and school. She stopped reading her Bible and pays her school assignments little attention. She blames herself for the breakup and doesn't think she will ever again have a boyfriend. At times, she wonders if the world would be better off without her.

Each of these people is experiencing what 5 million other Americans struggle with every year: *depression*.

We are experiencing depression in unprecedented numbers. Recent studies report that depression is 10 times more prevalent today than it was 50 years ago. One of its consequences, suicide, takes as many lives as the AIDS epidemic and is more widespread. Depression now strikes a full decade earlier in life on the average than it did in the previous generation. Sometimes it strikes without warning and in unaccountable ways. Often, depression creeps up silently like a cat. This scourge of the spirit and mind may last a few days or maybe years if not treated.

When a person becomes a casualty to depression, it doesn't take a mental health professional to know something is wrong. The victim is miserable and all the people his life touches are either

miserable, confused, or both. [See Dr. Nichols' article in this issue for "Symptoms of Depression."]

### **Is Depression a Sin?**

Emotions—especially negative emotions—often trouble spiritually sensitive believers who are trying to cope with adult problems using half-grown emotional skills and immature theology picked up unexamined from their religious environment. While we accept physical pain and disease as normal, we sometimes treat emotional pain as if it were a criminal offense or an evil curse.

I have counseled many Christians who believe erroneously

**Sin is not merely a psychological problem, and depression is not necessarily a sin problem.**

that their depression is a sign of spiritual failure. Some want to call it sin and then wallow in their own guilt. After all, they argue, how can a Christian—especially a sanctified Christian—be depressed?

However, this erroneous understanding of the cause of guilt is not supported in the Scriptures. Job, Moses, and Jonah are examples of God's persons who fought bouts of depression. After a stunning victory on Mount Carmel, Elijah is next seen sitting alone and depressed under a twisted juniper tree in the desert, despairing of his life. Certainly, David experienced depression. His psalms abound with evidences of depression such as this one. "My tears have been my food day and night . . . Why are you downcast, O my soul?" (Psalm 42:3, 5, NIV).

In the New Testament, Matthew reports on the depressing

mental pressure Jesus suffered in Gethsemane as he prayed, "My soul is overwhelmed with sorrow to the point of death" (Matthew 26:38, NIV). During a time of depression, have you ever felt like God has forgotten you?

Even Paul, the missionary saint who strode fearlessly into the city synagogues of Asia proclaiming Christ and forging the theology that was to forever guide the church, had his own problems with depression. "We were under great pressure," he writes in 2 Corinthians, "far beyond our ability to endure, so that we despaired even of life" (1:8, NIV).

Biographies of the saints don't square with the mistaken reasoning of modern Christians who blame depression on their spiritual state. Martin Luther, Charles Spurgeon, and John Wesley all suffered at times from depression. Samuel Logan Brengle, the great saint of the Salvation Army whose writings on holiness have helped millions to a deeper Christian faith, was so familiar with depression he referred to it as his "old acquaintance."

Let's make this matter clear. Depression is not necessarily a sign of spiritual failure. Often, personal healing only begins after the Christian has accepted this fact. Spiritualizing a problem that is psychological or physiological in nature hinders attempts to get at the root of the problem, just as psychologizing a spiritual problem hinders spiritual healing. Sin is not simply a psychological problem and depression is not necessarily a sin problem.

### **Why Good People May Become Depressed**

While it is difficult to identify a specific cause of depression, researchers have isolated clusters of probable causes and most agree that depression is the result of a combination of these causes.

#### *Genetic Vulnerability and Our Biology*

Although it is not believed that people actually inherit depression



like they inherit the color of their eyes, there is enough research to suggest that people can inherit a predisposition to depression. Studies conducted since the 1930s show depression to be eight times more likely in biological parents than in the adoptive parents of depressed adoptees. Some researchers also believe that, in certain cases, changes in hormone levels contribute to depressed feelings.

While physical causes can be quite complicated (e.g., glandular disorders, brain tumors, etc.), they can also be as simple as medication side effects, improper diet, or lack of sleep. Physical causes of depression, however, only account for a small portion of the people in our depression-prone culture who suffer from this debilitating condition.

### *Life Experience*

Not even the most severe of situations has the power in itself to produce depression. Viktor Frankl, describing conditions within the Nazi death camps of World War II, recalled individuals who spent their time encouraging and comforting others. Nevertheless, certain situational factors do seem to increase one's susceptibility to depression. The loss of a significant relationship, a job, or even a dream can increase the risk of depression. So can prolonged exposure to stressful conditions. Randy, an adolescent I have worked with, grew up with parents who set their expectations and standards far beyond his abilities. Failure was inevitable. Depression was the result.

### *Social Rewards*

Some experts assert that people become and remain depressed because of the reward they obtain when they appear sad in front of others. The sympathy and concern they receive, in other words, ironically reinforces their depression. Sharon was a woman with poor social skills, who consequently had few close friends. Her everyday life was uneventful

and empty.

In time, she became depressed. She confided to several people at church that she was feeling very down. Suddenly, the church community came alive for her. The pastor called regularly. Friends began telephoning, helping with chores, and even sitting with her through the night. Almost instantaneously, she gained a warm and supportive community.

She began feeling better, and as she did, her friends went back to their previous business. What do you think happened next? Indeed. She became depressed again. Why? Because life, in one



sense at least, was more pleasant, more bearable for her when she was depressed. The well-meaning people who comfort a depressed person can potentially be sustaining the symptoms *if* the attention is only given when the person's behavior is unhealthy.

### *Learned Helplessness*

People can also become depressed when they think they have no control. Walter, an employee for a large company, came to believe there was nothing he could do to earn his boss's approval. He attributed this problem to his personal inability to succeed, and he saw it as a situation that would last for years. This pessimistic combination of seeing the circumstance as his own fault and as being long-term is what Martin Seligman, a psychologist at the University of Pennsylvania, calls "learned help-

lessness." Walter sees his actions as futile, no matter how hard he tries. Depression is inevitable.

### *Faulty Logic*

Irrational thinking is at the core of many cases of depression. I have worked with numerous high school and college students who think they are a "total failure" because they didn't say the right thing at the lunch table. Adults do the same thing. We selectively concentrate on a single mistake to convince ourselves we are worthless. When we feel inadequate, or view life as a burden, or see our future as going nowhere, we are likely to trigger a downward spiral of depression that reinforces our negative expectations.

### *Coping with Depression*

Just about everyone gets mildly depressed on occasion. On any given day, 25% of Americans say they're melancholy. About 40% claim they've had 5 to 10 "blue" days in a year. It seems mild depression is the psychological equivalent of the common cold. It springs from the pain and loss that are inevitable parts of being human. We don't get the jobs we want. We get rejected by people we love. The result of such losses is regular and predictable: We feel sad, pessimistic, and helpless. We become passive and lethargic. Life goes sour.

Depression, however, has a worthwhile function. It triggers a series of responses in the body to deal with the chaos in life. It is a natural and normal response that forces us to withdraw from a troublesome environment to regain perspective and make appropriate adjustments. Much misery is caused by believing that mild depression is always unnecessary and unhealthy. "The purposeful function of depression," according to Christian psychologist, Archibald Hart, "is too often overlooked—by lay people as well as psychologists." It's OK to have the "blahs." You probably need to slow down, let your soul catch up

with you, or readjust to difficult conditions.

The person struggling with mild depression, however, can avoid a full-scale tumble into the chilling fog of clinical depression. Hundreds of psychologists around the world, through intensive scientific research, are discovering what the Bible has always told us: You feel what you think. Or, as the Bible says: "As [a person] thinketh in his heart, so is he" (Proverbs 23:7). How we *think* about our problems will either relieve depression or aggravate it.

Pessimism is the core of depressed thinking. It is a risk factor for depression, just as smoking is a risk factor for lung cancer. Negative thoughts about the future, oneself, and the world stem from how we explain bad events. When Sara broke up with her boyfriend, for example, it was her thoughts that drove her toward the precipice of severe depression. She explained the breakup in *permanent* terms ("It's always going to be like this"), as *pervasive* ("It's going to undermine every aspect of my life"), and as *personal* ("It's my fault").

The difference between people who pass through an episode of depression as quickly as a rain squall and people who suffer for two weeks or more in a torrential downpour is usually simple. The latter group imagines the worst. They see their problems as *personal*, *permanent*, and *pervasive*. Those who bounce back after having the psychological wind knocked out of them see the bad event in the least threatening light. They see their problem as a challenge that is temporary and surmountable. Literally hundreds of studies show that pessimists give up more easily and get depressed more often.

Pessimistic prophecies are self-fulfilling. Repeating self-denigrating statements such as "I'll never be happy again" or "It's just not worth it anymore" lead to negative changes in mood. Pessimistic

habits of thinking transform mere setbacks into disasters.

Optimistic thinking, on the other hand, can have the opposite effect. Paul understood this when he said, "Be transformed by the renewing of your mind" (Romans 12:2, NIV), and, "Be made new in the attitude of your minds" (Ephesians 4:23, NIV). Paul encourages us to think about things that are true, noble, right, pure, lovely, and excellent (see Philippians 4:8, NIV). The words *think*, *thought*, and *mind* are used more than 300 times in the Scriptures.

Pessimism is escapable. The key is an optimistic personal dialogue. Think and say, "Just because I failed does not mean I will always fail or that I am a failure. Success is doing my best." "My pain is temporary. I may feel sad right now, but I'll bounce back." "I can rely on God for stability even when other relationships crumble. I will find love again." Positive self-statements not only counter the effects of the negative thoughts that accompany depression, they *energize* us to take more control over our problems. Changing our attitude from pessimism to optimism helps relieve depression.

However, there is a point at which "the blues" cross a serious line. When a person is losing his grip on life, experiencing painful, incapacitating emotions, becoming ineffective in work or destructive in relationships, the time for professional help has clearly arrived.

Depression that is extremely deep, lasting more than a month, or that is experienced repeatedly, should be treated by a clinical psychologist or psychiatrist. The sooner treatment of a severe depression is begun, the shorter its duration.

Dr. Les Parrott III is a clinical psychologist and professor in psychology at Seattle Pacific University and a clinical fellow in medical psychology at the University of Washington School of Medicine. He is an ordained minister in the Church of the Nazarene.

# Herald of Holiness

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1941 1991



## **Celebrating 50 Years of Ministry to Servicemembers**

From the Nazarene Servicemen's Commission of 1941 to Chaplaincy Ministries in 1991, the Church of the Nazarene has been on active duty, discipling service personnel. Starting with a nucleus of dedicated elders serving in World War II, the Nazarene chaplains corps has grown to 66 chaplains, 24 of whom served in Operation Desert Storm—more percentage-wise than any other Protestant denomination.

## **Celebrating an International Mission**

In 1941, the Church of the Nazarene determined to minister to its members in the U.S. Armed Forces. In

1991, Nazarene chaplains are still serving God and their countries—including Brazil, Germany, Great Britain, India, New Guinea, the Philippines, and Zimbabwe.

## **Celebrating an All-Encompassing Ministry**

In 1941, chaplaincy meant military. In 1991, over 400 serve as full- and part-time chaplains in the Civil Air Patrol, police and fire departments, hospitals, prisons, factories, retirement centers, college and university campuses, funeral homes, and counseling offices, as well as active duty and reserve military. Nazarene chaplains go wherever spiritual hunger and human need exist.

**In this 50th anniversary year, the ministry opportunities are still gold unto harvest.**

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