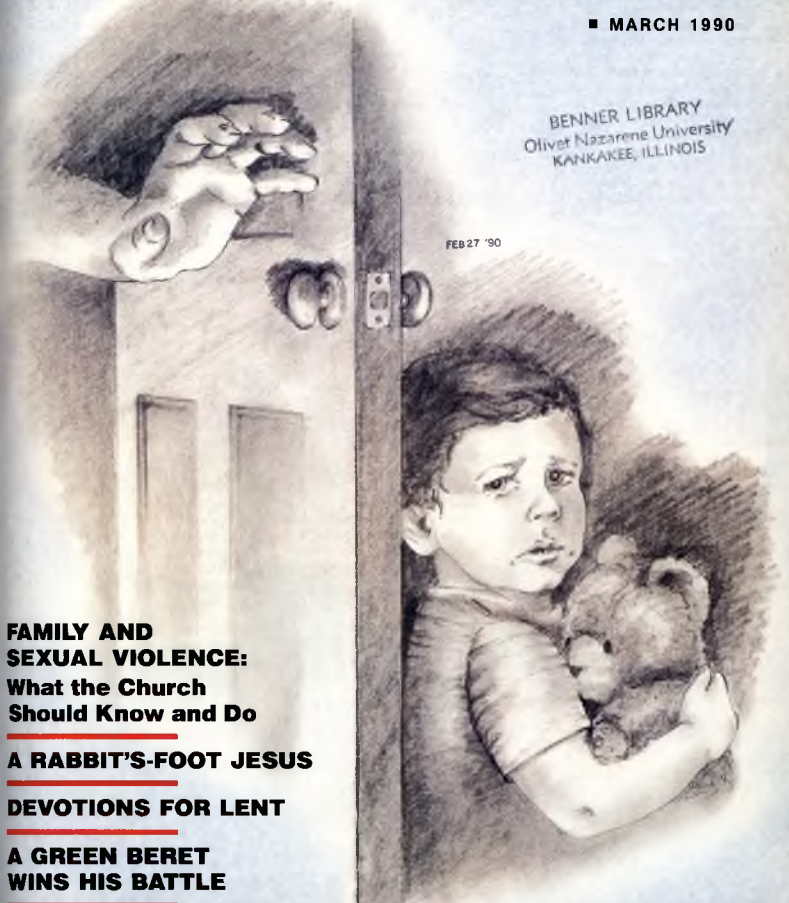


Herald of Holiness

■ MARCH 1990

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**FAMILY AND
SEXUAL VIOLENCE:**
What the Church
Should Know and Do

A RABBIT'S-FOOT JESUS

DEVOTIONS FOR LENT

**A GREEN BERET
WINS HIS BATTLE**

A Sabbath Year Thought . . .

BE STILL AND KNOW

ROBERT BITTNER

Stillness has been much on my mind lately. In my work as an editor, I have recently helped produce a gift book featuring quotes about living a “still” life. The sources run the gamut—from St. Francis of Assisi to Percy Bysshe Shelley to another editor’s 101-year-old relative. Despite their different eras, social concerns, occupations, and philosophies, all agree that it is important to make time for quiet. Stillness—silence—is a balm for the soul, an antidote for a busy life.

This is no modern conclusion. The Bible is far from quiet on the subject of stillness and its importance to the devotional life. David, in Psalm 37:7, tells us to “be still before the Lord and wait patiently for him” (NIV). The prophet Zechariah echoes that psalm when he says, “Be still before the Lord, all mankind” (2:13, NIV). In Psalm 46:10, God speaks for himself, “Be still, and know that I am God” (NIV).

And there’s the rub. I do desire to know God more deeply, but this “quiet” thing feels strange. I cannot

buck the feeling that knowing God requires me to be doing something useful with my hands. Give me productive activity—pages to turn, an instrument to play, a mouth to feed, or a hand to hold. What spawns such a wrongheaded notion? It certainly isn’t the Bible.

According to the Bible, the simple fact is this: the “something” of knowing Him can spring from the “nothing” of stillness. What is this, spontaneous spiritual generation? The Big Bang Theory of spiritual growth? No, I don’t think so. The truth is that being still with God is doing something, as surely as is hymn singing, Bible reading, worship, or prayer. It’s a far more difficult something, in fact. Stillness is a chore. If you don’t believe me, spend an hour reading your Bible. Then spend an hour being still with God.

Now, by “stillness” I don’t mean languishing in a hypnoticlike trance, swaying to mood music on the stereo. Neither do I mean active supplication or vigorous intercessory prayer. By “stillness” I mean stepping out of what we euphemistically call daily life in order to concentrate on God. I mean growing as still as the ebbing waves of the Sea of Galilee after Jesus commanded them, “Quiet! Be

still!” In response, “the wind died down and it became perfectly calm” (Mark 4:39, NASB). Perfectly calm, a Sabbath for the soul.


St. Teresa of Avila wrote: “What the soul has to do in the time of quiet is only to be gentle and make no noise . . . Let the will quietly and prudently understand that one does not deal successfully with God by any efforts of one’s own.” That is the stillness to strive for, the catalyst for knowing God.

Of course, stillness isn’t the only way to know God. I don’t believe for a minute that our Lord would have us ditch our books and churches; He wouldn’t have us forsake communal worship altogether in favor of solitude. No, stillness isn’t the only way to know God more intimately. My problem is that I keep forgetting it is a way.

My most precious moments of stillness with God come in those brief minutes just before Communion, during worship. I regret that my church celebrates Communion so infrequently, for those impassioned minutes prior to the bread and the wine are some of the richest moments to be had. At that point, Jesus seems to say to me, “Quiet! Be still!” and I obey. I stare, incredulous, at His body, His blood. And the commotion of waves in my heart and mind become as still as a frozen pond. Perfectly calm.

“Be still, and know that I am God.” Oh, yes.

TH



*“What the soul has to do . . .
is only to be gentle and make
no noise.”*

SAMUEL YOUNG DEAD

Samuel Young, 88, general superintendent emeritus, died Thursday morning, January 25, at Shawnee Mission, Kans., Hospital after suffering from pneumonia. He had been in ill health for some time.

Funeral services were held January 27 at Kansas City First Church, V. H. Lewis, general superintendent emeritus, delivered the message. Burial was in the Greenlawn Cemetery.

He is survived by his wife, Arlene; three sons: Donald, Roger, and Gordon; and a daughter, Lois Parrish.

Young was elected general superintendent at the 1948 General Assembly in St. Louis, and served until 1972.

He served as president of Eastern Nazarene College from 1945 to 1948. Ordained in 1931, Young pastored churches in Salem, Ohio; South Portland, Maine; and Wollaston, Mass. He also served as New England District superintendent.

He was a member of the General Board for 11 years, serving on the Department of Foreign Missions, Department of Publications, Home Missions and Evangelism, and Ministerial Benevolence.

Young was born September 8, 1901, in Glasgow, Scotland. He was converted under the ministry of George Sharpe, founder of the Church of the Nazarene in the British Isles.

In 1916, his family moved to the United States and settled in Cleveland, Ohio. Young had already begun a business career when he was called to preach. He graduated from Eastern Nazarene College and earned the master of arts degree from Boston University.

"Dr. Young was a man as dedicated to the truth as Socrates, and paradoxically intellectual and practical," said Wesley D. Tracy, editor of the *Herald of Holiness*. "He had an astute sense for financial matters as they pertained to the church, and a scholarly frame of mind which showed itself in his studies of John Wesley and the New Testament."

Messages of sympathy may be sent to Mrs. Young at their home, 5639 92nd Place, Overland Park, KS 66207.

A tribute to Dr. Young can be found on pages 10-11 of this *Herald*.

THANKSGIVING OFFERING TOPS \$9.4 MILLION

The 1989 Thanksgiving Offering for World Evangelism has topped \$9.4 million, according to D. Moody Gunter, Finance Division director. "Nazarenes overwhelmingly expressed their support of General Budget by giving \$9,488,217," said Gunter. "Everyone is thanked, and God is praised."

NAZARENE CHURCH FLOODED

A Nazarene church sustained damage from the severe flooding in western Washington State January 9-10, according to Hugh Smith, Washington Pacific District superintendent. The Centralia Church of the Nazarene, located between Seattle and Portland, was flooded during heavy rains leaving 5 to 6 feet of water in the church's basement.

Jeff Baughman, senior pastor, reports that the rains began Tuesday, January 9, causing two primary rivers in the Centralia area to rise be-

yond flood stage. A sandbag dike was built around the church, but when water began seeping through the basement floor and walls, church members began moving furniture and supplies to the upper floors.

"About 5 A.M., Wednesday, the dike broke and water began pouring in," Baughman said. Although the church had several pumps going for hours, the water level reached about 6 feet.

Since most furnishings had been moved, the damage was limited to carpet, drywall, wiring, and the telephone system. Baughman estimated that the cost of repairing the damage to the basement, which serves as education space for the church and as a Christian school, will be more than \$30,000.

Since the church is on a flood plain, the congregation was unable to afford flood insurance, Baughman said. Therefore, the church will have to bear the cost of repairs itself. However, Baughman added that other groups have offered some help in making the repairs.

Baughman also reported that no Nazarenes suffered physical injury from the flooding, although one family, which owns a dairy farm, lost 10,000 gallons of milk.

FORMER GENERAL BOARD MEMBER DEAD

E. V. Dlamini, 56, former member of the General Board, died January 20 at his home in Mbabane, Swaziland. He had suffered from diabetes for several years.

Funeral services were held January 27 at Sharpe Memorial Church in Manzini, Swaziland.

He is survived by his wife, Ora, and six children.

A teacher by profession, Dlamini was Secretary to the Cabinet and head of the Civil Service for Swaziland. He had served as head teacher at Endingeni Nazarene Primary School and as headmaster of Siteki Nazarene School and Swazi National High School—the largest high school in the kingdom. He was first elected to the General Board in 1976 as a lay delegate from the Africa Region. He served as a member until 1985. He was also on the General NWMS Council from 1980 to 1985.

Dr. Dlamini's parents were among the first converts of the Church of the Nazarene in Swaziland—his father being one of the first four elders ordained there in 1939.

He held a B.A. in history and anthropology and a professional certificate in educational methodology.



E. V. Dlamini (standing) chats with fellow board member W. M. Lynch during a past General Board session.

Herald of Holiness

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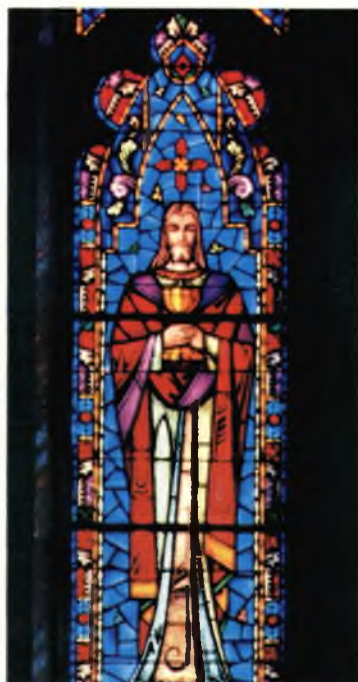
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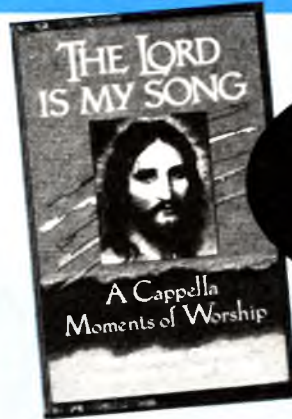
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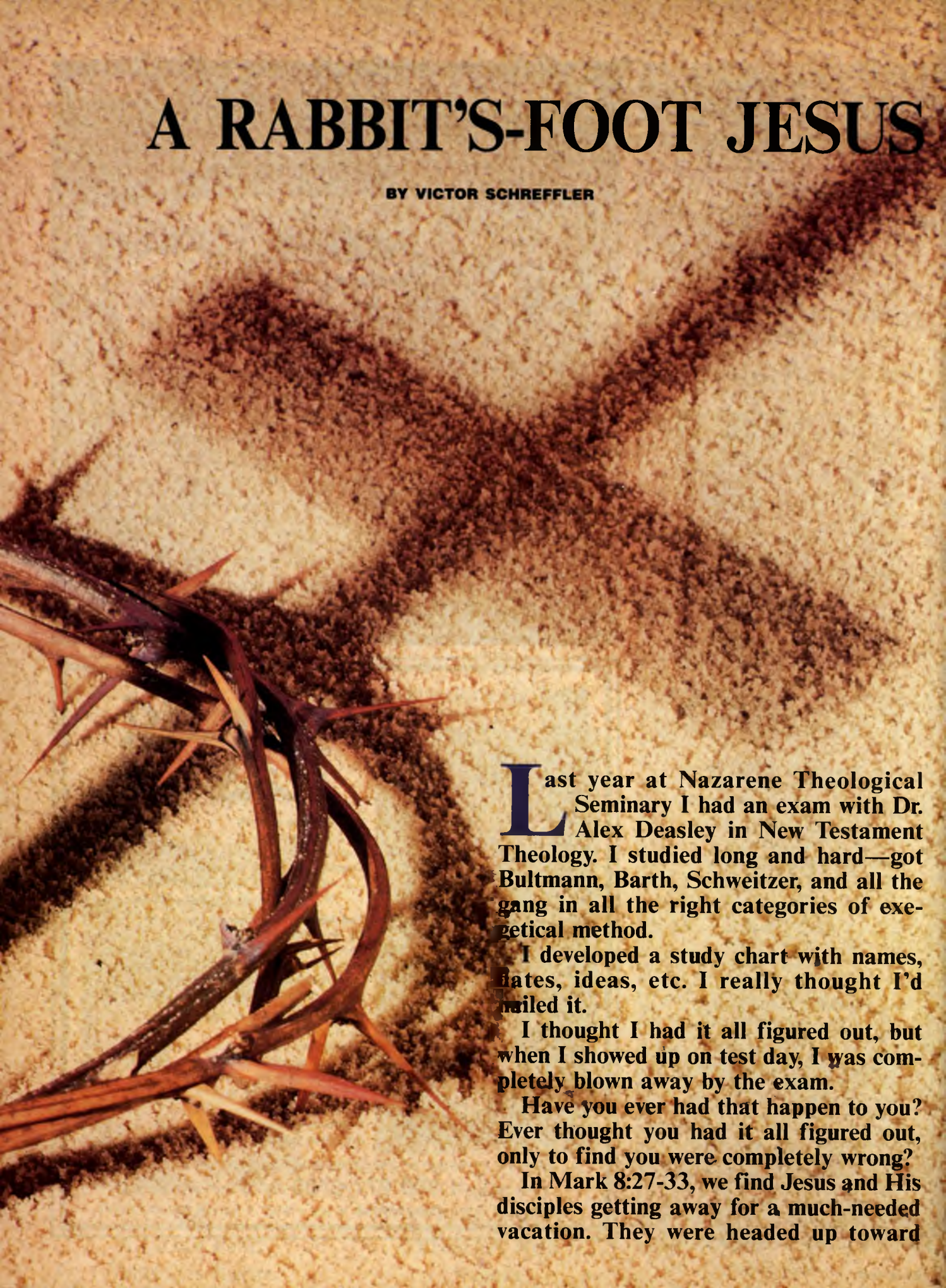
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A RABBIT'S-FOOT JESUS

BY VICTOR SCHREFFLER



Last year at Nazarene Theological Seminary I had an exam with Dr. Alex Deasley in New Testament Theology. I studied long and hard—got Bultmann, Barth, Schweitzer, and all the gang in all the right categories of exegetical method.

I developed a study chart with names, dates, ideas, etc. I really thought I'd nailed it.

I thought I had it all figured out, but when I showed up on test day, I was completely blown away by the exam.

Have you ever had that happen to you? Ever thought you had it all figured out, only to find you were completely wrong?

In Mark 8:27-33, we find Jesus and His disciples getting away for a much-needed vacation. They were headed up toward

A Lenten Message Worth Pondering

Caesarea Philippi. The snow-capped Mount Hermon could be seen in the distance, and the air had a crisp freshness to it as they gained altitude.

While they are walking along, Jesus asks them about the latest religious fads.

But He doesn't leave it there. He didn't just want to know what other people thought. He asks His disciples what they believe.

There was no one like their teacher. He was special. He was one of a kind. Peter acknowledged this in his great confession: "Thou art the Christ." And this perception was not merely casual observation, but, as Matthew records, it was the result of divine inspiration.

The principle in the first part of this passage: **Any fool can see that Jesus is special, but it takes the Spirit of God to reveal His true nature to our hearts.**

But there's something else here that needs to be noticed.

Keep Quiet About This

Mark emphasizes here that the words, "Thou art the Christ," were barely out of Peter's mouth when Jesus tells the disciples two utterly shocking things.

He tells them to keep quiet about His true identity. They are to tell no one who He really is.

Can you imagine that?

The greatest news in the world.

The answer to the hopes of generations.

The fulfillment of the promises of God.

The One who alone could bring peace and order to a chaotic and confused world.

Here He was. Right before their very eyes. The Christ of God. The Savior of the world. The Deliverer of God's people. Here He was, the answer to humanity's hopes and needs.

And they were to tell no one!!

How on earth could this possibly be? There must be some mistake. Jesus was asking the impossible of them, wasn't He? I mean, how could anyone keep quiet about this?

How could anyone who had really met the Messiah—

Anyone who had been with Jesus

Anyone who had seen His love and mercy

Anyone who had really come to see that He was the Christ of God—how could anyone who has really met the Christ keep silent about it? Surely, no matter who you were, surely, once you'd met Jesus you'd want to tell the world.

It was a secret just too hot to keep. The disciples of Jesus couldn't wait to tell their friends and neighbors.

This was simply not the kind of news you kept silent about.

How could anyone do that?

Yet that was exactly what Jesus told them to do. After He'd completed His earthly mission, then they could tell. But for now, keep quiet about this.

Yet there is another, even greater shock in store for them.

"He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that he must be killed" (v. 31, NIV). The Son of Man must suffer?!

Right away Jesus combines the concept of "The Christ" with His favorite title, "Son of Man," and tells them some very strange things. They'd heard Him use that phrase before. In fact, it was His favorite title for himself. On at least 37 different occasions He uses it. The phrase is used over 66 times in the first three Gospels.

Jesus had been teaching in a house that was packed. When four men who'd brought a paralyzed friend of theirs

to be healed couldn't get through, they dug a hole in the roof and lowered the guy down, mat and all. Far from offending Jesus, this act of faith seemed to please the Teacher. Then He said the strangest thing: "Son, your sins are forgiven" (Mark 2:5, NIV).

What in the world did He say that for? They hadn't come seeking forgiveness. They'd come to see if Jesus could heal their friend. Besides, as one of

the teachers in the crowd observed, no one can forgive sins but God.

Then He healed the guy. Right there on the spot. The man got up and walked out.

Jesus said that as Son of Man He had authority to forgive sins.

The disciples could handle that.

Authority was a good deal.

They wanted a Christ who had authority.

He fitted their agenda at that point.

The more authority the better.

He was a lot better than a lucky rabbit's-foot, that was for sure.

Sometime later He'd called himself that again. The religious leaders were fussing because when the disciples had taken a walk that Sabbath afternoon, they'd innocently picked a few heads of grain. The leaders told them it was breaking the Sabbath.

They were always doing that.

The Pharisees always were wearing their religion on their sleeve.

They always had a barb to jab with. They could shoot down just about anybody who didn't fit into their group. No, they didn't care two bits for anyone else, but somehow that didn't matter to them so long as they could make ev-

continued on page 44

Some Christians want a Christ they can carry around in their pockets like a lucky rabbit's foot.

BETRAYED BY SILENCE

Today I stopped at the traffic light at 85th and Paseo. An old red brick elementary school dominates that intersection. I pass it twice a day going to and coming from work. Sometimes the playground is filled with children playing kickball, jump rope, and all the other things kids do to stretch a recess to the limit. Today it appears that about 100 children dot the asphalt playground. Usually I hardly notice them, let alone count them. But today I size up the clusters of gaming youngsters—about 100 kids.

Forcing their way into my thoughts like a bike gang intruding on a Sunday School picnic are the facts and figures from John Crewdon's latest book *By Silence Betrayed*. If his scientific study is correct, and if the 100 children I am watching form a typical American group, then 20 of these children endure sexual abuse. One out of every four girls in America, and one of every seven boys in our culture are having to cope with sexual abuse.

Most of the victims are abused at home by parents, relatives, or significant others they early learned to trust. Everything and anything goes on from the covert activities of the nice-guy, community-minded, good citizen who privately abuses a daughter, stepdaughter, or grandchild to the blatant abuse of the "child swapping" parties that made news a few years ago in a small Minnesota city. Do you think that the children in your Sunday School are exempt from this curse?

Consider this, too. If you worshiped with 100 adults last Sunday, and if they were a typical group of Americans, then 32 of them were

themselves sexually abused as children. Did you know they had such problems to cope with and pray and cry about?

Twenty-five percent of our girls and 15 percent of our boys are being sexually abused. But many more are physically abused—beaten, neglected, punished too severely. Add to these numbers all the children who are regularly subjected to psychological abuse, and one is led to speculate that the number of children who are abused outnumber those who are free from it.

This brings up the topic of family violence in general. Spouse abuse abounds, usually in the form of battered wives. Our trauma and abuse centers overflow. You have to take a number and wait.



The most remarkable fact about violence is that the churches have been sinfully silent on the subject. Like Peter, we should be hearing the cock crow. Is not our silence as loud as his denial? Can it be that we "assume" that all our people know that child beating and wife battering is wicked and therefore we don't need to say anything about it?

Many of our churches have shown eagerness to come out against the kinds of sins that it is popular to be against. We smash pornography—and we should. We shout down abortionists—if we can. We declare against alcohol, tobacco, and other drugs—and right we are. We loudly condemn "dirty dancin'" and lewd films—and we had better. We boycott stores, write senators, and give church funds to support organizations pledged to oppose such sins. But the church seems to have lost its voice when it comes to sins of family violence. We have 10 times more persons suffering from sexual abuse alone than we have alcoholics.

Read carefully the article in this issue by Carmen Berry, and help your church get its voice back.

What if every adult Sunday School class got involved in some way in aiding the abused? What if every pastor preached against family violence or taught a class on the causes and cures for it? What if we made it clear to society and to our members that no abuse (physical, sexual, or psychological) is acceptable? What if we took a "no excuses, no exceptions" approach to the problem? One result, I am quite sure, would be a distinct rise in the spiritual temperature of our churches.

In America, 10 times more persons suffer from sexual abuse than from alcoholism.

What if we cared enough to confront? What if we simply refused to keep on nervously looking the other way, hoping things will get better on their own? Maybe we could all but eliminate cases like the one pictured in the following true parable.

In a church I once attended there was a man who had two sons. And lo, it was very important to his ego and his desire for acceptance to be regarded as one who took religion very seriously. Therefore, it came to pass that when his two little boys snickered in church, or made any other inappropriate noises that have a way of emerging from little boys, that the self-righteous, sanctimonious father would slap their little faces nearly off—using loud flat-palm slaps. Once or twice he knocked them right out of the pew. Sometimes he would shake them so severely that their elbows, shoulder blades, and saddle oxfords would hammer like drumsticks on the mellifluous oak pews. Sometimes he would drag them out to the church parking lot to thrash them more thoroughly.

Truly he disturbed more worshippers dishing out punishment than the boys did with their careless acts of mischievousness. Truly he dared to discipline—and in the name of reverence, worship, and God. Verily, the boys were beaten and publicly humiliated week after week, month after month, year after year.

Some of us members of the church were rather disturbed by these goings-on—but not enough to do anything about it. “That’s a family affair,” we would say; “what can you do?” Some haughtily murmured, “It takes all kinds.” Others

asked, “Why don’t *they* do something about it?” But no one really knew who *they* were, so nothing was said or done. So week after week, month after month, the brothers were beaten and publicly humiliated—in the house of God.

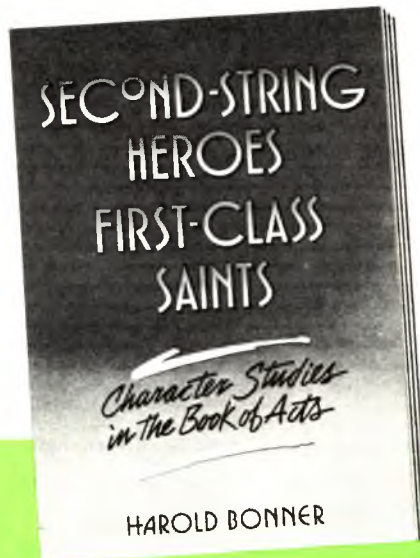
The parable is about over now. The boys are now both over 18 and more or less on their own. Of course they never come to church. After all, who would, of their own free will, go back to a place where week after week, month after month, year after

year you were beaten and publicly humiliated?

From time to time the father, older but no wiser, requests prayer for his “lost” boys. Sometimes he makes his requests with tears and defensive testimony like, “The Lord knows I raised those boys right, but . . .”

I used to pray for those boys. But I don’t pray for them very much anymore. You see, every time I close my eyes and try to pray for them, I hear the cock crow. H

Second-String Heroes First-Class Saints



Harold Bonner takes an upbeat look at 14 New Testament characters who were not among the Twelve. These “Second-String Heroes” lived in the shadow of the disciples but were of vital importance in the spread of the gospel. Insightful and informative reading. Chapters on Matthias, Barnabas, Stephen, Philip, Cornelius, Mark, Timothy, Lydia, Silas, Aquila and Priscilla, Apollos, Luke, and Paul. **HH1083-411-3333 \$4.95**

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SPIRITUAL FORMATION AND WORSHIP

It is astounding that 50 percent of church members in the United States do not attend worship services with any regularity. Any boast they may make about dedication to God is contradicted by their practice.

Worship is crucial to any pattern of spiritual formation. Worship is a revolutionary and subversive activity in our contemporary world. Annie Dillard understood this when

Ushers should issue life preservers and signal flares; they should lash us to our pews.

she wrote: “Ushers should issue life preservers and signal flares; they should lash us to our pews. For . . . the waking God may draw us out to where we can never return” (*Teaching a Stone to Talk*, 40).

Repeatedly the Bible calls for worship. The Psalms are filled with calls or commands to worship. The 96th psalm is one of my favorites:

Sing to the Lord a new song;
sing to the Lord, all the earth. . . .

Worship the Lord in the splendor of his holiness;
tremble before him, all the earth.

Say among the nations,
“The Lord reigns.”

(Psalm 96:1, 9-10a, NIV)

The biblical references to wor-

ship are usually references to *community* worship. The Psalms are filled with calls for the community to worship God. The models in the Acts of the Apostles reflect the same situation.

The Body of Christ was designed by God himself for worship. When Paul was responding to the divisions within the church at Corinth, he spoke of the community in terms of the Temple: *Don't you know that you yourselves are God's temple and that God's Spirit lives in you? . . . God's temple is sacred, and you are that temple* (1 Corinthians 3:16-17, NIV).

Worship “in the temple” is a community activity. In the *Didascalia Apostolorum*, an early church summary of the teaching of the apostles, the writer understood this clearly:

Now when thou teachest, command and warn the people to be constant in assembling in the Church, and not to withdraw themselves, but always to assemble, lest any man diminish the Church by not assembling, and cause the body of Christ to be short a member (quoted by John Burkhart, *Worship*, 17).

The service we owe to fellow members of the Body of Christ is important. Even more crucial is the service we owe to the God who calls us to worship.

One of the primary words for worship in the New Testament is the Greek word *leitourgia*, from which we get the English word *liturgy*. The primary reference of the word is to a duty one owes society. In political terms it refers to the specific social services one owes the state at our own expense.

In the New Testament, *leitourgia* refers to the service we owe God in gratitude for His salvation to us through Christ. In Romans 12:1, Paul urges us “to offer our bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship” (NIV). The word the NIV translates as “worship” is another of the New Testament words that combines the ideas of worship and service.

One Christian is no Christian; we go to God together or we do not go at all.

Søren Kierkegaard captured this concept when he pictured God as the audience and the worshiping congregation as the performers. As we bow before God in prayer; as we sing praises in adoration to God; as we prayerfully listen to the Word of God from the preacher; as we receive the bread and the cup in Communion; as we stand to receive the benediction—we are growing spiritually. Our service to God makes a difference in who we are, in how we think, in the way we view life, in our service to others.

Spiritual growth calls for time alone before God. Spiritual formation also calls for time before God in community. As we pray together—whether we pray the Lord's Prayer in unison or a designated person articulates prayer for the community—we grow together. In

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General Superintendent's VIEWPOINT

Crumbling Walls

Are these the rocks on which Christ will build His Church?

BY GENERAL SUPERINTENDENT JERALD D. JOHNSON

This week I received a piece of the Berlin wall in the mail. Rev. Thomas Vollenweider, district superintendent of our Middle European District and a resident of Berlin, sent it to me. This chunk of concrete I hold in my hand even has some of the graffiti color on it. I recognize it from pictures I've seen on television and from my personal visits to the wall.

I was in Berlin in 1961 when the wall was being built. General Superintendent Dr. Hardy Powers had stopped over in Frankfurt, Germany, where we were living at the time. He suggested we fly to Berlin to see what was happening.

And what a sight it was.

Dr. Powers and I stood near the construction site late one night. Uniformed men worked feverishly to block all passages to the West.

Many walls have been built throughout history to keep people out. Here was a massive one constructed to keep people in. Indeed it did become a prison, as so many in recent weeks have testified.

But back to my first trip to the wall. As we stood there, watching and wondering, we were interrupted by a West Berlin policeman. Rather firmly he said, "Come back, men. You've crossed over to the other side." Inadvertently, we had wandered into forbidden territory. Within weeks the East was sealed off from the West.

In the years that followed, there were many escape attempts, some successful, many tragic. People leaped out of windows on Bernauer Street. United States President John F. Kennedy stood in the shadow of the wall and defiantly declared he, too,

was a Berliner. But in spite of the words, the bitter reality of the wall had to be accepted.

During those years, land was bought, a church built, and a Nazarene congregation established in West Berlin. It took heroic effort and sacrifice to bring this church into being. But even in the beginning days, the prayer and hope was that this would be a stepping stone to the East with the holiness message.

A second congregation followed and is also flourishing, and now a third, right at the site of the wall, located where it can minister to both West and East Berlin.

Today I am just about as numb over the fast developing events in Berlin as I was when Dr. Powers and I stood by the partially constructed



Dr. Jerald D. Johnson holds a piece of the Berlin wall.

wall in 1961. But I'm also grateful and excited over the possibilities, for the Church of the Nazarene and Christianity in general, brought about by crumbling walls. It makes me wonder if there are more walls that must come down before God can do all He plans to get done.

In my own life I want the barriers that prevent an effective and fruitful witness to be removed. I want the same for my church. I strongly feel that God, who is obviously in charge in our world, has a significant place of ministry for our church. Could it be that walls that hinder unified efforts will have to be destroyed so that united forces will be able to do more for Him in this new, challenging world?

For Nazarenes, it is significant that these world-shaking happenings are taking place on the threshold of our Sabbath year. These breath-taking and fast-moving changes require time and thought as we prepare our next moves. It is certainly not a time for prejudicial, provincial, and traditional thinking. We need to wait before Him, making ourselves and all of our resources available to Him, and let Him give us our orders. Shall we now expand our ministries from 89 to 90, 91, 92, or maybe even 100 world areas? With communism in retreat, shall we push forward with His banner of "Holiness unto the Lord"?

Just a little piece of concrete arrived in the mail. But it certainly caused me to think and pray. A deadline for an editorial coincided with this piece of the Berlin wall, and I chose to share my thoughts with my church. What joy it is to be a part of God's redemptive plan for our world!

TRIBUTE TO DR. SAMUEL YOUNG

BY THREE MEN WHO SERVED WITH HIM

Dr. Samuel Young, born September 8, 1901, in Scotland of Irish parentage, helped to mold and shape the religious movement known as the Church of the Nazarene. He served as pastor, district superintendent, college president, and for 24 years as a general superintendent. He was converted under the ministry of the founder of the Church of the Nazarene in the British Isles, Dr. George Sharpe, whom he deeply admired.

In 1915, he joined the Parkhead Church of the Nazarene in Glasgow, and at the age of 14, came to the United States with his parents. Life for a young immigrant was difficult in Cleveland, Ohio, in 1916. He dropped out of school, qualified as an accountant, and soon was busy building a business career.

And then God called, and he went back to school to qualify himself to be the best preacher possible. A graduate of Eastern Nazarene College, he received his master's degree from Boston University, was ordained in 1931, pastoring churches in Salem, Ohio; Wollaston, Mass.; and South Portland, Maine.

This was a period of great business depression, but in South Portland, Maine, they remember Rev. Samuel Young as a "Spirit baptized preacher, tender and understanding, and the work of the Kingdom was steadily carried forward."¹ In 1934 he was elected district superintendent of the New England District.

In 1940 he became pastor of the College Church in Wollaston, Mass., and also head of the Department of Theology of Eastern Nazarene College. In 1945 they elected him president, and he held that post until elected general superintendent by the 12th General Assembly in 1948. He had been a member of the General Board of the church for 11 years prior to being elected general superintendent.

During 24 years as a general superintendent, he traveled more than 2 1/4 million miles, mostly alone . . . often by boat in overseas travel, voyages that of-

ten took three months. Jetliner travel came later.

I had come to know Dr. Young the year after his election as general superintendent when he stayed in our home while conducting the Georgia district assembly. I knew him in the "pressure cooker" of busy church work. But I also knew him in moments of recreation when we rode horses together or walked the fields in search of wild birds. In the unguarded, relaxed moment I saw beyond the courageous administrator in search of bottom-line accountabilities. I found an unvarnished honesty. He was a man of constant integrity.

He was a man of constant integrity and unvarnished honesty.

I also found a man of warmth and love. He was never maudlin or extravagant, but in the right atmosphere he became wistful about Sister Arlene and his children (Donald, Roger, Gordon, and Lois). Dr. G. B. Williamson, who knew him best, said, "There was never one like him. There never will be."

He loved truth, despised hypocrisy or self-protectiveness. He could be severe with indolence or sloppiness but always zealous for the right, for the truth. As a new Headquarters executive in 1968 I held him in awe. He sent for me one day a few months after my election as executive secretary of Home Missions. I sat down, and he said (with his eyes half closed), "I called you up here to tell you that I'm not afraid of you, and I don't want you to be afraid of me." He wanted to know exactly what my thoughts were on certain subjects and sensed, I guess, my lack of forwardness

to freely tell him my mind.

He served our church at a unique moment in history. Our country had gotten through two world wars and a great depression. It was an era of great change for the young denomination. Between 1948 and 1972, the number of churches almost doubled to 6,417. The membership grew almost 150 percent to 517,274. Property values skyrocketed tenfold to \$591 million. Amounts raised for all purposes increased five times over to more than \$106 million. Our prosperity and our growth gave him concern. He always looked ahead to long-term results. Because of this, stewardship was constantly on his mind. He did not want Nazarenes to give until they were poor, but he did want them to relate their prosperity to God. He greatly influenced laymen and preachers alike in their giving to God's cause and led the way himself by example. He said often, "It is no disgrace to be poor, but it is sure enough disaster to be included with the selfish who are not rich toward God."

During his term in office he presided over the union of the Calvary Holiness Church with the Church of the Nazarene, consummated June 11, 1955, at Manchester, England, and again over the union of the Gospel Workers Church of Canada, uniting with the Church of the Nazarene September 7, 1958.

When he was elected general superintendent in 1948 they put him up to preach the next Sunday morning. His first message as a general superintendent was from the text "God is faithful." For 24 years he amplified that theme.

Dr. Young wanted Nazarenes to be on fire and to make a difference. He put great stress upon our world program and the General Budget. He said:

The genius of the Church of the Nazarene has been that we've had a world vision when we weren't big enough to have it. . . . We were a church with a world vision and a balanced program from the very beginning.²

I should tell you of his contributions to the Board of General Superintendents, but if I attempted that (never having served on the Board with him) I would be most presumptuous. I do know he did much to shape and mold financial concepts and policies that are in place today. Though he had great organizational and financial insight, his motivations sprang from deep spiritual commitment. This is seen best in his writings. The last chapter of his book, *God Makes a Difference*, is devoted to his prayers. Here is an excerpt from one of them:

I cannot make it through today without Thee. Thou knowest my assignments. Men with confused minds, broken lives are seeking me. My wits will not do; Thy wisdom I crave. Some have used sharp words, and I must face them today. Give me the answer that destroys wrath and dispels confusion.

I must also face the consequences of some of my own blunders today. I am ashamed, but help me to acknowledge them without excuse. May I be honest with myself and with those concerned in these failures. Grant us the healing of Thy grace and may Thy work among us be established in righteousness and truth.

Some who are dearer to me than life itself will today face temptation, both subtle and fierce. I cannot speak, but Thou art near. Light up their pathway by Thy Word and mark well those pitfalls standing by. Remember those who seem to forget Thee, who admire Thy truth but shun Thy cross. Some are so kind and friendly to me personally, but let me not be satisfied until Thou hast won their hearts and changed them inwardly. Use me as Thou wilt. When this day is done, bring me again to this quiet place. "When thou saidst. Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek." In His worthy name. Amen!¹

1. From fiftieth anniversary brochure, Church of the Nazarene. South Portland, Maine.

2. 1964 Home Mission Sermons. Portland, Greg.

3. Samuel Young, *God Makes a Difference*. (Kansas City: Beacon Hill Press, 1954), 115-16.

Raymond W. Hurn
Chairman
Board of General Superintendents

In the vestry of the Sharpe Memorial Church in Glasgow, there are three pictures. One is of George Sharpe—the founder of our church in Britain. Another is of Dr. David Hynd—a favorite son of Scotland and the pioneer of our medical missions in Africa. The third is of Dr. Samuel Young whose ancestry was Scotch/Irish and whom they held in high esteem.

In our international church Dr. Young earned this same respect and affection for his long and distinguished service as pastor, district superintendent, college president, and general superintendent. A skilled preacher and writer, he was also gifted with incisive administrative judgment and financial genius. His 24 years as a general superintendent left an indelible stamp on the church he loved and served so devotedly.

It was my privilege to be closely associated with Dr. Young for more than 30 years. His evangelistic preaching at Nampa College Church when I was pastor there endeared him to faculty

His insights for the present and future were uncanny.

and students alike. He appointed me to the district superintendency and was a valued mentor in that new assignment. In my first four years as general superintendent, I had the benefit of his invaluable insights and wise counsel as the senior member of the board. No one has left a greater legacy of precept and example in my life than Dr. Samuel Young.

"He being dead yet speaketh" (Hebrews 11:4).

Eugene L. Stowe
Member
Board of General Superintendents

Sixty years of dedicated service and outstanding leadership to God and the Church of the Nazarene in essence has been the life of Dr. Samuel Young.



When the official history of his era of service in the Church of the Nazarene is written chronicling the work of outstanding churchmen, a great deal will be written about Samuel Young—pastor, district superintendent, college president, and general superintendent for 24 years in the International Church of the Nazarene.

Leadership isn't for the fainthearted. Courage is a key ingredient that makes a leader endure the hazards of advocating change and demanding perfection in the operation of the worldwide church. Aggressive leadership evokes opposition, misunderstanding, and even criticism. Dr. Young exhibited these leadership characteristics when vital decisions affecting the church were necessary. His insights for the present and future were uncanny. Thank God for visionary leaders in our church. May their names never be forgotten nor their work fade from memory.

Dr. Young's outstanding contribution in the area of finance and the function of the General Board operationally are legendary in the international Church of the Nazarene and its official institutions. The church owes much to him! His genius in this area will never be forgotten. God used Dr. Young in a very significant time in the history of our denomination.

Dr. Young was indeed a trusted servant of God, but he also was a cherished friend and confidant who inspired and heartened those of us who served with him. We will be eternally grateful that we came under the influence of his godly life and leadership as a general superintendent.

M. A. (Bud) Lunn
Retired Manager
Nazarene Publishing House

HOW DO GOD'S PEOPLE DO GOOD THINGS?

The word of God came to John the son of Zechariah in the wilderness; and he went into all the region about the Jordan, preaching a baptism of repentance for the forgiveness of sins. . . . And the multitudes asked him, "What then shall we do?" And he answered them, "He who has two coats, let him share with him who has none; and he who has food, let him do likewise." Tax collectors also came to be baptized, and said to him, "Teacher, what shall we do?" And he said to them, "Collect no more than is appointed you." Soldiers also asked him, "And we, what shall we do?" And he said to them, "Rob no one by violence or by false accusation, and be content with your wages" (Luke 3:2-3, 10-14, RSV).

With all my heart I believe that the God who did a wondrous new thing in His coming in Jesus, who burst new on the world in the coming of the Holy Spirit, wills to do a new thing these days in the life of His Church. I share with you a profound hunger to experience in our own church His gracious work. We cannot regulate the times and tides of God, nor manipulate His divine power, but we can—we must—respond to the word of His messenger John, ordained to "make ready for the Lord a people prepared" (Luke 1:17, RSV).

John would tell us that no authentic newness can come to life among us as long as we are locked into our old dead ways of thinking and behaving. We must open our minds and our life-styles, our presuppositions and prejudices to the judgment of God. O God, what is Your verdict on us? What is Your judgment of us? Teach us to humble ourselves before You, lay down our defenses, and open our hearts to Your saving word of judgment.

And, praises be, we can repent; we can turn away from our false dependencies and in penitence and contrition begin anew the reorientation of our lives to God's ways revealed to us in Jesus.

What Shall We Do?

Well, the crowds heard John's radical, disruptive, saving message and their response was instinctive—as ours is: "What then shall we do?" Frankly, at first reading, I am nonplussed by John's response. God is getting ready to do the best thing He ever did! Dispensations are in transition, the new day is

Nothing short of U-turn repentance will make us a people prepared.

dawning, the Messiah is on the doorstep. His people were saying yes to the judgment of God, their hearts were repentant, their baptism symbolized their openness to God's future. "Now then, what shall we do?" Listen to what this rugged, radical prophet tells them: "If you have more clothes than you need, share with those who don't have enough. If you have extra food, give some to the hungry." Now wait a minute. Are you saying that our acceptance of God's awful judgment, our penitent return to full dependence upon him, really comes down to giving an extra coat to the Salvation Army and donating a couple of cans of pork and beans to the food drive? (Well, I guess not pork.)

About that time, the publicans showed up, these Jewish hirelings

of the Romans, preying on their countrymen as they collected taxes for their despised masters. Odd that they should show up at the baptismal service, isn't it? "What shall we do?" "Don't cheat on your collections." "Look, we came all the way from Jerusalem to hear this? We thought something new was coming. We heard that the break-in of God's judgment was going to produce a new order among His repentant people. And all you say to us is, 'Don't cheat!'"

See who's coming now—the soldiers. What an incredible range of appeal John's message had, ordinary folk, despised publicans, and now, the hated Gentile Roman soldiers. They were violent symbols of Jewish subjection, dark reminders of pagan domination, and here they were, these barbarian enforcers of Roman imperialism, sensing in the message of John something transcending the private religion of the Jews. They were hearing a word of hope, perceiving the intimation of an alternate social construct, the open possibility of a new and peaceable kingdom. "You, Baptizer, promiser of a new kind of world, what about us? Any place for soldiers?" "Oh, yes. Don't bully or blackmail, and be content with your wages."

Strange, isn't it, John doesn't even mention the plight of the poor, nor the gross inequity of the tax structure, nor the blatant injustice of Roman militarism. It seems that for all his rugged appearance and his fearless announcement of God's falling axe, John ends up with ethical platitudes and moral advices. But wait, his responses are in fact "dividing asunder" strokes of that axe laid to the root of the dark-cored tree of our compromised system. We have built our

GET READY FOR GOD'S PART III



lives, us holiness folk who started out poor, on getting and keeping. Who doesn't work the system for benefit, especially if its the government. Is there anyone who has authority who does not use it on others? A person is a fool to not try to make more money!

Can we see that John's deceptively simple admonitions uncover the symptoms of a whole system of behavior that must come under the scrutiny of God and be broken before Him in the spirit of repentance? It isn't enough to say that we really should be more generous. Our whole philosophy of getting and gaining and having has to be overhauled. Of course we ought to be more honest in our business dealings and with our income taxes. But the real issue is the erosion of our inner integrity in the process of our rationalizations, compromises, and casuistries. When we cut corners because it is universally done, we participate in this dying world's values, we buy into a construct that is under the judgment of God. We have not achieved preparedness when we've tried to be nicer to those we are manipulating. The whole dominating, controlling mode of functioning must submit to the light of God and in repentance and contrition we must surrender to the "painful unmasking of our illusions" (Henri Nouwen).

God Wants to Renew Us

God sent John the Baptist to get His people ready. John is the bearer of the word of God to Israel—and to us. These three articles are written because I believe we deeply care about our church and profoundly hunger for some new, gracious moving of the Spirit of God among us in this last decade of the century. It is this hunger that

prompted our leaders to call us to a sabbatical year of prayer and worship and waiting on God.

I believe God wants to renew us, to set us free for love and for ministry, to energize us for participation in the reconciliation He is bringing about in our time. We are living in an awesome turning point in world history. Monolithic powers are fragmenting, gigantic authority structures are disintegrating, impenetrable walls are crumbling. And our reconciling God is at large, working in a thousand ways in a thousand places.

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At the same time, it seems that drugs and violence and greed are destroying in our part of the world the very values that those in other parts of the world are risking everything to achieve. And still, our reconciling God is at large, working in a thousand ways and in a thousand places! I want to be a person prepared, I want us to be a people prepared for involvement, for servanthood, for service in the good thing God wants to do in our world.

Get Ready

Well, how do God's people get ready for His good thing? If John's

word to Israel in preparation for their coming Messiah has any validity for us, then our preparation for God's good thing is not in the tightening up of our system, nor in the hardening up of our official stand on this or that supposed threatening movement, nor in a more precise definition of what the Spirit of God can or cannot do.

Rather, it is in the opening of our hearts before God in vulnerability, exposing the way we think and the behaviors we have adopted to His verdict. It is by responding in penitence and contrition through the painful process of turning back to total dependency upon God. And it is in bringing our old, familiar, get-by behaviors back to conformity to the prophet's preaching in the wilderness and Jesus' Sermon on the Mount.

John's axe-stroke word of judgment, his call for U-turn repentance, and the radical demand for the dismantling of our old policy structures was actually a clear and specific application of an old biblical word, numbed by long familiarity:

If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land (2 Chronicles 7:14).

Thank God, He is with us on this journey. Thank God for the call for a year of praying and worshiping and seeking. The gracious reality is that God will do His good thing. He has sent His messenger to tell us how to be "for the Lord a people prepared." I want to be a readied person, and a part of a people readied for participation in what God is doing.

✠



Try a Prayer Journal

It seems that I forget something everyday. If it is the same for you, then you understand. There are other times when I remember very well moments in the past that remain vibrant and alive with sights, sounds, and emotions still as powerful as when they were first experienced.

Memory is a powerful thing. Henri Nouwen, in his book *The Living Reminder*, suggests four keys of our human emotions are tied to our memory. Guilt, gratitude, regret, and other emotions are products of the way we have incorporated past events into our world.

Second, it is the strategy of the enemy to cut us off from the memory of God. As we drift in our relationship with Him, our frenetic activities speak more and more of our growing disorientation and dimming commitment.

Third, "good memories offer good guidance." In the midst of distress comes hope buoyed by a good memory. In the darkness, we can believe in the light, because we have seen the light before.

And fourth, for Israel, remembering was more than just looking back. To remember an event was to bring it into the present, to *live* it again. When sharing the Last Supper with His disciples, Jesus said, "Do this in remembrance of me" (1 Corinthians 11:24, NIV). The idea of *living* and *experiencing* the memory adds deeper meaning to this most central sacrament.

This reflection on the power of memory helps remind me of the importance of a prayer journal.

A prayer journal or notebook

can be a source of spiritual development in several ways. It can bring order out of chaos to our prayer life. How often I have gone for days, forgetting to pray for a situation or person. How much more effective to come to prayer with a journal, listing my growing concerns there on the page where they are easily reviewed next time. It can be a source of a developing life-style of thanksgiving. As you review what God has done in the past, praise and gratitude become a natural response to a loving God. It is reported that there are more

Memories of prayers past, when captured in a journal, become even more powerful.

than 50,000 specific answers to prayer recorded in George Mueller's prayer notebook, *God's Dealings with George Mueller*.

A prayer journal helps us become aware of growing maturity. We are not always aware of what is going on. On our kitchen wall there are 10 penciled hash marks, marking the periodic growth of our son. When in doubt about his growth during the past year, the marks proved it . . . and always to his delight!

Finally, a prayer notebook helps us stay in touch with reality and humility. When we want to take

credit for some accomplishment, a review of our journal helps us see that it was really an answer to prayer and God's doing, not ours. *He* deserves the praise and the glory.

What goes into a prayer notebook? There are many ways to do it. Simplicity is a key, and the point is to start—today! Begin with what comes naturally to you. It may be as simple as a single sheet of paper with a list of prayer requests showing the date the request was entered and the date it was answered. Another suggestion is to transfer an answered request to another sheet titled "Answers to Prayer."

As the journal becomes a normal practice, you may want to add other sections. Biehl and Hagelganz in their little book, *Praying*, suggest divisions such as: Praise, Confession, Thanksgiving, Petition, and Intercession. When using multiple sections, a three-ring binder will facilitate adding, removing, and changing pages and sections.

What might your prayer life be like if you tried a prayer list, journal or notebook for 30 days? I cannot tell you the joy I have found in reviewing my notebook at each prayer time, giving praise and thanksgiving for who God is and rejoicing in the evidence of answered prayer in my life. They are powerful memories because they have been captured on paper rather than lost in forgetfulness. If you do try it for a month, drop me a line at the *Herald* and let me know what happened.

Don't be immobilized by indecision, just start. Remember, you *can't* do it wrong!

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ENTIRE SANCTIFICATION MAKES A DIFFERENCE

BY RICHARD S. TAYLOR

Entire sanctification is a bed-rock sort of spiritual grounding. The wobbling Christian has finally become stabilized. The rubbish, not only of sin but also of divided interests has been cleared away. Double-mindedness has been brought to an end. The meaning of a "single eye" is now grasped. Not only mentally but also experientially. We have finally gotten down to the bottom of an unconditional, timeless commitment. We have finally prayed and agonized our way through our reservations, our unbelief, our reluctance, our clinging to our own rights, our tricky disposition to try to bend God our way instead of letting Him bend us His way. In short, we are on the altar. This permits the Holy Spirit to *internalize* our Christian beliefs and commitments so that they literally become second nature. The results are several:

Inward satisfaction. We know God in Christ. We know we are on the altar. We know the Holy Spirit abides in His sanctifying power. We know these things, and we are content. We are not groping. We are not searching. We are not restless.

Personal stability. Because we are on the Rock, we do not shift with every wind that blows. We can build high because we are settled and sure. We can grow because we know we are well planted. We can move forward because we know we are on the right track.

Spontaneous spiritual-mindedness. This is a wonderful state. We are no longer worldly-minded, or materially-minded, or sports-minded, or ambition-minded; we are God-minded. Our God-mindedness wells up within

**"Primary interests
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people around us."**

us as an artesian surge. It is the essence of our very being. Perpetual piny no longer goes against the grain. The grain of our nature has changed. As a result, godliness is a thoroughly natural and delightful life-style.

This spiritual-mindedness makes us at home in the house of God, with God's people, in the place of prayer, in Bible study, with Christian reading, listening to Christian broadcasts or telecasts. Moreover, we find in ourselves no affinity for the smut and

trash being spewed out by the secular media. The cheap standards, the false values, the twisted moral thinking that are smothering our nation are not only clearly discerned but are increasingly abhorrent. We find in ourselves an angry rejection. As for it appealing to us, there is no response in us whatsoever. We see through it, and we want no part of it.

Consistent concern for others. Self-centeredness gives way to a centrifugal movement of the soul. Primary interests shift from self to the needs of people around us. We find within ourselves a disposition to be faithful in our stewardship, and to become involved in the activities of the church in one capacity or another as needs confront us. Intercessory prayer takes on new meaning and becomes a new dimension in our Christian living. Sacrificial giving becomes a newly discovered joy. We experience a growing burden for the heartaches and hurts of the entire world, but within that broad sympathy is a focus on the salvation of souls. We want Jesus known and honored everywhere.

This is not an exaggerated picture of the holy heart. This is a true portrait of the sanctified, and an accurate depiction of the joy and relief and release of the truly Spirit-filled. If this is not yet true of our experience, let us pray and search and dig until it is. "Faithful is he that calleth you, who also will do it" (1 Thessalonians 5:24).

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Richard S. Taylor is professor emeritus of theology and missions, Nazarene Theological Seminary.

FAMILY AND SEXUAL VIOLENCE: What the Church Needs to Know and Do

BY CARMEN RENEE BERRY, MSW



I held out my hand to Tom, a handsome young man with soft blue eyes and an inviting smile. He brushed back dark brown hair as he reached out to shake my hand. At 24 years of age, he held all the promise of youth. With intelligence, good looks, and a quick wit, Tom should have had a bright future. Except for one thing, Tom was also a convicted sex offender.

As a social worker dealing with child abuse victims, so many questions filled my mind. What would motivate someone to hurt a child? How could someone molest a child and go undetected? How did these offenders pick out their victims? I asked these questions of Tom, and his answers chilled me to the bone.

"I volunteered to help with my church youth group," Tom told me with sadness in his eyes. "The church was so desperate for youth workers that no one checked me out. I was always helpful to the adults. I even had a girlfriend so no one would suspect what I was up to. But as soon as I got people's trust, I started bringing kids over to my place. And that's where it all happened."

Until that moment, I had always felt safe in a church setting. I had grown up in the Church of the Nazarene and decided to become a social worker as a means to express my faith. I had believed that the "world" was a dangerous place, whereas the church was my place of refuge. I had also seen the secular world as one needing God's healing. But after talking with Tom, I realized that abuse can happen anywhere, even within the church.

What Is Abuse?

Abuse can take a variety of forms, including physical assault, sexual abuse, or emotional maltreatment. We refer to physical abuse that occurs between a husband and wife as spousal abuse. Although most spousal abuse is perpetrated against women, husbands can also be physically assaulted by their wives. Children are victims of physical abuse, most often by their parents or care-givers. Physical abuse victims often live in terror of the next violent outburst, which may include slapping, whipping,

beating with fists or weapons, burning with cigarettes or other hot objects, and psychological intimidation. Rev. Marie Fortune, in her book *Keeping the Faith*, compares the experience of an abuse victim to the "experience by a prisoner of war."

Both children and adults are vulnerable to a variety of sexual violations. Child sexual abuse may include behaviors such as showing a child sexually explicit pictures, fondling, or intercourse. The victim, whether an adult or a child, may be tricked into sexual involvement, seduced or forcibly raped.

We know that nearly 90 percent of all sexual abuse occurs between two

The typical child abuser commits more than 500 assaults on about 350 children.

people who know each other. Often the molester or rapist is a family member such as a husband, wife, father, mother, brother, sister, or relative. Sometimes the offender is a friend of the family, or—like Tom—a trusted member of the church.

In recent years, emotional abuse has also been recognized as having serious detrimental effects on children and adults. In fact, some studies suggest that emotional abuse has more long-term impact on victims than sexual or physical abuse. Emotional abuse includes such things as name calling, threats, blaming, judging, yelling, and withholding affection as a form of punishment. Whatever its form, the victim is overwhelmed as his sense of safety is violated.

How People Respond to Victimization

"At first I thought my life was over," Cindi, a young coed explained to me after she was raped at knife point in the parking lot of a college campus. "I stumbled into the dorm, my clothes torn, my mouth bleeding. My roommate held me when she saw me, but I was so stunned I couldn't even cry."

Cindi's round face broke into a warm smile. "Fortunately for me, my roommate knew just what to do. She took me directly to the counseling center. The counselor believed me and helped me tell the whole story. The police were contacted and eventually this guy was picked up and arrested. My friends supported me, stayed with me when I was scared, and eventually I was able to put it behind me."

The Role of Victim

Not every abused person I have talked with has been as fortunate as Cindi. Katherine, a 43-year-old mother of four, suffered severe physical and sexual abuse from her husband throughout her marriage. Holding her bruised head in her hands, she told me, "I would walk around on eggshells, trying to please him, trying to do everything perfectly. But no matter how hard I tried, something would set him off. Maybe his dinner would be too hot or too cold, sometimes the kids' toys would be left in the living room." Shaking her head, she said, "I couldn't figure out how to predict what would trigger him. I lived in dread all the time. I only knew one thing for sure—that eventually something would make him mad enough to explode."

And when her husband "exploded" he was out of control. "I used to scream to the kids to hide or run outdoors. I didn't want him to hurt them or for them to see him this way.

At first I'd try to reason with him, but that usually made him madder. He would slap me across the face,



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push me against the wall.” A shudder went through her. “I’d go to church with my face swollen, making up some story. Once I tried to talk to someone at the church, but I don’t think they understood just how dangerous he could be. I was told to ‘pray more’ for him, to forgive him, and to try to work it out. I tried. Believe me, I tried. But I was a failure. I guess my love wasn’t strong enough to change him.”

When we don’t allow a person to tell the whole truth about the victimization, we unknowingly set this person up to become a “victim,” that is, someone who believes the abuse is deserved. Without the support she needed, Katherine was not only victimized but also revictimized on a regular basis. “There were times when I wouldn’t even try to fight back,” she confided. “I figured God must be punishing me for some awful sin, otherwise why would my husband keep beating me?”

Katherine came to believe that the abuse she suffered was her fault, not

the responsibility of her husband. The main difference between Katherine’s experience and Cindi’s was the support she received. Cindi was believed when she reported her assault while

It need not surprise us that children who are victimized grow up to hurt others.

Katherine was not. Instead, Katherine was blamed. As a result, Katherine took on the role of “victim.”

The Role of “Messiah”

“The last thing I wanted anyone to know about me was that I had been victimized,” Ken told me with a quiver in his voice. “My mom used to

yell at me, tell me I was no good, and slap me around. And my dad was worse. He was a tyrant. But when we were in public, especially at church, they acted like perfect parents.”

Shrugging his large shoulders, he asked, “And, who would have believed me anyway? Here I was, a guy. I was supposed to be macho. Who was going to believe that I lived in terror every day. I was so afraid of making the slightest mistake or else my parents would tear me apart.”

Some victimized persons try to deal with their abuse by becoming what I refer to as “messiahs.” A “messiah” is someone who hides his own pain by acting “perfect.” Ken described his teenage years, “I was an overachiever. I got straight A’s, was a leader in my church teen group, played on the football team. In the summers, I worked as a camp counselor. I’d do anything to get out of the house and I found that, as long as I was helping someone else, I could hide from my own feelings of sadness and fear.”

Abuse victims, like Ken, do not receive the support they need because they are usually overlooked. A “messiah” is rarely thought of as someone in need. Rather, we tend to view these overly helpful people as having it “all together.”

Ken explained, “No one knew what I went through at home. It didn’t matter what horrible scene had just occurred, we’d all go out together with our smiling faces, pretending to be the perfect family. And I was the worst hypocrite. I did everything I could to help other people so that no one would notice how much I was hurting.”

The Offender

I looked at Tom with a twisted knot in my stomach. “How could you hurt children this way?” I asked. “I don’t understand.”

Tom hung his head. “I am just beginning to understand it all myself,” he said. “It has taken a lot of therapy for me to get at my problem. I’m realizing that I chose kids, usually around the age of 10 who looked like I did when I was that age. You know, the same hair color, the same build.”

“Why 10-year-olds?” I asked.

He paused as he tried to push down tears. “When I was 10, well, there was a neighbor, this lady who lived next to us.” Tom squirmed in his chair, strug-

If Someone Tells You About Abuse

1. Listen to his story. Try to be accepting but not shocked by what he tells you. Some victims have also abused others. If you respond with harshness toward the offender, he may never tell about his own abusive behavior.

2. Assume that he is telling only part of the story. People usually tell the part of their story they think you are most able to believe. Accept what they tell you, but be prepared to hear more at a later date.

3. Do not be surprised if he retracts or changes his story. Some victims and offenders will retract their story out of fear. Some can be in shock over the trauma and can forget details or even confuse one incident with another. It is quite common for people to completely forget about abuse and then remember years later. This is a normal reaction to trauma and need not undermine your belief in their victimization, rather it can strengthen your conviction that the trauma was severe.

4. Assist him in finding the support he needs. Do not try to help him on your own. Most victims, regardless of their response, can benefit from professional assistance, even in those cases that seem less severe. Even those people who act the least traumatized (those in the "messiah" role) can be seriously damaged by abuse. Remember, emotional abuse can have the longest, most devastating impact.

5. Have written resources on hand. In order to be prepared, have written resources on hand to give to abuse victims and offenders. I highly recommend *Keeping the Faith*, by Marie Fortune, published by Harper and Row, 1987. In addition, pamphlets on various forms of child abuse are available through Children's Institute International, 711 S. New Hampshire, Los Angeles, CA 90005.

gling with the memory. "She asked me over one day to have cookies, and so I went over. But when I got there, well, she molested me."

I asked, "Did you tell anyone?"

"I tried. I told my mother that this lady bothered me, but she didn't know what I meant and didn't do anything. Later I told a buddy of mine, but he just laughed and said I was 'lucky' to have had sex already. No one understood how frightened I was of her, of sex. So I just tried to forget about it. That obviously didn't work."

Often those who hurt others were hurt themselves. Studies have shown that as many as 98 percent of those in our prisons, regardless of their offense, have been abused in some way as children. It need not surprise us that children who are victimized grow up to hurt others. This is not to say that everyone who is victimized will become an offender. But most offenders suffered from abuse. Sometimes the abuse was physical, sometimes sexual, but almost always the victims were emotionally traumatized.

Tom explained, "I really started changing when I became aware of my own victimization. Then I was able to look at my own victims as *my* victims. Up until that point, I frankly didn't know what everyone was so upset about. I didn't feel like I really hurt any of those kids. I just blocked the whole thing out."

The Cycle of Abuse

While there are differences among those who abuse physically, sexually, or emotionally, there are also some common characteristics. Most abusers suffer from what is referred to as the "cycle of abuse." First described by Dr. Leonore Walker, the cycle has three stages:

Of course, no one at the church wanted to believe I was a molester, so they believed me.

Stage One

During stage one, tension builds within the offender. This tension usually results from their own abuse as a child. Instead of being able to tell their whole story in order to receive the support and healing they need, these persons pretend they weren't hurt as children. However, the pain doesn't go away just because it is ignored; instead it boils inside like a volcano ready to erupt.

If You Have Been Abused

1. Tell someone you trust. Don't feel obligated to tell someone you suspect will not believe you, but do tell someone. Keep looking until you find someone who can understand that you have been hurt and need assistance. You are an important person and worthy of love and nurture.

2. You are not at fault for the abuse you have suffered. No matter what you may have been told by the person who hurt you, the abuse was not your fault.

3. If you have hurt someone else, it is important that you take responsibility for your own behavior. While you are not to blame for being abused, you are responsible for your own behavior. Even if you have severely hurt another person,

God still loves you, and you are a worthwhile person. It is important that you get the help you need to break free of the cycle of abuse and move into true repentance.

4. Allow others to help you. Keeping the truth a secret helps no one, especially you. Allow those who are able to understand help you. Often professional care is beneficial. You are important and worthy of care.

5. Accept God's love for you no matter what has happened in the past. God already loves you just as you are. There are no secrets that are too awful for God to forgive. His love can help give you the strength to face the past and free you to enjoy a new future.



Stage Two

Finally, something happens to set the offender off. It may be something small like heavy traffic or something large like a death in the family. Regardless of the trigger, the offender will lose control and become physically, sexually, and/or emotionally abusive.

Stage Three

The third stage is often called the “honeymoon” stage. At this point, the offender often becomes very remorseful about his acts. A mother may cry after physically abusing a child, begging the child for forgiveness. A battering husband may buy his wife flowers and promise to never hit her again. Sometimes an abusive person may even pray and ask God for forgiveness, seriously hoping that the abuse will never reoccur. But, because the problem has never been dealt with, because the whole story has never been told, the abuse will almost always happen again.

True Versus False Repentance

In talking with many people who have been victimized and who have themselves hurt others, I have realized that there is a true and a false repentance. It is often hard to tell the two apart.

A time of remorse is common for all offenders. However, this remorse is part of the problem, not the solution. Offenders in the third stage of the cycle are usually sorry for getting caught or for the damage they have done in a particular instance.

Tom told me, “A couple of times kids told on me. The first time, I just lied and said nothing had happened. Of course, no one at the church wanted to believe I was a molester, so they believed me. But after a while, another kid also told. This time they took it more seriously and confronted me. I was so upset and embarrassed. We prayed together. I cried. I wanted to stop, but I didn’t know how. But no matter what I did, it always happened again.

“The last time I molested a kid someone at the church called the police.” He paused, “It may sound weird, but I am glad they did. Because the court made me go to therapy. Now I am learning about the cycle of abuse. I want to break out of this cycle and deal with my problems in a healthy way.”

Tom learned that there was a difference between being sorry for one incidence of abuse and repenting of the cycle of abuse. Many, if not most, offenders do not recognize the impact

True repentance includes taking responsibility for one’s own abusive behavior.

of their abusive behavior. In fact, most feel justified about their actions, often blaming the victim. However, true repentance includes taking responsibility for one’s own abusive behavior, not merely for one instance but for the entire abusive cycle.

Rev. Marie Fortune writes, “True repentance on the part of the abuser means that he never hits again and that he learns to relate to other people in ways that are not controlling, demanding, and dominating. True repentance is not easy, it takes hard work. . . .”

True repentance is not accomplished overnight. In fact, many offenders are so compulsive that they cannot stop without professional help. In a recent study, 561 sex offenders reported that they had com-

mitted 291,737 sexual assaults—an average of 520 assaults each! In addition, these men admitted to having molested 195,407 children. This means that each offender abused approximately 350 children. Clearly, these offenders are out of control and are caught up in a cycle that requires more than outrage by those of us who want to help put an end to such behavior.

The consequences of confusing true and false repentance can be devastating. As Katherine told me, “Once my face was so bruised, I couldn’t hide it. The pastor asked me what had happened, and I finally told him. He confronted my husband, who admitted it but promised never to hit me again. Then as soon as the pastor was gone, he beat me so badly I thought I would die. Of course he didn’t hit me on the face that time. Only in places that wouldn’t show.”

What We Can Do to Help

There are two very important things we can do. First, when anyone tells us that he has been abused, we can listen and believe his story. Rarely does a person who has been victimized tell the whole story the first time he seeks help. Usually he will tell part of the story and, if he is believed, will share more. We can be patient, listen, believe, and expect to hear more in the future.

Second, we can give victims the support they need. This may mean we will help find a professional counselor trained in treating abuse victims. In the case of spousal abuse, we may need to find a women’s shelter so that the wife and children can be safe from harm. If a child is being physically or sexually abused, we may need to contact the authorities so that a thorough and professional investigation can be conducted.

Katherine smiled, “Eventually I met someone at church who really understood what I was going through. She found a place where my children and I could be safe. My husband was eventually arrested and court-ordered into therapy. Our whole family has been in counseling, separately and then together. I’m not sure how it will all turn out, but I am certain that I will not have to suffer the abuse I did in the past. I thank God that someone believed me and gave me the support I needed. There really is life after abuse, and I am glad I am finally able to enjoy it!”

What Can the Church Do?

1. The church must admit that the problems of sexual and family violence exist, even among church people. This does not mean that the church has failed or that the gospel of Jesus Christ is ineffective. It may mean that persons with abuse problems may be drawn to the church because it is an accepting, forgiving organization. It may mean that, in times of remorse, guilty abusers are attracted to the church in an attempt to find spiritual strength to overcome their obsession. It is, therefore, not surprising that persons with abuse problems, both victims and perpetrators, are found among church people—their absence is what would be surprising.

2. Local churches must help in the area of prevention. Through its many and varied teaching ministries, the church has the opportunity to educate for prevention, rehabilitation, and care-giving.

3. The church must learn to listen more carefully to those who have been sinned against by abuse and violence and must do more than dish out simplistic platitudes in response.

4. Local church leaders must learn about existing community service agencies available to victims and abusers. The church can cooperate with these agencies, not hesitating to use them whenever the need arises.

5. The church must articulate clearly the Christian standards relating to abuse and violence.

6. The church must act with responsibility and dispatch when cases of abuse or violence arise. Persons who sexually abuse children in a church group know it is likely that little or nothing will be done even if they are caught. Far too frequently, local church leaders will quietly dismiss the abuser, sending him on his way to molest other children. Fear of bad publicity and embarrassment, fear that attendance and finances will dwindle, motivates too many church leaders to shun prosecution or rehabilitation of offenders.

7. Education of ministers and lay leaders should include more instruction in how to deal with matters of sexual and family violence.

If You Think Your Child Has Been Abused

- Believe the child. Children rarely lie about sexual abuse.
- Commend the child for telling you about the experience.
- Convey your support for the child. A child's greatest fear is that he is at fault and responsible for the incident.
- Temper your own reaction, recognizing that your perspective and acceptance are critical signals to the child. Your greatest challenge may be to not convey your own horror about the abuse.
- Do not go to the school or organization to talk about your concern. Instead, report the suspected molestation to a social services agency or to the police.
- Find a specialized agency that evaluates sexual abuse victims—a hospital or child welfare agency or a community mental health therapy group. (Your pastor might be able to assist you in this.)
- Search for a physician with the experience and training to detect and to recognize sexual abuse when you seek a special medical examination for your child.
- Remember that taking action is critical because if nothing is done, other children will continue to be at risk. Child sexual abuse is a community interest and concern.

From: *Child Sexual Abuse Prevention*, published by the United States Department of Health and Human Services.

If You Are Being Abused

If you are a victim of family violence, there are agencies that can help. In the United States, national hotlines have been established to provide information. **1-800-333-SAFE** is the National Coalition against Domestic Violence; **1-800-422-4453** is the Child Abuse Hotline. In addition to general information, these agencies offer counseling and referrals to local agencies in your region.

Local agencies that can assist victims of family violence include the YWCA, the Department of Social Services, hospital chaplains, the police department, counseling centers, local shelters for abused children and battered women, and community health agencies.

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DEVOTIONS FOR LENT

BY WESLEY TRACY

Bearing His Mark

Devotional Thought: In the catacombs of Rome an ancient piece of anti-Christian graffiti was discovered. It was a crude sketch of Jesus nailed to the Cross. Where His “noble thorn-crowned brow” should have been drawn, however, the graffiti artist had sketched the head of an ass. A pagan blasphemy to be sure, yet it reminds us of a profound truth. To a sinful, selfish, acquisitive world, to live and die for others the way Jesus did is to look like a fool, a clown, it is to be as dumb as a donkey.

Are you willing to bear His mark? On Ash Wednesday, the first day of Lent, Christians in some traditions receive the mark of the cross on their foreheads and wear it all day in honor of their Lord. I respect them for this. I also know that our lives should show the mark of the Savior every day of the year. We show His mark by rejecting the values of a sinful world in order to give ourselves away, in order to live for others, the way Jesus did.

Bible Reading: 1 Corinthians 4:9-13

To Memorize: “We are fools for Christ’s sake . . . When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate; we have become . . . as the refuse of the world” (1 Corinthians 4:10, 12-13, RSV).

A Song to Read or Sing: “I’d Rather Have Jesus”

A Prayer to Make Your Own:

Help me, O God, not to live so chameleonlike in this world. May the example of Jesus my Savior be more real to me than all the fancies of this world. May my life bear His mark of sacrificial living this day and every day.

Christian Service: Examine your schedule, cancel what you must, but make time to give some of your strength, energy, to someone who needs it more than you. Give the gift today.

Lent Rhymes with Repent

Devotional Thought: Throughout the Christian centuries *Lent* and *repent*

have gone together. This season is a good time to meditate again on the Hebridean prayer, “Take me often from the tumult of things into Thy presence. There show me what I am and what Thou hast purposed me to be. Then hide me from Thy tears.” Surely, every sincere Christian will be brought into an attitude of repentance by pondering those words.

But Lenten repentance is meant to be more than mere remorse. Some folks think they are all right as long as they feel bad about their repeated wrongs. But true repentance “is sorrow converted into action; into a movement toward a new and better life” (M. R. Vincent). The word *repentance* means “to turn around.” It, therefore, requires a changed life, not just sentimental wishes that we had done better.

Even the most holy among us will do well to live with a spirit of repentance, an attitude of confession of need. True, the saved and sanctified Christian does not need to engage in acts of willful sin for which he must repent, but he still falls far short of the perfect will of God. Christian perfection is, as John Wesley taught us, subject to a thousand infirmities and all the limitations of a fallen race. A spirit of repentance or confession of need befits us all.

Bible Lesson: Revelation 2:1-7.

To Memorize: “Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon” (Isaiah 55:7).

A Song to Read or Sing: “Christ Receiveth Sinful Men”

A Prayer to Make Your Own:

Lord Jesus, here I am, a lost creature, an enemy to God, under His wrath and curse. Wilt Thou, Lord, undertake for me, reconcile me to God, and save my soul? Do not, Lord, refuse me, for if Thou refuse me, to whom then shall I go?



Crandall Vail

Eight Devotional Exercises of Spiritual Preparation for Holy Week and Easter

If I had come in my own name, Thou mightest well have put me back; but since I come at the command of the Father, reject me not. Lord, help me. Lord, save me.

I come, Lord. I believe, Lord. I throw myself upon Thy grace and mercy. I cast myself upon Thy blood. Do not refuse me. I have not whither else to go. Here I will stay. On Thee I will trust, and rest, and venture myself. On Thee I will lay my hope for pardon, for life, for salvation. If I perish, I perish on Thy shoulders. If I sink, I sink in Thy vessel. If I die, I die at Thy door. Bid me not go away, for I will not go.

—excerpted from John Wesley's *Covenant Service*

Christian Service: For family devotions plan a sharing and prayer time around the theme of repentance. If you do not have family devotions, this Lenten season would be a good time to start such a program. If you have no family—that is—if you live alone—invite a friend or prayer partner to explore the theme of repentance in a devotional time together.

Cross Bearing

Devotional Thought: A young man who had reached the end of his rope knelt in prayer. “Lord, I can’t go on,” he prayed. “My cross is too heavy to bear.” The Lord replied, “My son, if you cannot bear its weight, just place your cross inside this room. Then open that other door and pick out any cross you wish.”

“Thank You, Lord,” the young man said, giving a loud sigh of relief. And he did what he was told. Upon entering the other door he saw many crosses, some so large that the tops were not even visible. Then he spotted a tiny cross leaning against a far wall. “I’d like that one, Lord,” he whispered. The Lord replied, “My son, that is the cross you just brought in” (Bill Malas).

Bible Reading: Mark 8:34-38

To Memorize: “God forbid that I should glory, save in the cross of our Lord Jesus Christ” (Galatians 6:14).

A Song to Read or Sing: “Jesus, I My Cross Have Taken”

A Prayer to Make Your Own:

I wear the badge of a crucified Savior, and shall I shrink at every cross I meet?

I believe in a God who was crowned with thorns, and shall I abide to tread on nothing but roses?

—adapted from John Wesley's *Devotions for Friday*

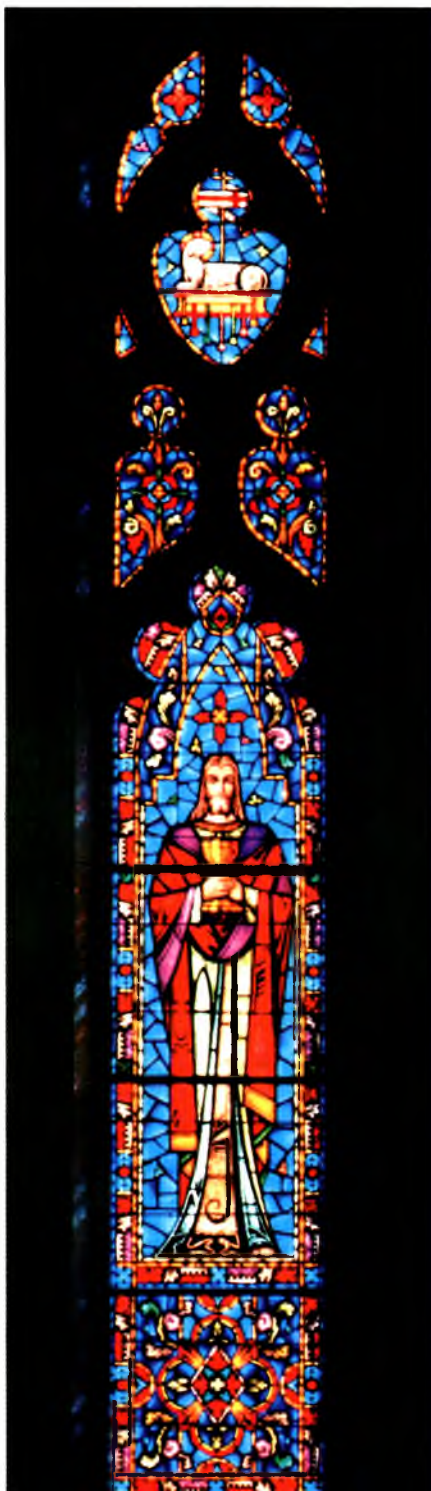
Christian Service: Think of someone who in some way has a heavy cross to bear. For example, can you think of someone who has a handicapped child who requires constant attention? Why not give those parents an evening free from child care by offering to care for the child one evening this week?

Lent Is a Season for Rejoicing

Devotional Thought: “Every day call to mind some of thy foulest sins, or the most shameful of thy disgraces” (*The Rule and Exercises of Holy Living*). This is the solemn advice of Jeremy Taylor, a British churchman who lived some 300 years ago. His goal was to help the Christian maintain an attitude of humility. Many people regard Lent as a season to soak in all the sins and disgraces of the past, and thus make it merely a time of self-mortification.

But Lent should be a time of thanksgiving and rejoicing for sins forgiven and sunk for ever in the sea of God’s forgetfulness. It is good to remember the pit from which you were dug, but one should not spend all his time mourning the “pit.” Some time must be spent in praising God for the deliverance He has brought.

On this subject I prefer Corrie ten Boom to Jeremy Taylor. Corrie advised that God takes our confessed sins, throws them into a bottomless pond, builds a fence around the pond, and puts up a sign: “No Fishing.”



Bible Lesson: 1 John 1:5-10

To Memorize: “As far as the east is from the west, so far hath he removed our transgressions from us” (Psalm 103:12).

A Song to Read or Sing: “Grace Greater than Our Sin”

A Prayer to Make Your Own:

The Lord has done wonderful things for me,

Therefore, I shall be glad.

I shall begin this day with rejoicing in His

saving grace.

I shall allow my body to break forth in happy

hilarity!

I will give it the healthy exercise of laughter.

I am this day surprised by ecstasy.

I will begin the day with rejoicing.

And come home at evening with gladness!

(A paraphrase of Psalm 126)

Christian Service: We have been forgiven only because of God’s grace in Jesus Christ. God has given us what we needed, not what we deserved. He counsels us to be “kind . . . , tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you” (Ephesians 4:32). Can you think of someone who needs a gracious, even undeserved forgiveness from you? You know what to do—grace is a pass-it-on blessing.

Sanctifying Grace

Devotional Thought: What better time for believers to seek sanctifying grace than during the Lenten season. Many in our family of faith have diligently sought sanctifying grace, but for all their seeking they feel far from the experience of holiness. If that is your case, ponder the case of young Ann Bolton. For all her praying she felt that she was yet far from holiness. In a letter, John Wesley said to her:

How far are you from holiness? Nay, rather think how near you are to it! You are no farther from it than you are from faith, than you are from Christ. And how far is He from you? Is He not nigh? Is He not just now knocking at the door of your heart? Hark! The Master calleth you! (Telford, ed., *Letters*, 5:88).

Wesley advised a group of believers who were seeking to be sanctified, not to “fret” or “repine” or “torment” themselves. Rather, they were to praise God for being saved and for the assurance that they would surely one day receive the promised blessing. Their point of praise was to be: “God is love; and Christ hath died.” Therefore, God “will withhold from thee no manner of thing that is good. Is it good that the whole body of sin which is now crucified in thee should be destroyed? It shall be done! Thou shalt be ‘cleansed from all filthiness, both of flesh and spirit’” (*Works*, 5:96). They were to expect sanctifying grace “every day, every hour, every moment.” Yet they were to wait patiently for it, assured that God in the fullness of time would bring sanctifying grace to their hungry hearts.

You, too, can expect that blessing as you are, by faith, and in God’s own time. Expect it every day, every hour, every moment—perhaps this moment.

Bible Lesson: 2 Corinthians 6:16—7:1

To Memorize: “May God himself . . . sanctify you through and through. . . . The one who calls you is faithful and he will do it” (1 Thessalonians 5:23-24, NIV).

Songs to Read or Sing: “Sanctifying Power,” “Come, Holy Spirit”

A Prayer to Make Your Own:

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid:

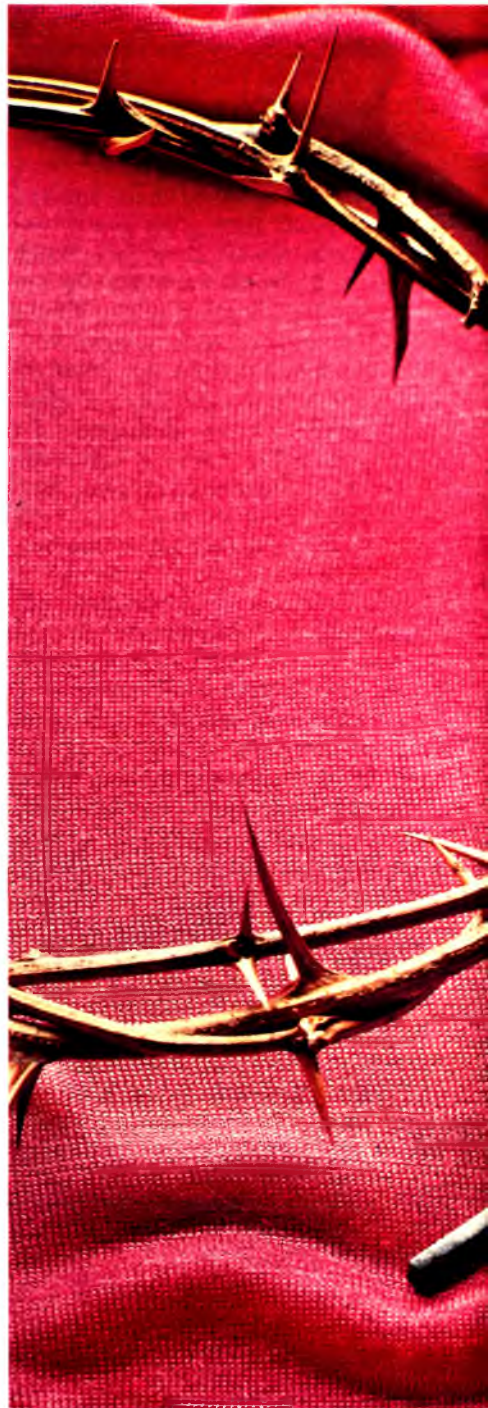
Cleanse the thought of our hearts, by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name. Through Jesus Christ our Lord, Amen.

Christian Service: John Wesley gave instructions about how the believer was to “wait patiently” for sanctifying grace. They were too busy themselves with two kinds of works:

First, all works of piety, such as public prayer, family prayer and praying in our closet; receiving the Supper of the Lord; searching the Scriptures, by hearing, reading, meditating; and . . . [by] fasting or abstinence. . . .

Secondly, all works of mercy, whether they relate to the bodies or souls of men; such as feeding the hungry, clothing the naked, entertaining the stranger, visiting those that are in

prison, or sick, or variously afflicted; such as the endeavouring to instruct the ignorant, to awaken the . . . sinner, to quicken the lukewarm, to confirm the wavering, to comfort the feeble-minded, to succour the tempted. . . . these [are] the “fruits meet for repentance,” which are necessary for full



sanctification. This is the way wherein God hath appointed His children to wait for complete sanctification (*Works*, 6:51).

These activities will not sanctify you—only God does that. But these

are the things one should be about while “waiting” expectantly for sanctifying grace. Circle at least two items in each of Wesley’s categories (works of piety, works of mercy) with which you will busy yourself this week while expecting and waiting for sanctifying grace.



H. Armstrong Roberts

Focus on the Savior

Devotional Thought: The emphasis during Lent is so often put upon self-examination, duty, and giving up pleasures, that it is quite easy to make

ourselves the focus of attention. But, whatever else it is about, the Lenten season is about God, about God in Christ. Take time to focus on our crucified Lord. Step out of your busy world, and, in your own spirit, step into the crucifixion scene. Be conquered by its reality; gaze into the face of the Savior. To do this is to be filled with awe and wonder, to be overcome by divine love. And it is to know something of the terror of standing on holy ground. But as you focus on the Christ hanging on that cruel Cross, it begins to dawn on you that you now are standing—all right, kneeling—in the very presence of the God of blinding holiness, the One whom you have always feared and dreaded. You stand before Him—and in the sight of Him on the Cross you discover that He is all love and grace. You are conquered by two realities celebrated by the songwriter, “The wonder of His glorious love, and my unworthiness.”

Bible Lesson: Mark 15:21-40

To Memorize: “Let this mind be in you, which was also in Christ Jesus . . . he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow” (Philippians 2:5, 8-10).

Songs to Read or Sing: “Beneath the Cross of Jesus,” “When I Survey the Wondrous Cross”

A Prayer to Make Your Own:

O Lord, I fall on my face
before the Cross.
I renounce my pride and my sin.
I am humiliated by the self-
righteous rags with which I
have clothed myself.
Your holiness is more than I can
stand,
Your mercy greater than I can
measure,
Your grace deeper than I can
imagine,
Your all-redeeming, unbounded
love more than I can
fathom.
“Love so amazing, so divine,
demands my soul, my life,
my all.”

Christian Service: The next time you are to speak, to teach, to testify, or to lead public prayer, be sure to make your words an expression of praise, adoration, worship, and glory to the

Christ of Calvary. Do not talk of what you have done for Him, or even about what He has done for you, just speak of Him.

Sinners Only

Devotional Thought: At the close of one of Billy Sunday’s evangelistic sermons, the first seeker to come forward was a proud and wealthy woman. Draped in furs and loaded with jewelry, she made her way to the front. Once there, she did not know what to do. Discreetly she whispered to the evangelist, “What shall I do now?” Sunday answered, “Kneel down and tell God that you are a hell-deserving sinner.” In a shock of outrage the lady burst out, “What! I’m not a sinner!” To this Billy Sunday replied, “Then go back and take your seat, lady. Jesus only died for sinners.”

Bible Lesson: Luke 18:9-14

To Memorize: “I will confess my transgressions unto the Lord” (Psalm 32:5).

A Song to Read or Sing: “Jesus, What a Friend of Sinners”

A Prayer to Make Your Own: The Jesus Prayer:

“Jesus Christ, Son of God, have mercy on me a sinner.”

Christian Service: Jesus was a friend of sinners—as His follower you, too, should be a friend to sinners. Think of someone you know who has not received Christ as Savior. Make an opportunity to present the gospel to him. Be sure to include a testimony of how you found saving grace. Before you start on this mission, however, examine your own heart, praying that the Lord would cleanse anything therein that is unlike Christ. Nothing will mute one’s testimony so quickly as unconfessed sin.

Inner Strength

Devotional Thought: The *Queen Mary*, the largest ship ever built, was launched in 1936. It served through four decades and a World War before being retired off the coast of California at Long Beach. The new owners were restoring the old girl in order to use her as a floating hotel and museum. As a routine part of the process, workmen took off the three massive smokestacks that had served the ves-

continued on page 43

EVANGELIST PREACHES WITH VENOM

BY NINA BEEGLE

Cobra Venom Enables a Nazarene Evangelist to Continue to Preach

With amyotrophic lateral sclerosis, commissioned evangelist Terry Jones is believed to be one of the world's longest survivors of ALS, commonly known as Lou Gehrig's disease.

His wife, Laquita, a commissioned song evangelist, travels with him as they maintain a schedule of 48 evangelistic appointments a year. It is not unusual for them to preach and sing six times a week, despite limitations prompted by the disease, which first began its progressive debilitation in 1973.

Terry was serving in a Nazarene church in Texas as associate pastor, supplementing his income at a mortgage brokerage company, when persistent symptoms prompted him to seek medical help. He was only 27. Because ALS usually strikes people in their 50s and 60s, it took doctors three years to confirm that Terry actually had ALS. And when they did, it was a virtual death sentence, since victims usually live only two to six years after the onset of the disease.

"During those three years my body literally began to melt away," Terry says. His right arm was affected first, then the left arm, followed by both legs. "Every day I'd wake up and something else wasn't working," he adds. "I was afraid to go to sleep at night."

After three experimental surgeries

and a variety of treatments, nothing had helped.

In 1977, Sanders Medical Research Foundation in Boca Raton, Fla., was ready to test a medication on humans that they had developed through 30 years of experiments on animals—a medication using the venom of cobras.

Terry was among the first to be injected with this venom as an experimental treatment for ALS. With 52 types of protein, cobra venom affects the neurological system. Researchers extract the deadly portions; the re-

arms, he still drives the family motor-home all over the U.S. to their evangelistic meetings.

Terry was without injections for all of 1989 because the Sanders Foundation went out of business when its founder died, and because evidence as to the benefits of the treatments were declared inconclusive. Meantime, the FDA restricted use of the venom, but recently gave approval for further limited study. Terry will resume injections this year.

Terry has discussed ALS on several television talk shows and panels. He tells people, "A miracle has taken place in my life, not just in the treatment results, but in the gifts and 'coincidences' that made the treatment possible." His employer, Mortgage-Banque, was the first to respond to the need, paying for the experimental program at Sanders.

Communication is one of the first faculties to be affected in most ALS victims, but Terry has never lost his speaking ability, and he says, "My endurance is unbelievable, even for someone not afflicted

with a fatal disease."

Terry golfs, hunts, and writes, carrying his computer with him as he travels. He is a staff writer for *Foretravel, Inc.*, and contributes regularly to *Trailer Life* and other travel magazines. In golf and hunting, as in such seemingly simple matters as dressing



Terry and wife, Laquita, with Rev. Bob Miller on a trip to Hawaii.

mainder is injected into the ALS sufferer. The venom costs \$6,000 an ounce.

After seven weeks, Terry noticed marked improvement, and as months went by, movement was restored in his limbs. Though the most visible limitation today is in his hands and



Terry Jones (right) with his hunting guides on a recent trip to the Rocky Mountains.



Terry's favorite participatory sport is golf. He traveled to Kansas City in 1988 to join in the George Brett Tournament. Proceeds from the event go to ALS research.



An avid baseball fan, Terry chats with Bob Schaffer, first base coach for the Kansas City Royals.

himself. Terry has mastered ways of coping with his disabilities. He carries coping to a fine art.

"I don't build my ministry on my illness," Terry says. He believes, however, that it helps bring credibility to his messages and sometimes attracts listeners.

A recent evangelistic campaign at Riverton, Wyo.. First Church saw some outstanding conversions and, according to pastor Wesley Spengler, the Jones' "unique and anointed ministry reached people from primary age to senior citizens."

Ten days of intense prayer by the Riverton church folk, and their loyal support, helped set the atmosphere for the work of the Holy Spirit in those meetings. A school principal, converted early in the summer,

brought her unsaved husband to the revival each night. On Sunday morning, he too received Christ as Savior. A young husband, converted in the summer, saw his wife come to Christ. An 11-year-old girl from an unchurched home was so eager to be saved following her junior Sunday School class on Sunday, that she got permission from her parents to stay for the morning service. There she gave her heart to Jesus and made a public declaration of her faith in Him.

In this church of fewer than 100 members, weeknight attendance ranged from 85 to 100. Overall, approximately 40 persons sought the Lord for various needs in the course of the meeting. Also, an exceptional offering was received for the Joneses. "You can tell we believe in revivals."

said pastor's wife, Carole Spengler. The following Friday, the church began the six-month series in *Dynamics of Discipling* for the new converts and other interested church people.

Experiences like this are not uncommon for the Joneses. They take life one day at a time and thank God for each extra day He gives them to serve. Terry and Laquita know what can be expected for ALS patients, but they also know that they have a wonderful God who will care for them despite the circumstances life throws at them. They serve their God and their church with a firm conviction that God has not and will not forsake them—snake venom or not. H

Nina Beegle is a free-lance writer living in Canon City, Colorado.

CANADIAN THRUST LAUNCHED

Target Toronto, the Thrust to the City of Toronto, was officially launched January 5 at a special service at Toronto Emmanuel Church of the Nazarene. About 400 persons were present for the service including General Superintendent John A. Knight, who delivered the evening message, and Michael Estep, Thrust director.

"I think I've been involved as the speaker at the kickoff service or as the RGS for six of the seven Thrust to the City efforts, and I think Target Toronto is one of the most exciting that I've been a part of," said Knight. "The goals are well-defined and communicated, leadership is in place and enthusiastic, organization is excellent, participation throughout Canada is widespread, and numerous new works have already been initiated. Overall, I think the Toronto Thrust may usher in a new day for our church in Canada."

Highlights of the evening included the presentation of music by representatives from the seven new works that have been started since plans began for the Thrust and the presentation of the pastors of these works.

The service also included the first graduation for the Toronto Institute of Lay Training (TILT)—the extension Bible program that is being sponsored by Canadian Nazarene College. David Ashton of CNC presented diplomas to 21 graduates, most of whom are already involved in leading home Bible studies or are assisting in the planting of churches. Five of the graduates plan to seek ordination, according to Marjorie Osborne, Target Toronto coordinator.

Persons who attended the kickoff service brought donations of food and clothing for "The Sharing Place"—a compassionate ministry program coordinated by Target Toronto. The program plans to assist 60 families per month with food, clothing, and services, such as locating jobs and housing. Target Toronto is also staffing a van that will roam the streets at night looking for persons who need hot soup or warm clothing.



Twenty-one graduates from the Toronto Institute of Lay Training are commissioned to places of service in Target Toronto ministries.

A special "Lord, What Do You Want Me to Do?" offering was conducted at the service. "Besides giving some \$7,000, many committed themselves to almost every avenue of service associated with the Thrust," said Marjorie Osborne.

Target Toronto will seek to plant 27 new churches this year. Eight new church-type missions have already been established. There are 30 extension Bible classes and Sunday School classes that serve as the foundations for the new churches.

CHURCH PROVIDES ASSISTANCE TO PANAMA NAZARENES

Nearly \$2,000 in food assistance has been sent to Panama Nazarenes as that nation continues to recover following the United States' invasion December 20, according to Steve Weber, Nazarene Compassionate Ministries (NCM) coordinator.

Weber reports that Jose Gordón, Panama District superintendent, received the money from Jeff Jacobitz, NCM director for the Mexico-Central America (MAC) Region. The funds

were used to purchase food for 78 families. Assistance for another 72 families has been requested, Weber said. Gordón reports that stores are reopening in Panama City, but many are unemployed as a result of closed businesses.

Forces loyal to Noriega hid in the Tecúmen Church and in the parsonage. U.S. soldiers surrounded and searched the buildings, but the PDF had escaped.

"The home of a Nazarene family from the Ancón Church suffered a direct hit from Air Force bombing," Weber said. "The unusual projectile came through the ceiling, opened up with blades like a ceiling fan, and flew around the room destroying furniture and walls."

No one in the house was injured, but, in another incident a Nazarene PDF soldier was injured in fighting at the airport.

The Panama District Assembly was to have been held in Panama City during the week following the invasion. Miguel Mejias, Mexico-Central America Region office manager, reported that he was in the city to make arrangements but was trapped and unable to leave for several days. The assembly was postponed until January 3.

BY MARK GRAHAM and TOM FELDER



Dana Walling, assistant dean of students at PLNC, leads the music during one of the plenary sessions at "San Diego '89." On the platform with Walling (l. to r.) is Mike Funk; Bill Sullivan, Church Growth Division director; and Ron Benefiel, senior pastor of Los Angeles First Church of the Nazarene.

YOUNG ADULTS CHALLENGED AT SAN DIEGO '89

Nearly 400 college students and young adults participated in San Diego '89, according to Dale Fallon, campus/career and conference coordinator. The conference, held on the campus of Point Loma Nazarene College, began Wednesday, December 27, with a session featuring Tony Campolo, and ended New Year's Eve with a concert by GLAD.

"It was a very powerful conference in terms of the challenge of mission and ministry," Fallon said. "It was also exciting to see the reaction of participants who decided to respond, not only internally but also to do something about it."

Fallon reported that every Nazarene college, including Nazarene Theological Seminary and Nazarene Bible College, had representatives at the conference. He also noted that many students from other colleges and universities, as well as young married adults, attended.

The conference, sponsored jointly by NYI, Church Growth, and World Mission, featured several speakers including Campolo, Becky Laird-Christensen, Bill Sullivan, Ron Benefiel, and Robert Scott. Donald D. Owens, general super-

intendent, was the special speaker for Sunday's joint Communion service with San Diego First Church.

Concerts during the week featured Steve Green, the Diehms, and Hicks and Cohagan.

"The speakers were outstanding," Fallon said, noting that nearly all of the participants made some kind of commitment during the week.

WORK AND WITNESS TEAM BUILDS KINGDOM THROUGH PERSONAL EVANGELISM

A Work and Witness team conducted three Schools of Evangelism in Jamaica, August 5-21, 1989, according to Beverly Burgess, Personal Evangelism program manager. The group included three pastors and a district superintendent from the Caribbean Region, as well as 10 pastors and laypersons from the United States.

Nearly 80 persons participated in the classes, and the gospel was presented to 209 persons, with 171 of those praying to invite Christ into their hearts.

"No buildings were constructed, but the kingdom of God was built as pastors and laypersons were taught to share their faith," Burgess said.

Work and Witness teams have conducted personal evangelism training in Trinidad and Guyana in previous years. The School of Evangelism held in Guyana in the summer of 1988 has resulted in 300 new Nazarenes for that district, according to Robert Dabydeen, district superintendent.

James Hudson, Caribbean Regional director, has requested that a team go to the Windward Islands in 1990, Burgess said.



The Personal Evangelism Work and Witness Team prepares to leave for Jamaica. Pictured (l. to r.): Clifton Hale, pastor, Orlando, Fla.; Terry Curtis, pastor, Houston, Tex.; Gene McLendon, pastor, Macon, Ga.; Ron Sands, associate pastor, Tucson, Ariz.; Deloris Feistner, Phoenix, Ariz.; Gail Curtis, Houston, Tex.; Ruth DeLong, evangelist, Chandler, Ariz.; Michael and Darlene Prince, associate pastor, San Diego, Calif.; and Beverly Burgess, Personal Evangelism program manager, Kansas City, Mo.

NTS SETS RECORD FOR INTERTERM

At least 260 students attended the 1990 interterm session at Nazarene Theological Seminary—making it the largest interterm in the school’s history, according to Terrell C. (Jack) Sanders, Jr., NTS president. The previous high of 241 occurred in 1984, according to Bob Crabtree, NTS registrar.

Crabtree said about 30 to 35 of those attending during the 1990 session were pastors.

“We have seen a considerable increase in the number enrolled for our Doctor of Ministries program,” Sanders said. “This and our other offerings during the interterm drew a number of pastors and evangelists who are interested in continuing education.”

Crabtree said several of the 16 courses offered during this interterm drew especially large groups. These included: Wesleyan Order of Salvation, taught by William M. Greathouse, general superintendent emeritus; The Pastor as Preacher, with Millard Reed, senior pastor of Nashville First Church; Prophetic Models for Ministry, with Reuben Welch, former chaplain and professor at Point Loma Nazarene College; and Spiritual Formation, team-taught by NTS professors Dee Freeborn and Morris Weigelt.

Greathouse’s course attracted 53 students—the largest of any course during



Greathouse addresses NTS chapel

this interterm, according to Crabtree.

This marked the first time that “The Phone’s For You!”—the telemarketing program designed to start a new church or expand an existing church—had been taught at NTS. Program developer Norman Whan presented the concepts as part of the interterm course on church planting.

Adjunct professors Tom Nees, director of the Washington, D.C., Community of Hope, and Barry Cunningham, vice president for student development at Point Loma Nazarene College, also participated in the interterm, teaching courses in urban ministry.

Crabtree said one surprise was the large number of students who enrolled for the Biblical Hebrew course taught by Alvin Lawhead, NTS professor of Old Testament. Thirty-one students enrolled for Lawhead’s course.

NAZARENE BUSINESS FACULTY ASSOCIATION CREATED

The Nazarene Business Faculty Association (NBFA) was formed in November 1989 at a meeting of representatives from six Nazarene colleges and universities, according to Sharon Russell, assistant professor at Trevecca Nazarene College.

The organization is open to business faculty at all Nazarene institutions and Nazarenes serving on the faculty of other schools. The group will work to foster cooperation, networking, resource sharing, and joint service and ministry opportunities for Nazarenes in the business community, Russell said.

“The deep sense of mutual respect, and of being colleagues rather than competitors, was strengthened among the Nazarene faculty,” Russell said of the group’s first meeting.

REFORM AND RELIGION . . . EASTERN EUROPE

Religious believers in the Soviet Union and many—but not all—of the Eastern bloc nations breathe a little easier as democratic reforms continue to dismantle the official machinery that for decades has restricted their religious activities or forced them underground. As a result, the Board of General Superintendents announced in February a new evangelistic thrust to eastern Europe.

(RNS Photo/ BP/Graphic by Linda Andrus)

Czechoslovakia: Government promises new freedom in meetings with church leaders Nov. 30

East Germany: Churches often were gathering places for activists whose persistence toppled the Berlin Wall—and the government

Soviet Union: Mikhail Gorbachev assures Pope John Paul II that new religious freedoms will be adopted; says Soviet Union is no longer atheist nation

Poland: The first Eastern Bloc country to enact broad guarantees of religious freedom (May 17, 1989)

Hungary: Among numerous reforms, government office that monitored churches has disbanded

Romania: Staunch Communist Party leader continues to shun perestroika and repress the church

Yugoslavia: 20-plus years of relative religious freedom now overshadowed by tensions among rival Slavic populations

Bulgaria: Observers anticipate religious reforms in the wake of long-time Communist Party leader’s resignation

Albania: Religious activities have been banned since 1967 declaration as world’s first atheistic state

RELIGIOUS REFORM: Cracks in the bloc

IRS ANNOUNCES NEW DEDUCTIONS FOR MINISTERS

The IRS has announced new deductions for the 1990 tax year for people who are subject to the self-employment tax, according to Dean Wessels, Pensions and Benefits USA director. The new deduction, which is not for the 1989 tax year, is to be used in figuring the amount of net earnings from self-employment.

The IRS announcement states that, in order to estimate what your 1990 deduction might be, "multiply your estimated net earnings subject to the self-employment tax by 0.0765. This would result in the amount you could subtract from your net self-employment earnings before the Social Security tax is calculated."

Another deduction is for one-half of the self-employment tax. The IRS has said: "Beginning in 1990, you can deduct one-half of your self-employment tax for the year. This deduction is treated as attributable to your trade or

business and is allowed only in figuring your income tax."

"Although the wording of the Internal Revenue Code has been interpreted by some tax professionals as indicating a choice of one or the other of these two new deductions, recent comments made by staff of the IRS Chief Counsel's office have indicated both may be allowed," according to Wessels.

Wessels advises that the instructions of IRS Form 1040-ES, "Estimated Tax for Individuals," be followed carefully when ministers estimate their tax liability for the 1990 tax year.

GENERAL SUPERINTENDENTS RECOGNIZE YEAR OF BIBLE READING

The Board of General Superintendents has voted to endorse the 1990 International Year of Bible Reading program as a part of the "Year of the Sabbath" special emphasis, according to Raymond W. Hurn, chairman.

The U.S. House and Senate passed a joint resolution in 1989 that declared 1990 as the International Year of Bible Reading. President Bush signed the resolution in December.

Nearly half of the states have also issued similar proclamations, according to John A. Hash, International Bible Reading Association chairman. Hash notes that many programs are being planned to encourage people to read through the Bible in 1990.

SNU SCHOOL OF BUSINESS RECEIVES IBM GRANT

Southern Nazarene University's School of Business has received a \$25,000 grant from the IBM Matching Grant Program, according to Larry Mills, School of Business chairman. The grant is based on contributions from SNU alumni who are IBM employees.

"Our computer facility has been greatly enhanced by this excellent IBM grant program," Mills said. "Through the years SNU alumni have added significantly to the company's success. What a great way to reward the contributing alma mater."

The grant will be used to purchase IBM PS 2/286 and 386 computers for the business laboratory.


AMERICAN RELIGIOUS LIFE HOLDING STEADY

Most Americans continue to believe in God and pray, according to a book just released by the Gallup organization. The book, *The People's Religion: American Faith in the 90's*, is a compilation of a half-century of Gallup opinion polls.

The book shows that 94 percent of Americans believe in God, 90 percent pray, 88 percent believe God loves them, and more than three-quarters of Americans describe their religious involvement as a positive experience.

According to the study, 90 percent of Americans have never doubted God's existence. Fifteen percent read the Bible daily, up from 10 percent in 1942.

NAZARENE SNAPSHOT



FACT

IN 1989, **72%** OF CANADIAN AND UNITED STATES CHURCHES AVERAGED LESS THAN 100 IN ATTENDANCE.

BUT THAT REPRESENTS ONLY **37%** OF NAZARENES IN CANADA AND THE U.S.

AN ADDITIONAL **37.6%** OF NAZARENES ATTENDED CHURCHES OF 100 TO 249...

AND **25.3%** ATTENDED CHURCHES OF 250 OR MORE.

SOURCE: CHURCH GROWTH RESEARCH CENTER

VITAL STATISTICS

Deaths

NINA BARRETT, 92, Yakima, Wash., Dec. 17. Survivor: brother, Ernest Barrett.
 EDWARD T. BRAVE, 91, Los Angeles, Calif., Dec. 18. Survivors: wife, Ann; daughters, Arlov Smith and Carol Prudican; four grandchildren; one brother; one sister.
 FAYE BRIECE, 88, Dec. 12. Survivors: son, John; daughters, Maxine Anderson, Nadine McClelland, Michele Edwards; two sisters; 13 grandchildren; 21 great-grandchildren; 1 great-great-grandchild.
 HOBERT MICHAEL DULANEY, 89, Salem, Ill., Sept. 28.
 W. D. FERGUSON, 78, Alexandria, Ind., Aug. 17. Survivors: wife, Lois; son, Donald; daughters, Mary Lou Archer and Jan (Mrs. Bob) Rist; one brother; six grandchildren; five step-grandchildren; seven great-grandchildren.
 RALPH LEROY FOGG, Santa Cruz, Calif.,

Dec. 13. Survivors: nephews, Paul Brown, Stanley Brown, Arley Brown, Merle Brown, and Wesley Brown.
 W. O. HAND, Bloomingdale, Ga., July 17. Survivors: wife, Birdie Mae; son, William O. Hand, Jr.; daughters, Gloria Bouton, Joyce Henry, and Leona Gross; six grandchildren; three great-grandchildren.
 A. FAITH HATHAWAY, 62, San Diego, Calif., Oct. 26. Survivors: husband, Dudley; son, David; daughters, Daphne and Janet Wilson; mother, Leona Gifford; two brothers.
 CLIFFORD C. LOWRY, 93, Dodson, Tex., Dec. 24. Survivors: daughters, Charica Mann, Emma Lee Pitman, and Jean Schapka; 9 grandchildren; 19 great-grandchildren; 6 great-great-grandchildren.
 MRS. GEORGE C. MULLINS, Sand Springs, Okla., Sept. 1. Survivors: husband; daughters, Martha Heinrichs and Ruth Tucker; sons, James and Paul;

eight grandchildren; mother, Ethel Moore; one brother.
 VERN NELSON, 80, Sacramento, Calif., May 15. Survivors: wife, Beulah; son, Gary; five grandchildren; five great-grandchildren; one sister.
 SOPHIA BOLT ONEY, 99, Ashland, Ky., Dec. 18. Survivors: daughter, Mary Ruth (Mrs. Paul) Gray; son, Charles Edward; 1 brother; 2 sisters; 9 grandchildren; 10 great-grandchildren.
 ARLENE M. PARKER, 90, Battle Creek, Mich., Dec. 4. Survivors: daughters, Jean (Mrs. Clyde) French and Arlene Louise (Mrs. Sam) Gowan; foster daughter, Judith (Mrs. Tom) Whitten; 16 grandchildren; 19 great-grandchildren; 4 sisters.
 LAURA B. PIERCE, 70, Mesa, Ariz., Oct. 17. Survivors: son, Paul A.; daughters, Sandra Solomon, Lu Ann Westerhuis, Loren Sue Pierce; four sisters; seven grandchildren.
 C. W. "BILL" RAY, 62, Borger, Tex., Nov.

30. Survivors: wife, Marie; daughter, Kathy Steed; son, Steve Ray; three grandchildren.
 MILLARD D. REYNOLDS, 59, Corpus Christi, Tex., Oct. 4. Survivors: wife, Juna; sons, Douglas, Michael, and Scott.
 JANE (BURK) RALEIGH RUSSELL, 59, Lake, Mich., Sept. 13. Survivors: husband, Roger; son, Mark Raleigh; daughters, Rebecca Raleigh, Ruth (Mrs. Ed) Kile, Rachel (Mrs. Tom) Garvey, Elizabeth (Mrs. Steve) Gramza, Sarah (Mrs. Mark) Willey; step-sons, Kenneth and Randall Russell; step-daughter, Debra (Mrs. Paul) VanVegehele; 26 grandchildren.
 JAMES PAUL SMITH, 59, Turlock, Conn., Dec. 6. Survivors: wife, Elizabeth; daughters, Andrea (Mrs. Allen) Morse and Alyssa Smith; two grandchildren.
 RAMON R. UNRUH, 69, Joplin, Mo., Dec. 18. Survivors: wife, Arlene; sons, David and R. Richard; daughters, Karen Reed and Kathryn Unruh; four sisters; two granddaughters.
 EDYTHE WILSON, 80, Medford, Oreg., Dec. 24. Survivors: husband, George M.; daughter, Karol Gale; two sisters; one brother.
 ESTA ETHEL WOODS, 85, Columbus, Ohio, Dec. 22. Survivors: husband, E. E. Woods; daughters, Lee (Mrs. Earl) Marvin, June (Mrs. Phil) Petrie, Marian (Mrs. George) Hood; 2 sisters; 2 brothers; 10 grandchildren; 4 great-grandchildren.

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Births

to JOHN AND CYNTHIA (QUIRING) CHAMBERLIN, Eudora, Kans., a boy, Chase David Lee, Sept. 1
 to JAMES M. ENNIS, Franklin Centre, Que., adoption of Timothy Michael and Angela Joyce
 to LON AND REBECCA FARRIS, Manassas, Va., a boy, Timothy Edward, Dec. 29
 to DON AND LISA (HALBERT) HOLT, Lewisville, Tex., a girl, Lauren Amanda, July 24
 to CHRISTOPHER AND LINDA (FOX) HUGHES, Spring Hill, Kans., a boy, John Paul, Oct. 3
 to DERRON AND SUSAN (WILLIAMS) MILLER, Yuma, Ariz., a girl, Cortney Danielle, Sept. 22
 to RICK AND JO LYN (SMITH) NUNLEY, Colorado Springs, Colo., a boy, Trevor James, Nov. 25
 to BYRON AND DEBORAH (BETZER) POTTER, Long Beach, Calif., a boy, Shawn Donovan, Nov. 14
 to REV. BILL AND MELODIE (DOERLE) ROLFE, Kansas City, Mo., a boy, Bradley Marshal, Dec. 31

FOR THE HEART AND MIND

to STEVE AND SHARON SENEKER, Paden City, W.Va., a boy, Jonathan Stephen, Oct. 6
 to PAUL AND JANE (TUGAN) TEMPLE, Portland, Maine, a girl, Meghan Anne, Dec. 27
 to RALPH AND CYNTHIA (YOUNG) WICK-WIRE, San Diego, Calif., adoption of a boy, William Joseph Sung-Hyun, June 27

Marriages

DONNA ADAMS AND PAT BURKHALTER at Esther, Mo., Aug. 5
 EDITH PACHECO AND BRIAN MEDLEY at Kansas City, Mo., Aug. 5
 ANGELA ULRICH AND TERRY HAHNEY at Merrillville, Ind., Nov. 11

Anniversaries

Rev. and Mrs. N. J. (Jerry) Lewis, Columbia, S.C., were honored recently at a reception commemorating their 50th wedding anniversary.

The Lewises have pastored on the South Carolina District for 20 years. Rev. Lewis has served as chairman of the District Board of Christian Life and Sunday School. Although officially retired, they pastor the Columbia North Main Church, serve the local Council on Aging, and have a visitation ministry in several local hospitals and nursing homes.

FOR THE RECORD

Moving Ministers

RONALD M. ADAMS, from Bethlehem, Pa., to New Bedford (Mass.) First
 RONALD L. BAKER, from Roncoveerte, W.Va., to Orangeburg (S.C.) Memorial
 WILLIAM E. BARKER, to pastor, Fort Branch, Ind.
 TIMOTHY BENNETT, from Harmons Creek, W.Va., to Miami, W.Va.
 RUSSELL W. BREWER, from Monticello, Ill., to Fairview Heights (Ill.) Crestview
 DONNIE BROWNING, from Mayfield (Ky.) First, to Enoch Johnson Memorial, Excel, Ala.
 LEONARD W. BUDD, from Baraboo, Wis., to Bradford, Pa.
 GARY L. BURKHART, from Fort Dodge, Iowa, to Iowa City, Iowa
 LARRY L. CALE, student, NBC, Colorado Springs, to pastor, Shinnston, W.Va.
 JERRY M. CAMPBELL, from associate, Elgin (Ill.) First, to associate, Pompano Beach, Fla.
 JERRY CLARK, to pastor, Dayton (Ohio) West Acres

A. BRENT COBB, from Long Beach (Calif.) First to Seattle (Wash.) First
 JAMES H. COTTLE, from Benton, Ill., to Cherryville, N.C.
 PAUL CRISP, from Whitesburg, Ky., to Blanchester, Ohio
 BERNIE DEFFINGER, from Fairview, Tenn., to Tuscaloosa (Ala.) First
 BRAD EDGBERT, from associate, Fremont (Calif.) Central
 ROBERT E. FORTNER, from evangelism to pastor, Monticello, Ill.
 RONALD E. GRAHAM, from Victoria, Va., to Danville (Va.) Calvary
 DAVID W. GRAVES, from Marion, Ohio, to Nashville (Tenn.) Grace
 HAROLD K. HATTON, JR., from Cairo, Ga., to Wrightsville, Ga.
 RICHARD E. LEE, from Saginaw (Mich.) Central, to associate, Perry, Mich.
 MICHAEL S. LEMONT, from Sheridan, Oreg., to Ceres (Calif.) Valleyview
 WILLIAM C. MEAD, from associate, Barberton (Ohio) First, to pastor, Lisbon, Ohio
 ROBERT E. MORRIS, from Coatsville, Pa., to Fairview, Pa.
 WAYNE S. MUNRO, from education, to pastor, Caroline, Alta.
 PETER MUXWORTHY, from student, to pastor, Sidney Mission, B.C.
 TIMOTHY L. OYLER, from Kutztown, Pa., to Champaign (Ill.) First
 HERMAN PIEPER, from Toledo (Ohio) Northpoint, to Stringtown, Ind.
 JOSEPH A. ROBERTS, from student, NTS, Kansas City, to associate, Kansas City (Mo.) Hillcrest
 RALPH L. SCHERER, from Limstone, Ill., to Fort Wayne (Ind.) Trinity
 DAVID M. SHAW, from associate, Nashua, N.H., to associate, Warren (Pa.) First
 NEIL E. SHEA, from Fairview, Pa., to Kutztown, Pa.
 MELVIN SIGGELKOW, from associate, Saskatoon (Sask.) Taylor Street, to pastor, Saskatoon (Sask.) Taylor Street
 C. KENNETH SPARKS, to pastor, Bristol, Pa.
 GERALD E. STEWARD, from Antigo, Wis., to Medina, Ohio
 SHERRILL E. STILES, to pastor, Cedar Hill, Tex.
 DANIEL J. THOMPSON, from student, NTS, Kansas City, to pastor, Boise (Idaho) Overland
 LELAND R. TILLER, from Clearlake, Calif., to Council, Idaho
 JAMES L. TIPTON, from student, NTS, Kansas City, to pastor, Richmond, Mo.
 DANA WENDEL, to associate, Newton (Iowa) First
 R. VAN WILLIAMS, from student, NBC, Colorado Springs, to pastor, Farmington, Mo.
 WILLIAM G. WILLIAMS, from Marshfield, Mo., to Wheatland, Mo.

FRED L. WILSON, from Leon, Iowa, to Wapello, Iowa
 CHARLES L. YOURDON, from Webb City, Mo., to Republic, Mo.

Moving Missionaries

MISS JULIA BOYD, Papua New Guinea, Furlough address: c/o Jesse Boyd, P.O. Box 675, Condon, OR 97823
 MR. LINDELL and KAY BROWNING, Jordan, Field address: P.O. Box 19426, 91.193 Jerusalem, ISRAEL
 REV. ROBERT and FRANCES COLLINS, JR., Brazil, Furlough address: 9369 York Rd. S.W., Pataskala, OH 43062
 REV. BILL and MARTHA DAWSON, Haiti, Field address: Nazarene, c/o MFI, Box 15665, West Palm Beach, FL 33406
 DR. PAUL and MARGARET DAYHOFF, South Africa (ANTC), Field address: P.O. Box 3021, Honeydew 2040, Republic of South Africa
 DR. LARRY and ADDIE GARMAN, Peru, Furlough address: 13655 High St., Whittier, CA 90602
 REV. JEREMIAH and LYCIA GRANT*, Zimbabwe, Field address: P.O. Box 503, Bulawayo, Zimbabwe
 REV. FRED and DINAH HUFF, South Africa (ACC), Field address: P.O. Box 21392, Helderkruijn 1733, Republic of South Africa
 REV. ALFRED and KITTY JONES*, Kenya, Field address: P.O. Box 20025, Nairobi, Kenya, East Africa
 REV. JAKOB and GEZINA KANIS, Botswana, Furlough address: c/o MANC Box 9301, Olathe, KS 66061
 REV. WAYNE LAFORCE*, Papua New Guinea, Field address: P.O. Box 6606, Boroko, N.C.D., Papua New Guinea
 MISS EDNA LOCHNER, Swaziland (ACC), Furlough address: 1206 Curdes Ave., Fort Wayne, IN 46805
 REV. GARY and LAVONNA MOORE*, Kenya, Field address (language study): c/o AFEB Centre Missionnaire, 50, rue des Galibouds, 73200 Albertsville, France
 DR. MARK and CLARICE MOORE*, Kenya, Field address: P.O. Box 53057, Nairobi, Kenya, East Africa
 DR. JOHN and JANICE NIELSON*, Philippines, Field address: Asia-Pacific Nazarene Theological Seminary, P.O. Box 556, MCPO 1299, Makati, Metro Manila, Republic of the Philippines
 REV. SAM and GRACE PICKENPAUGH*, Australia, Field address: 69 Waratah Avenue, Victoria Point, Queensland 4165, Australia
 MR. HENK and DIANE PIETERSE* South Africa (ANTC), Furlough address: c/o

Murphy, 205 Draper Ave., Green Brier, TN 37073
 REV. MARK and KRIS RYAN, Colombia, Furlough address: c/o Mrs. Eileen Estle, 8516 W. Pershing, Peoria, AZ 85381
 MISS JENNIFER SUTCH*, Swaziland, Field address: P.O. Box 121, Siteki, Swaziland
 REV. AL and ARLENE SWAIN, Chile, Furlough address: 83 Elm Ave., Quincy, MA 02170

*Specialized Assignment Personnel

Announcements

The Oklahoma City, Okla., First Church of the Nazarene will celebrate its 80th anniversary May 13, 1990. The special guest speaker will be Eugene L. Stowe, general superintendent.

All former pastors, staff, church members and friends are invited. For further information contact the church at 4400 Northwest Expressway, Oklahoma City, OK 73116, or call (405) 843-9588.

The Spokane Valley, Wash., Church of the Nazarene will celebrate its 40th anniversary April 29, 1990. Special guests will include former pastors: Wayne Hagemeyer, Eugene Hoskinson, J. Melton Thomas, and Crawford Vanderpool. The Service of Celebration will be at 9:30 a.m. and 10:45 a.m., followed by a noon meal.

All former members and friends are invited to attend or send greetings. For further information contact the church at 10814 East Broadway, Spokane, WA 99206, or call (509) 926-1545.

Recommendations

The following have been recommended by their respective district superintendents:
 REV. HOWARD BAKER, evangelist, P.O. Box 604, Bargersville, IN 46106; (317) 422-8727 or (317) 422-5455, by Thomas M. Cox, East Tennessee District.
 KIM BRADFORD, music ministry, 3103 Oak Hill, Carrollton, TX 75007, by W. M. Lynch, Dallas District.
 REV. CECIL FULTON, evangelist, 6413 Gateridge Circle, Garland, TX 75043, by W. M. Lynch, Dallas District.
 REV. LANE LOMAN, evangelist, 137 Timber Ridge Drive, Nashville, TN 37217, (615) 361-7725, by W. Talmadge Johnson, Tennessee District.
 REV. MIKE SOMMER, evangelist, 6416 Harris, Raytown, MO 64133, by Oval L. Stone, Northeastern Indiana District.

A City Waits *TARGET* *TORONTO* 1990



How Can You Help?

Be informed! Your church can have a special Target Toronto service this year. The slide set *'A City Waits'* presenting the vision and challenge of Target Toronto is available through the Nazarene Publishing House Film Desk.

Newsletters are available on request through the Target Toronto office:
Tel. (416) 447-6148.

Pray! Target Toronto is dependent upon prayer. God has already been working through the prayers of His people. Be one of 2,000 Nazarenes who will pledge to pray daily. *Thursdays are specially designated for Target Toronto.*

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THOUSANDS VIEW LIVING NATIVITY

More than 10,000 people viewed a living Nativity at the Little Rock, Ark., First Church of the Nazarene in December. The eight-scene production, called "Return to Bethlem," featured a 20 foot high gate, with Roman guards, a marketplace and other scenes from the Christmas story.

Gavin Raath, senior pastor, said that at least 140 members of the congregation participated. Many portrayed characters from the Nativity story, while others assisted in costume design, kitchen help, lighting, traffic, a prayer room, and sound.

"This was a gift to the city of Little Rock," Raath said. No admission was charged, and donations were not accepted.

Raath noted that people came as far as 140 miles to view the Nativity.

NAZARENE COUPLE CELEBRATES 60TH ANNIVERSARY

Willie and Mary Barclay celebrated their 60th wedding anniversary with an open house and special church dinner in their honor.

The Barclays live in Port Glasgow, Scotland, and have been active in the Nazarene church their for many years. They have four sons and one daughter.



(L. to r.): David Edgar, pastor; Willie Barclay; David Tarrant; Mary Barclay; Joy Tarrant; and Carolyn Edgar.



Members of Little Rock, Ark., First Church of the Nazarene rehearse for the "Return to Bethlem" living Nativity.

SNU STUDENTS SPEND HOLIDAYS HELPING OTHERS

More than 140 students and faculty from Southern Nazarene University spent part of their Christmas vacation in Mexico City building a married student housing complex at the Nazarene seminary there. The "Commissioned unto Mexico" project was conceived by Loren P. Gresham, SNU president, who expects this to become an annual event, according to Roger Hahn, Religion Department chairman.

"Many of the participants saw Third World poverty for the first time," Hahn said. He added that each member of the group paid for the 650-

mile trip, which included nine days of travel and labor, and one day of sight-seeing. The group left December 26 from Harlingen, Tex.



H. O. Brunkau

NAZARENE ELDER CELEBRATES 100TH BIRTHDAY

H. O. Brunkau celebrated his 100th birthday January 4, 1990. He was honored with a dinner and "This Is Your Life" program at Bethany, Okla., First Church of the Nazarene.

At least 200 guests attended the dinner, and greetings were sent from President George Bush and Governor Henry Bellmon.

Brunkau is an ordained elder in the Church of the Nazarene and spent most of his ministry in western Kansas.

His wife, Ida Frede, preceded him in death in May 1989 at the age of 99.

PASTOR SELECTED AS RESIDENT FELLOW TO HARVARD



John C. Bowling, senior pastor of Bourbonnais, Ill., College Church of the Nazarene, has

been selected as a Resident Fellow to Harvard Divinity School for the 1990 fall term.

The selection was made by a vote of the faculty of the Divinity School.

Participants in the program are able to take courses at the Divinity School and any of the Boston area theological schools.

Bowling, a graduate of Olivet Nazarene University, holds the master of religious education and doctor of education degrees from Southwestern Baptist Theological Seminary, and the doctor of ministry degree from Perkin's School of Theology at Southern Methodist University.

Bowling has been granted a 13-week study leave by his church.

Send your items for ETCETERA... to the *Herald of Holiness*, 6401 The Paseo, Kansas City, MO 64131.

Etcetera...

I Want to Give Jesus to the World!

The Story of Brady Wolfe

by Mary Kathryn Hughes

How do you face the loss of a child? When the flowers and the tears have dried, the memories continue to live in your heart and mind. Memories of a 10-year-old boy fighting cancer. Memories of a boy who showed more courage, love, and determination in the last year of his life than most persons show in a lifetime.

This is the story of Braden "Brady" Wolfe.

Some events are forever engraved in your memory. For Brady and his parents, William and Jean Wolfe, January 1988 became such a moment. It was the kind of experience you want to forget, or that you hope is just a bad dream. The words, "Brady has a malignant tumor," changed their lives.

There were surgeries, treatments, days of improvement, and days of sliding back. Through it all, Brady set his eyes on one personal goal—to receive Caravan's highest award, the Phineas F. Bresee medal. Brady would not be distracted from his objective. He participated in weekly Caravan meetings or worked on badges at



home when his physical condition prevented him from attending. One of his standard questions while in the hospital was, "Pastor West, what are they doing in Caravan? I can't wait to get back!"

The events in Brady's life reflect the person he was becoming. The Caravan purpose seemed to reflect Brady's own development as he grew in "wisdom, and stature, and in favour with God and man" (Luke 2:52).

One particular event in Brady's life illustrated his understanding of the purpose to which we as Christians are called. While at school, Brady's teacher asked, "If you could give anything in the world to somebody for Christmas, what would you give?" Brady responded, "I would give them Jesus."

This bright, caring boy who cried,

laughed, smiled, and loved did give Jesus to the world through the love he showed for others as expressed by his words and actions. Brady treated everyone as a friend.

Brady's struggle with cancer also helped his Caravan friends learn some very important lessons about loving and supporting a friend, about prayer, and about God's ability to provide the grace and strength to face anything—even death—when you are 10 years old.

On March 8, 1989, Braden "Brady" Wolfe suffered a stroke. A short time later, he died.

The Phineas F. Bresee medal Brady worked so hard to earn was presented to Brady's parents by Rev. David West of the Mifflinburg, Pa., Church of the Nazarene. For his parents, family, and friends, Brady's Bresee medal will always symbolize the courage and determination of a 10-year-old boy who wanted to give Jesus to the world.

Mary Kathryn Hughes is the Caravan editor for the Church of the Nazarene in Kansas City.

1989 CARAVAN BRESEE RECIPIENTS

The Phineas F. Bresee medal is the only general church award presented to children. To receive this top Caravan award children must complete four years in a Caravan, earn 40 badges, learn the 15 Articles of Faith, read biographies of Nazarene leaders, and give a minimum of seven hours of service to the local church. International Headquarters is honored to present the list of 1989 Phineas F. Bresee recipients from the various districts:

- Akron**
Michael Wright East Liverpool
- Arizona**
Gina Evans Chandler
Michael McLane Chandler
Danny Miller Chandler
Joe Sanchez Phoenix
Lenny Thompson Sierra Vista
Jana Burns Tempe
Lauri Mahan Tempe
- Canada Atlantic**
Max Read Amherst, NS
Richard Cassidy Moncton, NB
Michele Pineau O'Leary, PEI
Bobbie Jo Squires O'Leary, PEI
Tanya MacLellan Oxford, NS
Laura Morris Oxford, NS
- Canada Central**
Hillary Henderson Brantford, ONT
Paul Keodprom Brantford, ONT
Alison McCoy Brantford, ONT
Karen Thornton Brantford, ONT

- Central California**
Travis Durbin Porterville
Casey Filippi Porterville
Elizabeth Johns Porterville
Lee Kelly Porterville
Rudy Sandavol, Jr. Porterville
Natalie Williams Porterville
- Central Florida**
Jeremy Evans Lakeland
Kristin Lemister Lakeland
Gina McBride Lakeland
Johnetta Teter Tampa
- Central Ohio**
Scott Fields Baltimore
Eric Frey Circleville
Troy Thorpe Reynoldsburg
- Chicago Central**
Justin Long Bonfield



- Tricia Burlend Bourbonnais
Amber Corzine Bourbonnais
Jennifer Miller Bourbonnais
Brandon Williams Bourbonnais
Rayna Wissbroecker Bourbonnais
Robert Caron Kankakee
Adriene Cooper Kankakee
Laura Johnson Kankakee
Stephanie Street Kankakee
Jeff Johnson Potomac
Racheal Elaine Davis Round Lake Beach
- Colorado**
Mendy Miller Arvada
Kristen Ogg Aurora
Dawn Parvu Aurora
Charity Friedly Brighton
Jeff Jewett Colorado Springs

- Tracy Harris Denver
Jessica Burleson Englewood
Lisa Oliver Englewood
Jason Pfaff Englewood
Lindsey Obenchain Northglenn
Cora Noal Westminster
- Dakota**
Ida Allen Jamestown
Andrea Hodgson Jamestown
Kory McGraw Jamestown
- Dallas**
Lisa Williams Allen
Jami Richenberger Plano
- East Tennessee**
Steven Myers Carthage
Sarah Rash Carthage
- Eastern Michigan**
Melissa Nieto Adrian
Damon Young Burton
Andrew Siple Davison
Bethany Schwind Flint
Kristen Walkush Grand Blanc
Adele Ablason Oak Park
Jeff LaFave Otisville
- England**
Kyla Dawn Read Stoke-on-Trent
- Georgia**
Bonnie Bradley Lithonia
Stephen Johnson Lithonia
- Houston**
Jennifer Haynes Houston
Mindy White Houston
Brian Henry Lake Jackson
Lissa Lewis Lake Jackson
Tammy Battles Nacogdoches
Amber Rogde Nacogdoches

Olivia Rutledge	Nacogdoches	David Lunn	Baton Rouge	Darren McKnight	Muncie	Connie Mountain	Commodore
Jenny Walls	Point Neches	Biff Ritchie	Baton Rouge	Jason Nichodemous	Portland	Jason Emigh	Clymer
Gene Roy Veillon	Port Arthur	Maine		Northwest		Jody McFarland	Clymer
Illinois		Carolyn Wood	Skowhegan	Roslyn Pitts	Moscow, ID	Anita Uhl	Kersey
Kammie Wiebe	Mattoon	Michigan		Leann Bifford	St. Maries, ID	Mellanie Uhl	Kersey
Indianapolis		Jodi Sisk	Buchanan	Katie Jo Borgmann	St. Maries, ID	James Farmer	Triadelphia
Chris Boughton	Fortville	Paul Mountain	Mason	Natasha Chadbourne	St. Maries, ID	Jane Lillie	Union City
Cyndi Doyle	Indianapolis	Shelly Nault	Mason	Marty Marquardt	St. Maries, ID	Rocky Mountain	
Trevor Fletcher	Indianapolis	Andrew Brown	Midland	Cally McKinney	St. Maries, ID	Joshua Pierson	Columbia Falls
Chris Green	Indianapolis	Seon Holzschuh	Midland	Bradley Mueller	St. Maries, ID	Christi Bechtold	Kalispell
Emily Kotanek	Indianapolis	Mississippi		Northwest Indiana		Andrew Hanson	Kalispell
Brad Lacey	Indianapolis	Joseph Sandifer	Clinton	Misty Blackwell	Griffith	Elisabeth Overm	Kalispell
Chris Rickleman	Indianapolis	Mandy Shaheen	Jackson	Heather Slawson	Noblesville	Sarah Shreeve	Kalispell
Nathan Spaulding	Indianapolis	Lissa Willard	Jackson	Stephanie Stevens	Noblesville	Sacramento	
Jenifer Leonard	New Palestine	Missouri		Northwestern Ohio		Kelly Eaton	Sparks
Jessica Craig	Plainfield	Debbie Fetterhoff	Mexico	Christy Cramer	Defiance	Kerry Eaton	Sparks
Robby Van Dyke	Plainfield	John Eric Weaver	Mexico	Mike Lloyd	Defiance	Beth Anne Rowland	Sparks
Intermountain		Nebraska		Doug Rex	Evansport	Southern California	
Jana Deakins	Boise	Heather Nitzel	Eagle	Martin Cramer	Findlay	Jennifer Spring	Rialto
Craig Little	Boise	B. J. Biles	Lincoln	Aaron Rader	Portage	Southwest Ohio	
Collette Steward	Boise	Edith Salazar	Lincoln	Michelle Imel	Recovery	Erin Randall	Harrison
Crystal Summers	Boise	Joanna Swinscoe	Lincoln	Northwest Oklahoma		Southeast Oklahoma	
Dana Thompson	Boise	New England		Jason Stevens	Alva	Christopher Lack	Del City
Denise Sweeney	Idaho Falls	Shawn Hardy	East Wareham, MA	Lorrie Dunn	Bethany	Stephanie Hahn	Midwest City
Kelsey Parsons	Meridian	Janice Duffy	Marion, MA	Marti Emmert	Bethany	Southwest Oklahoma	
Maria Bennett	Nampa					Shannon Hartman	Bethany
Anthony Boyd	Nampa					Darren Haley	Oklahoma City
Michelle Cline	Nampa					Laura Lehman	Oklahoma City
Debrah DeCloss	Nampa					Shanell Rackley	Oklahoma City
Lindsay Jamison	Nampa					Chris Ray	Oklahoma City
Jennifer Kinghorn	Nampa					Michelle Jurgens	Piedmont
Lawanna Lancaster	Nampa					Ariel Lake	Yukon
Lisa Lande	Nampa					Tennessee	
Anya Rardin	Nampa					Tony Allison	Mount Juliet
Sarah Soren	Nampa					Upstate New York	
Melissa Windom	Nysa					Linda Wagner	Conklin
Iowa						Jennifer Griffin	Endicott
Amanda Padilla	Ames					Virginia	
Anna Rhodes	Burlington					Tamala Seckora	Chesterfield
Jeremy Watkins	Danville					Kirk Cowles	Richmond
Dan Boscaljon	Marshalltown					Julie Scott	Richmond
Leah Swenson	Marshalltown					Samantha Sitterson	Richmond
Joplin						Washington	
Heather Cook	Fort Scott					Cotter Lumley	Baltimore, Md.
Travis Cox	Fort Scott					Noelle Adams	Duncannon, Md.
Kansas						Melissa Dean	Salisbury, Md.
Nathan Gordon	Udall	Amanda Elgar	Marion, MA	Helen Reinbold	Bethany	Robert Johnson	Salisbury, Md.
Tracy Bertog	Wichita	Fawn Smith	Marion, MA	Jaime Maker	Edmond	Mary Ness	Salisbury, Md.
Julie Esau	Wichita	Jason McCabe	Milford, MA	Landon Ramm	Edmond	Jennifer Bowen	York Haven, PA
Amy Huddle	Wichita	Afionga Mati	South Weymouth, MA	Jeremy Beavers	Geary	Washington Pacific	
Heidi Rickords	Wichita	James Spearman	South Weymouth, MA	Kimberly Storm	Watonga	Christopher Kelnhofer	
Brian Willit	Wichita	Scott Cully	West Wareham, MA	Mark Underwood	Watonga		
Kansas City		New Mexico		Johnny Walker	Watonga		
Kevin Richter	Bonner Springs, KS	Christopher Way	Farmington	Amy Garman	Yukon		
Deanna Bailey	Kansas City	Anita Jo Johnson	Kirtland	Oregon Pacific			
Shannon Brooks	Kansas City	North California		Brian Jahn	Aloha	Eric Scansen	Bremerton, WA
Jennifer Towle	Kansas City	Jeanene Rollins	Napa	Ryan Ketchum	Corvallis	Matthew Freeby	Everett, WA
Jeff Brower	Olathe, KS	Leah Stangenberger	Napa	Amber Fivecoat	Molalla	Kimberly Baker	Lacey, WA
Jed DeGraffenreid	Olathe, KS	Jennell Douglas	San Jose	Jodi Ellis	Portland	Aaron Larson	Madison, WA
Britney Eaton	Olathe, KS	Kelley Elkins	San Jose	Robert Anderson	Salem	Andy DeSwart	Port Orchard, WA
Angela Ellis	Olathe, KS	Denise Steffens	San Leandro	Jeff Dickerson	Salem	Julie Linn	Ridgefield, WA
Leah Grandi	Olathe, KS	North Carolina		Tiffany Ginther	Salem	Louann Peterson	Ridgefield, WA
Nikki Hooker	Olathe, KS	Amy Allen	Apex	Troy Olson	Salem	Richard Garceau	Snohomish, WA
Melissa McClellan	Olathe, KS	Michelle Kowalczyk	Fort Bragg	Philadelphia		West Texas	
Amy Morsch	Olathe, KS	Heather Stewart	Raleigh	Billee Kvedrowicz	Berwick	April Campbell	Aubrey
Heather Olson	Olathe, KS	North Central Ohio		Jennifer Lamos	Cape May	Aaron Matthews	Denton
Angela Pittman	Olathe, KS	Angela Hoffman	Caledonia	Leighann Robson	Cape May	Shanna Felts	Krum
Matthew Rice	Olathe, KS	Judy Cochran	Cardington	Gary Leed	Ephrata	West Virginia North	
Jay Sandbloom	Olathe, KS	Jennifer Bailey	Castalia	Chad Shober	Ephrata	Wendy Bennett	Colliers
Kristen Simpson	Olathe, KS	Jean Marie Gearheart	Castalia	Marci Peters	Lewisburg	Valerie Arbogast	Elkins
Jeff Snowbarger	Olathe, KS	Adam Justice	Castalia	Benji Walter	Louisburg	Timothy Cross	Elkins
Sandra Ayers	Overland Park, KS	Tiffany Lippert	Castalia	Shannon Goss	Middleburg	Christina Sommerville	Elkins
Heather Boyd	Overland Park, KS	Hollie Harper	Castalia	Angela Richard	Middleburg	Chad Barkley	Weirton
Angel Onyett	Overland Park, KS	Jeremie Riggelman	Edison	Jeanine Leach	Mifflinburg	Adam Mills	Weirton
Troy Burnett	Sedalia, MO	Justin Hurlbert	Gambier	Uriah Maurer	Mifflinburg	Heidi Williams	Wellsburg
Ryan Weatherly	Sedalia, MO	Jason Gittinger	Howard	Monica Miller	Mifflinburg	West Virginia South	
Justin DeLong	Topeka	Lisa Noe	Marion	Ryan Miller	Mifflinburg	Tanya Godfrey	Barboursville
David Frisbie	Topeka	Lisa Sharrock	Marion	Paula Roush	Mifflinburg	Wesley Simpkins	Huntington
Louisiana		Christina Kessler	Sandusky	Tracey Steyers	Mifflinburg	Michael Daniels	Lesage
Heather Brandt	Baton Rouge	Northeast Indiana		Susas Tristan	Mifflinburg	Tonya Adkins	Pineville
Heidi Brandt	Baton Rouge	Amber Steiner	Berne	Lorin Von Neida	Mifflinburg	Joey Green	Pineville
Karen Echard	Baton Rouge	Jennifer Key	Elkhart	Jeffrey Yount	Mifflinburg	Wisconsin	
Kelly Haik	Baton Rouge	Jimmie Hamm	Muncie	Jennifer Yount	Mifflinburg	Michele Cathers	Appleton
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Rhythms of the Spirit . . .

continued from page 8

those days when our lives are dry and barren, community prayer enriches and carries us. On those days when our spiritual life is vibrant, we enrich and carry others. What a beautiful picture! How it must touch the heart of God himself!

Worship for spiritual growth calls for preparation of heart and mind for that service. To rush in late and out of breath diminishes our ability to draw from that service and is an affront to the God we serve through worship.

Worship for spiritual growth calls for disciplined participation in the service. It calls for the focus of mind, heart, and will upon the community prayer. It calls for prayerful and priestly listening as the gospel is being proclaimed. It calls for personal praise and thanksgiving at the appropriate points in the service.

Worship for spiritual growth is the place where love makes us one in the presence of God. Maria Harris, in *Fashion Me a People*, writes:

The ministry of community . . . is the ministry that moves us toward the healing of division, toward overcoming brokenness,

and ultimately toward achieving wholeness. One Christian is no Christian; we go to God together or we do not go at all.

Personal worship reflection (spiritual journal exercise):

1. List and describe your three most memorable worship services.

2. Which segments of corporate worship are most important to my spiritual growth?

3. For which aspects of corporate worship do I need the most discipline?

4. What can I do to get more out of worship—for my own spiritual growth?

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Rev. Moises Esperilla
Superintendent
Southwest Latin
American District



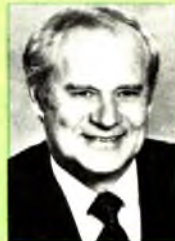
Rev. Charles Muxworthy
Superintendent
Canada Pacific District



Dr. Hiram E. Sanders
Superintendent
Missouri District



Rev. Clarence C. Hildreth
Superintendent
Maine District



Dr. Milton Parrish
Superintendent
Kansas City District



Dr. J. E. Shankel
Superintendent
Northwestern Ohio District



Dr. Walter M. Hubbard
Superintendent
Sacramento District



Rev. L. Wayne Quinn
Superintendent
Florida Space
Coast District



Rev. Kenneth G. Spicer
Superintendent
Alaska District



Rev. Raymond Lopez
Superintendent
Western Latin
American District



Rev. Harry A. Rich
Superintendent
Canada Quebec District



Dr. Darrell Teare
Superintendent
Hawaii Pacific District

Twelve districts paid 100 percent or more of their Pensions and Benefits Fund for the 1988-89 assembly year. This is 4 more than last year! The superintendents (*pictured*), pastors, and local congregations are to be congratulated for “Honoring the Trust.” Twelve additional districts paid 95 percent or more and 41 additional districts paid 90 percent or more.

The importance of full payment is emphasized by the following facts:

- No General Budget monies are allocated for paying pensions or benefits to ministers.
- Although thousands of years of service credit were earned before the beginning of the “Basic” Pension Plan in 1971, the church has chosen to honor these for pension benefits.
- The payment of the pension is both a moral and a long-term legal obligation to which the church has committed itself.
- As local churches pay their Pensions and Benefits Fund, they do, indeed, honor the trust of those men and women who have given their best years to Kingdom work.

Most members of the Pension Roll began their ministry with no thought of receiving a church pension. They worked faithfully and gave sacrificially. Their trust was in the future of a church that proclaimed Christian holiness, and in the God they knew to meet individual needs.

Their trust continues to be honored.

Today, the number of pensioners exceeds 3,300 and the amount paid in pension checks is over one-half million dollars each month. Such a responsibility calls for personal as well as denominational commitment!

Support your local church in “Honoring the Trust.”

Pay for full support of the Pensions and Benefits Fund as it reaches out to meet the needs of current pensioners.

Pray for the Board of Pensions and Benefits USA as it plans and exercises the stewardship necessary to meet the anticipated needs of future pensioners.

We are the church today. And the church today is the means of God’s provision for the years ahead.

“Honoring the Trust”
“Serving Those Who Serve”

Board of Pensions and Benefits USA
6401 The Paseo
Kansas City, MO 64131-1284

BECAUSE YOU GAVE Sons of Cape Verde

BY GLORIA HENCK

In Portugal, District Superintendent Gabriel do Rosario is finding it a challenge to keep up with his fast-growing district. He works with an ever-increasing number of Christians. Under his leadership, the message of holiness is being spread throughout the country.

In Brazil, District Superintendent Adalberto Leite recently led his pastors and laymen in an evangelistic thrust to the city of São Paulo. They established 11 fully organized new churches and about 100 other new works such as church-type missions and extension Bible classes. His wife, Albertina, has received a local pastor's license to help meet the need of one of the new churches.

In Cape Verde, District Superintendent Eugenio Duarte is finding that his new responsibilities include many plane flights and boat trips. This is an island district with miles of rough ocean separating his churches, but he visits them faithfully and gives the leadership they need. He is encouraging his pastors to expand their work and plant new churches.

What do these three young men have in common? **They are all sons of Cape Verde and graduates of our Cape Verde Bible College.** They were able to get the preparation they needed to preach the gospel to Portuguese-speaking people because you gave faithfully to the General Budget.

In Cape Verde, the number of high school graduates greatly exceeds the number of jobs available. When our students come to the Bible college, there is no way for them to find a part-time job to help pay their expenses, and their families are unable to help them.

How, then, does a young man with a call to preach get the preparation he needs to fulfill that call? Does he give up and take the alternative of seeking a government scholarship to study for some other profession? (Many of the scholarships are offered by communist countries.)

No! Because you gave to General Budget, **our Bible college doors are open to any student with adequate**

high school preparation and a genuine call to preach.

Because you gave, there are Bible college graduates pastoring our 19 churches in Cape Verde, directing our print shop, and teaching part-time in the Bible college.

Because you gave, there are two Cape Verdian Bible College graduates serving as pastors in the U.S., two furthering their education at Nazarene Theological Seminary in Kansas City, and one working in Senegal, West Africa, as our first missionary from Cape Verde.

Because you gave, thousands of Portuguese-speaking people have heard the gospel in their own language and accepted Christ as their Savior.

Gloria Henck is a Nazarene missionary serving in Cape Verde. H

EASTER

THAT THE WORLD MAY KNOW



AN OFFERING FOR WORLD EVANGELISM

CHURCH OF THE NAZARENE STEWARDSHIP SERVICES

The Question Box

Conducted by Wesley Tracy, Editor

The church I attended as a child had two pulpits, one on each side of the chancel. All the Nazarene churches I have attended have the pulpit in the center of the platform. Is there a particular reason for this?

The pulpit is central in our churches because we believe that preaching is primary. We believe in the sacrament of holy communion too, but if we were forced to omit one of these two important elements of Christian worship, we would keep the sermon. As Heinrich Ott says, "Preaching of the gospel is a constitutive function of the church . . . and there is no church without gospel proclamation."

Churches that emphasize the sacrament ahead of the sermon, traditionally have a divided chancel emphasizing the altar. It is the old question about whether the minister is primarily preacher or priest, prophet or priest. We believe the minister is preacher and prophet first. The Early Church, for example, was led by preachers and missionaries, not priests and functionaries.

W. E. Sangster wrote, "Not by accident, nor by thrustful egotism of men, was the pulpit given the central place in the Reformed Churches. It is there by design and devotion . . . It is there as the Throne of the Word of God." We are not entirely comfortable with the language of the Puritan tradition that calls preaching the "sacrament of the Word." But we do believe that when a servant of the Word preaches faithfully from the written Word, the Living Word (Christ) moves among His congregation speaking the very Word of God.

Last week my husband donated 10 hours of bricklaying to the church. Usually he gets paid \$14.00 per hour for such work. Would it be appropriate for us to deduct \$140 from our tithe check this month? My husband says no. I say yes. Will you answer this for us? We will do what you say.

Sorry, you lose.

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.

Overcoming Racial Barriers



Amanda Berry Smith, a black woman evangelist, heard the holiness message in September 1868 in the Green Street Methodist Church in New York City. "As quick as the spark from smitten steel," Amanda remembers, "I felt the touch of God from the crown of my head to the soles of my feet." The power of God had deeply come upon her, yet she feared going to the altar in the predominantly white church. "Somehow I always had a fear of white people—that is, I was not afraid of them in the sense of doing me any harm, or anything of that kind—but a kind of fear because they were white, and were there, and I was black and was here" (from *Great Women of Faith* by Nancy A. Hardesty, 119-20).

Racism is still alive and well in our society, in our church, and, if we are courageous enough to admit it, in our hearts. Racism is a loaded, red-flag word that makes me wince when I hear it. I don't like to think of myself as racist, but my only qualification to write about racism is that I am slowly becoming aware of my deeply held prejudices.

A few summers ago, I attended a district camp meeting and sat with a college friend who is an impeccable dresser, highly articulate, seminary trained, handsome, and black. Not once but twice people walked up to me and asked, "Is this one of your boys from the Oak Street House?" Most people who recognized me associated me with Golden Gate Ministries and its work with the homeless. The woman who first posed the question puzzled me. Who could she be referring to? My friend looked anything but homeless, recovering, or new to

the church. He is a lifelong Nazarene, born and bred. I was furious. How could anyone automatically assume my friend was a "trophy," an outsider being paraded at a district function simply because he is black? I apologized in disbelief to my friend. He shrugged and said, "It happens all the time."

"I felt like I was intruding on someone else's family reunion."

At the most recent General Assembly as I looked toward the platform service after service, I felt disappointment. Not only were there few women represented, there were fewer blacks or other people of color. When the international delegations filed in to take their seats, I squirmed a bit less, yet up front it was mostly the same white faces. I remembered sitting at the previous General Assembly in Southern California with an Asian friend, also a lifelong Nazarene. She described the experience this way, "I felt like I was intruding on someone else's family reunion."

Overcoming racial barriers takes time. I know how desperately some people in urban and ethnic ministries are looking for leaders of all cultural backgrounds. Many denominational leaders are committed to supporting and cultivating the leadership gifts found in the minority communities. Yet, some I've talked to are quite aware of the fact that every minority person willing to interact with the system

will be pioneering new territory. He may not be understood and may feel the subtle putdowns of tokenism—being one of a few persons of color in a predominantly white church. We all must humbly submit to being culturally educated so that progress will be made.

Ethnocentricity is certainly not just a white person's problem. Local congregations with any predominant racial or economic group tend to be unknowingly exclusive. However, the best way to begin to acknowledge that we as an international church have a problem is to become a confessional people. The traditional liturgies of the church contain a call to repent for "the things we have done and the things that we have left undone." We must repent before God and our brothers and sisters who have been excluded, consciously or not. Homogeneity may be a workable method of church growth, but it is not an apt description of what the kingdom of God is like.

After confessing, we must commit ourselves to dialogue—respectfully learning from each other. Then we must act. We have to be open to change and that is frightening. Our styles of worship must be subject to variance if we are to become an integrated church where all can come equally before God. It matters not what color we are; it matters that we come to view each other as co-inheritors of God's kingdom. We often claim the motto, "That the world may know," but that world, thank God, is not just black or Hispanic or Asian or white. The world is all of us—and it will require full participation of every race to fully extend God's loving embrace to humankind.

HH



EVANGELISTS' SLATES

- ALBRIGHT, WAYNE L.:** Minneapolis, KS, Feb. 27—Mar. 4; Granby, MO, 6-11; Philippi, WV, 13-18; Hamburg, NY, 20-25; Du Bois, PA (Emmanuel), 27—Apr. 1; Kinsley, KS, 3-8; Wichita, KS (Park City), 10-15; Durango, CO, 18-22; Colorado Springs, CO (Southgate), 24-29
- THE ARMSTRONGS (Leon Armstrong):** Chicago Heights, IL, Feb. 27—Mar. 4; Creve Coeur, IL, 7-11; Canton, IL (Maples Mill), 13-18; Princeton, IL, 20-25; Sandwich, IL, 27—Apr. 1; Kempton, IL, 3-8; Taylorville, IL (First), 12-22; West Point, OH, 24-29
- ARMSTRONG, ROBERT:** Norway, ME, Apr. 11-15
- BAGGETT, DALLAS W.:** Lexington, AL (Marys Chapel), Mar. 11; Jasper, AL (Northside), 23-25
- BAILEY, TONY & TRICIA:** Evansville, IN (First), Feb. 27—Mar. 4; Rock Island, IL, 6-11; Oklahoma City, OK (Shields Boulevard), 13-18; Southeast Oklahoma Holiness Tour, 20-25; Frankfort, KY (First), 27—Apr. 1; Rockford, IL (First), 3-8; Northwestern Illinois Pastors' & Wives' Retreat, 24-26; Bourbonnais, IL (Kankakee College), 29
- BAKER, RICHARD C.:** Ciendenen, WV (Quick), Feb. 27—Mar. 4; Newell, WV (Glendale), 13-18; Elizabeth City, NC, 20-25; Dunbar, WV, 27—Apr. 1; Frackville, PA, 3-15; Mount Airy, MD, 17-22; Pinch, WV, 24-29*
- BALLARD, DONALD K.:** Morrilton, AR, Mar. 7-11; Millington, TN, 14-18; Pelham, TN (Chapman's Chapel), 21-25; Clarksville, AR, Apr. 4-8; Cove, AR (Pleasant Grove), 18-22
- BELZER, DAVE & BARBARA:** Green River, WV, Feb. 27—Mar. 4; Craig, MO, 6-13; Udall, KS, 14-18; Minong, WI, 20-25; Fairfield, IA, 27—Apr. 1; Ogdenville, IL, 3-8; Greenbrier, AR (Pleasant Hill), 10-15; Midwest City, OK (First), 17-22; Buffalo, OK, 24-29
- BENDER FAMILY, TIM:** Morristown, TN, Mar. 13-18; Scottsboro, AL, 20-25; Charleston, WV (Campbells Creek), 27—Apr. 1; Greensboro, NC (First), 3-8; Shelbyville, TN (Himesville), 20-22
- BENTLEY, PAUL E.:** Walla Walla, WA (First), Feb. 25—Mar. 1; Pendleton, OR, 4-8; Boise, ID (Five Mile), 14-18; Selah, WA, 28—Apr. 1; Post Falls, ID, 15-19; Vallejo, CA (First), 22-25; Salinas, CA, 29
- BLUE, DAVE & DANA:** Canton, OH (First), Feb. 27—Mar. 5; Virginia District Lay Retreat, 9-11; Bradenton, FL (First), 25; Bethany, OK (SNU Revival), Apr. 2-8; McAlester, OK, 11-15; Toronto, Canada (Newmarket), 17-22
- BLYTE, ELLIS G.:** Auburn, IN, Mar. 6-11; Ravenswood, WV, 13-18; Gastonia, NC (First), 27—Apr. 1; Bessemer City, NC, 3-8; Concord, NC (New Life), 10-15; Charlotte, NC (Plaza), 17-22; Wooster, OH, 24-29
- BOCK, DON:** Laurelville, OH, Mar. 7-10; Mount Gil-ead, OH, 14-18; Columbus, OH (Warren Avenue), 21-25; Ashland, KY (Summit), 28—Apr. 1; Vandalia, OH, 2-8; Coal Grove, OH, 11-15; South Solon, OH, 17-22; Garfield Heights, OH, 25-29
- BOICOURT, MARLA J.:** Defiance, OH, Mar. 20-25; Neosho, MO, 27—Apr. 1; Ponca City, OK, 6-8
- BOND, GARY & BETH:** Tyler, TX (Lakeview), Feb. 24—Mar. 4; Dayton, OH (First), 7-11; Fayette, OH, 14-18; Flint, MI (Central), 20-25; Roseville, MI (Metropolitan), 28—Apr. 1; Fostoria, OH (First), 4-8; Coldwater, MI, 11-15; Fort Wright, KY (Covington Central), 17-22; Chester, WV, 24-29
- BOQUIST, DOUG & DEBBIE:** Battle Creek, MI (First), Mar. 1-4; St. Bernice, IN, 7-11; Reed City, MI, 14-18; Big Rapids, MI, 20-25; Painesville, OH, 28—Apr. 1; New Lothrop, MI, 4-8; Rochester, MN, 11-15; Bloomington, IN (Eastside), 25-29
- BOYTON, R. C.:** Corbin, KY, Mar. 6-11; Stringtown, IN, Apr. 3-8; Indianapolis, IN (East Side), 10-15; Greensboro, IN, 17-22
- BRAATEN, DANIEL W.:** Blackwell, OK (First), Feb. 25—Mar. 4; Ottumwa, IA, 11-18; Rockford, IL, 20-25; Falls City, NE, 28—Apr. 1; Deer Trail, CO, 13-15; Lewellen, NE, 18-22; North Platte, NE, 25-29
- BROWN, MARK A.:** Van Buren, IN, Mar. 6-11; Elkhart, IN (Northside), 13-18; Montpelier, IN (Collett), 20-25; Montpelier, IN, 27—Apr. 1; Portland, IN (First), 3-8; Peru, IN (First), 10-15; Cuba, IL, 17-22; Pickerington, OH, 24-29
- BROWN, ROGER N.:** Conneaut, OH (Kelloggsville), Mar. 13-18; Toledo, OH (Northpoint), 20-25; Vincennes, IN (Zone Camp), 27—Apr. 1
- BUDD, JAY:** Ripley, WV, Mar. 20-25; Powhatan Point, OH, Apr. 3-8
- BURKHALTER, PAT & DONNA:** Miami, OK, Feb. 27—Mar. 4; Dallas, TX (Bruton Terrace), 6-11; Winfield, KS, 14-18; Frankclay, MO, 20-25; House Springs, MO, 27—Apr. 1; Butler, MO, 3-8; Liberty, AR, 10-15; Wagoner, OK, 17-22; Beatrice, NE, 24-29
- BYERS, CHARLES & MILDRED:** Jacksonville, TX, Mar. 13-18; Sand Springs, OK, 20-25; Moravia, IA, 27—Apr. 1; Lamar, MO, 3-8; Gravity, IA, 10-15; Viroqua, WI, 17-22; Iowa District Preachers' Convention, 24-27
- CANEN, DAVID L.:** Louisville, GA, Feb. 26—Mar. 4; Blountstown, FL, 6-11; Kokomo, IN (Northside), 27—Apr. 1
- CANFIELD EVANGELISTIC MINISTRIES, DAVE:** Winchester, KY, Feb. 28—Mar. 4; Concord, NC (First), 7-11; Alpha, OH, 14-18; Harrison, OH, 21-25; Cincinnati, OH (Carthage), 28—Apr. 1; Brookville, OH, 4-8; Amelia, OH, 11-15; Blanchester, OH, 18-22; Charleston, WV (North Side), 24-29
- CARROLL, AL:** Bradyville, TN (Hollow Springs), Mar. 2-4
- CAYTON, JOHN:** Oak Hill, FL, Feb. 27—Mar. 4; Jacksonville, FL: (Central), 13-18, (North), 20-25; Brownstown, IN, Apr. 17-22; York, PA, 24-29
- CERRATO, ROBERT J.:** Macomb, IL, Mar. 6-11; Sedalia, MO, 20-25
- CHALFANT, D. MORRIS:** Lawrence, IN, Mar. 18-25; Evansville, IN (Diamond Valley), Apr. 3-8; Birnamwood, WI (Mattoon), 18-22
- CHAMBERS, LEON & MILDRED:** Somerset, KY (Lake Cumberland), Mar. 13-18; Shelbyville, IN (First), Apr. 3-8; Cedar Rapids, IA (Oakland), 10-15
- CHANEY, REEFORD & BARBARA:** Goose Creek, SC (Charleston Calvary), Mar. 10-15; Sterling, IL (First), 20-25; Albany, GA (First), 27—Apr. 1
- CHASE, FRANK:** Phoenix, AZ, Mar. 2-11; Mesa, AZ, 13-18; Holbrook, AZ, 20-25; Muskogee, OK (Trinity), 28—Apr. 1; Sylvia, KS (Pleasant Hill), 3-8; Lewistown, IL, 10-15; Polk, OH (Rowsburg), 17-22; Indianapolis, IN (Southport), 24-29
- CHEATWOOD, HENRY & PHYLLIS:** Pryor, OK (First), Mar. 6-11; Medford, OK, 13-18; Cedar Falls, IA, 20-25; Scott City, KS, 27—Apr. 1; Mexico, MO (First), 3-8; Ava, MO, 24-29
- CHIPF, VERLIN E.:** Bridgeport, IN, Apr. 10-15; Centerville, IA, 17-22
- CLAY, D. E.:** Mooresville, NC, Mar. 6-11; Laurinburg, NC, 14-18; Havelock, NC, 21-25; North Ridgeville, OH (Calvary Ridge), 27—Apr. 1; Cooperdale, OH, 6-8; Fredericktown, OH, 17-22; Rutland, OH, 24-29
- CLAY, M. E.:** Huntington, WV (Central), Mar. 6-11; Bluefield, WV (First), 13-18; Alderson, WV, 20-25; Howell, MI, Apr. 3-8; Northeast Indiana District Prime Time Retreat, 10-12; Nashville, MI, 15-18; Hastings, MI, 19-22; Cincinnati, OH (Mount Carmel), 24-29
- COVINGTON, NATHAN A.:** Shawnee, OK, Feb. 27—Mar. 4; Yuma, CO, 7-11; Knoxville, IA, 13-18; Waldron, AR (First), 20-25; Goshen, AR, Apr. 3-8; Chariton, IA, 10-15; Fergus Falls, MN, 17-22; Tulsa, OK (Central), 24-29
- COX, CURTIS B.:** Key Largo, FL, Apr. 10-15; Jumping Branch, WV, 24-29
- CRABTREE, JAMES:** Bucyrus, OH (First), Feb. 28—Mar. 4; West Memphis, AR, 6-11; Glade-water, TX, 13-18; Goodlettsville, TN, Apr. 3-8; Lebanon, TN (First), 10-15; Bethel, OH, 17-22; Nashville, TN (McClurkan), 25-29
- CRANDALL, V. E. & BARBARA:** Marlow, OK, Mar. 6-11; Huntington, IN (Faith Chapel), Apr. 3-8; Dunkirk, IN, 17-22; Robinson, IL (First), 24-29
- DALE, TOM:** North Bend, OR (Bay Area), Mar. 7-11; Newberg, OR, 18; Edmonton, Alberta (South-

A Rabbit's-Foot Jesus . . .

Continued from page 5

everyone else feel guilty for not keeping their rules.

These Pharisees were so stuck up . . . always pushing everyone else around.

But not Jesus. They didn't push Him around.

He told them, right to their face, that the Son of Man was Lord of the Sabbath.

The disciples liked that.

They liked a Christ who would stand up to those pseudo-spiritual bullies.

He fitted right into their plans.

He was living up to their agenda just fine.

You rubbed the rabbit's foot, and you got what you wanted.

The Son of Man Must Die?

But now comes the shocker. "The Son of Man must suffer many things . . . and be killed . . ." (v. 31, NIV). Being the Christ isn't at all what they expected. There is something inherently fatal about messiahship.

This did not fit their agenda. This was NOT what they had in mind.

Peter Rebukes Jesus

Good ol' Peter takes Him aside to straighten things out. He says to Him, "No way, Lord, nothin' bad's gonna happen to You. We just couldn't tolerate that."

C. S. Lewis wrote a children's book to teach in a fairy tale setting some things about God, the devil, and sin. In it, Christ is portrayed as a lion named Aslan who willingly substitutes his own life in the place of one of the children who had done wrong. One of the powerful and profound phrases that recurs in the story is the statement: "Aslan is not a tame lion."

The Son of Man, the "Lion of the tribe of Judah," is not a tame lion. He is not one who fits the mold into which others would cast Him. He's not the kind you have to wind up on Sundays. He is not a tame lion that will jump through a hoop on command.

Jesus says He's going to be executed.

They wanted a leader who would defeat the armies of Rome.

Jesus says He's going to die.

They want a King to reign.

Jesus says He's going the way of the Cross.

They want the way of honor and glory and conquest.

"No, Lord," Peter says, "You can't do this. You're all wrong about this. You're not going to the Cross."

We want a God who's reasonable and predictable, but instead we have Jesus.

Do you know what I think idolatry is?

Sometimes we think it's setting up a carved image and bowing down and worshiping it. Yet the heart of idolatry goes deeper than that. Sometimes we're perceptive enough to see it as putting anything in the place of God.

When a car is more important than Jesus—we call that idolatry.

When another person is more important than worshipping Jesus—we call that idolatry.

When a good education comes before the Lord and His work, we call that idolatry. And rightly so. But you know what? I think it goes deeper than that. What we want is a God we can manage—

a God who is convenient,

a God who fits our schedule,

a God who conforms to our life-style,

a God who fits our agenda and lives up to our expectations.

When we want a Christ we can stick in our pockets and carry around like a lucky rabbit's foot—**that's idolatry!**

If you are looking for a God of the predictable, a manageable, undemanding, common-sense God, you won't find Him in the God of the Bible. "Aslan is not a tame lion." Jesus doesn't exist to fulfill our expectations.

Peter wanted to get Jesus to skip the Cross and fit into his agenda. For this, he gets the rebuke of his life. No Pharisee, no scribe, no one in all the earthly ministry of Jesus drew a sterner rebuke than did Peter that day.

Right out in the open.

Right there in front of the other disciples, his coworkers, his friends.

Right there while everyone was watching and loud enough so everyone could hear, Jesus blasts the fisherman right "between the pride and idolatry" and says, "Out of my sight, Satan!"

What does that mean to us?

It means that it's not enough to *call* Jesus "Christ." Good doctrine, no matter how important, is insufficient. We can have the best doctrine in the world, but if we're not willing

to submit our lives to Christ's agenda, we can be the instrument of the devil.

He is not a tame lion. He is not a convenient God. He is not a rabbit's-foot Jesus. He is Jesus, the Christ.

Empty profession of Christ is not enough. There's no talking Christ out of the Cross. And really, when you think of it, there's no avoiding it for ourselves, either.

"Do you mean that if I follow Jesus, He wants me to give up the right to everything and everyone else in my life?"

"Yes."

"Do you mean that if I follow Jesus, He won't necessarily work things out the way I want?"

"That's right."

"Do you mean that if I follow Jesus, I will have to sacrifice, suffer, and live for others like He did?"

"You got it."

"Do you mean that if I follow Jesus, there's really no telling *what* He might ask of me?"

"Yes, I'm afraid so."

"It sure seems like He expects an awful lot out of us."

Never any more than He's already given. H

Victor Schreffler is pastor of the Canaan Hill Church of the Nazarene in Lawson, Mo.

Do you think that the "Lion of the tribe of Judah" is a tame lion who jumps through hoops or works miracles on command?

GETTING USED TO ANYTHING



Outside my motel room this week, heavy machinery has been preparing a tract of ground for a new building. These huge machines are cranked up at 7:30 A.M. and run back and forth with thunderous noise until 6 P.M. The first day their racket was a constant distraction. Trying to read, write, think, and pray was a big challenge.

As the week passed, however, I could do my work and almost forget the machines were out there. They became no more than raucous background music, and their impact on consciousness steadily lessened. The sheer unrelenting quality of their noise tended to make them easier and easier to ignore. They were verifying the adage, "You can get used to anything"—originally spoken, I think, to a man about to be hanged.

My father was a refrigeration engineer. His engine room was filled with huge diesels that made an awful din as their pistons lifted and fell. When I entered that room as a small boy, shouting to be heard, the deafening noise terrified me. My father was so used to it, however, that he could sit at a desk in one corner, eat his lunch, work a crossword puzzle, scan the newspaper, or even catch a nap as though he were in the living room at home. It was good conditioning for a man with four boisterous youngsters.

But I've been thinking, because of the noise, about the deadening effect of constant exposure. If we see and hear something on television, for example, that shocks our Christian sensibilities and offends our moral consciences, we had better stop watching right then and there. Continued viewing will only serve to dull that initial impact. Many spiritually desolate people

have told me that they are now entertained by what they once found crude, immoral, and revolting. They continued to watch such programs until conscience was cauterized, taste was debased, and the Holy Spirit was grieved away from their hearts.

You can get used to anything. That makes everything of doubtful moral quality dangerous. In our society, unless you are a recluse, you

We can't always help what we see, but we can choose what we stare at.

cannot escape seeing and hearing some things that are offensive and destructive, but you don't have to welcome them or dwell on them. You can dismiss them in the name of Christ and "set your minds on things that are above, not on things that are on earth" (Colossians 3:2, RSV).

We can't always help what we overhear, but we can choose what we will hear. We can't always help what we see, but we can choose what we stare at. Thought control, by the grace of God, is at our disposal. William Safire once wrote, "Here's some good advice: get good advice." The apostle Paul gives us excellent advice in these words: "Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things" (Philippians 4:8, RSV). Constant exposure to the good will have a renewing effect; constant exposure to

the evil will have a killing effect.

Gresham's Law—"bad money drives out good money"—has its moral and spiritual counterparts. Bad influences, if given our constant attention, will drive out good influences. But the obverse is also true—the good will displace the bad if we give steady attention to the good. There is weighty truth in the old adage, "The Bible will keep you from sin or sin will keep you from the Bible." The person who feeds upon the Word of God will have no appetite for trashy literature or programs. The person who communes with God in daily prayer will have no interest in dirty jokes or obscene conversation. The person who values others will not treat them with ridicule or contempt.

We choose to be carnal or spiritual. We are not the helpless pawns of our environment. We are not finally determined by others, whatever the strength of their influence upon us, for we choose the extent to which they mold our thinking and doing. We will be what we choose to be. Under God, we are responsible for ourselves, and divine grace endows human freedom with the power to say, "This, and not that!"

We can get used to anything—that is our danger in a society where sin abounds. We can triumph over anything—that is our possibility in a kingdom where grace much more abounds.

In a recent meeting, I prayed with a backslidden church member. He confessed, "I am the victim of what I have been giving my mind to." Repentance, forgiveness, and cleansing have created an opportunity to change the focus of his life. Only disciplined attention will keep that focus true.

A GREEN BERET

My special army unit, the Green Berets, was involved in the battle for Loc Minh. For two days and nights the North Vietnamese had attacked us. Already the body count had surpassed 1,000.

As I stalked the perimeter of our camp on dreaded patrol, I couldn't stop thinking of my buddies who would never go

home. Memories of their bullet-riddled bodies haunted me. And for what? Stealthily I walked, remembering the recent plunder and carnage in the nearby village where the North Vietnamese plunged their bayonets into bodies of village leaders and, in the presence of wives

and children, dismembered their limp forms and fed them, piece-by-piece, to the pigs.

The murky lava of hate flowed, pushing my adrenaline up and sharpening my senses. The repugnant smell—would I ever get away from it? It was dankness,

My bitterness and hatred were so great that my fellow soldiers called me "The Killing Machine."



WINS HIS BATTLE

rot, and death. The oppressive heat hung like a soggy blanket, smothering, depressing.

But I must be alert in the midst of it, for I was protecting myself and my buddies. To think of my deadly enemy out there in the jungle as somebody's father or brother or son was impossible, for then I could not do what I had to do. To me they were "gooks," "zipper heads," who were out to kill me if I didn't kill them first. Not for one moment could I think of them as human beings like myself, for that would disarm the razor-edge fear and hate that controlled me.

There was no safe haven in Vietnam. Even sleep was not a comma between dark and daylight but a question mark

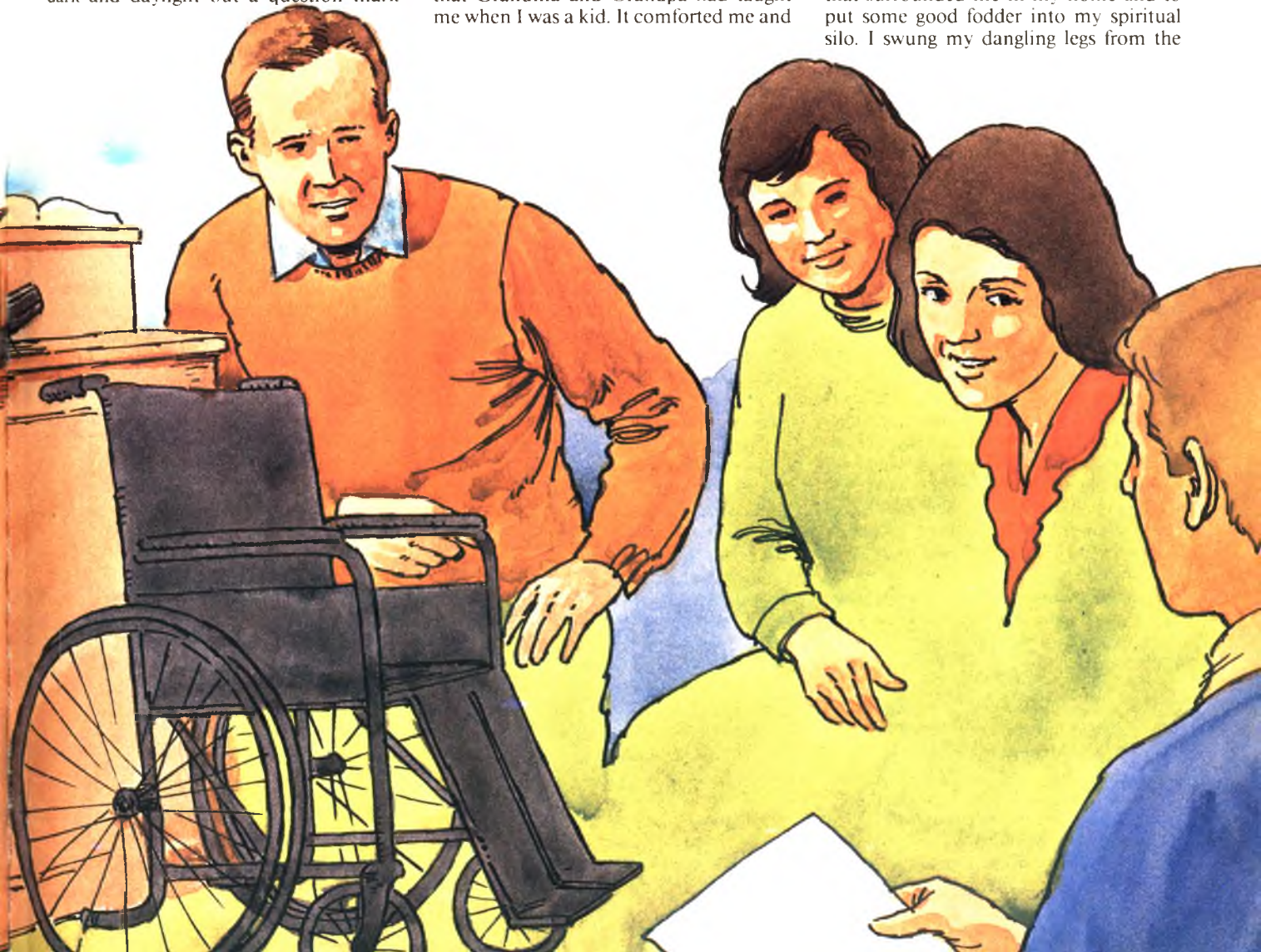
between endurance and sheer exhaustion. I hated these enemies of my country and of the gentle Vietnamese people, these killers of my friends, these agents of evil and suffering. My bitterness and hatred were so great that my fellow soldiers called me "The Killing Machine." There was no room left in my heart for God or for anything but the hatred that consumed me.

Suddenly, a slight rustle set on fire every nerve in my body. What? It was so dark! How could I fight an enemy I couldn't see? But it was only a nocturnal creature, grabbing a midnight snack.

Like the flip of an electrical switch, a scripture verse flashed into my mind, one that Grandma and Grandpa had taught me when I was a kid. It comforted me and

sent my thoughts to the many times I'd heard them ask their great God, "Put a shield over our Frank, O Lord; build a hedge of protection around him, wherever he goes." How many times the specter of death had touched me here, and bullets had barely missed me!

I reminisced about the times Grandpa Kvalheim had taken me along on his evangelistic meetings. Leaving his farm-machine business to the care of God and his two brothers, he traveled throughout California, drawing large crowds into his tent. I helped set up chairs and laid out Bibles and songbooks, enjoying every minute with Grandpa. His purpose was to take me away from the bad influences that surrounded me in my home and to put some good fodder into my spiritual silo. I swung my dangling legs from the



front plank-pew and soaked up what bite-size portions of spiritual wisdom my young mind could digest.

But it wasn't so much what Grandpa preached that stayed with me as it was his prayers and the way he lived. When the Kvalheims arrived from Norway the family was mercilessly separated. Times were hard and each one became keenly involved in survival. Two of them had tuberculosis. Grandpa's faith held fast then and through the difficult years that followed, and my admiration for him grew as I saw him live what he preached. He was gone now, but his example of faith and devotion to God were a relentless memory, like the sun that waits behind the dark storm cloud. You know it's there, though all you can see for the present is the ominous black thunderhead.

Though my memory was intact, the joy I had known back in 1962 was buried under bitterness, fear, and hate. Back then I had been in the Navy. (Enlistment in the Army came after I left the Navy.) My buddy was a Christian. We prayed together in the bilges. When we docked in Japan, he looked up some Nazarene missionaries, the Perkinses, and they befriended us. One lonely night I wandered into their church, and they prayed with me. Though the joy of new birth in Christ was real to me then, with no one to water and nurture the seed it died among the thorns and thistles.

I took the thorns and thistles with me to Vietnam, and later into civilian life, where I added a few. Materialism was my God when I got back to the States.

Following my marriage to a Roman Catholic girl I bought a house in Dallas and attended the police academy. I never went to church, but my contact with dedicated students from the Dallas Theological Seminary while I was a police officer was a constant reminder that something was missing from my life.

About that time the well-known aftermath for many frontline soldiers hit me, and flashbacks of the war turned my life into a nightmare. This was an enemy I couldn't shoot or conquer. I locked myself in my room more and more frequently. I went fishing—alone, withdrew from life, and alienated myself from other human beings.

I didn't emerge from that awful torment until we moved to Crescent City, Calif. where I was a deputy sheriff. I began attending a Baptist church. The pastor invited me to come to Christ and give Him a chance to help me with my problems.

A transformation then occurred that *The National Enquirer* would be hard put to embellish. Frank Cromie, the world's most hateful, miserable man, always looking out for Number One, was filled with peace. My weary, guilty soul was forgiven! I had hope. God was going to take care of me and my family in this life and

in the one to come. My life now had purpose, and the fear of failure no longer troubled me. I quit drinking and smoking, and lost more than half my vocabulary.

Time passed. God called me to preach His Word, and I attended Nazarene Bible College. My first pastorate was in Peoria, Ill. The enemy I would face there was a Goliath, but I didn't know that yet.

It began as a pain in my right side. I tried to ignore it, but it increased until it stole my sleep and invaded every phase of my life.

The enemy I would face was a Goliath, but I didn't know that yet.

It was a bitter day in December 1987 when I went to see the doctor about the now persistent pain. Sixty days of hospitalization followed. My enemy was cancer. Large cell lymphoma had shut down my right kidney, stomach, liver, and bladder, and my right lung had collapsed.

The prognosis was poor. My only hope for recovery was massive doses of chemotherapy.

During my first week in the hospital I was totally wasted, and the windows of heaven were closed. Again, as on another battlefield, the promises of God wafted through the artillery of my circumstance, and I cried out to Grandpa's God, "Can I have more time, so I can work for You?"

Right there beside me. He said, "What have you done with the time I have already given you, Frank?" At that moment I asked for the grace needed to do whatever the Lord wanted me to do with the rest of my life.

Once again, something cataclysmic happened inside Frank Cromie. It caught the attention of hospital staff and patients. Like bits of iron to a magnet, people seemed drawn to me. God sent a flow of people in and out of my room. Some of the nurses asked if I had set up an office in there. I became the Ambassador of Christ in that place of suffering, offering the hope of eternal life. I went up and down the corridors and into the rooms, pushing my I.V. mechanism along, sharing the good news of Christ. God was in control. I was His servant.

When I couldn't sleep, I sat at the

nurses' station, answering their questions and telling them about Jesus and what He'd done for me. I was enabled to lead one of them to the Lord. When I left the hospital, two nurses came to say good-bye.

"You will never know what you did for us," said Karen. Another nurse said, "I used to go to church, but when I went to college I fell away. The minister of my parents' church kept coming to visit me; even the hospital chaplains visited me, but I wouldn't listen. When you came, I noticed the joy that your family had, and the way you were always helping people here in the hospital, even in your suffering. Thanks to you, I am going back to church."

It has been two years since I left the hospital. I am in North Dakota with my wife, Michele, and my daughters, Lisa, Julie, and Janie. God is blessing me as pastor of a growing church, the Sawyer, N.Dak., Church of the Nazarene.

I have learned a lot through suffering, and God continues to open doors for me to share with hurting people. As area director of "Point Man Ministries," a group of Christian Vietnam war veterans reaching out to other vets, I can tell them that no longer is any person the object of my hatred. The bitterness and memory of the Vietnam experience have been left at the foot of Jesus' cross.

In the area veteran's center I participate in rap groups to help men overcome problems associated with the war. It's a privilege to tell them that God will deliver them from their guilt and hatred through His forgiveness and cleansing.

God opened another door into the Area Cancer Support Group. I can relate to the suffering of cancer patients, survivors, and their families whom I counsel. We all have valley experiences, but there is always an exit on the other side for those who travel them well. These valleys are often the places where God meets us with His grace and gives us new insights that we might otherwise never have gained.

Because change and uncertainty plague these people, I encourage them, in the middle of difficult circumstances, to be taught by the inevitable changes and to put their trust in the unchangeable. We all have plans, I tell them, but God also has His plans, and they are sovereign, drawn from infinite wisdom. Some of our plans match His, and some don't. His plans will prevail.

I don't know what the future holds for me and my family. But when I have walked through the last valley, survived the last storm, I will meet that final enemy, death. It holds no fear, for that too has been conquered by my Lord Jesus Christ. It is the passageway to my eternal home. Meantime, I plan to preach a sermon with my life wherever I am. H

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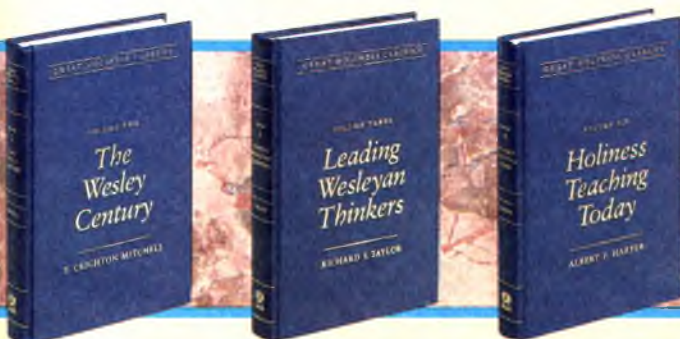
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