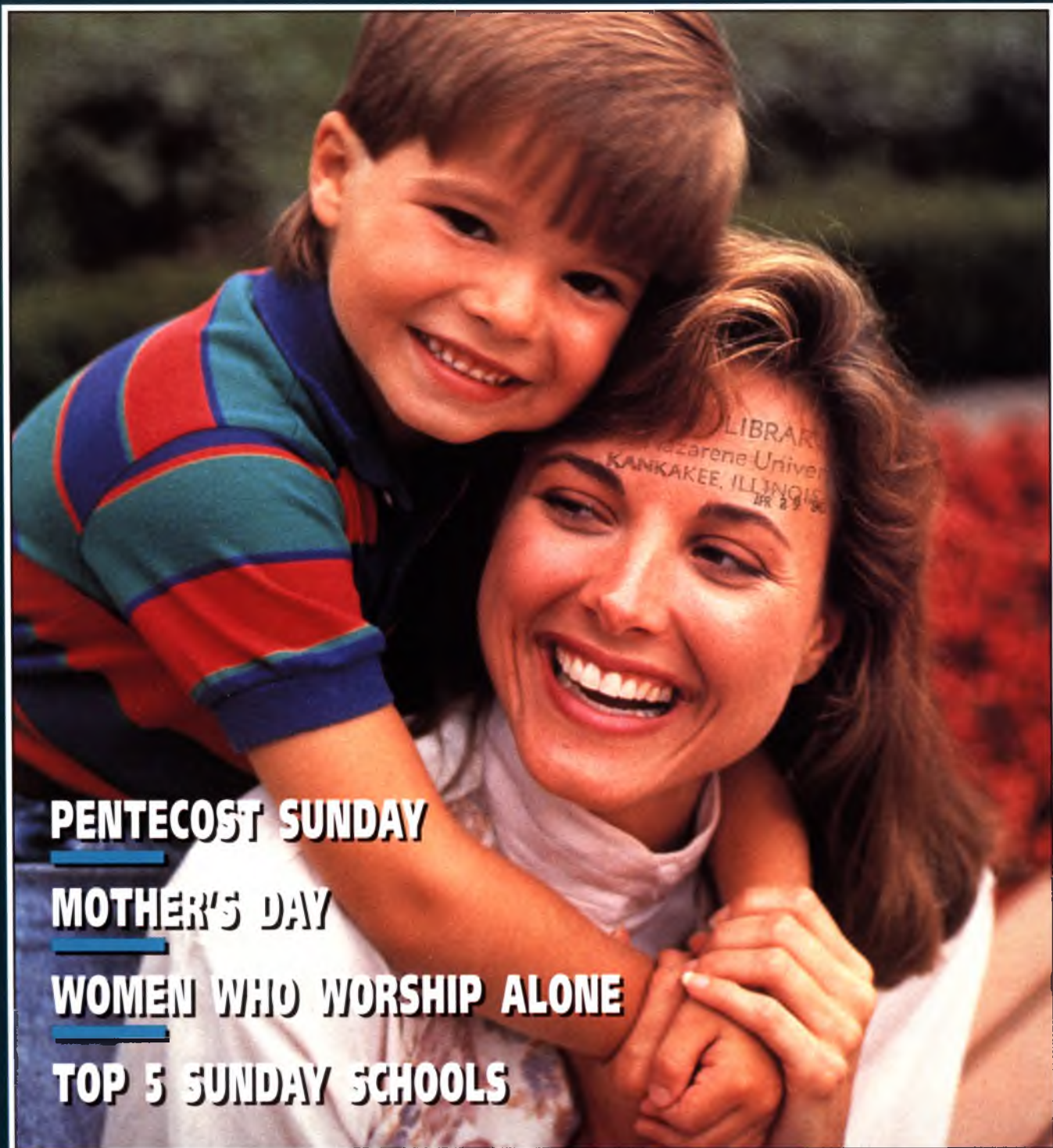


MAY 1996

# Herald of Holiness

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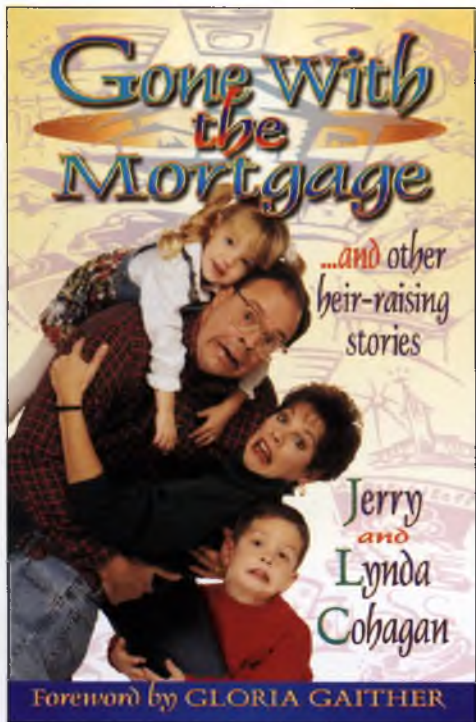
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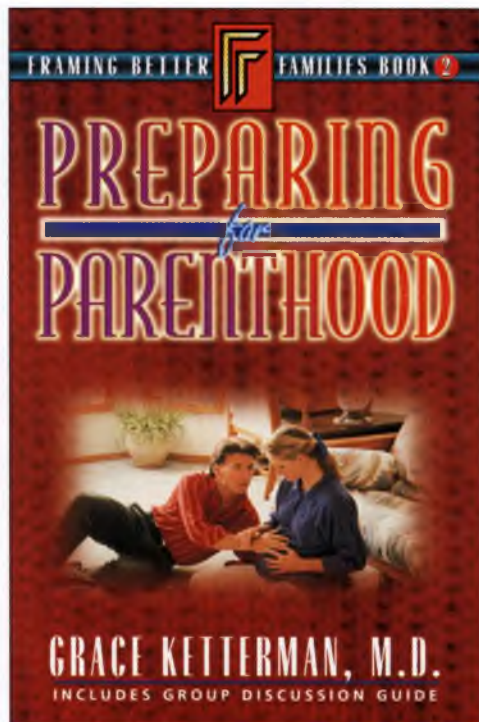
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COVER PHOTO:  
*Jim Whitmer*

# Lili in the Lion's Den

WESLEY D. TRACY



MAY DAY CELEBRATION, Marburg, Germany.

The town council decides to invite a traveling circus to enhance the festivities. And so the park at the heart of the city is soon filled with clowns, jugglers, magicians, tightrope walkers, sword swallows, cotton candy, and fire-eaters. And the animals, they are present too. In a big circle near the pond in the park, caged tigers and lions and bears pace. Monkeys chatter, and the elephants parade. Presiding over all this is the happy music of the calliope.

Lili Khabel decides to introduce her little girl, Karen, to the excitement of the circus. What fun! I can see it now, can't you? Music, clowns, candy, and bratwurst on a bun with brown mustard. But while Lili pays for the second round of snacks, little Karen disappears.

"Karen! Karen!" But the rollicking music of the calliope drowns her voice. For 5, maybe 10 minutes, Lili scurries from one exhibit to another. No Karen.

Then she spots her. The toddler has, quite unnoticed by the attendant, squeezed through the bars of the lion's cage! She canters behind the pacing lion. Little legs pump, chubby hands reach out trying to catch the lion's tail.

The lion turns. A throaty growl. Tail twitching in the spring sunlight.

A paralyzing hush falls like a lid. All eyes turn to the toddler and the lion.

"Komme, Katzchen." (Come, kitten.) "Mulie, mulie, mulie." (Kitty, kitty, kitty.)

No one breathes. One reveler drops his beer. The raucous music of the calliope rollicks on as senseless as the dead Greek goddess of the same name.

Little Karen leans forward and smiles into the lion's face. She has found the biggest, grandest kitty in town, "Schoene Katzchen." (Nice kitty.)

The lion does not return the smile. A toothy snarl. A drawn-back paw.

Someone screams. The calliope careens into a crescendo. The attendant stares, stunned into frozen inactivity.

Another toothy snarl. A slight twitch at the bushy end of the tail echoes each movement of the child.

Lili Khabel snatches the key ring from the slack-jawed attendant. Five keys. The second one works.

Lili rushes into the cage. Swoops up her baby. A race to the cage door. The calliope rollicks on. Lili slams the door in the face of the charging lion.

Cheers! Applause! Lili faints.

Lili Khabel is as scared of lions as you are. What gave her such courage? Love. Love makes mothers brave.

When love fills your being, fear is ousted. No room. Love can free you from fear. Of course, we should have known that already. The Bible says, "There is no fear in love . . . perfect love casts out fear" (1 John 4:18, NRSV). When your being is filled with love for God and the love of God, it is quite amazing how many of the "lions of life" you can lock up in their cages.

HH

## What makes mothers so brave?

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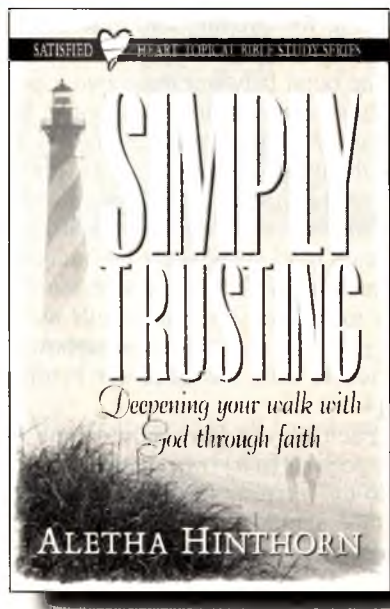
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## SIGNS

# Living Hope

MICHAEL R. ESTEP



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

LIVING HOPE—that's Lonnie and DeeDee Johnson.

Six years ago, Lonnie and DeeDee called home a van—parked anywhere they could park it in Redding, California. They were inhabitants of the world of alcohol and drugs.

Alcohol captured them first. Then came drugs. As Lonnie says, "You start small, and before you know it, you're putting needles in your arm and doing whatever it takes to get more."

The more drugs were consumed, the more Lonnie lost self-control, becoming crazy, violent, and destructive. DeeDee and Lonnie would fight over everything. DeeDee even had thoughts of doing away with Lonnie, but something always stopped her.

About three years ago, Lonnie and DeeDee were attempting to regain control of their lives. At an Alcoholics Anonymous meeting, they met Michael "T."

Little did they know that Michael would lead them to his sister, Donna, and Donna to a place of hope.

Living out her life as a faithful lay pastor, Donna visited Lonnie and DeeDee in Lonnie's sister's home. "Donna never pushed," Lonnie later said. "She was so joyful, praising

God for everything!" One day he asked her, "Are you a typical Nazarene?" She simply answered, "I like to think so."

Donna's hopeful living opened the door for Lonnie to visit Redding First Church of the Nazarene. Lonnie invited himself to go and find out if she really was a "typical Nazarene."

The next Sunday, Lonnie sat with Donna and her family on the first pew. "I was overwhelmed with how friendly everyone was," Lonnie remembers. "I fell in love with the music. The choir was awesome; in fact, that's what brought me back, and this time DeeDee was with me."

Three weeks later, as then Pastor Ron Greeno preached Christ, Lonnie and DeeDee came to know Jesus, the Living Hope.

Now, Lonnie and DeeDee lead others to the Hope. They lead Living Hope Compassion Ministries in Red-

ding. They give hope to over 2,000 people a month, just as Donna did for them. Some find hope in a hot meal or an item of clothing, while others encounter hope during a worship service.

"To put it simply," Lonnie declares, "God accepted DeeDee and

me as we were. We need to accept others the same way."

And now, Dyrck Hughes, whom Lonnie helped start smoking dope and doing crack, has been led to Jesus in Lonnie and DeeDee's backyard. Montana Rogers, who started coming to Living Hope in early 1995, also now knows the Christ of Hope. And now, most of Lonnie's family know Christ. And Bernie Barnson. And 172 others in the last 20 months have hope and Christ.

Living hope—Donna, Lonnie, DeeDee, Dyrck, Montana, Bernie, and 172—and spreading. **H**

**Just when they  
faced a hopeless  
end, they found  
in Christ an  
endless hope.**

## The Heart of the Matter

by Donald D. Owens

**H**ow to please God must have been a hotly debated issue in Jesus' day, even as it is in ours. A lawyer approached Jesus, "Teacher, which is the greatest commandment in the Law?" (Matthew 22:36, NIV). Whether the "test" was an attempt to trick Christ or a sincere request, it was a good question. Rather than reciting a catalog of "thou shalt nots," Jesus gets right to the heart of the matter. He shows that true religion springs from the heart. It starts with a relationship of love to God the Father—a vertical dimension. It is manifested in a relationship of love toward every man—the horizontal dimension.

Jesus quotes Deuteronomy 6:5 (part of the Shema, Deuteronomy 6:4-9; 11:13-21; Numbers 15:38-41) and then Leviticus 19:18, thus showing that this has always been God's standard for us. "'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself'" (Matthew 22:37-39, NIV).

From the viewpoint of biblical anthropology, "heart," "soul," and "mind" are not mutually exclusive but overlapping categories, together demanding our love for God to come from our whole person, our every faculty and capacity.

What does it mean to love God in that degree? It is far from being "sloppy agape" or "warm, fuzzy feelings." It is really tough love! Jesus said in John 14:21, "Whoever has my commands and obeys them, he is the one who loves me" (NIV). The love God desires is love expressed in wholehearted, day-by-day obedience to His Lordship in all areas of life. Let's face it: the only way we can live that way is through a full surrender of ourselves to God and the

power of the Spirit of Christ within. Loving God means living out His commands, no matter what the cost or inconvenience. It means obeying our Sovereign Lord, even when it appears to be against our own interests.

The second or corollary command also concerns love, this time toward one's "neighbor," which in Leviticus 19:18 applies especially to a fellow Israelite or resident alien; but in Luke 10:29-37, Jesus expands it to anyone who needs our help. One cannot separate loving God from loving others. In 1 John 4:20-21, we read, "If anyone says, 'I love God,' yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen." Under inspira-

**T**HAT'S RIGHT. YOU CAN'T  
COME UP WITH LOVE LIKE  
THAT ON YOUR OWN.  
IT REQUIRES A  
SUPERNATURAL SOURCE.

tion, John continues, "Whoever loves God must also love his brother" (NIV).

If one loves his neighbor or brother as himself, he is certainly not going to harm him, steal from him (including his reputation!), nor delight in his difficulties or failures. One may not like a person's personality or lifestyle, but through the power of the Holy Spirit, one is enabled to treat him right and make it easier for him to go to heaven. This love does not come naturally; rather, it can only be realized supernaturally. It is love made perfect through perfect love. This is the kind of love

that enables one to return good for evil, blessing for cursing, and graciousness for grudges (1 Peter 3:9).

The bond between these two aspects of the greatest commandment is best stated by Jesus when He said, "I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me" (Matthew 25:40, NIV). On our road to heaven, we may encounter many fellow travelers on their way to final destiny. Jesus tells us that our personal outcome is somehow attached to how we treat our brothers (6:14-15).

"Each of you [us] should look not only to your [our] own interests, but also to the interests of others. Your [our] attitude should be the same as that of Christ Jesus" (Philippians 2:4-5, NIV).

During the Los Angeles First Church of the Nazarene Centennial Celebration October 29, 1995, Dr. Wellington Peters presented to each member of the Board of General Superintendents, in beautiful calligraphy, a word from Dr. Phineas F. Bresee. The work was titled "My Last Message" and penned November 1915 by Dr. Bresee:

"My last message to all my people, ministers and laymen, is that they seek until they have the conscious, abiding, manifesting experience that Jesus insists upon in Matthew 5:43-46, not in word only but in deed and in truth; so shall Jesus be glorified: 'Love your enemies, bless them that curse you, do good to them, and pray for them . . . that ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and the good.'"

That is really getting to the heart of the matter—Christlikeness. Christianity at its finest!



Devotion and Duty in Deuteronomy

# Truth Is Better than the Facts

ROGER L. HAHN



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

*And Moses summoned all Israel and said to them, "Hear, O Israel, the statutes and the just ordinances I am speaking in your hearing today. You will learn them and keep them by doing them. The Lord our God made a covenant with us at Horeb. It was not with our fathers that the Lord made this covenant, but with us, each of us, all of us who are alive here today. The Lord spoke with you face-to-face at the mountain from the midst of the fire" (Deuteronomy 5:1-4).\**

"JUST THE FACTS, MA'AM." Sergeant Friday used to say on *Dragnet*, "just the facts." In this information age, we live in a society fascinated with facts. When we don't have the facts we want, we invent factoids. Part of the problem is that there are more facts than we can ever learn, understand, or assimilate. Despite all the focus on facts, we also live in a culture strangely devoid of truth. Sometimes truth is more than "just the facts."

Moses was dealing with a most important truth in Deuteronomy 5:1-4. In terms of pure facts, he missed it when he stated, "The Lord our God made a covenant with us at Horeb. It was not with our fathers that the Lord made this covenant, but with us, each of us, all of

us who are alive here today." In point of fact, the covenant had been made with their fathers. Some of the Israelites standing before Moses had been alive back then, but they were not adults and thus did not (legally) participate in the covenant service.

Though his statement was not factual, Moses was teaching an extremely important truth. Covenant relationship with God cannot be inherited. It must be experienced fresh and new in each generation and by each individual. In truth, the important matter was not the fathers but what the Israelites who stood on the border of the Promised Land would do with the relationship God offered them. The statutes and just ordinances that Moses would soon deliver to the new generation were the same statutes and just ordinances first given at Mount Sinai. The fact that the first generation had accepted those covenant requirements would not cause the new generation to embrace their need for God and His help.

The covenant was more than requirements. The statutes and just ordinances did describe God's expectations of Israel. Most of them are still part of God's expectations for us. But more important than the requirements was the "face-to-face" encounter that verse 4 mentions. The covenant defined the relationship of God and Israel. That relationship was never designed to be impersonal or only traditional. The words "face-to-face" indicate the intimacy that God desired in His relationship with Israel and with us. Such intimacy cannot be inherited. It must be experienced in fresh and new ways each day.

Intimacy with God is a truth larger than any collections of facts can explain. Intimate relationship between fi-

nite and mortal humans and an infinite and immortal God is bound to be full of mystery. But that does not mean we know nothing about it. Moses makes it clear that Israel was to "learn," "keep," and "do" the statutes and just ordinances he would give them. Covenant requirements are not learned as facts to carry around in our heads. They are to be learned as truths that live and nourish relationship. Covenant requirements are the everyday stuff of relationship with God. In such a relationship, God knows whether Israel (or we) are genuine and obedient or superficial and headstrong.

It is an interesting "fact" that the command "Hear, O Israel," could also be translated, "Obey, O Israel." That fact reveals an important truth. Unless we obey, relationship with God withers and dies. Jesus pointed that out in John 14:15: "If you love me, you will keep my commandments."

In terms of "just the facts," neither you nor I stood at Calvary in A.D. 30 when Jesus was crucified for the sins of the world. The truth of the matter is different. We were there when they crucified our Lord. The question is whether that truth causes us to tremble and to embrace obedient relationship with our Lord Christ.

**Mere facts are often weak when the real truth makes us tremble.**

*For further study: (1) Study John 14:15—15:17. Identify and list the references to God's commandments. How important is obedience in the Spirit-filled life? (2) Find Deuteronomy 4:36; 5:25, 27; 6:4; and 9:1. Substitute the word "obey" for the word "hear." What new insights do you discover? (3) Think of the Last Supper or the Day of Pentecost (or both). Set aside the fact that you were not there, and ask the Lord to let you be there in truth.*

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



## Special Thanks

You may not want to publish this letter, and that will be all right with me. I feel that I must write.

In September, my husband and I checked in at noon for the NIROGA at Glorieta, N.Mex. Before 7:00 that evening, he suffered a fatal heart attack. There were those who worked with him for over an hour to no avail. I was not able to thank some of them, as I had no names or addresses. The staff from Bethany were so good to help me, and a lady from Anaheim, Calif., had just completed a seven-week course in CPR, so she needs a special "thank you."

My husband was in the right place at the right time to make his final exit. Surrounded by more than 400 caring Christians made things much easier for me. I still feel the effects of the prayers that went up for me. . . . Thank you, everyone.

*Vivian I. Keith  
Inyokern, Calif.*

## Small Price to Pay

In the March issue of the *Herald of Holiness*, a question was asked: "Why does the *Herald* cost so much?"

The article on page 36 of the March issue, "Lift His Light," was worth the \$12.00 to see how God is working in other countries. The March issue was exceptionally good.

I look forward to getting the *Herald*, and I subscribed for a friend last year. Each issue is a real blessing to me.

*Roberta Sowder  
Covington, Ky.*

## Tolerance and Worship

I've been watching with curious concern as we continue our ongoing debate over the content of last November's *Herald* that gave us some insight on the concept of worship. While I feel our debate can be healthy for us all, I'm saddened by the lack of tolerance we seem to have for our brothers who don't happen to share our choice of tools.

In a recent study time with our praise team, we used as our subject an article from *Ministries Today* by Dan McGowan titled "Is This Worship or Not?" McGowan writes, "Recapturing authentic worship is not a matter of finding the correct musical style." God responds to the hunger in our hearts and our desire to communicate with Him. "If we try to make the worship debate one of hymns vs. choruses, we again will have missed the real point."

While we are all working toward musical excellence and trying to include aspects of the service that will relate to generation

## Maturity Has Its Advantages . . .

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X as well as their grandparents, we must not lose sight of our most basic goal—to assist our congregations in honest communication with our Almighty God. If we lose sight of that, we will do no more than throw a birthday party and fail to sing to the guest of honor. When we get distracted, He notices.

*R. Todd Webb  
Richardson, Tex.*

### Dynamic Duo

In his "Holiness: Why All the Confusion?" Dr. William M. Greathouse confronts us again with the same inspiring insights, the same flawless logic, and the same scriptural clarity that readers of his writings have come to expect. If this outline were unreservedly embraced and confidently followed, it would go a long way toward dispelling virtually all confusion surrounding this distinctive doctrine.

A pattern seems to be emerging—in one issue, readers in the pursuit of a better understanding of entire sanctification are challenged by the brilliant treatment of this essential truth by Dr. Richard Taylor. In subsequent issues of this periodical, Dr. Greathouse comes through with his enlightening literary pieces on this vital subject. A more competent duo would be hard to find.

A concern must be voiced—Where on the spiritual horizon is there any sight of two comparable Christian holiness exponents to be seen? Prayer: "O God, raise up in this generation equally qualified successors to these Wesleyan Holiness stalwarts."

*J. Ray Shadowens  
Spring, Tex.*

### Think Positive

It is time to renew subscriptions to the *Herald of Holiness*. I would love to share this magazine with non-Nazarenes and non-Christians, but my heart aches over so many negative letters that are written to the *Herald*. As Christians, we are told in the Scriptures to lift one another up, but it seems as if we thrive on being critical of others. It is my prayer that we will pray for others, pray for our writers of this wonderful magazine, and become one in the love of our Lord Jesus Christ. . . . We all have a choice. Please, let's choose to be a positive church.

*Gayla Ketchum  
Galva, Ill.*

### Sensitive to the Disabled

Thank you a million times over for the article by John E. Gundrum in the February *Herald of Holiness*! Most churches do not understand about disabilities at all. My husband is one of the disabled who is not in a wheelchair (except for certain occasions). He walks with two canes and can't walk very far or handle stairs real well. . . .

We are so appreciative of anything that makes people more sensitive to the needs of the disabled—especially those who are trying to stay mobile. As our population ages, there will be many more people who are having problems getting around, so we need to be ready.

*Judy Thomas  
Bourbonnais, Ill.*

### Help for Sexual Addictions

In the January issue featuring articles on sexual addiction, the article "Don't Pass Us By" listed groups where persons could get help.

One of the best organizations I know of wasn't mentioned. It's the American Family Association Outreach Division. For counseling or information on workshops, call 601-844-5036. For re-

sources: AFA Outreach Division, P.O. Drawer 2440, Tupelo, MS 38803, E-mail: <nclement1@aol.com>.

Thank you, *Herald*, for confronting these hidden sin issues. It's time we get our heads out of the sand and get these addicts and their spouses help.

*Mrs. Sheryl Foy  
Topeka, Kans.*

### Honesty and Finesse

As one of your long-term, older readers, I am *delighted* with the way you stay on the cutting edge of change.

Even the controversial subjects are handled with honesty, finesse, and Christian perspective.

Arlene and I like the new crossword puzzle feature—we enjoyed working it together, and you can't beat the theme of love.

*Kenneth Vogt  
Abbotsford, B.C.*

*Continued on page 41*

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# SOLE SEEKERS

## Women Who Worship Alone

by Judith A. Schwanz

**Y**ou probably didn't see her. She attended your Sunday School class, but she came in just as class started and sat quietly in the back row. She never added to the discussion. For all anyone knew, she may have paid no attention to the lesson. Once class ended, everyone hurried off to find their seats in the sanctuary or to don their choir robes.

She may have sat in your pew during the worship service. Or, perhaps you bumped into her at the coatrack, but you only nodded as you turned to herd your family toward the car. After all, you don't know her name, so how could you talk with her?

Who is this invisible being? She's a woman who worships alone. She's married to a man who does not share her faith, so she comes to church without him. She is a "sole seeker."

If you don't believe that these women go unnoticed, ask yourself the question: "On any given Sunday, how many married women come to our church without their husbands?"

I have asked this question in several places recently. The answers have surprised me. At a districtwide women's conference in April 1994, 1 of every 5 women attending was married to a non-church-attending husband. In a survey taken at the conference,

married women who worshiped alone described themselves as more lonely than any other group of women.

Later, I asked pastors of three large churches on our district how many married women attended their churches without their husbands. One pastor looked surprised and said, "I've never even thought about that!" Their estimates ranged from 1 in 12 to 1 in 45! Either the women who attended the conference don't attend church, or they are invisible to

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their own pastors. No wonder they feel lonely.

Women who worship alone often describe themselves as outsiders. They feel cut off socially because their husbands are not involved in the church. They struggle with children who balk at church attendance and may ask, "If Dad doesn't have to go, why do I?"

About four years ago, a sole seeker named Debbie decided to become visible. She asked for a special Sunday School class. This class would serve all women, whether married or single, who came to church alone.

The immediate response of church leaders was, "Why? We have several adult classes. These women's needs can be met in any class." However, like the neighbor seeking bread in the middle of the night (Luke 11:5-8), Debbie persevered. As a woman who worships alone, she understood the need.

Debbie's persistence worked; a new class began. After several weeks, the "women's class" settled into a pattern of sharing prayer needs, praying together, and studying the Bible. Sharing times became more and more honest as trust grew.

Class members identified with one another. As one woman described it, "All of a sudden, I realized there were *other* ladies in the church in the same situation as me. *Other* ladies felt as if they didn't have full church status because of their prior and ongoing marital situations. *Other* ladies were battling with husbands over their choice to regularly worship on Sundays. . . . Our 'Women Worshiping Alone' class was a godsend."

The group grew as women invited others. Not all women who worship alone are married. Some

may be widowed, and many have survived divorce. Others have never married. Despite their individual differences, each one is the spiritual leader in her home. They share a common load of spiritual burden for their families.

It became apparent that standard Sunday School curricula did not provide answers to the hard questions these women asked. They wanted to know, "Will God hold me responsible for not tithing when my husband only allows me to give a small amount to the church?"

"How should I, as a Christian, handle stress? My husband's reaction to stress is to go out for a drink. He invites me to join him, but . . ."

As spiritual leaders in their homes, women who worship alone often feel that they have to perform perfectly, coping smoothly with every situation. They fear hearing their husbands say, "If that's how Christians behave, why would I want to be one?"

"Please pray for my husband—**AGAIN.**" One woman who attends this class remarked, "I love being able to ask for prayer for my husband each week and not feeling like everyone's tired of the

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same old request. These gals know that my request is just as urgent today as it was last week and the week before and the one before that."

The group sought answers to their own questions. One woman reported that in the lesson times, "No one is shocked at the subject matter, and we are able to look to Scripture to find the right words to help us live our lives that week!"

The Christmas holidays approached a few months after the formation of the class. The women chose to spend the month of November studying the real meaning of Christmas. They gathered resources and shared ideas about how to emphasize Jesus while celebrating Christmas with non-Christian family members.

Several women came up with the idea of providing presents for each of the 10 children in four families who would celebrate Christmas without a father at home. Each of the four mothers had attended the class occasionally. Two faced their first Christmas season after painful divorces.

*continued on page 13*

**Members of the "Sole Seekers" Sunday School class in Oregon City, Oregon**



Hollis Hess

# Single with Children

## Strategies for Successful Single Parenting

by Victor M. Parachin

I became a single parent 10 years ago when my husband left me. I had two boys, ages 4 and 2, and I was pregnant with our daughter. I remember being overwhelmed by feelings of abandonment, depression, and despair. I was extremely frightened about the future, wondering how I could keep my family together," recalls Lydia. "Today, a decade later, I look at my family with great pride. The children are all honor students, show love and affection for each other, relate well to their friends, and are respectful toward adults. Like all families, we've had some tough times, but the many joys of family life outweigh the difficulties."

I will always remember my son's 13th birthday because that was the day I received a phone call telling me that Ted, my husband, died of a massive heart attack. At the time, I wondered how I could possibly parent our four children without him. Although I initially felt so inadequate, I found ways to manage and cope. Today, 7 years later, I can honestly say we are a family and doing well, although we all miss Ted very much."

Those two recollections should be an inspiration for all single parents who are working hard at raising their children. Currently, there are an amazing number of single-parent families in the U.S. According to the 1990 census, there are 35 million households in the country with children under the age of 18. Of those, more than 10 million, or one out of three, are

headed by single parents. Those single parents make up four groups: divorced parents, widows and widowers, single biological parents, and single adoptive mothers and fathers.

The vast majority of single-parent households are headed by women (8.7 million), while single-parent fathers make up the remainder (1.4 million). Single-parent families are extremely diverse. Single parents can be found in all professions, trades, and occupa-

### THE VAST MAJORITY OF SINGLE-PARENT HOUSEHOLDS ARE HEADED BY WOMEN.

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tions. Some are wealthy, but most struggle financially. While the sheer numbers do not make the parenting easier, single parents can be encouraged to know that many in that group function very well as parents and citizens, children and families.

Here are nine strategies for successful single parenting.

**1. Adopt an optimistic viewpoint.** Begin by reminding yourself that even though you are a single-parent household, you are a family. Single parenting is not a shallow substitute family or a tem-

porary holding pattern, but constitutes a full life for you and your children. Keep in mind Psalm 127:3, "Children are a gift from God" (TLB). Although there will be some unique problems connected to single parenthood, there will also be many unique joys and delights on which you will build a stable and happy life together.

**2. Remember, you are your child's most important asset.** Because that is true, you must take care of yourself physically, emotionally, and mentally. Parents who do not take care of their own needs may not be able to offer their children the support they need. Be sure to nurture yourself. Try to live a balanced life by paying attention to your physical, emotional, and spiritual well-being, your need for adult support, and your need for a satisfying social life. "When you spend some of your valuable time and energy on yourself, you are, in essence, filling your personal resource bank," say single parents Marge Kennedy and Janet Spencer King in their book, *The Single Parent Family*. "Life makes harsh and constant demands of everyone, none more so than of a single mom or dad. Constantly giving means that you've got to be sure there's something going back in as well, or you'll risk becoming emotionally shortchanged, if not actually bankrupt."

**3. Maintain and build up self-esteem.** Traumatic experiences such as separation and divorce can impact adversely on an individual's self-esteem. Yet, strong self-



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esteem is essential for healthy parenting. People with healthy self-esteem have a vitality and confidence that enables them to fulfill goals, overcome adversities, and experience fulfillment. Neal H. Olshan, Ph.D., director of the Scottsdale Behavioral Health Center, Scottsdale, Arizona, recommends building up self-esteem by writing out a list of accomplishments at the end of each day.

Also, Dr. Olshan says it is important to do at least one thing each day for your own personal pleasure. This can be as simple as making yourself fresh-brewed coffee in the morning or reading a book at lunch. The objective in such an exercise is to remind yourself it is worthwhile to do things you enjoy regardless of what others think.

**4. Accept your limits.** The reality is that a father cannot become a mother, and a mother cannot become a father. "I quickly learned to give up the notion that I would be both mother and father to my children," admits Susan, the single mother of two grade-school children. "Accepting the inability to fill the gap left by a missing spouse helped me become a better single parent because it eliminated the stress and frustration of fervently trying to be two people."

**5. Learn and practice time management skills.** Most single parents rightly feel they don't have enough time each day to accomplish the many tasks and demands that they face. For that reason, it is crucial to learn and practice time management skills such as these:

- **Prioritize your tasks.** Sort out what must be done and what can wait.

- **Establish a more relaxed morning atmosphere** by laying out clothing and packing children's school gear the night before.

- **Get up 15 minutes earlier.** This bonus of extra time will mean an unharried start, which will make the entire day better for you and your children.



## PARENTS WHO DO NOT TAKE CARE OF THEIR OWN NEEDS MAY NOT BE ABLE TO OFFER THEIR CHILDREN THE SUPPORT THEY NEED.

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- **Ask yourself:** How clean is clean? How much neatness do we really need?

**6. Educate yourself about single parenting.** Visit a library or go to a bookstore and view the many books that are available. Read several volumes. Information is empowering, enlightening, and liberating. The more you know about what it takes to be a good single parent, the more effective you will be. "I have never felt the need for counseling or therapy," says Anthony, a single father of two boys. "After my divorce, I schooled myself by reading books and articles about being a single parent. It made a big difference because the reading heightened my self-esteem and deepened my confidence."

Some good books for single parents include: *The Single-Parent Family: Living Happily in a Changing World* (Crown Publishers) by Marge Kennedy and Janet Spencer King; *Teaching Your Children Values* (Fireside Books) by Linda and Richard Eyre; *Healthy Parenting* (Simon & Schuster) by Janet G. Woititz;

*Growing a Healthy Home* (Wolgemuth & Hyatt Publishers), edited by Mike Yorkey; *Single Mothers Raising Sons* (Oliver Nelson Books) by Bobbie Reed.

**7. See the positives.** Often it's all too easy to view life as a tedious chore, especially when one is parenting alone. Yet, seeing the positives can recharge energy and motivation. Optimism is a heart stimulant. Consider the insight of Sarah, who became a single parent of four children after her husband died: "Single parenting has made me draw out inner strengths I didn't know existed. It's still amazing to me that I have coped with changing car tires on the highway, rushing children into hospital emergency rooms, taking university courses while working full-time, and teaching two of my teenagers how to drive!" Seeing the positives can increase daily coping skills.

**8. Connect to a support system.** After any life trauma, there is a tendency to retreat from people and pull inward. The temptation to live an isolated life should be avoided. Stay in touch with friends and family members. Ask for help when you need it, and remember that doing so is a sign of psychological strength, not weakness. Remain active in your church. The community of faith can provide many chances to both give and receive support.

**9. Maintain faith in God.** The demands on a single parent can be twice as intense as those in a family with two parents working together. Sometimes the stress can produce discouragement. To defuse discouragement, turn to God. By maintaining faith and remaining close to God, your soul will be fed and your spirit renewed. Consider the transforming experience of David in the Old Testament, who turned to God during discouragement: "I would have lost heart, unless I had believed that I would see the goodness of the LORD in the land of the living" (Psalm 27:13, NKJV). H

Someone made a list of the children's names and ages, and class members signed up to bring gifts.

The Sunday before Christmas, the class members had their own Christmas party. The four mothers received invitations and came as guests of honor. The party "entertainment" was to share with those mothers the gifts that had been purchased or made for their children and then to wrap them. The room echoed with laughter, and the aroma of coffee and cookies drifted down the hallway.

Such an outpouring of gifts and love! Each mother left with a huge box full of gifts and canned goods, as well as extra Christmas cookies from the party. In addition, Ruth had made Barbie doll clothes for each of the little girls and Christmas banners for each class member. Jane had made decorations and bought suckers for everyone. Most importantly, each one who attended class that day went home with a heart filled with love and true fellowship.

These women want to serve and to be validated in the Body of Christ. All too often, however, they are overlooked by the church when needs arise. When a young couple has a baby, other young couples are contacted to provide meals and extra care.

The "Women Who Worship Alone" class has provided an outlet for this desire to serve. Women call one another during the week to check on concerns that were shared in class. Last summer, the current class teacher, Dreana, had emergency surgery. The women surrounded her in prayer. They also added feet to their prayers, providing meals for Dreana and her family for several weeks.

I had the privilege of teaching this class for the first two years of its existence. I went into class each week expecting to give, but came home overwhelmed with how much I received. I learned

something about myself in the process. After several weeks of listening to the married women speak of their unsaved husbands, I began to really listen. What I heard from several was a deep, settled love for their husbands.

I realized that I had assumed that women who left their husbands at home on Sundays must not be satisfied with their marriages. As one woman said, "My husband is my best friend. Our beliefs about God are the only things we cannot share." This love for their husbands made it extra hard for these women to come to church while their spouses stayed at home.

**WILL GOD HOLD ME  
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Recently, a woman who worships alone told me, "Christian couples don't understand that it's possible to love a non-Christian and have a happy marriage. It's not all miserable, but it does take a lot of work."

The secret was out! My demeaning attitude was shared by other Christian couples, and it showed. I apologized to my Christian sister who worships alone—for myself and for others in our thoughtlessness.

After four years, some people still wonder whether this class really needs to exist. There will always be those who do not understand. Well-meaning people occasionally suggest that the

women could benefit from joining a couples' class. For these people, and for new women who might be interested in joining, the class has written three goals for their times together. They are:

1. To learn the role of Christian women, regardless of relational situations, by searching for God's wisdom and applying what we learn to our daily lives.

2. To establish a covenant of Christian support by creating an environment of acceptance, understanding, and belonging, facilitated through encouragement and prayer support.

3. To provide the tools required for individual Christian maturity, personal development, self-discipline, relationship building, outreach, and service.

The group also decided upon a new name: "Sole Soul Searchers." The class echoes the claim of Reuben Welch that *We Really Do Need Each Other*. When asked if the class had value, Dreana responded, "When I think of the miracles in Kay's life, the changes in Marilyn's life, and the salvation in Joan's life, I ask myself how we could ever stop meeting."

"We are all examples of God's life-changing power!" said one member as she reflected on the four-year history of the class. "We have all learned to lift each other up in prayer and in our actions with one another. We have finally found friends at church!"

Perhaps the greatest affirmation of the value of this class is found in these words, written by a class member: "It has been exciting to see the changes in our ladies over the last few years—they may still be worshipping alone (without mates), but we are definitely worshipping alone *together* now!"

How many women will worship alone in your church this week? What can *you* do to help them worship together?

Judith A. Schwanz is professor of pastoral counseling at Western Evangelical Seminary, Portland, Oregon.

## General Superintendents Remember Past—Look to Future

A challenge to raise the quadrennial banner high and lessons from history characterized the 73rd report of the Board of General Superintendents to the General Board. Delivered by William J. Prince, chairman of the Board of General Superintendents, the report called on the church to pursue the challenge of the theme: "That the World May Know."

"This is not the time for digging into our retreats; it is a time in the history of humanity to rise up as people of God to proclaim the good news of Jesus Christ as the Savior and Hope of our world," Prince said. "Something must happen in our own hearts and minds so that we recognize the most important thing we can do is 'go . . . into all the world, and preach the gospel.'"

Prince also referenced the Centennial Celebration of Los Angeles First Church of the Nazarene last October.

"That congregation, founded by Dr. P. F. Bresee and some 145 laypersons, probably had no idea of what would happen in the next 100 years," Prince said. "Many probably wondered if they could survive, but there is no doubt that they had a hope, a vision, and a dream to spread scriptural holiness to Los Angeles and to the world."

The report also referred to goals set by the Board of General Superintendents in 1985. Each of the three major decadal goals were surpassed early. The first goal was to reach 1 million full members. At the close of 1995, there were 1,171,290 members in the Church of the Nazarene. The second goal—to have 10,000 organized churches—was surpassed by 1,483. The third major goal was to move from ministry in 75 world areas to 95 world areas. The Church of the Nazarene now ministers in 110 world areas.



**General Superintendent William J. Prince delivers the report of the Board of General Superintendents to the 1996 General Board.**

"Dr. Bresee was a man of 'beginnings,'" Prince said. "He often shouted to the congregation, 'The sun never goes down in the morning.' It is still morning in the Church of the Nazarene, and now the sun never sets on the Church of the Nazarene around the globe."

## Nazarene Communications Network Launched

Responding to a growing need for a global communications system, the Nazarene Communications Network was officially launched during the 1996 General Board meeting. The new network will provide every department of the General Board the opportunity to partner with the Communications Division to provide appropriate communications links with the church at large, according to Michael R. Estep, Communications Division director.

"This network will incorporate existing communication efforts into an integrated system to assure that the Church of the Nazarene utilizes to the fullest extent possible every known means of communicating the gospel," Estep said.

Existing communications systems will be directly linked to the new network. These will include: World Mission Radio, Nazarene News Service, *World Mission Video Magazine*, and regional communications centers.

NCN will also include new communication systems such as *Mission Today*, the new video resource connecting the World Mission leadership team. Estep added that the Nazarene World Wide Web Internet Network is under construction and will be officially launched May 1, 1996.

Future systems to be developed in-

clude the possibility of a "master teacher" program providing WordAction curriculum adult lessons taught and broadcast via satellite to local churches and teachers; satellite broadcasts of the Nazarene News; "State of the Church" broadcasts from the Board of General Superintendents; and the transmission of special events, such as conferences and General Assembly events.

NCN will develop and assist with local broadcast quality television and cable programming for interested local churches. Additionally, NCN will explore the need and feasibility of a national U.S.A. radio program.



"The backbone of the satellite broadcast system will be the use of the new Digital Satellite System (DSS) featuring 18-inch satellite disk technology," Estep said. "This technology will provide the ability to feed our programming to local churches via an exclusive satellite channel dedicated during certain time slots for the Church of the Nazarene."

## Missionaries Retire

The General Board gratefully acknowledged the service of 24 missionaries who retired in 1995. Recently retired missionaries, along with their tenure and fields of service, included:

Robert and Bessie Black, 21 years in Papua New Guinea; Marvin and Fannie Buell, 5 years in Panama; William and Modena Conrad, 25 years in Cuba, Peru, and Costa Rica; Howard and Norine Grantz, 24 years in Peru; Roy and Gloria Henck, 38

years in Cape Verde; Merlin and Alice Hunter, 18 years in Trinidad and Israel; Phillip and Darlene Kellerman, 16 years in Taiwan; Dwight and Evonne Neuenschwander, 5 years in New Zealand; Dorothy Terry, 31 years in Swaziland; Wallace and Mona White, 37 years in Papua New Guinea; Allen and Elizabeth Wilson, 36 years in Colombia and Dominican Republic; Gladys Zahner, 15 years in Peru; Norman and Carol Zurcher, 37 years in South Africa.



## Church Hit by Flooding

More than four feet of water inundated the sanctuary of the Marlinton, W.Va., Church of the Nazarene Jan. 19. Water in the church annex rose to within two feet of the ceiling. A number of families connected to the church were affected by the heavy rains. It was the second such flood in the area in the last 10 years. "There has been a great response on the part of district churches and individuals," said Ruth Johnson of the Marlinton Church. "Through these faithful people, God is providing for needs."



The line on this photograph shows the waterline at the annex of the Marlinton, W.Va., Church of the Nazarene caused by flooding in January.

## Youth Pastors Gather for Atlanta '96

More than 50 Nazarene youth workers joined the NYI Ministries staff and General Council representatives Feb. 10-12 for the Atlanta '96 Youth Workers Conference. Sponsored by the National Network of Youth Ministries, the event brought together some 7,000 youth leaders from more than 125 denominations, Christian youth ministries, and publishers. The conference served as a time of training, resourcing, and networking.

As part of the event, NYI Ministries also offered pre-event sessions for Nazarene participants. Dave Curtiss, regional youth trainer coordinator and NYI Ministries consultant, spoke to the group about discipleship, outreach, and "family-friendly" ministry. The youth workers then joined the regional youth trainers to discuss new resources and ministry initiatives in these areas.

A highlight of the Atlanta '96 conference was the "True Love Waits—Thru the Roof" celebration Sunday, Feb. 11, in the Georgia Dome. The climax of the celebration was the stacking of more than 350,000 "True Love Waits" pledge cards from the floor to the roof of the Georgia Dome. Nearly 6,000 of these cards were completed by participants at NYC '95. The cards represent a pledge by the signers to abstain from sexual relations until they are married.

Both the General NYI Council and regional youth ministry trainers met preceding Atlanta '96. The groups discussed plans for the NYI General Convention next summer in San Antonio and the new quadrennial theme, which will be introduced at the General Convention.

## MVNC Hosts Conference on Lay Ministry

"Recapturing the Vision" is the theme for the first annual "Conference on Ministry" June 6-8 at Mount Vernon Nazarene College. Principal speakers will be Dale Galloway, dean of the Beeson Center of Biblical Preaching and Church Leadership at Asbury Seminary, and Gary Morsch, founder and chairman of Heart to Heart International, a compassionate ministry based in the Kansas City suburb of Olathe, Kans. The event will focus on lay ministry in the 21st century.

"We want this to be a hands-on conference—with something that participants can really use in a practical way,"

said Rick Ryding, conference coordinator.

Workshops will include such topics as: "Identifying Gifts and Finding Your Place in Ministry," "Laity and the Educational Mission of the Church," "Creating and Sustaining Small Groups," "Equipping the Laity for Ministry," "Lay Ministry in the Workplace," and "Spiritual Disciplines for Lay Ministry."

To register, contact the ministry conference office at MVNC, 800 Martinsburg Rd., Mount Vernon, OH 43050, 614-397-6862, ext. 3607.

## NWMS Hosts Premiere Event

General NWMS Council members and program coordinators from world mission regions met in Kansas City recently for the first time to find ways to develop NWMS in world areas.

"This meeting was a landmark event in the internationalization process of the Church of the Nazarene," said Marilyn Willis, Africa regional coordinator.

General NWMS Director Nina Gunter said the meeting gave added structure to NWMS in international regions and dealt with establishing and improving systems of delivery to churches in world mission regions. Efforts were made to network within and across regions and to develop job descriptions for program coordinators, who provide the delivery system through regional offices.

"The meetings helped me to better understand my responsibilities as an NWMS regional coordinator," said David Hanes of the Asia-Pacific Region. "The interaction with other regional reps and coordinators gave me a wealth of ideas for better promoting and supporting NWMS in my region."

"I think it's a new day, a breakthrough in internationalizing NWMS," Gunter said. "This should result in Nazarenes in world mission areas becoming stronger, more involved world Christians."

Joan Brunk (l), NWMS program coordinator for the South America Region, shares an idea during the recent NWMS meeting that brought together General Council members and program coordinators in Kansas City. To her left is Linda Gonzalez, representing the South America Region.



## Highlights of 1996 General Board

*The following represent items of significance that were mentioned in reports presented to the General Board at its 1996 session.*

### CHURCH GROWTH

*Bill Sullivan, director*

- 11,483 churches worldwide, an increase of 365
- 611 Nazarene chaplains, including 193 full-time chaplains and 418 part-time chaplains
- 29,504 new Nazarenes in the U.S. and Canada, for a total of 610,606 members, and 50,463 new Nazarenes in world areas, for a membership of 429,149
- 85 Compassionate Ministry Centers in the U.S. and Canada

### COMMUNICATIONS

*Michael R. Estep, director*

- *World Mission Video Magazine* launched for World Mission and Communications Divisions and produced by Media International
- 78,000 paid subscriptions to the *Herald of Holiness*
- Media International received a Gold, Silver, and three Merit Awards from the Kansas City Region International Television and Video Association
- Nazarene Communications Network was announced as the new multimedia communications network for the denomination
- 14 books printed in Spanish and 3 in Portuguese
- More than 1,000 persons received the Nazarene News *Weekly Summary* through electronic mail
- World Mission Radio supported broadcasts in all World Mission regions and North America

### SUNDAY SCHOOL MINISTRIES

*Talmadge Johnson, director*

- Nearly 2,000 people attended the 8th International Laymen's Conference in Orlando, Fla.
- Introduced new Level A (First Impressions) curriculum
- Received a record \$132,073.60 for the 1994 VBS Mission Offering
- Organization of the Nazarene Chil-

dren's Pastors' Association

- Adult Ministries sponsored second Sunday School in Israel trip
- Nearly 2,000 senior adults participated in the five NIROGA conferences
- 25,678 CLT credits issued, with 936 churches participating

### NYI MINISTRIES

*Fred Fullerton, director*

- More than 6,000 attended NYC '95
- First Timothy Award presented to Paul Skiles
- More than \$149,000 given to the 1994-95 NYI Missions Offering project in support of China Ministries

### WORLD MISSION

*Louie Bustle, director*

- Palau and Fiji added as new world areas, for a total of 110
- A total of 653 missionaries, including 464 active, 120 in the Nazarenes in Volunteer Service program, and 13 Tentmakers
- 662,683 members of NWMS, an increase of 13,468
- NWMS reported 95.03% payment of the General Budget (up from 94.51%)

### GENERAL SECRETARY / HQ OPERATIONS OFFICER

*Jack Stone*

- 1,066,573 full and 104,717 associate members, a 2.88% gain over 1994
- 82,887 new Nazarenes received, an increase of 4.11%
- Four new districts, for a total of 338
- \$542,898,596 paid by Nazarenes for all purposes, a 3.19% increase
- 251 new elders' credentials issued in the U.S. and Canada and 211 in other world areas
- Credentials of 53 elders from other denominations recognized
- 45 new deacons ordained

### GENERAL TREASURER / HQ FINANCIAL OFFICER

*Robert L. Foster*

- More than 4,000 persons received "Basic" Pension Plan benefits in 1995
- 92.29% payment of the Pension and

Benefits Fund, with 14 districts paying 100% or more—the highest for both figures in 15 years

- 364 participants enrolled in the International Contributory Retirement Program
- \$34,311,671 received for General Budget, an increase of 2.6% over 1994
- \$15,749,336 received for mission specials
- 3,251 churches (64%) in the U.S. and Canada paid budgets in full
- Planned Giving assisted 1,635 families with wills
- \$2,031,244 was given to the NCM Fund in 1995
- \$1,100,461 was given through various Child Sponsorship Programs to support more than 23,600 children in 47 countries
- 32 new loans were added to the General Church Loan Fund, for a total principal amount of \$2,952,822

### INTERNATIONAL BOARD OF EDUCATION

*Jerry D. Lambert, commissioner*

- Resource Institute for International Education established
- 17,580 students enrolled in 54 Nazarene colleges, universities, and seminaries worldwide
- 7,253 students enrolled in extension centers
- More than \$14 million received in support of Nazarene higher education

### NAZARENE PUBLISHING HOUSE

*Bob Brower, president*

- Salvation Army adopted WordAction as their second curriculum in 1995 with the possibility of WordAction becoming the official curriculum in 1996
- Lillenas launched two new imprints—Allegis and Easy 2 Excel
- Lillenas released 19 products in both dramatic productions and technical assistance
- Released *Phineas F. Bresee*, by Carl Bangs, at the Centennial Celebration of the Church in Los Angeles in October 1995
- 613,611 books printed or reprinted

## Educators Conduct Workshops in South America

Jerry Lambert, education commissioner, led a team of educators who conducted three two-day workshops in Argentina and Brazil during March.

The workshops were aimed at serving the teachers in the extension education program in South America. Some 3,800 students are enrolled in the ministerial preparation program. Some attend our colleges and seminaries; many more receive their preparation through distance education.

"Several district superintendents spoke to me at the Regional Conference in Quito," said Lambert. "They asked me if teacher training for those pressed into service as distance educators could be provided. The number of ministerial candidates is growing faster than trained teachers can be supplied. These workshops were our first step in answering their request," Lambert said.

The members of the teaching team were Roger Hahn, Nazarene Theological Seminary; Bettye Tracy, cooperative education specialist, Center High School, Kansas City, Mo.; Wesley Tracy, editor of the *Herald*; Gustavo Crocker, Compassionate Ministries; and Roy Stults, coordinator of education, World Mission Division, and editor of *World Mission* magazine.

The workshop in Pilar, Argentina, was held in conjunction with the South American Nazarene Youth Congress. Lambert, Hahn, and Wesley Tracy preached in the NYC services.

**Jerry Lambert awards diplomas to the graduates of the extension education program in Recife, Brazil, with the assistance of Stephen Heap, mission director. Sylvia Rodrigues is director of the distance education program in East Brazil.**

In Recife, Brazil, the workshops were held at commencement time. Sixteen men and women graduated from the extension program of the Nazarene seminary in Campinas. The graduation ceremonies, at which Lambert was the commencement speaker, drew the attention of the national television network. A two-minute clip was run on national TV featuring two of the graduates who had formerly been professional soccer players.

The workshop in Campinas was held at our seminary there. Professor Beryl Adams had translated all the textual materials into Portuguese. A special night session was conducted for



**Roger Hahn works one-on-one with a pastor-teacher in the workshop held at the Campinas seminary.**



the seminary seniors who will soon be pastors and also teachers in the distance education program.

"This is better than sending us money," said Mission Director Stephen Heap. "If the church in North America wants to help us, send us educators."

The energetic work and planning of many persons, including Regional Director Bruno Radi, Christian Sarmiento, and Mission Director Stephen Heap, helped make the project a success.

The cost of the workshops was underwritten by an anonymous donor, with the teaching team members donating their time.

Before going to South America, the team conducted a two-day session with Nazarene Bible College extension teachers in the Kansas City area. That workshop was videotaped and may soon be released in several languages. The 1996 workshop is the first of three tentatively planned by the education commissioner's office.

Nazarene Adult Ministries  
announces . . .

### **SUNDAY SCHOOL IN ISRAEL**



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## Canadian Congregation Completes New Building

When members of the Church of the Nazarene in Elmsdale, P.E.I., moved into a new sanctuary in 1947, it was supposed to be temporary. Now, nearly 50 years later, the congregation has finally moved into a permanent building.

The congregation recently completed a new 5,400-square-foot facility, which includes a sanctuary, fellowship hall, kitchen, offices, and classrooms.

After many years in the temporary building, the congregation began working on a new facility when **Kelvyn R. Adams** began his pastorate at the church in 1994. The congregation began raising money in 1995 and completed the building in less than three months.

"Every Sunday is a celebration," Adams said.

**The congregation of Elmsdale Church of the Nazarene recently moved into their new building.**



## Australian Detective Honored

Detective Sergeant **Graeme Castlehow** was honored recently with the Vincent Fairfax Ethics Leadership Award, one of Australia's most prestigious decorations. Presented by the St. James Ethics Centre, the national award fosters the development of morally courageous leaders in all occupations and at all levels.

As the award winner, Castlehow will have the opportunity to explore the role of ethics in leadership and build on those skills through a series of programs. He also will take part in a seven-day workshop to study communities in northern Australia.

Castlehow is a member of Dianella Church of the Nazarene on the Western Australia District. He also serves as district secretary and a member of the District Advisory Board. He and his wife, Catharine, have two children.



**Detective Sergeant Graeme Castlehow and his daughter, Danielle.** Photo: *The West Australian*

"Detective Castlehow is highly regarded in the Western Australian Police Force," said **W. John Kerr**, Western Australia district superintendent. "He bears an exemplary testimony."

Castlehow also was honored recently with the Churchhill Fellowship Award. That award allowed him to spend six months in the U.S., Canada, Italy, and Hong Kong, studying law enforcement intelligence programs.

## NTS Grad Named Pew Younger Scholar



**James F. Gates**, a 1995 graduate of Nazarene Theological Seminary, has been awarded a National Graduate Fellowship by the Pew Younger Scholars Program. Gates was one of 10 persons selected to receive the fellowship award and a yearly stipend.

The Pew Younger Scholars Program helps recipients gain admission into the most highly regarded graduate pro-

grams and provides both personal and financial support during graduate education.

As a student at NTS, Gates was highly involved as director of community outreach for the World Mission Fellowship and served on the NTS Student Government Association. He also served as community education coordinator for LINC, a nonprofit agency that provides transitional housing and training for families seeking self-support status.

"James has made an outstanding contribution to NTS and the Kansas City community," said **Charles Gailey**, director of the School of World Mission and Evangelism at NTS. "This fellowship will enable him to make an even more significant contribution to the global mission of the Church."

A graduate of Eastern Nazarene College, Gates is the son of Rev. and Mrs. Chuck Gates, pastor of Vineland, N.J., Church of the Nazarene. He and his wife, **Michelle**, are members of Blue Hills Church of the Nazarene in Kansas City.

## Nazarene Principal Honored by Teachers Association

**Jim Rose** thinks the secret to being a good school administrator is surrounding yourself with good people. Evidently he has done just that.

Rose, principal of Roosevelt Junior



and Senior High Schools in Lubbock, Tex., was honored recently as the Administrator of the Year by the Texas Classroom Teachers Association.

"In this business, if you recognize and collect good talent, and then let them do their jobs, they make you look good," Rose said. "The truth is that this award is a reflection of an outstanding faculty."

Rose is described by his coworkers as teacher-friendly, humble, calm, and polite. "I've never worked with an administrator as unselfish as he is," said **Allen Harman**, school counselor. "Power isn't important to Jim, but relationships are."

In addition to his work as a school principal, Rose also teaches Sunday School at Lubbock First Church of the Nazarene. He and his wife, **Twila**, have three sons. She serves as a seventh-grade science teacher.



**Edith Barrick**, a member of Cuba, Ill., Church of the Nazarene, recently celebrated her 100th birthday. She has served as a Sunday School teacher, church board member, and NWMS president. When she moved into the Elms Nursing Home in Macomb, Ill., she was asked to teach a Sunday School class to the residents, which she did for several years.

## SNU Honors Department Chair

**Dorothy Stasser**, chair of the Department of Psychology at Southern Nazarene University, was honored recently with the SNU Faculty Achievement Award.

Stasser has taught more than 30 different courses in the fields of psychology and sociology in her 28 years at SNU. She has served as department chair since 1978.

A graduate of SNU and Oklahoma State University, Stasser is an active member of state and national psychology associations.



**Dorothy Stasser** is congratulated by SNU President **Loren Gresham**.



## Teacher of the Year

**Marie Davis**, a member of West Main Church of the Nazarene in Rock Hill, S.C., was honored recently as the Adult Sunday School Teacher of the Year for the South Carolina District. The award was presented during the 1996 Midyear Sunday School Rally at Columbia, S.C., First Church.

Mrs. Davis, 84, has taught Sunday School for 64 years. She also has a 23-year record of perfect attendance. She was nominated by her Sunday School superintendent, **Donnie Arant** (l.).

**More than 100 children from the West Virginia North and West Virginia South Districts presented the musical *Down by the Creekbank* during the 50th anniversary celebration of the West Virginia Campgrounds, in Summersville, W.Va. The musical was directed by Jim and Cherry Morris.**



*When it comes to raising children . . .*

# GOD'S WAY IS THE BEST WAY

by Thelma Sunberg

**M**om and Dad, will you do something for me?" Sandy inquired.

"You know we will if we can," we both said at the same time.

"Bryan and I would like you to sing at our wedding."

We reminded her she already had someone to sing. But she insisted, "We want you to sing 'God's Way Is the Best Way.' That's the theme song of your lives. We want it to be the theme of our lives too."

At such a moment, nursing five kids through chicken pox, first days of school, music lessons, first dates, and drivers' licenses all seem like mere trifles.

The Bible says that "children [are] a reward from him [the Lord]" (Psalm 127:3, NIV). It's true, but when I was young, I was pretty sure I didn't want five rewards. In fact, I used to be very definite about not having five children as my mother did. Well, I did. Then I secretly hoped that I wouldn't be the only one of my brothers and sisters to do so. I was. All that just goes to show how wrongheaded I can be sometimes. The Bible was right—again. Children are a reward from God—especially when they all

faithfully serve God and the church. Bill and I have five wonderful rewards.

A lot of good people have seen their children make unwise choices with negative results. When it comes to raising children, I don't have all the answers. But I do have some. And since I have been

## AT OUR REQUEST, A SUCCESSFUL MOM TELLS US WHAT SHE DID RIGHT.

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asked by the *Herald*, I'll share some of the things that the Lord has taught me along the way.

### **1. Be committed to the truth.**

This I learned early. Three important people in my young life taught me to be a pursuer of truth in God's Word. My mother, who was my role model; my grandfather, who would gather us children around his knee and answer our queries about the Second Coming; and Eastern Nazarene College's Dean Bertha Munro, whose state-

ment I often heard: "The truth can always be trusted to win." Following the truth is vital to raising children properly.

My two youngest boys were good Bible quizzers. They made it a practice to memorize the whole book in which they were quizzing. In his junior year of high school, Jay made it his goal to quiz at the General NYI Convention. The week of the quiz to determine the regional team, he asked me for an extra day off school to study. Unsure of the school's reaction and after much pondering, I wrote the note as skillfully as I knew how. To tell the truth, I exaggerated Jay's need to be out of school. But when Jay closed the front door behind him to go to school, the Spirit of God confronted me. I had a miserable day. As soon as Jay got home, I asked him if he read my note. "Yes," he said, "you shaded the truth."

It felt like a dagger had pierced my heart, and I wondered what my son thought of me. On Monday, Jay reluctantly took a note of apology to school. I asked God to remove the blight I had caused in my son's mind. Bertha Munro was right. The truth can be trusted.

### **2. Make a lifelong commitment to prayer.**

Memories from my early teen years have taught me the necessity



David Mencl Photography

**“Mother of the Year seems entirely too trivial when you look at Thelma’s parenting achievements.”**

for constant prayer. I remembered my grandfather praying out loud every morning, my mother’s prayer-moistened eyes as she emerged from her bedroom when we arrived home from school, and my father in the early mornings kneeling at his chair in the living room.

These examples drew me to daily prayer for my husband and children. Being a mother was too vital for me alone. When schedules made family worship rare, I prayed for God’s guidance. He directed me to have individual heart-to-heart talks and prayer with my children. In those private times, God’s presence was real.

God’s way begins with a right relationship with Him. If we start early to bring God into the quiet moments and talk to Him, children, even teenagers, will open to

Him. “Train up a child in the way he should go, and when he is old he will not depart from it” (Proverbs 22:6, RSV).

### **3. Give proper honor and respect to your husband.**

Mother instructed me to pray much about the choice of my husband. Next to choosing Jesus as my Savior, this was the most important decision I would make, followed by praying about God’s will for a vocation. These vital facts I passed on to my children.

Since my husband has such a God-given role in the family, I knew I must never downgrade or dishonor him before them or anyone. I always knew he loved me. An occasional embrace in the presence of our children gave them a sense of security. Parenting is not a one-person job. Both father and mother must work together.

### **4. Instill truth in young minds in different ways.**

My task as a stay-at-home mother was instilling God’s ways, God’s will, Bible verses, and Christian hymns into the minds of my children. This is building for life and eternity. The seven of us, going in our cramped car to Grandma’s house in Pennsylvania, would see how many Bible verses we could recite. Even today, we occasionally sing our family theme song when we are together —“Living for Jesus a life that is true,” by Thomas O. Chisholm. I tell you, if those precious words are hidden in your heart and mind, sin and selfishness will have a tough time trying to capture you. J. Ellsworth Kalas writes in *Parables from the Backside* (Abingdon, 1992, 66), “Nothing makes it easier to resist temptation than a prop-



**Karen (Sunberg) Fullerton, right, with her husband, Fred (general NYI director), and daughter, Carla.**

**Bill Sunberg, Nova Scotia pastor, with his wife, Janet, at the celebration following Bill's ordination.**



**Sandy (Sunberg) Skelton, a high school math teacher, with husband, Bryan. Their daughter, Brianna, was born a few weeks after this photo was taken.**



**Chuck Sunberg (mission field director, Russia) with Carla (Johnson) Sunberg and their daughters, Christa and Cara.**

**Jay and Teanna Sunberg just before they left to take up pastoral duties at Moscow First Church.**



## Meet My Kids

**K**aren is an R.N. and works as a school nurse. She is married to Fred Fullerton, who is the general director of NYI Ministries. They live in Olathe, Kansas, with their 14-year-old daughter, Carla.

Chuck and his wife, Carla (Johnson), are

currently serving as missionaries to the former Soviet Union. Chuck is the field director, and Carla (who is also an R.N.) serves as the compassionate ministries director. They live in Moscow, with their two daughters: Christa, 8, and Cara, 6.

Sandy is a high school math teacher. Her husband, Bryan Skelton, is an attorney. They live in O'Fallon, Illinois, with their eight-month-old daughter, Brianna Kaylee.

Bill is a pastor and church planter. His wife is Janet (Adams). They

have two girls: Hillary, 3, and Abby, 1. They live in Halifax, Nova Scotia.

Jay is pastoring Moscow First Church of the Nazarene. He and his wife, Teanna (Matz), live in Moscow.

All of our children and their spouses gradu-

ated from Nazarene colleges. Fred, Chuck, Bill, and Jay are all graduates of Nazarene Theological Seminary, and Bryan from St. Louis University Law School.

—Thelma Sunberg



er upbringing, a sound set of values, and witnesses." How true.

### 5. Beware of favoritism.

Bill and I are often asked about the hows and whys of rearing a family, and sometimes the statement is made, "And you don't have a black sheep." But we could have had one. When the children were young, I began to feel that I was showing favoritism, which could seriously affect one of my children. God's hand became heavy upon me. He showed me I would be held responsible for the souls of all my children if indeed one strayed because of my unwillingness to change. He seemed to say to me, "As a mother, *you* must change—not the child." Luke 17:1-2 were frightening words of Jesus to me when I thought what the outcome could be. I waited upon my Lord in prayer and asked Him for a change in my heart. Thank God for His forgiveness and grace.

### 6. What we are is seen by our children.

Sometimes we think our attitudes are hidden from the children. They aren't. At one point, the entertainment and hospitality load was getting very heavy. But my pastor-husband kept on inviting people over. Hospitality is one area in which I have to keep prayed up. Always has been. My unwilling attitude had me seething within.

One Sunday evening when I told the children we would be having company after church, our son Chuck blurted out, "Do we have to have company again?" Immediately I saw my ugly attitude reflected in him. God had more work to do in me. He showed me that I, as a mother, am a servant in the home, and my rewards would come. They have.

### 7. Keep the rules.

"Rules are made to be broken," or so they say. Sometimes a pastor and wife are tempted to bend the rules and ignore guidelines to provide their children with special privileges. When it came to keep-

**Rev. Bill Sunberg and Thelma celebrate their 40th wedding anniversary in Hutchinson, Kansas, where Bill pastors the Bethany Church.**



**Bill and Thelma show a photo of granddaughters Christa and Cara taken in Red Square, Moscow.**

ing the rules and meeting requirements, our kids were treated like everyone else's. Bending the rules in their favor was never done. They went to the end of the line, they waited for promotion day, and they didn't go to senior high camp while they were still junior high age. They fit into the system according to guidelines.

Break a rule, tell a half-truth, turn a cold shoulder, disrespect the Father's wishes, or ignore God's way? Little eyes are watching.

One day when our son Bill was nearing the end of his senior year of high school, he said to me, "Mom, I have enjoyed my teen years. So many kids can't say that, but they have been good years for me."

### 8. Discipline—God's way.

An American Red Cross poster shows a drawing of a toddler above the caption: "If only they came with instructions." I say they do—the Word of God.

Though I know it is not the way of today's world, the Bible tells us that discipline is important in raising children God's way. Proverbs 13:24 reads, "He who spares the rod hates his son, but he who loves him is careful to discipline him" (NIV). I used "the strap of correction," a worn-out little boy's belt. It was never applied on bare legs, never exceeded two or three applications, and was never applied when I was emotionally upset.



By starting discipline early—and first bowing of the back or wanting their own way—and continuing with consistent, appropriate punishment as the children grow older, the need for discipline is minimal. It established authority and is a time for training. An important part of this training comes afterward. At the end of the day, when kissing the children good night, I would talk about the incident with the one I had disciplined to help him or her understand the wrong that had been done. This tender moment often brought tears to the eyes of us both.

Parenting is a tremendously important task. It affects life and eternity. Because of this, I cush-

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# TALK ME

by R. G.

**W**hen my patient needs surgery and I recommend another doctor, the usual response is: “Is this person an expert?” or “Is this doctor the best?” Imagine the anxiety of learning that your surgeon had never before done the procedure recommended for you.

Actually, it’s not as bad as it sounds. Surgeons-in-training serve first as assistants; then, as their familiarity with the procedure deepens, they operate, supervised by an expert standing across the table, ready to intervene if the need arises. How treasured that supervision is! It is sheer terror to perform surgery beyond your training. The expert across the table is more than the teacher—he or she is mother, father, anchor, and savior.

My most treasured medical learning experiences, however, came not in my formal residency, but in Africa. During Dr. Howard Hamlin’s assignment in Swaziland, he came one week out of each month to our sister Nazarene hospital in South Africa to help us with cases beyond our expertise. Dr. Hamlin had left a busy surgical practice in Chicago, where he served many terms as chief of surgery at South Shore Hospital. He had vast experience in guiding surgeons-in-training. He often had us do a procedure under his supervision so that when a similar case appeared in his absence, we could render appropriate care.

On one occasion, Howard guided me through a thyroidectomy. I was keenly aware that while the scalpel was in my hands, the skill was in his. He had instructed me to review the procedure and the anatomy the night before. He laid special emphasis on the two nerves to the larynx (voice box), for damage to either could cause permanent hoarseness. Cutting both would make normal speech impossible. I reproduced the drawings, complete with nerves and arteries, so his quizzing as we made each move found me ready.

In contrast, my dad was a missionary doctor in China and there he, too, delivered care far past his training. On the one hand, his brilliance enabled him to master to a phenomenal extent the mountain of information offered at medical school. But for the situations his professors did not cover, he had no Howard Hamlin to see him through. He had only a book and a nurse to turn the pages as he looked from the patient’s open wound to the book and back again. That book had no eyes to see and no hands to stop a misstep. I can still feel Dad’s anguish as, years later, he recounted the damage done when the book’s description did not fit the patient.

In Africa, beyond my reliance on Howard’s skills, I cherished his kindness. There was no trace of belittling, no reminders of my limited training in surgery, and never a harsh word. Rather, there was constant encouragement, pleasure over my mastery of the studies he had assigned, constant reassurance, and frequent compliments for my “good hands.” I always



Roland Miller

# THROUGH

and Fitz Jr.



felt warmth in his tone of voice, his frequent arm around me, and his declaration that I was like a son to him. But the warmest touch ever was his letter to me scrawled from the African roadside while I was on deputation (giving missionary presentations to American churches). He told how he had gone to South Africa's capital, Pretoria, attempting to persuade the officials to reverse their ruling that prevented my return to South Africa. He pled with them for days, but recognizing futility, he headed back the 600 miles to Acornhoek, where he and I had been missionaries together. He made a special point that he had to stop, for his tears were endangering his driving. My own tearstains added to his as I mourned the end of our working together.

I love to picture God across the "operating table" of my life, sharing skills with me, enabling me to address circumstances far beyond my capabilities. What a parallel to life the operating room is! A mistake with the knife, and the patient is forever damaged. In the bigger "O.R." of my life, what pitfalls multiply! What relief it is to know that the Holy Spirit is with

## HOW URGENTLY WE NEED THE "TALKING THROUGH" AVAILABLE ONLY FROM OUR DIVINE CONSULTANT.

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me. God could deal with my crises alone, but He entrusts me with the tasks of life. He "talks me through them." He helps me, first, with my own spiritual ills—my guilt and my poor attitude; then He calls me to address through prayer and loving deeds the ravages of spiritual darkness all about me.

Jesus portrays God as a loving Father, committed to our eternal well-being. Our self-destructiveness to the artistry within our souls bitterly grieves Him. And since He loves our neighbors as well, our inhumanity to them adds further grief. As we awaken to the prospect of dispelling the darkness about us, we find our goals matching His, and we sense how urgently we need the "talking through" available only from our Divine Consultant across the table from us.

Howard's tears, born in the intensity of his love, are a window to my Heavenly Father's heart. God does, to be sure, push us to be our best and to strive for the best in those we touch; but it's the depth of His love for us that makes His guidance so trustworthy and so very welcome.

HH

## Doves and Roses

by Wesley Tracy

**C**OME WITH ME. Back to the Dark Ages. We are going to church on Pentecost Sunday. Don't expect too much. A large percentage of the people with whom we will worship can't even read. I mean, the Enlightenment hasn't even happened yet. They're big on visual learning like object lessons and symbols. But put on your Sunday clothes. We are going to the cathedral.

**R**OSE PETALS, BUSHELS OF THEM, WAFT DOWN AND LIGHT GENTLY ON UPTURNED FACES.

Which cathedral? It really doesn't matter much—the services will all be about the same on Pentecost Sunday. So take your choice: England, France, Germany, maybe northern Italy.

Well, here we are. Notice that the cathedral itself is a sort of Bible to be read, a sort of theology in stone and wood and glass. It suits the simple Dark Ages worshipers who don't read much—there's not much to read, really. See the windows. Their stained-glass vignettes spell out biblical scenes, particularly from the Gospels. Look, just above your head there is the prodigal son story, and right over there is the feeding of the 5,000. That window portrays the sacraments of Holy Communion and baptism. But it's not just the windows. Notice that the whole cathedral, from pillar to parapet, from chancel to chalice,

is a hard copy of the faith.

Well, it suits the learning levels of the Dark Ages. Like I said, the Enlightenment hasn't even happened yet. Don't expect too much. No one has even dreamed of a television yet, let alone a computer. What do these folks know about worship? It's likely to be pretty simple. Yes, that's right. The priest will be putting the cookies on the lowest shelf. I wouldn't exactly call it dumbing down, but, after all, it is the Dark Ages.

But let's go on inside; we just might get a good idea for worship in our home church back in Mount Modern in the U.S.A. Just kidding.

Oh my, looks like we have been gawking at the architecture and the stained-glass windows for so long that we have missed a lot of the service. The litany, the Bible readings, the mass, the choir anthem have all come and gone. Oh, listen to that pipe organ. Who would have thought . . . ?

Finally we find our place. The priest is finishing the homily. But we are in time for the special event that I wanted you to see. The priest lifts his hand and gives the signal. The boys choir begins to whoosh and drum, making the sounds of a "rushing mighty wind." Everyone looks up at the high vaulted ceiling. Three doors open at the apex of the cathedral's ceiling. Doves—white doves. Someone is releasing doves. A dozen, two dozen white doves swoop and glide in the sanctuary. And look at that—rose petals, red rose petals representing the flames

*continued on page 28*



# OF THE SPIRIT:



## Welcome Breeze

by Geoff Austin, *pastor*:

*Church of the Nazarene, Erskine, Scotland*

**S**UMMER 1995. Who would have believed it? A heat wave in Britain! A shortage of rain, the beautiful green grass turning brown, record temperatures, scorching days, and hot, uncomfortable nights.

The land so often associated with the umbrella was becoming the land of the parasol. Temperatures in some areas of the nation were the highest since records began.

Hot days resulted in lethargy. Too hot to work. Too hot even to just sit in the sun and enjoy it. Television carried reports of the great increase in the number of people receiving emergency treatment for sunburn. Hot nights caused many to be restless and to lose sleep. People became irritable, tempers were frayed—all because of lack of rest. When would it end?

*"Dear Lord, please send relief. I will never complain about the rain again, honestly!"*

Sleeplessness became so bad in my home that I had to invest in an electric fan, which was used to cool the bedroom. We couldn't sleep without relief. (Perhaps air conditioning in homes would become the latest import from the U.S.A.)

The cool breeze from the fan brought welcome relief. The welcome breeze enabled me to relax. The welcome breeze brought the necessary rest and relief, leading to renewal of mind and body for the demands of the next day.

**W**ho would have believed it? The Body of Christ, the Church, becoming overheated? Surely not. It is unheard of. Can

something really be wrong with the Body of Christ? We have the right doctrines, don't we? We have a good heritage, don't we? The traditions of the elders are not all bad, are they?

On the Day of Pentecost, God equipped His Church to live holy lives in preparation for meeting the demands of living in a gospel-

**M**AY 26 IS  
PENTECOST SUNDAY

hostile society. In Acts 5 we read of Ananias and Sapphira, a married couple who were part of the Early Church in Jerusalem. I do not know if they were in the Upper Room with the other followers of Jesus when the Holy Spirit came in such tremendous, life-changing power; but if not, they became part of the fellowship soon after.

In the Early Church, where so many could stand up at the testimony meeting and bear witness to being filled with the Spirit; in the Early Church with its right doctrines and in the process of making good Christian traditions, the heat got to Ananias and Sapphira. The pressure was on, and the couple could not, or would not, find relief. They surely did not know peace because greed, dishonesty, materialism (not a recent phenomenon after all), lured them into lying to God. Right there in the mid-

dle of a congregation still wet and dripping from the baptism with the Holy Spirit, they lied to God. They discovered that such behavior can be tragically terminal.

**C**hristians today can become hot under the collar because of the pressures of society. The societies in which we live can cause us to become restless. We become uncomfortable taking our stand for Christ and Christian principles. The heat is on.

**T**HE HOLY SPIRIT IS LIKE A COOL BREEZE ON A SWELTERING SUMMER DAY—BUT HE IS MORE THAN THAT, MUCH MORE.

Is relief available? Of course it is! So often we know what to do; we know what (who) will bring relief, but we are unwilling to make the investment. We struggle on with our Christian experience, when all the time help is at hand. If we want to be renewed, if we want to be spiritually refreshed, if we want to be rid of our spiritual lethargy, God is ready to breathe His Holy Spirit on us.

Our Heavenly Father knows the pressures that are on us, just as He knew about the pressures that would be on the first disciples. What did He do for them? He promised them the gift of the Holy Spirit, another Comforter just like Jesus. What has He done for us? He extended His promise to all His children, of every generation. What a privilege!

*Holy Spirit, we welcome you.  
Holy Spirit, we welcome you.  
Let the breeze of your presence  
blow  
That your children here might truly  
know  
How to move in the Spirit's flow.*

## Tongues of Fire

*O joy, how long you sought me,  
searched for my candles,  
thought to ignite,  
to see new fire light up  
the dungeon places  
where my soul lay paralyzed  
by moodiness or tantrum,  
place of the phantom  
Happiness  
that never materialized.*

*O Joy, Your flame found me,  
crowned me with honest fire,  
set a cathedral choir  
singing a constant hymn,  
trimmed those charred wicks  
for burning,  
dried up my tears  
of yearning.*

*Ever this Joy increases!  
Never my praising ceases!  
Flame of Joy, Spirit of Jesus!*

—Katherine Short

*Holy Spirit, Holy Spirit,  
Holy Spirit, we welcome you.\**

Buying an electric fan was a great investment. The nights were still hot outside the house, but the electric fan, with its welcome breeze, enabled rest to come, resulting in mental and physical renewal to face the next day.

The pressures of a sinful, fallen world will be there until the end of time; but the Holy Spirit, the Breath of God, will be a welcome breeze, bringing spiritual rest and renewal enabling us to cope with the demands of tomorrow.

*Holy Spirit, we welcome you.*

\*"Holy Spirit, We Welcome You," copyright 1986 by Chris Bowater, Lifestyle Music. Used by permission.

## DOVES AND ROSES

*continued from page 26*



of Pentecost. Bushels of them are being poured out upon the worshippers. From the loftiest height they come flitting and fluttering down filling the sanctuary with the fragrance of spring.

These simple people are on their feet, hands stretched out, faces lifted. The rose petals waft down and gently light on hands and shoulders and glowing faces. The people seem to be praying. Yes, they are praying, as the choir's "mighty rushing wind blows," and as the doves of the Spirit glide and as the rose petals touch their faces, they are praying—praying for the Holy Spirit to cleanse their souls.

Pretty primitive, huh? I told you not to expect too much. After all, it is the Dark Ages. The Enlightenment hasn't even happened yet. Whoops, there's a couple of rose petals on your cheek. Here . . . they seem to be stuck on . . . your tears are making them cling . . . Oh, excuse me . . . you're really getting into this, aren't you? . . . That's OK . . . nothing wrong with . . .

Me, I just wonder who's going to clean up after all this. I mean, is it good stewardship to mess up the sanctuary like this and then have to pay someone to clean it up? What? . . . OK, OK . . . I'll wait outside. . . .

# Time Was

C. ELLEN WATTS



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

A FUNNY THING HAPPENED ON my way to my word processor this morning. As I sashayed past the notebook where I try to remember to jot my daily to-dos, I noticed that a whole lot of yesterday's list had leaptfrogged itself over into tomorrow. Further, whether due to procrastination, inertia, or both, half of the tasks I'd assigned to today appeared already destined for the middle of whenever.

For a time, "The hurrieder I go, the behinder I get," seemed a clever little easy-out motto for others. Those words meant nothing to me. Now I may as well hang them in plastic around my neck. All but the hurry part. Claiming to hurry at this turn of my life may be mere lip service.

Thinking about what all I used to get done in a day, in fact, triggers nap tendencies, which, if acted upon, can zap away several of the minutes in question. I'm not sure what happens to the rest.

My personal overall time chart runs somewhat parallel to the story of creation. Night and day started out pretty much the same. Sleep happened only through ne-

cessity or if there was nothing more interesting left for me to do. Darkness and light got separated following the birth of our first child—only because *she* knew the difference. Days and nights finally gained a semblance of order following the entrance of the Greater Light who, for nearly five decades, has governed my life. I can pray with David, "You are my God. My times are in your hands" (Psalm 31:14-15, NIV).

So why am I now at such a loss for time? And why do the Scriptures contain so many, yet so few, time verses that speak to my need? Even Solomon, in all his wisdom, deals mostly in generalities.

The truth is, slowing down is as natural to growing older as is haste to the young. We who were never troubled by time shortage before would do well to examine our to-do lists and scratch off those entries that no longer fit. I, of course, must begin with the fact that I now jolly well know the difference between day and night. If I do decide to stay up past what has become my earlier bedtime, I will not be mucking out the refrigerator. More likely, I will be curled up in my favorite, clay-colored chair, totally snagged by some book.

A second truth is, growing older includes changes, not necessarily of our making, but that require us also to change. No mathematician need tell me, for example, that

maintaining close relationships in a family grown to 27 takes more time than did the original 5 adult children. Or that meals with a retired spouse are hardly the same as a peanut-buttered bagel lying alongside my word processor.

While only those with large families will grasp the full implications of the first illustration, and single households may not understand the time difference alluded to in the second, we are all, sooner or later, likely to have to deal with time that seems never to last quite as long as it once did.

According to Steven Wright, "There's a fine line between fishing and standing on the shore, looking like an idiot." Wise man, Steven Wright. Wiser yet, my daughter, who often asks her children, "If you don't have time to do it right, when will you have time to do it over?"

**"If you don't have time to do the job right, when will you have time to do it over?"**

Considering my current rate of speed, I won't. Could be that my ongoing frustration with time as it now is leaves me looking a little like Wright's you-know-what.

Better to take my daughter's advice. After all, if I am to spend the rest of my life in slow motion, I might as well take a little time and learn to do the job right. **H**

# Out of the Dark House

MORRIS A. WEIGELT



Morris A. Weigelt teaches spiritual formation at Nazarene Theological Seminary.

“I LIVE IN A BIGGER HOUSE NOW” was the witness of Chad Walsh when he turned from agnosticism to Christianity. He testified that he still wrote about many of the same themes he had written about prior to his conversion. He wrote: “If the surface of my poetry seems lighter, more playful than when I was an agnostic, perhaps the reason lies in the fact that I no longer carry the universe on my shoulders.”

As I was visiting over breakfast with a student who had recently completed the module in spiritual formation at Nazarene Theological Seminary, the same imagery arose. He spoke of the provincial religious and theological background in which he had been raised. Then he spoke of a whole new understanding of life and faith and God that had recently opened up for him. He was praising God for the joy of living in this larger world of greater freedom.

Martin Luther used the same imagery back in the 16th century. He wrote of conversion as an exit from a dark house into the brilliant sunlight of God’s grace. He understood the dark house as the place where sin and evil lurk, where life is dominated by the monster of sin, where lack of ex-

posure to the sunshine creates a spiritual anemia that debilitates and destroys.

In my mind’s eye, I could again see the calves on my father’s farm. They spent the first three or four months of their lives in the pen inside the barn because of the cold temperatures in the Dakota winters.

When the weather was warm enough, my father instructed us to transfer the calves from the darkness of the barn into the pasture on the far side of the yard. What an interesting process!

The calves had never seen sunshine directly before. They were so fearful that we had to literally push them out of the barn door into the sunshine. They would stand spread-eagle in the sun trying to comprehend what it all meant.

Then the sunshine began to have its effect, and they began to frisk and gambol around the yard. For the first time, we understood why my father had specified two boys and two ropes for one calf in order to “guide” him to the pasture. Dad knew what happened to calves when they entered the sunshine.

There is a certain risk in leaving the known context of the dark house and leaping into the sunshine. There is a struggle to abandon oneself to the sunshine of God’s love without qualification or restriction.

The rewards are definitely worth the risk. Chad Walsh wrote of the freedom of living in a bigger house. My student friend spoke of the joy of living in a larger environment. The effect of the sunshine of God’s love is profoundly beneficial.

Luther wrote of the resultant

warmth of living in the new sunshine. He observed that it is unnecessary to command a stone lying in the sun to be warm. Warmth is the normal benefit.

The analogy of the warm stone also applies to living in the presence of the holy God. When we have exited from the dark house of sin through the power of the cross of Christ, we emerge into the brilliant, almost blinding, sunshine of God’s holiness. What a difference it makes to our lives to live in that holiness!

To live in the presence of God’s holiness is to be made holy. To pray the first petition of the Lord’s Prayer (“Hallowed be thy name”) is to invite God to make His holiness visible in our world, in our lives. It is not necessary to command a person living in the sunshine of God’s holiness to become holy. Holiness is the normal by-product of living in the bigger world of God’s holy presence.

**When we exit from the dark house of sin, we emerge into the blinding sunshine of God’s holiness.**

In Ephesians, Paul uses word pictures to designate Christians as children of light. Children of light imitate their Father—God. Children of light live distinctively different lives from the children of darkness. Children of light are never obsessed with defending themselves against the darkness. Children of light are holy people who bask in the light of God’s holy love.

Live as children of light!





# KIDS QUIZ

We gave the Sunberg kids a quiz. We asked them to complete these sentences:

## 1. The thing my mom does best is:

"Pray. She spends much time in prayer. . . . She and Dad fasted every Wednesday noon and prayed for us. They've done that as long as I can remember."

Karen

"My parents' praying for me made all the difference between giving up and carrying on."

Bill

"I knew that every Wednesday during her lunch hour, my mom would be praying for me . . . [and] for all her children."

Sandy

"My mother is great at praying. Every Wednesday lunch hour since I can remember, Mother spent time in prayer for her kids. She even prayed for our spouses before she or we met them. I do not want to even guess what my life would be like without my mother's intercessory prayer."

Jay

"My mother was always a wonderful hostess. It was a pleasure to eat around our table and hear all the compliments that many visitors, missionaries, and evangelists gave my mother. She deserved every one of them."

Chuck

"She is great at making a home. Even with five kids, I can never remember a time when the house was a mess (except my room), the laundry was not done, or the meals were bad or late. She is incredible."

Jay

## 2. The key to my mother's parenting success was:

"Prayer—it was the source of her strength."

Sandy

"For me, the key to my mom's success . . . was that she was consistent. She always tried to treat all her children the same. She always had time for her children."

Chuck

"The key to Mom's success is her reliance on God. . . . Early each morning, she calls to God for help that day. God . . . answers her prayers."

Jay

## 3. What I most admire about my mother is:

"She knows God can be trusted. The last thing that Mom said to me when she dropped me off at MidAmerica Nazarene College for my first year was, 'Bill, don't do it in your own strength. Do it in the Lord's.'"

Bill

"She was Christlike. I can't ever remember her saying a negative word about anyone in any of the churches my father pastored or saying a negative thing about any place we lived. . . . I believe that we are all in ministry today because the ministry was always positive in our home. I honestly never considered doing anything else. Living in a parsonage was a privilege largely because of the attitude of my parents."

Chuck

"She has been a picture of faithfulness . . . faithful to her family, her husband, her church, her convictions, her relationship to God."

Karen

"The thing I most admire about my mother is her consistency and discipline. She knows what needs to be done, and she does it."

Jay

## 4. The best thing my mom ever gave me was:

"Her example as a praying mother. That's a gift I intend to pass on to my own child."

Sandy

"A good example. Much of my own confidence in the power of God to provide for me, my family, and my church comes from observing the life of my parents. There was never a doubt that God could be trusted."

Bill

"The best things my mother gave me were a consistent, stable home and an example of a disciplined walk with Jesus Christ. I could not . . . count the times my mother lovingly reminded me, 'Don't forget to spend time with God.'"

Jay

"Our heritage. She had wonderful examples of obedient service to God in her parents and grandparents. She not only gave me that heritage but also became an active participant in building that heritage. She has been an example to her children and grandchildren."

Karen

## GOD'S WAY IS THE BEST WAY

*continued from page 23*

ioned all of the above with much fervent daily prayer as well as weekly prayer and fasting. Though my children are grown now, I continue to pray and fast for them. I heard a speaker quote Susanna Wesley as saying, "I would rather lay my children in an early grave than mourn over one who had deserted the pathway of righteousness." I agree.

Let me encourage you. Parenting God's way is possible. You can do it. Each and every day, in

everything you do, when the truth of God's Word beams into your heart and gives direction even in matters that seem insignificant, choose to go God's way. When we have done our best in the light of the truth, we can leave the rest in God's hands, and He will "do immeasurably more than all we ask or imagine" (Ephesians 3:20, NIV). He has certainly done so for my husband and me. For God has far exceeded our wildest imagination as He uses our children in His kingdom's work around the world.

During quiet time with my Lord four or five years ago, Isaiah 49:18

was lifted off the page, and God seemed to say, "This is for you."

"Lift up your eyes and look around; all your sons [and daughters] gather and come to you. As surely as I live,' declares the LORD, 'you will wear them all as ornaments'" (NIV).

I prefer the adornment of our five godly children over the biggest diamond at Nieman-Marcus. God's promises come true. The word in this verse that brings me the greatest blessing is "all"—every one of them. Truly "God's Way Is the Best Way." To Him be glory!

# The Gift of Life

### JERRY AND LYNDA COHAGAN



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

A RECENT ENCOUNTER with the medical profession was packed with more than our fair share of humiliation. It all started innocently enough with a phone call to Lynda from the Kansas City Blood Bank. There was a blood shortage, and they were soliciting donations. Lynda was on their list of past willing volunteers, so when they called, she agreed to give a pint and said her husband would too. (He was not on the list of willing volunteers.)

We hustled the kids into the car and made the 30-minute trip to the heart of the city with magnanimous intentions of “giving the gift of life.” OK, to be honest, the only reason Jerry went was for the free T-shirt they were giving with each donation.

The first sign of foreboding was a sign announcing: “Today the blood-mobile is at Prince of Peace Church in Olathe.” Jerry asked the receptionist, “You mean we could have done this at Prince of Peace? That’s two blocks from our house!” She chuckled, handed us the T-shirts, and ushered us toward a set of double doors.

The kids quickly located the playroom but opted instead to ensconce themselves in the “cookie room,” where a bevy of “Aunt Beas” served

apple juice and cookies to recovering donors.

After answering questions about eating habits and sexual practices, the actual poking and prodding began. Lynda was quickly eliminated after the finger prick: low iron. No matter how the nurse jiggled it, that drop of blood insisted on floating in the vial instead of sinking. With comforting words, “It’s not unhealthily low—we just have very high standards for our blood,” Lynda was handed a pamphlet on getting more iron in her diet and ushered to the cookie room.

Meanwhile, Jerry had passed the finger prick with flying colors and was promoted to the “blood room” where 10 to 15 people reclined comfortably. A young nurse settled him back into his own La-Z-Boy and started examining his arms. She tapped, poked, stroked, and pumped. With a perplexed “Hmmm,” she moved to the other arm, then said, “How odd. I can’t seem to locate a vein. Let me get the head nurse.” She turned and called, “Nurse Ratchet! Would you look at this?” Of course, everyone in the room was now looking at Jerry as a stout woman approached and huffed, “What’s the problem here?”

“I can’t locate a vein.”

“In this big guy? Lemme have a look-see.”

Jerry again submitted to the poking, prodding, and so on, accompanied by dialogue.

“Make a fist for me.”

“I *am* making a fist.”

“Really? Well, did you drink eight glasses of water before you came?”

“What?”

“Oh, yeah. You gotta drink at least

64 ounces of liquid before you give blood.”

“A half gallon! Listen, my wife volunteered me and didn’t say anything about—”

“No matter. We can’t get a needle in your little veins. We’re gonna have to let you go. Next time, try to come prepared.”

As they ushered Jerry to the door, everyone in the room followed him with a look of disgust at his inability to “give the gift of life.” Just then, Jerry turned and tiptoed back to his recliner. “Almost forgot my T-shirt,” he said sheepishly.

As Jerry slumped through the door to the cookie room, he fell languidly into the outstretched arms of his family. Tori offered him a partially bitten creme wafer. Lynda asked, “How was it?” to which he replied, “It was awful. I’ll tell you about it someday.” Jerry remained strangely quiet on the trip back to the suburb, past Prince of Peace Church, to our home.

Eventually, the story came out. Ap-

**It sure beats a T-shirt.**

parently, the wounds have healed. For as the weather warms up, Jerry can be seen proudly wearing his T-shirt, a large red heart logo on the front—his red badge of courage. And although we failed miserably at “giving the gift of life,” we were reminded once again of One who didn’t fail. For “all that came to be was alive with his life” (John 1:3-4, NEB). Thanks for the gift, Lord. It sure beats a T-shirt, and it fits better too.

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**IN A WOMAN'S VOICE**

**Stop! Don't Come  
This Way!**

**SUSAN HANSON BATES**



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

"STOP! DON'T COME THIS WAY!" The urgency in Roger's voice split through our conversation like lightning. Everyone on the trail came to an abrupt halt.

Snow was falling heavily this frozen November day. Ten of us had ridden our horses into the southern Colorado Rockies and were camped for a week at 10,000 feet. This morning, we had saddled up and set out for The Spanish Window, a spectacular opening in the 13,000-foot, rock-encrusted peaks. As snow began to fall, the path disappeared under its cloak. We had no choice but to follow Roger, who had been here before. His voice had halted us.

Our horses stamped restlessly as we awaited further directions. Roger was about 100 yards ahead of us. Through the gauzy curtain of flakes, I could make out his shadowy form in the distance and was shocked by what I saw.

The mule he was riding had completely disappeared except for her neck and head. Somehow, they had wandered off the trail and sunk rapidly in a high mountain bog. As the mule struggled in the sucking mud, we watched, helpless. After what seemed like a very long time, she inched her way forward and scrambled onto solid ground, exhausted. We all breathed a sigh of relief and trembled at death so near. We were glad for Roger's dire warning.

I think of this incident often while reading the stories in the Old Testament. From centuries past, I hear other travelers call out to me, "Stop! Don't come this way!" From David, I hear, "Regardless of what the world is selling, sin is the path to sorrow, not fulfillment. Be careful what you lust after." I hear Joshua and Caleb call to me with their message when I am most afraid to fight for what is right: "Don't be afraid. Men of this world are grasshoppers compared to Almighty God. He has promised you the victory. Go forth and conquer the land."

And I hear Adam and Eve plead: "Do not be tempted to be as gods, as the New Age philosophy proclaims. Worship Jehovah God alone and obey Him. Only then will you live satisfied

by fruit that you truly desire: that of the Spirit."

As our age darkens, I pray that I will avoid the bogs of sin. I pray, too, that I will listen to the still small voice that often comes after the shouted warning, the voice of the Lord saying, "This is the way. Walk in it" (Isaiah 30:21, NIV).

HH

**They had wandered  
off the trail  
and sunk rapidly  
in a high  
mountain bog.**

## THE FIVE LARGEST SUNDAY SCHOOLS IN AVERAGE WEEKLY ATTENDANCE FOR THE 1994-95 ASSEMBLY YEAR U.S. AND CANADA

Sunday School Ministries Director Dr. Talmadge Johnson reports the following official Sunday School statistics for the 1994-95 year in the Church of the Nazarene. The responsibility list (worldwide enrollment) stands at 1,338,417. The average attendance is 692,946. These numbers do not include the extension ministries responsibility list of 33,731 or the outreach attendance of 24,320.

Below are the top five churches in regular Sunday School attendance on the U.S. and Canada districts. These lists are compiled from reports submitted by district secretaries to the general secretary as reported by pastors in the "Annual Report of the Pastor to the District Assembly."

### AKRON

- 397 Canton First
- 187 Warren Champion
- 177 East Liverpool First
- 168 New Philadelphia
- 167 Warren First

### ALABAMA NORTH

- 259 Huntsville First
- 254 Birmingham First
- 211 Jasper First
- 184 Cullman First
- 133 Sheffield First

### ALABAMA SOUTH

- 162 Lanett
- 137 Tuscaloosa Woodhaven
- 127 Tuscaloosa Holten Heights
- 122 Dothan First
- 106 Mobile First

### ALASKA

- 116 Anchorage Hillcrest
- 105 Wasilla Lake
- 103 Soldotna
- 99 Juneau
- 93 Nikiski

### ANAHEIM

- 358 Santa Anna First
- 301 Saddleback Family
- 289 Cerritos
- 243 Buena Park First
- 224 Long Beach First

### ARIZONA

- 483 Phoenix Orangewood
- 425 Glendale First
- 326 Dobson Ranch
- 244 Oro Valley
- 236 Mesa First

### CANADA ATLANTIC

- 121 Trenton, N.S.
- 119 Oxford, N.S.
- 84 Elmsdale, P.E.I.
- 84 Sherwood, P.E.I.
- 77 Moncton First, N.B.

### CANADA CENTRAL

- 135 Toronto Emmanuel
- 130 Toronto Rosewood
- 114 Brampton
- 91 Hamilton First
- 88 Egypt

### CANADA PACIFIC

- 131 Guildford
- 102 Victoria First
- 73 Abbotsford
- 70 Vancouver First
- 59 Primera Iglesia

### CANADA QUEBEC

- 121 Montreal St. Michel
- 68 Montreal Centre Evangelique
- 65 Franklin Centre
- 62 West Island
- 47 Montreal Riviere des Prairies

### CANADA WEST

- 277 Calgary First
- 159 Edmonton Southside
- 106 Medicine Hat Glenview
- 94 Calgary New Life Fellowship
- 91 Edmonton First

### CENTRAL CALIFORNIA

- 488 Bakersfield Olive Knolls
- 442 Porterville
- 318 Visalia First English
- 230 Bakersfield First
- 207 Tehachapi

### CENTRAL FLORIDA

- 501 Lakeland Highland Park
- 493 Winter Haven First
- 481 Orlando Central
- 404 Lakeland Lake Gibson
- 375 Orlando Metro West

### CENTRAL LATIN AMERICAN

- 112 Mercedes
- 95 San Antonio Emmanuel
- 89 Oklahoma City Primera
- 84 Houston Primera
- 82 San Antonio Las Palmas

### CENTRAL OHIO

- 760 Grove City
- 286 Gallipolis
- 282 Circleville
- 251 Columbus Shepherd
- 222 Marietta First

### CHICAGO CENTRAL

- 712 Kankakee College
- 613 Kankakee First
- 362 Chicago First
- 250 Danville First
- 240 Chicago First Spanish

### COLORADO

- 1,280 Denver First
- 545 Colorado Springs First
- 415 Denver Westminster
- 360 Colorado Springs Trinity
- 302 Colorado Springs Eastborough

### DAKOTA

- 140 Minot First
- 131 Mandan
- 127 Mitchell

- 123 Jamestown First
- 97 Valley City

### DALLAS

- 469 Richardson
- 230 Texarkana First
- 223 Carrollton
- 208 Dallas Central
- 203 Grand Prairie First

### EAST TENNESSEE

- 162 Chattanooga First
- 160 Estill Springs
- 152 Shelbyville
- 151 Chattanooga East Ridge
- 137 Crossville
- 137 Monterey

### EASTERN KENTUCKY

- 214 Ashland First
- 156 Richmond First
- 141 Covington First
- 136 Maysville
- 127 Worthington

### EASTERN MICHIGAN

- 531 Warren Woods
- 449 Flint Central
- 419 Richfield
- 363 Detroit First
- 352 Howell

### FLORIDA SPACE COAST

- 331 Melbourne First
- 142 Cocoa First
- 141 Vero Beach
- 92 Melbourne Cathedral
- 77 Palm Bay Christian Development Center

### GEORGIA

- 257 Atlanta First
- 227 Battlefield Parkway
- 225 Sandersville First
- 201 Mount Olive
- 196 Dublin First

### HAWAII PACIFIC

- 136 Maili Samoan
- 126 Kaneohe
- 116 Honolulu First English
- 98 Kailua Samoan
- 78 Honolulu First Samoan

### HOUSTON

- 337 Houston Spring Branch
- 211 Nacogdoches
- 200 Pasadena First
- 185 Houston Northwest
- 151 Houston First

### ILLINOIS

- 250 Decatur First
- 214 Decatur West Side

- 195 Decatur Parkway
- 189 Springfield First
- 163 Granite City First

### INDIANAPOLIS

- 694 Indianapolis Westside
- 415 Indianapolis First
- 331 New Castle First
- 249 North Vernon
- 227 Indianapolis South Side

### INTERMOUNTAIN

- 781 Nampa First
- 478 Nampa College
- 458 Boise First
- 347 Meridian Valley Shepherd
- 314 Nampa Karcher

### IOWA

- 531 Oskaloosa First
- 237 Des Moines Eastside
- 178 Council Bluffs First
- 168 Burlington First
- 168 Cedar Rapids First

### JOPLIN

- 250 Carthage
- 206 Parsons
- 172 Pittsburg
- 163 Highway
- 159 Independence

### KANSAS

- 1,059 Wichita First
- 324 Hutchinson First
- 307 Wichita Linwood
- 294 Salina First
- 269 Junction City First

### KANSAS CITY

- 1,715 Olathe College
- 667 Kansas City First
- 381 Kansas City Central
- 241 Olathe Westside
- 236 Topeka First

### KENTUCKY

- 266 Lexington Lafayette
- 186 Science Hill
- 181 Georgetown
- 165 Owensboro First
- 163 Monticello

### LOS ANGELES

- 1,446 Pasadena First
- 529 Pismo Beach New Life Community
- 316 San Luis Obispo
- 299 Glendora
- 217 Atascadero

### LOUISIANA

- 142 Shreveport Huntington Park
- 124 Baton Rouge First

- 105 Ebenezer First
- 96 Blanchard
- 95 Vivian

**MAINE**

- 151 South Portland
- 139 Bangor
- 96 Auburn
- 89 Skowhegan
- 86 Dover-Foxcroft

**METRO NEW YORK**

- 616 Brooklyn Beulah
- 295 Living Word
- 214 Brooklyn Source of Life
- 175 East Rockaway
- 175 Maranatha

**MICHIGAN**

- 348 Lansing South
- 236 Owosso First
- 235 Jackson First
- 219 Chapman Memorial
- 217 Grand Rapids First

**MINNESOTA**

- 180 Fergus Falls
- 130 Brainerd
- 113 Minneapolis First
- 103 Osseo
- 95 Litchfield

**MISSISSIPPI**

- 202 Meridian Fitkin Memorial
- 182 McComb First
- 145 Jackson Emmanuel
- 105 Pascagoula First
- 81 Jackson First

**MISSOURI**

- 245 Harvester
- 199 St. Louis Overland
- 185 St. Louis Trinity
- 174 Hannibal First
- 164 Farmington

**NAVAJO NATION**

- 67 Ramah Navajo
- 57 LeChee
- 57 Leupp
- 46 Twin Buttes
- 44 Kaibeto

**NEBRASKA**

- 211 Lincoln First
- 144 Hastings
- 138 North Platte
- 117 Omaha Central
- 103 Fremont

**NEW ENGLAND**

- 279 Quincy, Mass., Wollaston
- 273 New Bedford, Mass., International
- 250 Nashua, N.H.
- 218 Lowell, Mass., First
- 190 Maynard, Mass.

**NEW MEXICO**

- 304 Albuquerque Sandia
- 284 Clovis First
- 263 El Paso Open Gate
- 217 Albuquerque Heights First
- 120 El Paso First

**NORTH ARKANSAS**

- 204 Conway First
- 196 Rogers First
- 172 Springdale
- 151 Jonesboro Woodsprings
- 147 Jonesboro Forest Home

**NORTH CAROLINA**

- 301 Charlotte Pineville
- 290 Raleigh North
- 226 Asheville First
- 220 Hendersonville
- 186 Wilmington

**NORTH CENTRAL OHIO**

- 1,166 Cleveland "Heaven Train" (CTM)
- 621 Marion First Church
- 532 Mount Vernon First
- 338 Bucyrus
- 258 Coshocton First

**NORTH FLORIDA**

- 238 Jacksonville University Boulevard
- 216 Pensacola First
- 165 Hernando
- 156 Jacksonville Oak Hill
- 135 Gainesville First

**NORTHEAST OKLAHOMA**

- 298 Tulsa Central
- 271 Bartlesville
- 234 Tulsa Regency Park
- 209 Sapulpa
- 194 Broken Arrow

**NORTHEASTERN INDIANA**

- 365 Fort Wayne Lake Avenue
- 326 Huntington First
- 323 Anderson First
- 307 Elkhart Northside
- 280 Muncie South Side

**NORTHERN CALIFORNIA**

- 332 Santa Rosa
- 210 Concord
- 200 Alameda New Beginning
- 193 Napa
- 187 San Jose First

**NORTHERN MICHIGAN**

- 142 Alanson Lakeview
- 117 Beaverton
- 115 Cherry Grove
- 109 Reed City
- 102 Clare

**NORTHWEST**

- 424 Spokane First
- 416 Moscow
- 397 Yakima West Valley
- 362 Spokane Valley
- 310 Lewiston First

**NORTHWEST INDIANA**

- 403 Portage First
- 387 Valparaiso First
- 265 Kokomo First
- 174 Noblesville
- 166 Fairmeadow Community

**NORTHWEST OKLAHOMA**

- 1,710 Bethany First
- 570 Oklahoma City First
- 201 Woodward
- 186 Enid First
- 182 Guymon

**NORTHWESTERN ILLINOIS**

- 328 Pekin First
- 309 Sterling First
- 249 Ottawa First
- 228 Rock Island
- 212 Galesburg First

**NORTHWESTERN OHIO**

- 529 Lima Community
- 262 Springfield High Street
- 226 Mount Sterling
- 221 Springfield First
- 202 Findlay First

**OREGON PACIFIC**

- 1,194 Salem First
- 658 Portland First
- 390 Medford First
- 371 McMinnville
- 297 Eugene First

**PHILADELPHIA**

- 482 Fairview Village
- 441 Ephrata
- 301 Mifflinburg

- 273 Selinsgrove
- 253 New Holland

**PITTSBURGH**

- 238 Pittsburgh South Hills
- 215 Waynesburg
- 210 Warren
- 144 Oil City
- 131 Norwin

**ROCKY MOUNTAIN**

- 151 Bozeman
- 123 Kalispell
- 112 Cheyenne Grace
- 102 Casper First
- 100 Great Falls First

**SACRAMENTO**

- 470 Redding First
- 375 Sacramento Liberty Towers
- 366 Auburn
- 274 Oroville
- 242 Sparks

**SAN ANTONIO**

- 255 San Antonio First
- 214 Georgetown First
- 182 Waco First
- 151 Odessa First
- 145 Austin South

**SOUTH ARKANSAS**

- 273 North Little Rock First
- 210 Little Rock First
- 170 Hot Springs First
- 134 Little Rock Calvary
- 116 North Little Rock Friendly Chapel

**SOUTH CAROLINA**

- 408 West Columbia Central
- 379 Columbia First
- 367 Greenville First
- 317 Winnsboro
- 274 Fort Mill

**SOUTHEAST OKLAHOMA**

- 208 Choctaw
- 176 Henryetta
- 153 Midwest City First
- 112 Durant First
- 103 Del City

**SOUTHERN CALIFORNIA**

- 548 San Diego Mission Valley
- 305 San Diego First
- 226 Riverside Arlington Avenue
- 224 Bloomington
- 188 Redlands

**SOUTHERN FLORIDA**

- 938 Princeton Good Samaritan
- 329 North Miami Haitian
- 321 Bradenton First
- 286 Fort Pierce First Haitian
- 284 Pompano Beach

**SOUTHWEST INDIAN**

- 59 South Tucson Community
- 57 Albuquerque First Indian
- 49 Needles
- 45 Parker
- 35 Cocopah

**SOUTHWEST INDIANA**

- 440 Seymour First
- 263 New Albany First
- 202 Terre Haute First
- 197 Bloomington First
- 194 New Albany Eastside

**SOUTHWEST OKLAHOMA**

- 306 Bethany Calvary
- 302 Oklahoma City Trinity
- 301 Oklahoma City Western Oaks
- 214 Yukon
- 157 Oklahoma City Pennsylvania Avenue

**SOUTHWESTERN LATIN AMERICAN**

- 135 Chandler
- 134 Phoenix Primera
- 95 El Paso Primera
- 53 Tucson Primera
- 52 Tucson West

**SOUTHWESTERN OHIO**

- 662 Cincinnati Springdale
- 453 West Chester
- 375 Dayton Beavercreek
- 325 Vandalia
- 321 Dayton Parkview

**TENNESSEE**

- 869 Nashville First
- 340 Nashville College Hill
- 278 Nashville Grace
- 246 Nashville Whispering Hills
- 231 Clarksville First

**UPSTATE NEW YORK**

- 245 Owego
- 168 Rochester Grace
- 145 Watertown
- 144 Syracuse Immanuel
- 140 Plattsburgh

**VIRGINIA**

- 746 Richmond Southside
- 311 Annandale Calvary
- 267 Woodbridge
- 174 Virginia Beach First
- 159 Roanoke East Gate

**WASHINGTON**

- 385 York Stillmeadow
- 269 Marley Park
- 252 Bel Air
- 246 Salisbury
- 226 Laurel

**WASHINGTON PACIFIC**

- 754 Puyallup
- 688 Seattle Aurora
- 335 Kent First
- 296 Olympia First
- 245 Port Orchard

**WEST TEXAS**

- 801 Metroplex Chapel
- 379 Lubbock First
- 328 Hereford
- 307 Arlington First
- 252 Big Spring

**WEST VIRGINIA NORTH**

- 257 Parkersburg Broadway
- 233 Weirton
- 211 Parkersburg First
- 150 Elkins
- 142 Chester

**WEST VIRGINIA SOUTH**

- 363 South Charleston First
- 217 Huntington First
- 200 Charleston Davis Creek
- 185 Charleston Calvary
- 166 Charleston Elk River

**WESTERN LATIN AMERICAN**

- 355 Los Angeles Belvedere
- 208 Boyle Heights
- 142 Rancho Cucamonga
- 93 Sacramento
- 90 Paramount

**WISCONSIN**

- 119 Racine Community
- 110 Mattoon
- 109 Richland Center
- 97 Baraboo
- 94 Milwaukee First

*Holy Trinity Sunday is June 2*

# THE CROSS OF THE TRIUNE GOD

by Roderick T. Leupp, *professor of theology,*  
*Asia-Pacific Nazarene Theological Seminary*



**T**he cross of Jesus Christ is absolutely essential for Christian proclamation. Without the Cross, Christianity is emptied of all meaning and becomes just one more mechanism for manipulating God. In the 1st century, Christ crucified was “a stumbling block to Jews and foolishness to Gentiles” (1 Corinthians 1:23, NRSV); in the 20th century, Christ crucified remains an offense to polite religion and an embarrassment to the suave and sophisticated. Singers and popular entertainers may think the Cross trivialized by their wearing it as jewelry. Nazis may think the Cross ridiculed by their crude parody of it as a swastika, but the power of the Cross cannot be denied. The center holds in the Cross.

Churches, from the humble to the magnificent, have often been constructed in the shape of a cross. What makes for good architecture also makes for good theology and devotional practice. Unless our theological formulations and spiritual exercises are truly *cruciform*—cultivated according to the Cross—our Christian lives and thoughts will languish, underdeveloped and feeble.

Of the many theologians and witnesses whom the Cross has grasped, perhaps no one felt it so mightily as Martin Luther. Try as he might to wrest himself free of the Cross’s demands, Luther could never escape the theology of the Cross. To him we owe the dramatic

contrast between two radically divergent theologies: the theology of the Cross and the theology of glory. When Søren Kierkegaard, a Danish Lutheran, said that Jesus Christ desires not admirers but followers, he was declaring the theology of the Cross. The theology of glory takes pride in human cleverness and ingenuity. But the theology of the Cross frankly admits that all human attempts at justification will only drive one farther from the mercy God offers in the Cross.

The entire event of the Cross—what it promises, accomplishes, and insures—is most naturally summed up by referring to “the cross of Jesus Christ.” This phrase is devotionally sound and homiletically fruitful, but only if we fully appreciate that Jesus Christ did not come to represent himself or to do His own work. Only as sent from God the Father and empowered by God the Holy Spirit was Jesus Christ able to reconcile us to God.

American individualism too often views the Cross as a minidrama with only one player, Jesus Christ, only one act, Jesus’ passion, and only one beneficiary, the solitary individual who happens to avail of its regenerative powers. But to view the matter thus is not only to distort the Cross but also to deny the very nature of God as triune.

We do not need to discard the time-honored and righteous phrase “the cross of Jesus Christ,” but we

do need to understand it as “the cross of the triune God” or even “the triune cross.” The way of the Cross is the narrow way that few will find. Thinking of the Cross as triune does not compromise its demands or nullify its privileges, but it does enrich and deepen and in that sense broaden our understanding and love of the triune God, who has sought not just isolated individuals but all of humankind in the Cross.

It is God’s love that meets us in the Cross. Let us be clear about that. When John Wesley wrote that “love existed from eternity, in God, the great ocean of love,”<sup>1</sup> he reminds us that the triune God is love, and that everything God does is because of love. But because it is God who is love and not love that is God, it is God who defines and characterizes love for us and not the reverse. In the Cross, God speaks to us directly about love. What should we be hearing?

For one thing, love is exceedingly, impossibly costly. True love counts the cost and pays it. Even a dim inkling of this reality would slow runaway divorce rates.

About 12 months ago, a beautiful baby daughter made me a father for the first time. Would I gladly die for her? Not gladly, but surely willingly, I would forfeit my semiyoung life for her beginning life. Jesus,

## THE PURPOSE OF THE CROSS IS TO MAKE US BY GRACE WHAT GOD IS BY NATURE.

perhaps thinking ahead to His own destiny, commends this sort of sacrificial love as the greatest imaginable (John 15:13).

But if I am willing to die for my daughter, Rebecca, by the same logic should not God the Father willingly die himself, instead of handing over His only Son to the gallows for our sakes? The image of God the Father intentionally and in full divine cognizance giving up His only Son to death is not a pleasant one. It disturbs conventional piety. It seems to make of the Father a vengeful and unthinking, even a bloodthirsty, tyrant.

Human logic can never circumscribe God’s nature, ways, and designs, and certainly cannot second-guess God the Father’s motives in giving up Jesus Christ to a cruel and painful death. Human logic asserting itself is the theology of glory. What is more, the biblical record is clear as to *why* the Father was willing to allow His Son to be crucified by mere mortals who could not have possibly understood what they were doing. Two passages in particular convey the Father’s redemptive purposes in the triune cross. One is a probing question: “He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else?” (Romans 8:32, NRSV). The other

*continued on page 42*

# WORDACTION

# DID YOU KNOW?

## FAMILY VALUES

*If we really want to help our kids understand and live out God’s Word, shouldn’t we be producing curriculum to be used by families instead of churches? (There are a few adults who need help opening their hearts and minds to God’s Word throughout the week too.)*

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# WHEN LIFE CANCELS YOUR COUPONS

by Tina Krause

**I**t works for some, but not for me. Saving coupons. However, there was a time in my life when I actually clipped the little pieces of paper and used them. I even had a coupon carrier, complete with Velcro closure and scissor compartment.

On each trip to the store I toted my purple pouch, eager to redeem stacks of coupons. Enthusiastically, I entered the grocery store braced for a two-hour excursion. As I weaved in and out of every aisle, I flipped through my bulging file

**MA'AM,  
I CAN'T ACCEPT  
THESE COUPONS.  
THEY'VE  
EXPIRED."**

of categorically arranged coupons while eyeing brands of canned vegetables, fruit drinks, and toilet bowl cleaners.

Shopping turned into a solo game of concentration as I wracked my brain to remember if I possessed a coupon to match the prospective product.

Other shoppers passed by, grinning wryly as I sorted through a fistful of cat food coupons, comparing cans with corresponding stubs. "Save \$1.00," one coupon read, "... when you buy 30 or more cans."



But I remained undaunted. The time I spent was well worth it. After all, we're talking big savings here. Or so I thought.

Finally, after hours of flipping, scanning, and comparing, I headed for the checkout counter. Inundated with self-satisfaction, I collected my coupons to present to the cashier. Only, I always forgot to check one small detail that the conscientious cashier seldom forgot.

With an eerie tone of vindictive delight, speaking loud enough for everyone to hear, she'd announce, "Sorry, Ma'am, I can't accept these coupons. They've expired."

Assuring her I didn't mean to cheat her, the store, the manufacturer, the world, I stuffed the worthless coupons in my purse, paid full price for the items, and left—defeated.

In an instant, several hours of frugality were whisked away in less time than it takes my family to snarf down a meal that took me all day to prepare. So much for saving money.

Life sometimes treats us the same way. Often it seems our work is in vain as we

**LIFE IS FULL OF  
UNCERTAINTIES,  
BUT GOD OFFERS  
ENCOURAGEMENT  
AND HOPE TO  
THOSE WHO  
INVEST THEIR  
LIVES IN HIM.**

---

strive to plan, organize, and save. We spend years working to build our savings, our job security, our homes, only to lose everything when a slight shift in the winds of circumstance whisks it all away.

"Sorry," the boss informs, "your position has been eliminated." "Wish I could help you," the banker sighs, "but . . ."

Discouraged, we reevaluate our lives, groping for understanding and wondering if everything we have worked so hard to accomplish has been a waste of time.

Although life is full of uncertainties, God offers encouragement and hope to those who invest their lives in Him.

"Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain" (1 Corinthians 15:58, NIV).

Even when life's cashier rejects our coupons, throwing our hard work to the wind, God assures us that our investment in His work is never lost.

And we're talking big savings here. **H**

**May's**

*10-Point Quiz*

**1. Therapeutic touch is considered one of the fastest-growing "alternative" nursing practices. It is a procedure whereby the practitioner moves hands several inches away from the patient's body in order to remedy "energy imbalance." Approximately how many American nurses have been trained in the use of therapeutic touch?**

- A. 10,000
- B. 25,000
- C. 75,000
- D. 100,000

**2. According to the Coalition of Christian Colleges and Universities (CCCU), what percentage of its 90 member schools reported record enrollments last fall?**

- A. 17%
- B. 31%
- C. 53%
- D. 69%

**3. Of the 90 CCCU colleges and universities, what percentage set records in first-year student enrollment?**

- A. 6%
- B. 15%
- C. 38%
- D. 53%

**4. The head of the Charles Wesley Society, an organization devoted to the promotion of the hymnody of the prolific 18th-century composer, is:**

- A. Mark Cork
- B. S. T. Kimbrough
- C. R. T. Kendall
- D. Jack Elam

**5. According to a report prepared for the North American Association of State and Provincial Lotteries, the immediate tax liability**

**for the heirs of an unmarried winner of a \$20 million jackpot, payable in increments of \$1 million annually for 20 years, who died after receiving only the first payment, would be:**

- A. Nothing
- B. \$750,000
- C. \$5 million
- D. \$9 million

**6. The amount U.S. intelligence agencies have spent on psychics since 1972 is:**

- A. \$250,000
- B. \$750,000
- C. \$1 million
- D. \$20 million

**7. The percentage of white American teenage girls who say they are dissatisfied with their bodies is:**

- A. 22%
- B. 30%
- C. 70%
- D. 90%

**8. The percentage of black American teenage girls who dislike their bodies is:**

- A. 22%
- B. 30%
- C. 70%
- D. 90%

**9. Tobacco use in the U.S. reportedly is responsible for the deaths of 400,000 per year and results in annual health costs of \$50 billion. Despite these facts, how many American adults still light up?**

- A. 17 million
- B. 30 million
- C. 47 million
- D. 60 million

**10. Tobacco usage among high school students is climbing and is currently at the highest level since 1979. What percentage of seniors smoke on a daily basis?**

- A. 5.2%
- B. 9.5%
- C. 15.8%
- D. 21.6%

**Answers to the 10-Point Quiz**

1. D; 2. C; 3. C; 4. B; 5. C; 6. D; 7. D; 8. B; 9. C; 10. D

# Wesleyan Baptists? ABSOLUTELY!

by Ray Hendrix, *Publications International* director

**D**uring the Stalin years in the old Soviet Union, the government tried to bring all religions that were not Russian Orthodox under its control. For lack of a better title, they named this group the Union of Evangelical Baptists (UECB). As I understand it, this was the only recognized religious organization. If you professed belief in God, then you better belong to the UECB. If not, well . . . be careful!

Over the years and much to the disappointment of government authorities, the UECB grew in numbers and influence. It operated a network of seminaries and conducted ongoing services throughout the Soviet Union, mostly in secret. Millions affiliated themselves with the organization, which preached a very simple message—"Believe, and you will be saved." Believers did not ask, "Are you a Methodist, Baptist, or Pentecostal?" They simply asked, "Do you believe in the Lord Jesus Christ as your Savior?"

The important role that the UECB has played in making it possible for the Church of the Nazarene to get established in Russia is still being defined. We do know, however, that we are having, and will continue to have, a remarkable impact on the UECB. As we try to meet the incredible demands for Russian literature, we are finding some amazing opportunities.

Recently, the decision was made to translate Dr. Ray Dunning's book *Grace, Faith, and Holiness* as the textbook for theological training of future Nazarene Russian pastors. The next critical step was to find someone

who could handle such a translation project. In September 1995, I received the following E-mail from Chuck and Carla Sunberg. They said:

I just wanted to update you on the progress of the translation of *Grace, Faith, and Holiness*. I met on Monday with the director of "Bibles for All" in Russia. This is the organization with whom we are working on the translation of *Grace, Faith, and Holiness*. I also met with the head editor for the

great, it is miraculous! Who would have imagined just four short years ago that this would happen? You and your church are playing a significant part in God's divine strategy for Russia.

Production of the Russian *Grace, Faith, and Holiness* is going to cost approximately \$20,000 by the time it is translated, formatted, and printed. Some of that investment can be recovered in future sales, but the initial investment has to come from other sources, such as General Budget, Ap-

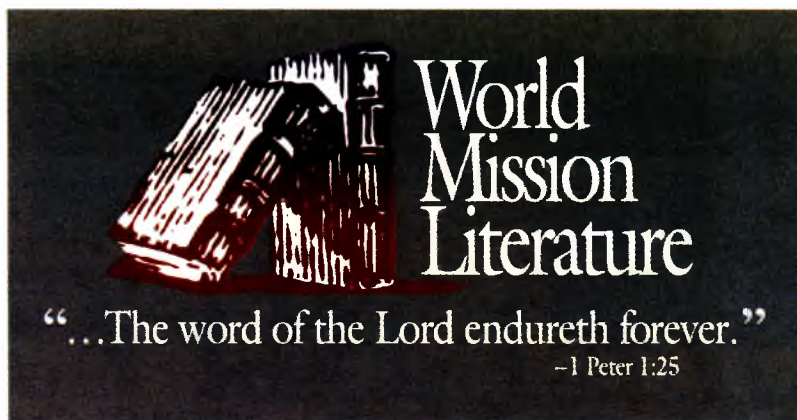
proved Specials, or specially designated donations made to the World Mission Literature Fund. These funds are used only for the production costs of printing books and literature in over 65 language groups where the Church of the Nazarene is present.

In the last few weeks, our office has received an encouraging number of let-

ters from individuals, churches, and districts interested in sponsoring specific printing projects around the world. A couple of individuals have expressed interest in underwriting a project or two in memory of a loved one. Others want to begin a Sunday School class mission project and are seeking more information. Is this something that would interest you or your church?

If you would like to assist in this or any other Russian literature projects, write to us for more information at World Mission Literature, Publications International, 6401 The Paseo, Kansas City, MO 64131. Funds may be designated for a specific language group.

Wesleyan Baptists? It may not make sense, but they do exist! **HH**



project. We had a wonderful time of visiting and sharing together. They are excited because right now they are ahead of schedule on the project. They asked us to specifically be in prayer regarding the translation of the text. This will be the first major Wesleyan-Arminian textbook available in the Russian language since Communism. There is much anticipation covering this text because the Russian Baptists (UECB), who are not Calvinists, are planning on using this book in their Christian colleges and seminaries throughout Russia and the Ukraine. It will be a major contribution to the Christian work in this part of the world.

Now I don't know about you folks, but for me, this news is not merely

**Long-term Depression**

I was disappointed by the article "Depression: More than Just the Blues" that appeared in the March *Herald*. This article by Jeanette D. Gardner contains some information that is incorrect. The last page (47) of the article discussed treatment of depression. Severely depressed persons not only may be on antidepressants more than six months but may have to take them for years. It usually takes four to six weeks for antidepressant medication to start helping the depressed person. With severe or major depression, therapy will probably be needed . . . for a year or more. . . . This article may lead to thinking that depression can be treated in less than six months. . . . It might, but if it does not, then depressed persons become even more depressed.

The first part of the article was informative and helpful. The article that followed, "Truth Telling Can Overcome Depression" by Judith Schwanz, was very helpful. I do appreciate the *Herald* addressing the issue of depression. I would like to encourage all those who do have depression . . . to seek a good Christian therapist. With God's help, you can make it through.

*Brenda Evans  
Kansas City, Kans.*

**Promises Too Sweeping?**

Dr. Taylor:

I shared your article "Promises Too Sweeping?" in the February *Herald of Holiness* with my Introduction to Hermeneutics class last night. There was a very encouraging response. I think it dealt positively with some confusion caused of late by a more fundamentalist approach to the Scriptures. Peter's mother-in-law is here visiting, and her comments about the article were very positive as well. After being in the church her whole life, she expressed joy in the helpfulness of your article but was dismayed that she has not been taught these things previously. She sends her appreciation.

Your friend in Christ,  
*Robert E. Dunn, principal  
Nazarene Theological College  
Thornlands, Queensland, Australia*

**Praying, Not Judging**

I'm writing in reply to "Fed Up" in the February *Herald*. The magazine is . . . very edifying. It has been a blessing to me. As for the Nazarene church falling away and earrings on women . . . we should be praying for our fellow believers, not judging them.

*Marjorie Hopwood  
Manchester, England*

**MASCULINE JOURNEY**

**Searching for  
"Mr. Right"**

**MARK METCALFE**



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

MY OLDEST DAUGHTER hasn't started to date yet, although by the time this goes to press, there's no telling whether we will have entered that phase in her life. As a father, I am in no hurry for her to have some young man supplant me as the apple of her eye.

I read somewhere that girls who have a strong, positive, male role model, especially in a father, have the best chance of not succumbing to the temptations of teenage sexuality. Such girls postpone dating until later in their teens because they have been given love and a greater sense of worth by their fathers. Conversely, a weak, neglectful, or abusive father is a contributing factor to early dating and many social problems that come from looking for love in all the wrong places.

A good father models a loving relationship with his wife, and by these interactions, children of both genders will be "train[ed] up . . . in the way [they] should go" (Proverbs 22:6). Our children have seen us in conflict, but they also have seen us resolve a problem by attacking the problem and not each other. Children

can learn how to handle relationships at many levels by observing how to live in unity, despite conflict and unique personalities. Perhaps, most importantly, they should see a mom and dad who openly demonstrate affection to each other and to them.

I treasure each of my three daughters (and my son) and guard their affections jealously. Yet I know that my turn will come to gradually give them over to the care and affections of another. In anticipation of this, I have given my daughter a two-part piece of advice regarding her choice of a good boyfriend (and someday her soul mate):

1. He has to like himself. A boy who does not like himself does not know how to treat himself as God's creation. He also will not know how to treat my daughter. Self-pity and abasement can lead to dependency situations or even abuse.

2. He has to like her more than he likes himself. A boy who is conceited will give

my daughter a relationship that is empty and one-sided. Selfishness is opposed to the biblical model of esteeming others ahead of oneself. Romans 12:3 sheds light on the balance we are to have: "Every man . . . [should] not think of himself more highly than he ought to think;

but think soberly, according as God hath dealt to every man the measure of faith." Humility is a matter of clear perception of how God sees us—not more highly (nor more lowly) than we ought to see ourselves, but just right.

When a young man holds the balance between liking himself and liking my daughter more than he likes himself, then maybe Miranda (and I) can have a bit more confidence in their relationship. Naturally, I can wait for Mr. Right a little longer, and I am glad she can wait too. **H**

**A good father  
models a loving  
relationship  
with his wife.**

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## THE CROSS OF THE TRIUNE GOD

*continued from page 37*

scripture climaxes the passage wherein Paul asserts that "in Christ God was reconciling the world to himself. . . . For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (2 Corinthians 5:19, 21, NRSV).

These are strong and ugly verbs: God "made" His Son to be sin, God "gave him up." What kind of a Father would do that? Paul tells us what kind. The God whom Jesus called Father, the God by whom He felt abandoned and forsaken while on the Cross (Mark 15:34), is the God who will not rest until He has made the fullness of His divine life, His triune life, available to us. Jesus became sin for us so that "we might become the righteousness of God." Precisely *why* our becoming God's righteousness called (some even say *required*) the Father to give up His Son to death is beyond anyone's ability to explain fully. The best, and really the only, explanation is that God loves us so much that no sacrifice was too great. We are here treading on the hallowed ground of mystery, as Martin Luther appreciated:

The greatest wonder ever on earth is, that the Son of God died the shameful death of the cross. It is astonishing, that the Father should say to his only Son, who by nature is God: Go, let them hang thee on the gallows. . . . [God] showed himself more kind to Caiaphas, Herod, and Pilate, than towards his own beloved Son. But to us true Christians, it is the greatest comfort; for we therein recognize that the merciful Lord God and Father so loved the poor condemned world, that he spared not his only begotten Son, but gave him up for us all, that whosoever believeth in him should not perish, but have everlasting life.<sup>2</sup>

It would be a thoughtless father who could look up-

on the blameless death of his own offspring and not be deeply disturbed. God the Father was so disturbed, troubled by the curse that Jesus had become by bearing the world's sin (Galatians 3:13), that He was unable even to look at His Son, thereby forsaking Him. Forsaken though the Son was, He was not forgotten. Through the ministry of the Holy Spirit, the Son's great sacrifice was ever present in the Father's heart, and the Father's inestimable loss of His only Son was made present to the Son. The Father was present even in His absence. However tragic and decisive this separation between *God* and *God* may have been, it was not final, for Jesus was raised to life again in the power of the Spirit to the glory of the Father. In Jesus Christ, in His death and resurrection, the purpose of God from first to last is "so that we might receive the promise of the Spirit through faith" (v. 14, NRSV), becoming by grace what God is by nature.

The cross is not a one-act drama. It is not a three-act drama. It is a triune drama. "The Father is crucifying love, the Son is crucified love, and the Holy Spirit is the unvanquishable power of the cross."<sup>3</sup> Unvanquishable because it is the power of love, not just any love, but God's love. "Thou seest the Trinity when Thou seest love," said Augustine, "For the lover, the beloved and the love are three."<sup>4</sup> God the Father, the divine Lover, God the Son, the divine Beloved, and God the Holy Spirit, the divine Love, are three; and yet They are one, united in the triune God's holy desire that we may know the Father's depths, the Son's grace, and the Holy Spirit's communion.

1. "The Law Established Through Faith, Discourse II," in Albert C. Outler and Richard P. Heitzenrater, eds., *John Wesley's Sermons: An Anthology* (Nashville: Abingdon Press, 1991), 282.

2. Hugh T. Kerr, ed., *A Compend of Luther's Theology* (Philadelphia: Westminster Press, 1943), 52.

3. Patriarch Philareth of Moscow, quoted in Jurgen Moltmann, *The Trinity and the Kingdom* (San Francisco: Harper & Row Publishers, 1981), 83.

4. *Ibid.*, 58.

## Deaths

STEPHEN E. ARTHALONY, 60, Kent, Wash., Mar. 4. Survivors: wife, Shirley; son, Treg; daughters, Susan Heath, Sonya Edgbert, Sheila Brown; one brother; four sisters; eight grandchildren.

JOHN BRUNTON, 54, Marion, Va., Feb. 9. Survivors: wife, Nita; two sons; one daughter; two foster daughters.

EVA BOWEN BUTTRY, 96, Bentonville, Ark., Mar. 10. Survivors: sons, Loren, Joe, Charles, J. D.; 20 grandchildren; 37 great-grandchildren.

ELNORA CAWTHERN, 60, Selingsgrove, Pa., Dec. 3. Survivors: daughter, Helen Yocum; two brothers.

BERYLDEAN RAE CONNALLY (MISS B.), 62, Ridgecrest, Calif., Oct. 12. Survivors: husband, Raymond; sons, Raymond, Richard, Carl; brothers, Donald, Richard, and Gary Hendrix; sister, Carol Baumgartner; nine grandchildren.

LESTER F. CORNETT, 81, Nashville, Tenn., Feb. 14. Survivors: wife, Jane; sons, missionary Larry Cornett, Michael; daughters, Patricia Ulrich, Mary Helton; eight grandchildren; four great-grandchildren.

GAIL CURTIS, 54, Houston, Tex., Sept. 15. Survivors: husband, Rev. Terry; daughter, Christi; two granddaughters.

ROBERT (BOB) N. DONALDSON, 79, Sapulpa, Okla., Feb. 15. Survivors: wife, Wilma; daughter, Kay Conrad; brothers, Jim, Ed; sister, Maverine Tennyson; one granddaughter.

REV. DAVID H. GREENE, 65, West Milflin, Pa., Nov. 4. Survivors: wife, Fanny; daughters, Linda, Lorrie, Lani; stepsons, William, James, and Robert Neil; seven grandchildren.

DONA I. HINKLE, 85, Tishomingo, Okla., Jan. 3. Survivors: husband, Rev. Fred; daughters, Geraldine Robinson, Wanda Combes, Freda Brinkley; 9 grandchildren; 13 great-grandchildren.

BARBARA (WILSON) JOHNS HOLSTAD, 67, El Centro, Calif., Mar. 13. Survivors: husband, Maynard; sons, Glen, Harold, and Marvin Johns; sisters, Jennie Vanderpool, Jessie Sullivan, Virginia Baty; brother, Robert Wilson; parents, Mr. and Mrs. Harry Wilson.

EVERETT KENNARD, 72, Bellevue, Wash., Jan. 4. Survivors: wife, Gladys; sons, Bruce, Merle; five grandchildren.

MYRTLE M. KERN, 89, Tinley Park, Ill., Dec. 31. Survivors: two grandchildren; four great-grandchildren; one great-great-grandchild, several stepgrandchildren.

WANDA M. LEONARD, 71, Woodbridge, Va., Feb. 1. Survivors: husband, Rev. James; daughter, Connie; brother, Rev. Donald Mathews; one granddaughter.

RONNIE G. LINDELL, 53, Grand Island, Nebr., Jan. 23. Survivors: wife, Leora; sons, Ronnie, Gerald; daughter, Amy Mohler; four grandchildren.

HOLLAND B. LONDON SR., 88, former Nazarene pastor and district superintendent of more than 20 years, Colorado Springs, Colo., Feb. 27. Survivors: son, H. B. London Jr.; two grandchildren; three great-grandchildren.

RUTH LOOMIS, 91, Alliance, Ohio, Jan. 1. Survivors: daughter, Ruth Ann MacNeil; three grandchildren; six great-grandchildren.

GEORGE JOHN LUINE, 79, Los Angeles, Calif., Feb. 23. Survivors: wife, Veronika; son, John; daughters, Theresa Sweeney, Cosette Luine; six grandchildren.

MILDRED L. McCALLUM, 91, St. Petersburg, Fla., Feb. 13. Survivors: son, Rev. George; daughter, Jean; 2 sisters; 6 grandchildren; 12 great-grandchildren; 3 great-great-grandchildren.

ALFRED NOLAN NICHOLS, 93, Bismarck, N.Dak., Nov. 25. Survivors: wife, Gladys; daughters, Beverly Solberg, Mary Jane Herr, Ardelle Nichols; sister, Gladys Chumley; 14 grandchildren; 29 great-grandchildren; 1 great-great-grandchild.

BESSIE SIMPSON PORTER, 93, Charlotte, N.C., Feb. 5. Survivors: sons, Cecil, William, James; 13 grandchildren; 15 great-grandchildren; 2 great-great-grandchildren.

F. CATHERINE REYNOLDS, 79, Enumclaw, Wash., Oct. 22. Survivors: daughters, Catherine Forinash, Laura Johnson, Donna Kluck, Betty Warren; brothers, Roy and Merle Johnson; sister, Erma LaRue; 9 grandchildren; 14 great-grandchildren.

JAY L. RICE, 95, Gothenburg, Nebr., Apr. 21, 1995. Survivors: son, Rev. Earl; daughter, Pauline Sukraw; five grandchildren, including missionary Rev. Jerry Rice; eight great-grandchildren.

NELLIE RICE, 104, Gothenburg, Nebr., Feb. 1. Survivors: 11 nieces and nephews.

REV. KENNETH L. ROBINETTE, 61, pastor of 37 years, Hawthorne, Calif., Mar. 8. Survivors: wife, Phyllis; son, Ricky; daughters, Kimberly, Karen; six grandchildren.

JOSHUA SHERRILL, 16, Lakeview, Ohio, Feb. 27. Survivors: parents, Rev. Jim and Debby Sherrill; brother, James Jr.

MINNIE M. STEINER, 77, Lima, Ohio, Nov. 15. Survivors: daughters, Mary Steiner, Joyce McGraw; two grandchildren.

DORIS STEWART, 69, Bethany, Okla., Feb. 1. Survivors: husband, Rev. James; sons, Wayland, Monty; daughter, Kaylene Churchill; several grandchildren.

REV. KENNETH EDWARD SULLIVAN, 79, publicity consultant at Eastern Nazarene College for 38 years, Wollaston, Mass., Jan. 16. Survivors: wife, Helen; sons, Arthur, Paul, Glendon; brother, LeRoy; four grandchildren.

REV. ROLAND SUTHERLAND, 65, Richmond, Ind., Mar. 4. Survivors: wife, Naomi; daughters, Donna, Jacquelin, Janelle.

CLIFFORD TAYLOR, 63, Spokane, Wash., Feb. 12. Survivors: wife, Linda; son, Frank; daughters, Donna Ritchie, Lisa Ecuret; mother, Ione; sisters, Dorothy Gardner, Gerrie Eppes, Betty Parker; four grandchildren.

REV. HAROLD THON, 87, Nampa, Idaho, Nov. 16. Survivors: wife, Irene; daughter, Phyllis; sons, Marvin, Joe; 8 grandchildren; 11 great-grandchildren; 1 great-great-grandchild.

JANE TOBIAS, 74, Selingsgrove, Pa., Dec. 13. Survivors: husband, F. Lester; son, Ladd; daughters, Suzan Scholl, Glorine Snyder, Kristy Strouse; two sisters.

REV. EDWARD M. WHEATLEY, 73, Monroe, Wash., Jan. 9. Survivors: wife, Delores; sons, Tim, John; daughter, Cassandra; sister, Issy Davis; seven grandchildren.

## Births

to ROD and CAROL (KNIGHT) BEST, Olathe, Kans., a boy, Cooper James, Feb. 11.

to STEPHEN and VICTORIA CASE, Rockford, Ill., a girl, Rebekah Elizabeth, Jan. 19. to THURMAN and EVANGELINE (BEALS) GARDNER, Overland Park, Kans., a girl, Lydia Marie, Feb. 5.

to WILLIAM and DIANE (SIMPSON) HIGGINS, McLouth, Kans., a boy, William Chandler, Dec. 12.

to JAMES and JENNIFER (SHANKS) LAYMON, Pleasant Hill, Iowa, a boy, Kalen Richard, Feb. 14.

to PAUL and DIANE (CUNNINGHAM) LECLERC, Hillsborough, N.J., a boy, Ethan Wesley, Feb. 23.

to CAMERON and DAVONNE (WRIGHT) LEE, Olathe, Kans., a boy, Blake Vanaman, Feb. 14.

to CRAIG and SUELLEN (SMITH) LEWIS, Selingsgrove, Pa., a girl, Cassandra Grace, Feb. 15.

to KIRBY and ANNE SUTTON, Fairfax, Va., a boy, Conner Andrew, Dec. 12.

to DARRIN and KIM (ATCHISON) WRIGHT, Okinawa, Japan, a boy, Regan Jackson, Jan. 5.

## Marriage

CORRINE QUALLS and BOB MANGUM SR., Dec. 26 at Nampa, Idaho.

## Anniversaries

COUNTS and ALMA BOOTH, Gainesville, Fla., celebrated their 50th anniversary Feb. 18 with a ceremony and reception given by their children.

The Booths have four daughters, six grandchildren, and one great-grandchild.

REV. BILL and MARGIE JOHNSON, Lawton, Okla., celebrated their 50th anniversary Apr. 27 with a family dinner hosted by their seven children.

The Johnsons have 19 grandchildren and 1 great-grandchild.

ALBERT and MAXINE LOETSCHER, Greenbrier, Ark., celebrated their 60th anniversary Mar. 2 with a reception given by their children and grandchildren.

REV. J. H. and CHRISTINA WILSON, Macon, Mo., celebrated their 60th anniversary Mar. 8. A June celebration is planned.

The Wilsons have 5 children, 13 grandchildren, and 14 great-grandchildren.

## FOR THE RECORD Moving Ministers

DARYL BLANK, from Bad Axe, Mich., to Flint (Mich.) East

TIMOTHY BROWN, from Forest City, N.C., to O'Fallon, Mo.

BRYAN CHEEVER, from associate, Otisville, Mich., to pastor, Otter Lake, Mich.

CLARK A. CHILDERS, from associate, Grand Junction, Colo., to pastor, Gunnison Valley, Colo.

RON COMFORT, from Flint (Mich.) East, to Linden (Mich.) Argentine

DEAN COONRADT, from Medford, Okla., to Oxnard, Calif.

DAVID L. COTTAM, from associate, Bartlesville (Okla.) First, to pastor, Grove, Okla.

BILLY R. CRANE, from associate, Charleston (S.C.) Calvary, to pastor, Jacksonville (N.C.) Faith

MICHAEL F. DAVIS, from Antlers, Okla., to Perryton, Tex.

KENNETH A. DONLEY, from Mansfield (Ohio) Grace, to Nelsonville, Ohio

JOHN W. DOUGLAS, from Reedsville (Ohio) Fellowship, to Vienna, W.Va.

DALE W. FALLON, from Kansas City (Mo.) Dundee Hills, to Red Deer, Alta.

WILLIAM FEATHERSTONE, from student to pastor, Fithian, Ill.

C. LARRY FILLER, from Broken Arrow, Okla., to Arlington (Tex.) East Park

RALPH FISHER, from Mount Pleasant (Mich.) First, to Morris (Ill.) First

DARRELL C. FRAZIER, from associate, Plattsburgh, N.Y., to associate, Plymouth, Mich.

RUPERT F. GAGE, from Mount Airy (Md.) New Market Valley Fellowship, to Broad Top City, Pa.

ANDREW F. GOSSMAN, from Selma, Calif., to Mount Shasta (Calif.) Central

GARY N. HARPER, from Brookhaven (Miss.) First, to Port Arthur (Tex.) First

RONALD A. HILL, from Paris (Tex.) Peoples, to Palestine, Tex.

DANIEL C. HOPKINS, from Independence (Mo.) Trinity, to Modesto, Calif.

ROBERT F. HUFF, from pastor, Lanett (Ala.) First, to associate, Nashville (Tenn.) First

MYERS HYMAN, from associate, Orangeburg, S.C., to associate, Lebanon, Ind.

WARREN LUKENS, from student, Nazarene Bible College, to pastor, Imlay City, Mich.

JOHN McALLISTER, from Bolivar (Mo.) First, to Broseley, Mo.

JAMES A. MCGAFFEY, from Iowa Falls, Iowa, to Red Oak, Iowa

ROBERT M. MITCHELL, from Spooner, Wis., to Mattoon, Wis.

FRED T. MORRISON, from associate, Dav- enport, Iowa, to pastor, Sioux City (Iowa) First

HOWARD MOSELEY, to pastor, Paradise, Calif.

TIMOTHY J. NARY, from Statesboro, Ga., to Swainsboro, Ga.

LARRY J. OWENS, from Lakeview, Oreg., to Grass Valley, Calif.

TODD W. PEELER, from associate, Belleville, Ill., to pastor, Chicago (Ill.) Lincoln Park Community

BRAD PETITT, from Taylor, Mich., to Adrian (Mich.) Madison

W. DAVID PHILLIPS, from Fairfax, Okla., to Devine (Tex.) Medina Valley

L. BRENT REED, from student to pastor, Andover (Ohio) Cherry Valley

A. K. (CHIP) RUDIN, from Newark (Ohio) Central, to Arnold, Mo.

JAMES M. SALO, from associate, Perry, Mich., to pastor, Perry, Mich.

LOWELL SCHMIDT, from Poteau, Okla., to Dumas, Tex.

DAVID N. SHELTON, from Liberty, Mo., to Hendersonville, Tenn.

CHARLES SMITH, from district-assigned, Northern California, to general-assigned, Kansas City, Mo.

ROGER A. SMITH, from Oceanside, Calif., to New Heights, Calif.

ROBERT E. STANLEY, from student to associate, Coshocton, Ohio

WAYNE F. STEURY, from Bloomington (Ill.) Fairway Knolls, to Corpus Christi (Tex.) Trinity

HARRISON B. STEWART, from associate, Springfield (Ohio) First, to associate, West Carrollton, Ohio

RANDY STIRRATT, from associate, Columbia City, Ind., to pastor, Dolton (Ill.) First

JON STOUT, to pastor, Lovington, N.Mex.

CHARLES STROUD, from pastor, Elk City, Okla., to district-assigned, West Texas

NOEL D. SULLIVAN, from Lincoln (Nebr.) Northside, to Wray, Colo.

JERRY W. TATE, from evangelism to pastor, Carnegie, Okla.

MIKE TINNON, from Birmingham (Ala.) Pleasant Grove, to St. Louis (Mo.) Overland

DANIEL B. TURNER, from Temple (Tex.) First, to Nashua (N.H.) Community Chapel

## Announcements

CARLSBAD (N.MEX.) CHURCH STREET CHURCH will celebrate its 40th anniversary July 14. District Superintendent Woodie Stevens will speak in the morning service, followed by a fellowship dinner and afternoon singspiration.

Rev. Ed Kneeland encourages former pastors, members, and friends to attend or send greetings and pictures. For more information, contact 2315 W. Church St., Carlsbad, NM 88220, 505-885-8198.

GLEN CARBON (ILL.) GLENVIEW CHURCH (formerly Edwardsville) will celebrate its 50th anniversary Aug. 4 in the 10:30 a.m. service and in special afternoon activities.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact Pastor Rick Unger, P.O. Box 368, Glen Carbon, IL 62034, 618-288-5037.

HIGGINS (TEX.) CHURCH will celebrate its 75th anniversary July 7.

Former pastors, members, and friends are invited. For more information, contact Rev. Orbin Crouch, P.O. Box 219, Higgins, TX 79046.

LANDER (WYO.) FIRST CHURCH will celebrate its 50th anniversary May 25-26 with a banquet Saturday evening, Sunday morning service, picnic dinner, and afternoon service.

Former pastors, members, and friends are invited to attend or send greetings. For more information or to RSVP for the banquet, contact Pastor Harold L. Hampton, 925 S. Ninth, Lander, WY 82520, 307-332-2207, or Patricia Irvine, 635 N. Ninth, Lander, WY 82520, 307-332-4404.

MAYFIELD (KY.) FIRST CHURCH will celebrate its 50th anniversary June 2 with General Superintendent Donald D. Owens speaking, District Superintendent Lowell Clyburn in attendance, and music provided by The Master's Quartet. All former pastors will receive special recognition.

Former members and friends are invited to the morning service, dinner, and afternoon concert/service. For more information, contact D. Michael Taylor, 1202 W. Broadway, Mayfield, KY 42066, 502-247-3157.

MEXICO (MO.) CHURCH will celebrate its 50th anniversary June 2 with special services and a carry-in dinner. District Superintendent Jack Eyestone will speak in both morning and afternoon services.

Former pastors, members, and friends are invited. For more information, contact 426 Teal Lake Rd., Mexico, MO 65265, 573-581-4400.

ORANGE (TEX.) FIRST CHURCH will celebrate its 75th anniversary June 9 with former pastor J. Wilmer Lambert speaking, followed by dinner and an afternoon celebration.

Former pastors, members, and friends are invited. For more information, contact John Williamson, 3810 M.L. King, Orange,

TX 77632, 409-883-4674, fax 409-883-4142.

WENATCHEE (WASH.) FIRST CHURCH will celebrate its 60th anniversary June 2 with Pastor Norman Stueckle speaking on "Heroes of the Faith" at the 8:30 A.M. and 11 A.M. services, followed by a picnic/potluck and special afternoon activities.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact Pastor Norman Stueckle, 1011 S. Miller, Wenatchee, WA 98801, 509-663-6025.

## Moving Missionaries

ATHIALLY, ABRAHAM and JUDITH, Furlough Address: c/o Westside Church of the Nazarene, 8610 W. 10th St., Indianapolis, IN 46234

BREWER, DAN and CAROLYN, Peru, Field Address: Apartado 18-330, Lima 18, PERU

DISANTE, ED and CHARLEEN, Madagascar, Field Address: BP 5102, Antananarivo 101, MADAGASCAR, Africa

JONES, AL and KITTY, Ethiopia, Field Address: PO Box 8974, Addis Ababa, ETHIOPIA

KERR, JILLIAN, European Nazarene Bible College, Furlough Address: 8 Micrometer Place, Mullaod, Perth, WESTERN AUSTRALIA 6025

MONTERROSO, GIOVANNI and ELINA, Guatemala ITN, State-side Address: 3502 E. 13th St., Amarillo, TX 79104

NIELSON, JOHN and JANICE, Asia-Pacific Nazarene Theological Seminary, Furlough Address: 7520 E. 90th Terr., Kansas City, MO 64138

POTTER, DAVID and SYLVIA, Papua New Guinea, Field Address: PO Box 456, Mt. Hagen, W.P.H., PAPUA NEW GUINEA

ROTZ, JIM and CAROL, Furlough Address: 2701 N.E. Burton Rd., Vancouver, WA 98662

SILVERNAIL, KEITH and GENEVA, State-side Address: 300 Bakertown Rd., Apt. 19B, Antioch, TN 37013

SWANSON, DWIGHT and KATHY, Asia Pacific Nazarene Theological Seminary, Furlough Address: 3913 N. Rockwell, No. 145, Bethany, OK 73008

WARD, VERNE and NATALIE, Papua New Guinea, Furlough Address: P.O. Box S, Nampa, ID 83651

## DIRECTORIES

**BOARD OF GENERAL SUPERINTENDENTS:** Office: 6401 The Paseo, Kansas City, MO 64131. Donald D. Owens, chairman; William J. Prince, vice-chairman; James H. Diehl, secretary; Jerald D. Johnson, John A. Knight, Paul G. Cunningham.

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*"[GOD] has himself gone through the whole of human experience, from the trivial irritations of family life and the cramping restrictions of hard work and lack of money to the worst horrors of pain and humiliation, defeat, despair, and death. When He was a man, He played the man. He was born in poverty and died in disgrace, and thought it well worthwhile."*

—Dorothy L. Sayers  
Creed or Chaos?

*"RUSSIA and China . . . tried to exterminate the idea of God, only to realize that He rises up to outlive His pallbearers."*

—Ravi Zacharias

*"EVERYTHING I have learned in my 75 years . . . that has truly enhanced and enlightened my existence has been through affliction and not through happiness. . . . This . . . is what the Cross signifies and it is the Cross, more than anything else, that has called me . . . to Christ."*

—Malcom Muggeridge

*"I never knew any man in my life who could not bear another's misfortunes perfectly like a Christian."*

—Alexander Pope

*"IT is only an illusion that youth is happy, an illusion of those who have lost it."*

—W. Somerset Maugham

*"IN periods of unsettled faith, skepticism, and mere curious speculation in matters of religion, teachers of all kinds swarm like the flies in Egypt. The demand creates the supply. The hearers invite and shape their own preachers. If the people desire a calf to worship, a ministerial calf-maker is readily found."*

—Marvin R. Vincent  
Word Studies in the New Testament

*"THE tragedy of modern faith is that we no longer are capable of being terrified. We aren't afraid of God, we aren't afraid of Jesus, we aren't afraid of the Holy Spirit. As a result, we have ended up with a need-centered gospel that attracts thousands . . . but transforms no one."*

—Mike Yaconelli

*"THE purpose of the church is not to make people happy, it is to make people holy."*

—Charles Colson  
The Body

*"IN my experience, good deeds usually do not go unpunished."*

—William Sloane Coffin

*"WOMEN want mediocre men, and men are working hard to be as mediocre as possible."*

—Margaret Mead

## Christianity Not Making a Difference

Researcher George Barna predicts that America is headed either for anarchy or revival within the next 10 years. At a seminar in February, Barna told his audience that the Church hasn't prevented a massive moral and ethical decline in America. As evidence, he presented statistics: a majority of persons who marry this year will have cohabited; one-third of Americans believe affairs are acceptable; and one-half of those who marry this year will divorce. He went on to say that 71 percent of American adults believe there is no such thing as absolute truth—a view shared by 64 percent of born-again Christians and 40 percent of evangelical Christians.

Barna said church growth statistics are deceiving, since 70 to 80 percent of church growth in America is from transfer of membership. While 96 percent of American adults believe in God, 45 percent believe Jesus sinned while on earth.

Barna's research indicates that while 82 percent of Americans call themselves Christians, only 37 percent attend services in a given week. Church attendance has dropped to its lowest level in a decade—the fifth such occurrence. Only 31 percent of baby boomers (ages 31-50) attend services weekly—down from 50 percent in 1981. Among busters (ages 18-30) 34 percent attend weekly services.

## Scopes Revisited

Tennessee teachers could be fired for teaching evolution as fact if a bill before the Tennessee senate is passed. The bill's sponsor is Sen. Tommy Burks, who lives 45 miles from Dayton—the site of the 1925 Scopes Monkey Trial. In that trial, biology teacher John Scopes was convicted of teaching evolution and fined \$100. Scopes's conviction was overturned on a technicality, but the law stayed on the books until its repeal in 1967. The legislation would not ban teaching evolution as theory or promote the Bible's literal account of creation, but teachers said no one knows how the law might be interpreted. The bill was in committee at press time.

Earlier this year, the Tennessee senate went on record in favor of displaying the Ten Commandments in schools, businesses, and homes. The Tennessee Senate Judicial Committee also approved a ban on same-sex marriages.

## New Era Case Nears Settlement

The New Era bankruptcy case appears to be nearing a settlement. During a recent meeting in Philadelphia, representatives of many of the nonprofit groups involved agreed in principle on terms of a negotiated agreement. The settlement would include a substantial return of net monetary gains by some charities to cover losses that others suffered when the Foundation for New Era Philanthropy collapsed last May.

Under the agreement, \$39 million of the \$84.4 million in matched dollars distributed by New Era would be returned. The plan still assumes that those who lost money to New Era will be repaid.

The settlement must be approved by the nonprofits as well as by the bankruptcy trustee and the judge. The case could be settled in a few months, according to Paul Nelson, head of the Evangelical Council for Financial Accountability.

# NTS PROFILE

## MISSIONARY SERVICE



Dr. Terry Read  
Master of Divinity, NTS, 1972

"Sak vid pa kapab kampe," they told us in Haiti. It's a proverb that means, "An empty sack can't stand up on its own." It means that a person, like a sack, has to have internal strength to overcome the external pressures that could bring about collapse. My NTS education was a fundamental part of the preparation for missionary service in both Haiti and Brazil. The churches in both countries were strengthened through principles that I learned, and came to believe in, at Nazarene Theological Seminary.

After 10 years of missionary service, I began work on a Ph.D. The work at the doctoral level was highly satisfactory and quite doable because the missiologic foundation I received at NTS was bedrock solid. Now I find myself teaching at NTS, aware that we are preparing students for a world that has dramatically changed, and yet, biblical principles remain the same. Present and future missionaries from around the world are wholistically prepared at NTS for whatever challenges face them in the 21st century. "Sak vid pa kapab kampe!"

*Dr. Terry Read, professor of missiology at NTS, has accepted an assignment in East Africa as the coordinator for decentralized theological education. For Dr. Read and his wife, Joan, this is a return to mission service, as they were on assignment in Brazil and Haiti from 1972 to 1986.*

## Nazarene Theological Seminary

**"COMMITTED TO HOLINESS MINISTRY"**

FOR MORE INFORMATION CONTACT:

Nazarene Theological Seminary

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Kansas City, MO 64131

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E-MAIL: [WetmoreG@aol.com](mailto:WetmoreG@aol.com)

# The Future Isn't What It Used to Be

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

I GREW UP IN A SMALL TOWN in west central Ohio in the 1950s. My life was very much like *Leave It to Beaver*, *Ozzie and Harriet*, and *Father Knows Best*. My family, friends, neighborhood, school, and church were just like those pictured on those television programs. This mirror image in black and white served to reinforce a naive perception of reality in my mind.

I grew up thinking that my world was “the” world as it really was. And that was true, sort of. Certainly, my world was real, yet it was homogenized and narrow in its cultural scope. I went to school and lived in a neighborhood with people just like me. There was no racial diversity in the community where I was raised: no African-Americans, no Hispanics, no Asians.

My local church reflected that community. The churches across my home district were essentially the same in those days: white, two-parent, middle class, suburban/rural working families. The Midwestern communities of my boyhood have, however, given way to dramatic demographic and cultural changes. Diversity has replaced homogeneity. The future is less and less like the past.

Dr. John Work observes: “No matter how much we . . . cherish constancy . . . the world and its people are undergoing constant change. We hear talk of a New World Order. Nations and regions are being transformed as the world’s people, in search of new and better lives . . . migrate from one territory to another” (*What Every CEO Already Knows About Managing Diversity*, Rainbow Books, 1993, 3).

Since 1980, the total population of the United States has increased approximately 10 percent. However, not each segment of the population has grown at the same rate. African-Americans have increased by 13.2 percent; Native Americans, 37.9 percent; Asian/Pacific Islanders, 107.8 percent; and Hispanics, 53 percent. Within another generation or two, the population of the United States is expected to be more than half non-white. *Time* magazine calls this trend “the browning of America.”

If the Church of the Nazarene is to remain a viable force for God, it must prepare today to respond to the future that is already present. The church, at all levels, must create an inclusive environment, a church where all people are welcome and affirmed.

The challenge for the church is to embrace and reflect the populations of its community. The pluralistic and mobile society of which we are a part provides unique opportunities for evangelism and church planting. If we fail to find specific ways for all peoples to fully participate in the church, the demographics will marginalize the effectiveness of the Church of the Nazarene. Further, we will have denied the very gospel we preach.

Ours is the gospel of “whosoever will.” Ours is a mandate of love made perfect through sanctifying grace. The church is the family of God—united, not by race, language, or background, but through “one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all” (Ephesians 4:5-6, NRSV). Dr. Thomas Nees, director of multicultural ministries for the Church of the Nazarene, has noted, “The inclusive gospel can hardly be proclaimed from an exclusive church.”

The good news is that the Church of the Nazarene is already embracing the future. Just as the colors, faces, and languages of the United States are changing, so is the makeup of the church. The fastest-growing edge of the church in the United States is among our nonwhite congregations.

As a denomination, we are actively seeking to support ministry among African-Americans, Arabs, Armenians, Cambodians, Chinese, Filipinos, Haitians, Hispanics, Japanese, Koreans, Laotians, Native Americans, Portuguese, Samoans, South Asians, Tigrinians, and Vietnamese. The Great Commission has come to our doorstep. What an opportunity!

**“The inclusive gospel can hardly be proclaimed from an exclusive church.”**

The world around us builds racial and cultural barriers. In contrast, we have the opportunity to build bridges, using the timber of the Cross. Christ died for all people. Some people will hear only if the Church of the Nazarene fulfills its calling.

*Join hands then, brothers of the faith,*

*Whate'er your race may be;  
Who serves my Father as a son  
Is surely kin to me.*

H



Notes from an editor's journal

by Mark Graham, Managing Editor

## Our Baby Adventure

If you think last summer was hot, you should have been pregnant in Phoenix during NYC '95. I wasn't, but my wife was. We didn't get out in the weather any more than we had to, but just crossing a parking lot in a dust storm at 121 degrees is enough to make Kansas City winters seem like heaven.

Cathy didn't complain, she just passed out—twice. But physician and friend Gary Morsch was there both times to advise us that neither Cathy nor the baby was in danger.

Our journey through this pregnancy was an adventure. Cathy and I had wanted a second child for a long time. Apparently a bit of surgery in 1994 did something to pave the way. Then again, it could have been God just having a bit of fun with us.

Early on, a test indicated that the baby had a propensity for Down syndrome. We were frightened. I mentioned this to a few close friends who lifted our concern to God.

Winter was a relief. Cathy seemed to be hot all the time. The kids in her third grade class are smart. Mumbling something about frostbite, they quickly learned to take their coats to class.

Joey and I found ourselves doing more around the house. Joey is a good boy, always willing to help—as soon as he finishes whatever he is doing. Most of the time, what he is doing is homework or playing with some kind of plastic action character like "Spiderman" or "Dr. Doom." He breaks these little guys so often that they have a line marked "Joey" at the WalMart refund desk. Cathy wouldn't trust us with the laundry (she still recalls the pants I baked when I was in college). I doubt you could have performed surgery in our house, but at least it looked tidy.

But when it was time for the baby, we were ready. Cathy had felt strange all of that Sunday. She went to bed shortly after 10 P.M. I lay down for a few minutes. The next thing I knew, Joey was shouting, "Dad, Mom needs you!"

Sure enough, Cathy was in labor, and she was as excited as a half-asleep expectant mother can be. We called the doctor, got into our clothes, grabbed the baby bag, and jumped into the car. We were at the hospital in five minutes.

We were ushered into The Birth Place at our community hospital. The nurses there are saints. They answered every question and met every need. As we began to settle down in our room, Joey had a hunger attack. I told him to wait until breakfast. About 3 A.M., we pulled into the local Denny's. An hour later, back at Cathy's room, Joey and I settled back in our recliners. A nurse came in and covered him with a blanket. I slept a bit, but being an expectant father, I found myself mainly staring into the darkness, listening to the breathing of the two most special people in my world.



Robert Wesley Graham

Around seven, Cathy's doctor dropped by. He had surgery scheduled at eight but promised he would be back in plenty of time for the "main event."

At eight, I took Joey to McDonalds, then home for some sleep. He was out when his head touched the pillow. Back to the hospital, I picked up a newspaper and my ubiquitous Super Gulp. As I walked in the room, I asked Cathy how she was doing (for the millionth time).

Within a few minutes, an anesthesiologist had started Cathy's spinal block.

We kept waiting for them to send us to an operating room (the last time we did this was almost 13 years ago). Finally, nurses came in and started removing all of the furniture. "Boy, they sure need a lot of room to get a gurney in here," I thought. But no gurney appeared. Instead, our lead delivery nurse began breaking down the bed. Within minutes, the entire section where Cathy's

legs had been was converted into an empty space. Meanwhile, the nurse was advising Cathy to push. I pondered the wisdom of this, since our doctor was nowhere to be seen. "They usually drop in when it's time to catch the baby," said our nurse friend. She had been doing this for more than 30 years. She knew when the contractions were coming without looking at the monitor next to the bed. "Push, Cathy," she cheered. "You're doing great. That's it."

Soon, the doctor was in the room. He, too, praised my wife for doing a great job. Me, I tried to stay out of the way, while holding Cathy's hand.

On Monday, January 22, 1996, at 11 A.M., Robert Wesley Graham (named in honor of our dear friends Rob Staples and Wesley Tracy) squeezed his 9 pound, 5 ounce, 22¼ inch, perfect frame into the world. Like most Grahams, he made a lot of racket. Within moments, nurses were cleaning Rob, taking footprints, slapping a wristband on him, and weighing and measuring him. Then, they handed him to me. It was great. All the time, I was snapping photos and walking around in "New Dad's Daze."

Cathy and I looked at one another with that special wonder known only to new parents. We patted and kissed our baby boy and thanked God and everyone in the room a thousand times.

Later, I brought Joey to the hospital for a visit. He liked his little brother but would have enjoyed him better if Rob could have done something besides make kitten sounds.

Have you ever seen a miracle? I have been witness to two bona fide ones. The first occurred on June 13, 1983, the second on January 22, 1996. The evening of Robbie's birth, I pulled out my journal and wrote several lines. I closed with the following: "Lord, help me to be a good father—patient, kind, loving, understanding—wise enough to know when to protect them and when to let them face the consequences of their actions. Help them to always know how much Cathy and I love them, but also help them to grow to be responsible men of God. Help us as parents not to make them dependent on us, but to nurture them and train them to make good decisions, so that when they break free from our nest, they can soar above the mountains. Lord, we commit these boys to You. May we be good stewards with the precious lives You have entrusted to us."

Amen.

## Dickerson Succumbs to Cancer



Harry Dickerson, 73, Nazarene elder and businessman, died Mar. 15 at the Cleveland Clinic.

Dickerson had battled cancer for several years. Funeral services were held Mar. 20 at Wichita First Church of the Nazarene. Graveside services were held Mar. 23 in Indianapolis.

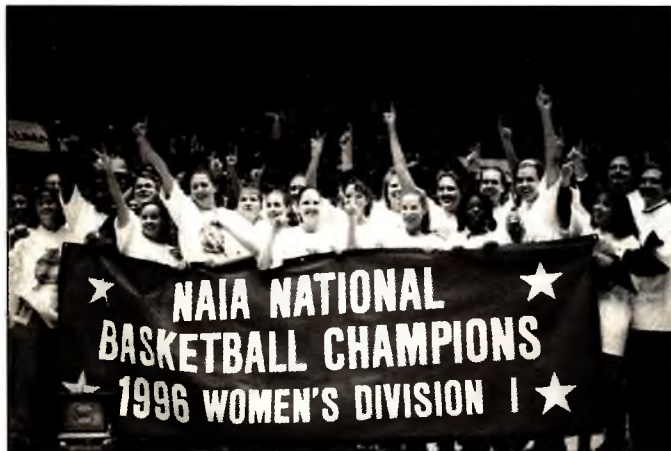
A graduate of Olivet Nazarene College, Dickerson served as pastor in Colorado, Indiana, and Michigan. He later became president of a private engineering and technology school. He opened a school in Wichita in 1968 and

established other schools in Arlington, Tex.; Kansas City; St. Louis; and Tulsa, Okla.

"Harry's gifts were many, and he invested them wisely in glorifying Christ," said General Superintendent John A. Knight in a letter on behalf of the Board of General Superintendents. "He was a model of stewardship and possessed a large spirit of generosity. The kingdom of God and the Church of the Nazarene have been advanced immeasurably by his contributions."

Dickerson is survived by his wife, Zylphia; a daughter, Marilyn J. Greve; two sons, Mark and Brian; and four grandchildren.

## SNU Ladies Win Third Championship



The Lady Redskins of SNU celebrate after winning their third consecutive NAIA national championship.

The Lady Redskins of Southern Nazarene University won their third consecutive NAIA national championship Mar. 19. SNU defeated Southeastern Oklahoma State, 80-79, in the championship game of the NAIA Division I Women's Tournament in Jackson, Tenn. SNU closed the season with a record of 35-2, while keeping their 104-game home winning streak—the longest in the nation on any level—intact.

Three members of the

SNU squad made the All-Tournament team: Julia Yunusova, Astou Ndiaye, and Becky Cole. The three were also selected to the NAIA All-American team.

Five seniors played on the SNU team, finishing their career with three national championships and a 129-9 record.

This was coach Jerry Finkbeiner's sixth season with the Lady Redskins, where he has a record of 185-20.

## PLNC Registrar Dies of Heart Attack



Harold Young, 64, registrar at Point Loma Nazarene College, died Mar. 17. He was in Kansas City to

attend the annual Association of Nazarene Sociologists of Religion conference. Death was attributed to a heart attack.

A native of Oil City, Pa., Young earned degrees from Eastern Nazarene College, Boston University, Nazarene Theological Seminary, and the University of Southern

California. He pastored churches in Missouri and Ohio and served as a schoolteacher in Ohio and California.

Young joined PLNC in 1968 as assistant professor of sociology and education. He became administrator of the Pasadena campus and coordinator of the Title III program and was appointed registrar in 1984.

He is survived by his wife, Ethel, and two daughters, Jennifer Bolinger and Patricia Potter.

Services were held Mar. 22 at Long Beach First Church of the Nazarene.

## NAE Convention Stresses Unity

Unity was the key word as evangelical leaders from across the nation met for the 54th annual convention of the National Association of Evangelicals Mar. 3-5 in Minneapolis. The convention theme was "Reaching America: One Voice in Unity."

General Superintendent John A. Knight presented the message for the opening worship service of the convention. Knight declared that there is hope for America because Christ is alive. Knight called on evangelicals to be dedicated to the gospel. "Only when we are willing for service or sacrifice will America be reached," he said.

The NAE released "An Evangelical Manifesto," which calls all evangelicals to prayer, repentance and reform, unity and cooperation, evangelism, and cultural impact.

To expand and expedite NAE's commitment to this

action, President Don Argue appointed a task force. The committee will recommend new courses of action designed both to advance the biblical mandate for unity within the Body of Christ and to improve NAE's ability to assist its own membership in such growth.

Plenary speakers for the convention included author Jill Briscoe, evangelist Luis Palau, and Bill McCartney. McCartney, the founder of Promise Keepers, received the NAE Layperson of the

Year Award. The convention also honored Millard Fuller, Paul Toms, and Carl F. H. Henry. Billy Graham, who was unable to attend, received the Lifetime Achievement Award.

The NAE is a voluntary association of individuals, denominations, churches, schools, and organizations comprised of approximately 42,500 congregations across the country—including the Church of the Nazarene.



John A. Knight at the '96 NAE Convention.

## Together, Two or Three

*Come!*

*Let us be the church  
together, two or three  
or more, as one.*

*Let our voices join  
and prayers rise  
together, like incense  
on wings of praise.*

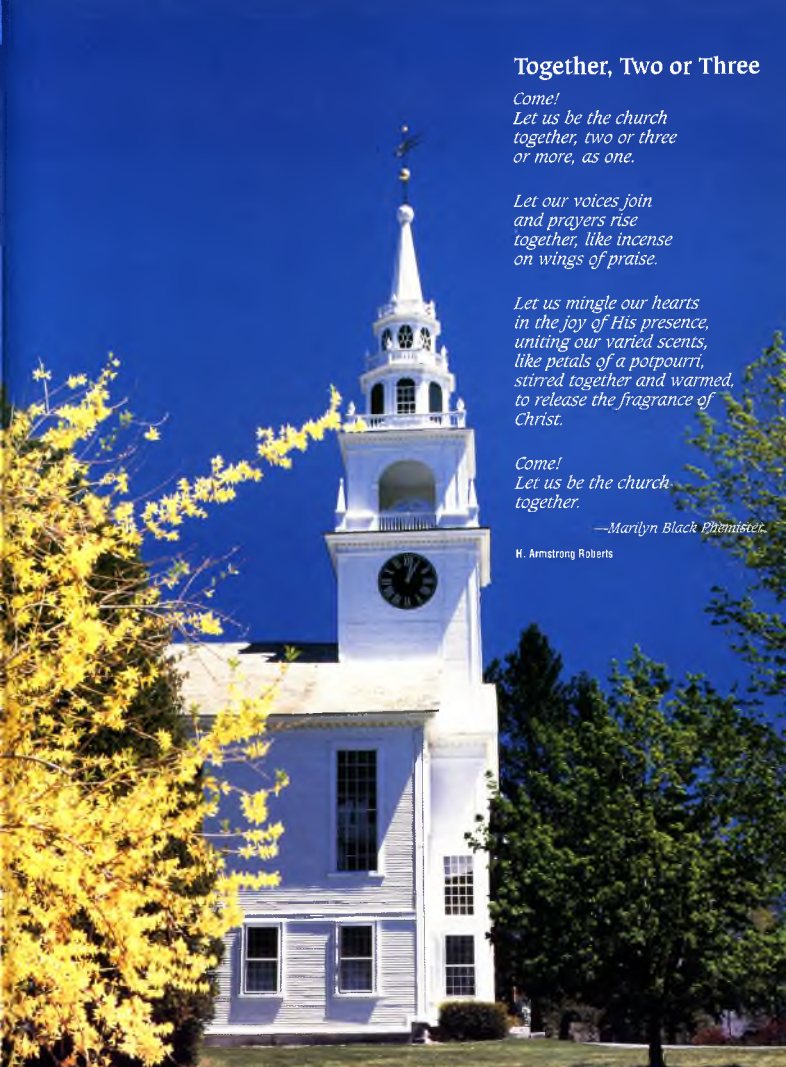
*Let us mingle our hearts  
in the joy of His presence,  
uniting our varied scents,  
like petals of a potpourri,  
stirred together and warmed,  
to release the fragrance of  
Christ.*

*Come!*

*Let us be the church  
together.*

*—Marilyn Black Pianist*

H. Armstrong Roberts



# WE'LL BE THERE

## Come See Us!



Rev. Jim Brillhart



Rev. Tom Roat



Rev. Don Gadbow



Rev. Bill Smith



Mr. Roger Heasley



Dr. Ron Wilson



Rev. Paul Neal



Rev. Dewey Wise



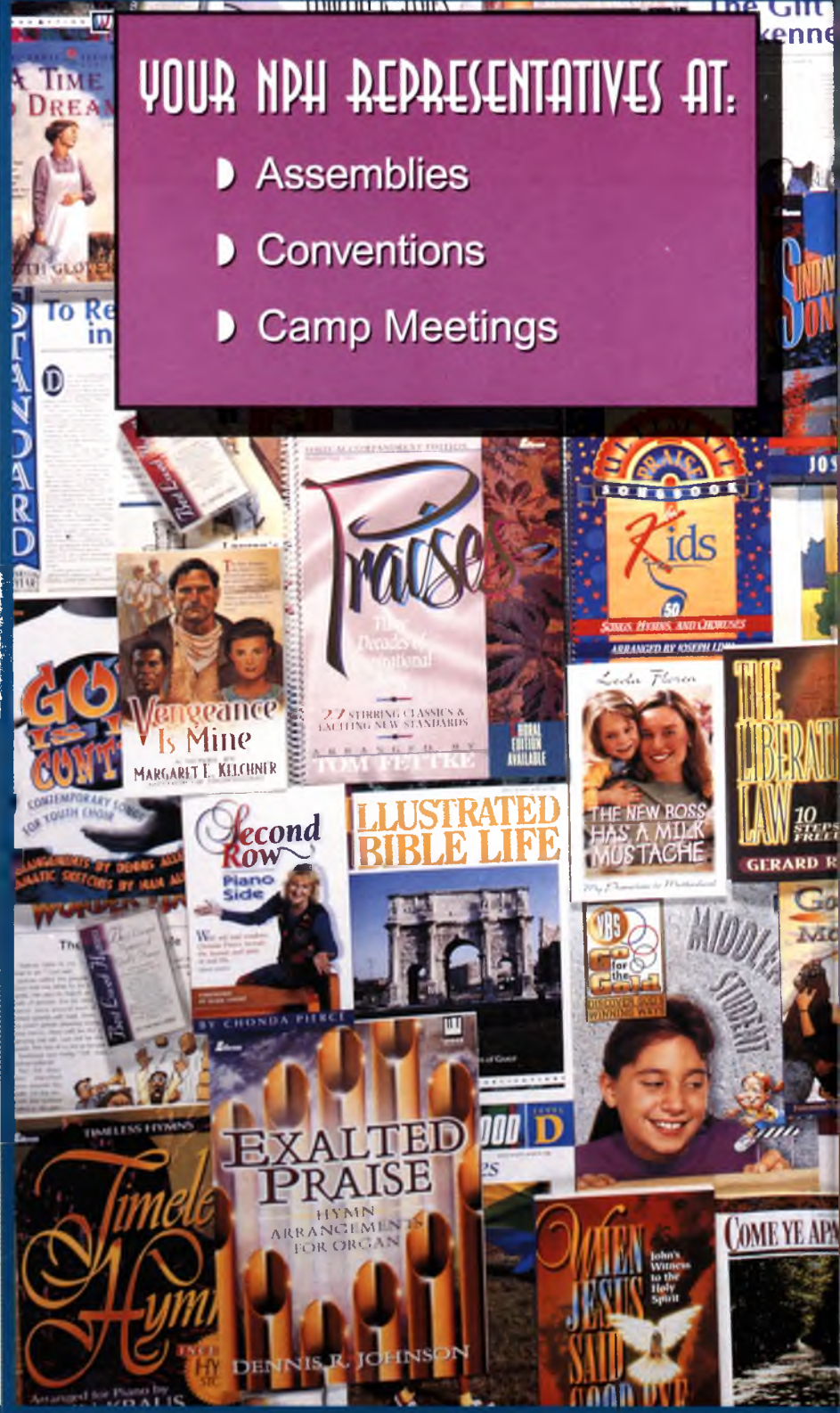
Rev. Verdean Owens

*Not Pictured:*  
 Linda Gabourel  
 Mr. Roberto Moreno  
 Rev. Paul Myers  
 Dr. George Rice



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