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MARCH 1995

Herald of Holiness

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How Thick Is Your Thumb?

WESLEY D. TRACY



"BY THE LAWS OF GOD and man, you are your husband's inferior. Never give him cause to remind you of it." That's a quotation (as best I can remember it) from a 19th century bride's book.

When I pastored in Pennsylvania, I discovered that an old law still on the books permitted a man to beat his wife as long as he used a stick no thicker than his thumb. The joke that was made of it then was that in Pennsylvania, when a woman was proposed to, her first question was not "Do you love me?" but "How big is your thumb?"

Somehow that joke isn't funny anymore—not if you have visited a battered women's shelter recently. I have, and I don't know if I can stand another visit.

That joke isn't funny anymore when you realize that in Brazil, until 1993 it was legal for a man to kill an unfaithful wife to protect his honor!

That joke isn't funny anymore when you realize that every 15 seconds, another American woman is beaten by her husband or boyfriend!

I recently encountered a case in which a woman, a professor at a large university, was attacked by her husband. After a long argument, he threw

her against the wall and choked her. She escaped and ran into the street. He caught her, threw her down on the sidewalk, and began to bang her head on the concrete. A neighbor intervened. The police came.

The abuser's defense was that she "made him do it." "I hope you're happy with what you made me do," he yelled at her while the officer was trying to calm down the victim. The policeman threatened to "run her in" for disorderly conduct if she didn't stop screaming and answer his questions. The officer loaned the man some money and told him to take a cab or a bus and get away from the scene. Then he told the victim that she was the "real problem here." When the case came to court, the charges against the attacker were reduced to harassment. When the abuser came to get his belongings from their apartment, he insisted that the victim admit it was her fault and that he had done nothing wrong—"nothing whatsoever."

Domestic abuse is not something that exists just among the unchurched. Every time we publish something on domestic violence, we receive "confidential" (often unsigned) letters from persons who have suffered abuse at the hands of someone (often not named) whom most people view as a good church member.

One thing about being a good editor is knowing when you need help. When it came to putting together a *Herald* on women's issues, I went for help. I asked Rebecca Laird, who has

challenged us regularly in her column and has written a book about Nazarene women in ministry, to provide us with a historical article about the rise of the women's movement and the part that the evangelical churches have played in it (see page 16).

I conferred with Rev. Jan Duce, co-pastor, Church of the Nazarene, Bowling Green, Ohio. She agreed that I, or any other man, would need help with a project like this. "Most men would not know what the real issues are," she said. Figuring that I fit right in the middle of the "most men" category, I sought expert counsel.

Dr. Beverly Self of MVNC was leading a seminar for women in ministry on the campus. She arranged for some of the presenters at that seminar to hang around after the event and coach the *Herald* editor on women's issues. Professor Karen Schwartz, pastor Kathleen Jane Fulks, pastor

If you read at the rate of 200 words a minute, 14 American women will be beaten in the time it takes you to read this page.

Marylea Monroe, and Dr. Self gave me a lot of good advice. In fact, each of the women named on this page wrote articles for this issue.

As was the case with our edition on men's issues, we ran out of space. Two very good articles that we wanted to include this month will appear at a later date.

Servant Leaders

by John A. Knight

Even outside the church, leaders are talking about the importance of servanthood in leadership. Surely we who are inside the church should not overlook this fundamental concept and spirit.

The Incarnation, which is at the heart of Christian faith, is encapsulated in the biblical declaration that Jesus took upon himself "the form of a servant, . . . humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:7-8).

Jesus not only embodied servanthood but demonstrated it. He took a towel and washed the feet of His disciples (John 13). He taught them, "Whosoever will be chief among you, let him be your servant" (Matthew 20:27). Paul admonishes those in the church to "let this mind be in you, which was also in Christ Jesus" (Philippians 2:5).

Leadership is not something we attain by personal manipulation. Leadership grows out of *what we are* deep down inside. We are first servants before we become leaders. Leadership is bestowed upon one who, by the grace of God, has become a *servant*. It is something given, or assumed, that can be taken away. The servant nature, on the other hand, is the real person, not bestowed by men, not assumed, and cannot be taken away. Servanthood has to do with our spirit; leadership relates to the roles and responsibilities we are given by others.

The only authority deserving

one's allegiance is that which is freely and knowingly granted by the *led* to the *leader* in response to, and in proportion to, the clearly evident servant stature of the leader. Those who choose to follow this principle will not casually accept the authority of existing institutions or that of an individual who merely wears a title of "leader." Rather, they will freely respond only to individuals who are chosen as leaders because they are proven and trusted as servants.

The only truly viable institutions are those that are servant-led. The only viable leaders are those who are servant-leaders.

SERVANT LEADERSHIP IS MORE THAN AN EFFECTIVE MODEL. IT IS AN ATTITUDE AND A SPIRIT.

This is why it is imperative that leaders in the church not only accept the teachings and life of Jesus but also model His servant-attitude and spirit.

The style of the servant-leader in the church is vastly different from that of the typical secular leader. Jesus made this clear in His words to the disciples: "You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so

among you; but whoever desires to become great among you, let him be your servant" (Matthew 20:25-26, NKJV).

Those who accept non-Christian understandings of leadership refuse to become involved with the procedures of the church. They often reason that since the church is not perfect, the remedy is to destroy it completely so that something that is new and perfect will emerge. The concept of the servant-leader stands in sharp contrast to this kind of thinking.

Refusal to become a servant-leader may lead to a harsh, censorious spirit. One becomes critical of the church, of the duly-appointed leaders, and of one's colleagues. Wholesome evaluation and kind expression of one's views have their place, but as a total preoccupation, criticism is destructive. Constantly magnifying things that are wrong rather than observing things that are right clearly reveals that one is not a servant-leader.

Only if leaders can display the spirit of Christ in all situations, think from the perspective of servanthood, promote the ultimate good of the church and not their personal agendas, and seek the good of others rather than themselves are they worthy or capable of Christian leadership.

May the "mind of Christ" be in all of us so that His Church may grow and we may be effective servant-leaders.



FEATURES

- 7 Christian McCarthyism**
PHILIP YANCEY
- 16 Feminist, Feminine, or Female?**
REBECCA LAIRD
- 21 Spiritual Mentoring: The Gentle Counsel**
BEVERLY D. SELF
- 24 Modesty and the Modern Christian Woman**
MARYLEA MONROE
- 28 Hopeless in the City**
KATHLEEN JANE FULKS
- 28 Stress and the Superwoman**
KATHLEEN JANE FULKS
- 32 "Till Death Do Us Part," The Hidden Secret of Marital Violence**
KAREN S. SCHWARTZ



21



24



32

CONTINUING COLUMNS

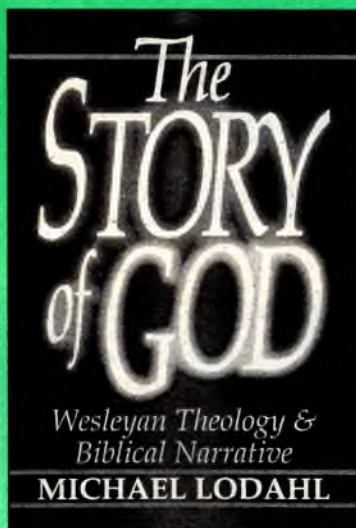
- 2 General Superintendent's Viewpoint,** *JOHN A. KNIGHT*
- 5 Rhythms of the Spirit,** *MORRIS A. WEIGELT*
- 9 In a Woman's Voice,** *ANNE RAUDSEPP HARDY*
- 15 Into the Word,** *ROGER L. HAHN*
- 37 The Family Album,** *JERRY AND LYNDA COHAGAN*
- 40 The Nazarene Family,** *BRYAN MERRILL*
- 46 Observer at Large,** *JOHN C. BOWLING*

DEPARTMENTS

- 1 Editor's Choice,** *WESLEY D. TRACY*
- 4 The Quote Rack**
- 10-14, 42-44 News,** *MARK GRAHAM, BRYAN MERRILL*
- 38 Evangelists' Slates**
- 45 March's 10-Point Quiz**
- 47 Marked Copy,** *MARK GRAHAM*
- 48 Late News,** *MARK GRAHAM, BRYAN MERRILL*

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“The man who strikes his wife or child lays violent hands upon the holiest of holy things.”

Cato the Elder

Death of Good Taste

“I come not to praise Good Taste, but to bury it. . . . Good Taste is an idea whose time has passed. . . . Good Taste . . . has probably done more harm that good. . . . Proclaim far and wide the death of Good Taste . . . proclaim it in the mass media . . . in the schools . . . in the very dragon’s den, the colleges and universities.”

Roger B. Rollin
Clemson University

“Popular Culture and the Death of ‘Good Taste’”

Weird and Stupid

“For the first time in our history, the weird and the stupid and the coarse are becoming . . . our cultural ideal.”

Carl Bernstein

“The Idiot Culture”

Populist Religion

“Anti-intellectualism grows directly from . . . populist religion—unpretentious leaders, self-evident doctrines, lively music, vernacular communication, and locally run churches. . . . It can be heard, for instance, in the megachurch dismissal of seminary training for pastors.”

Os Guinness

Fit Bodies, Fat Minds

Foolish Females

“I’m not denying the women are foolish; God Almighty made ‘em to match the men.”

George Eliot (*Mary Ann Evans*)

Self-help

“The earnest fatuity that you find in self-help books is what makes them so

funny. That millions of people take them seriously is rather sobering. . . . We should worry about the willingness of so many to believe that the answers to existential questions can be encapsulated in the portentous pronouncements of bumper-sticker books.”

Windy Kaminer

I’m Dysfunctional. You’re Dysfunctional

They Can’t Stand It

“Look kindly on them that have wronged you most. Speak civilly, yea affectionately to them; they cannot stand it long:

‘Love melts the hardness that in rocks is bred;

A flint will break upon a feather bed.’”

John Wesley

Letter to Sophia Bradburn

Way Past Cool

“Cool jazz was in the offing for all cool cats. Then came *play it cool, blow your cool, and chill out*. And we have *Joe Cool, Kool Moe Dee, and Ice T*. . . . A motivational writer recommends *coolamundo!*—so far past cool you’d need the starship *Enterprise* to get there. For the earthbound, there’s still Bart Simpson’s ebullient ‘Coo-ul!’ with exclamatory stress and a strong schwa-glide.”

J. E. Lighter

Atlantic Monthly

Man or Wasp?

“It is easier for most men to walk with a perfect heart in the church, or even in the world, than in their own families. How many are as meek as lambs among others, when at home they are wasps or tigers!”

Adam Clarke

Christian Theology

I Did It My Way

“With [rank individualists] conscience is the mere pimp of passion, allowing everything, and commanding us to obtain everything it allows.”

Edwin P. Whipple

Literature and Life

God Dwells in Darkness?

MORRIS A. WEIGELT



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

THE THEME OF DARKNESS appears with surprising regularity in both biblical and spiritual formation language.

The biblical picture begins in Genesis with the darkness and chaos that required creative intervention.

In the Exodus account, God used physical darkness to place pressure upon the Egyptians to set His people free. At the Exodus itself, darkness became a protection for the people of Israel so that the armies of Egypt could not block their exit.

At Mount Sinai, thick darkness was noted as the dwelling place of God. Solomon and David both spoke of the thick darkness where God dwells. God is associated with darkness!

The prophets resorted to darkness imagery to bring warning. Joel thundered: "Let all the inhabitants . . . tremble, for the day of the LORD is coming, it is near—a day of darkness and gloom, a day of clouds and thick darkness!" (Joel 2:1, NRSV).¹

Jesus picked up that theme, speaking of "outer darkness, where there will be weeping and gnashing of teeth" (Matthew 25:30). Judgment and darkness are forever tied together. The Book of Revelation demonstrates that theme with unmistakable terror.

It was not surprising that darkness

and evil were often equated. Witness the words of Proverbs 4:19: "The way of the wicked is like deep darkness; they do not know what they stumble over." The psalmist spoke of "the pestilence that stalks in darkness" (91:6).

Isaiah used the darkness/light imagery to announce the coming of the Messiah: "The people who walked in darkness have seen a great light; those who lived in a land of deep darkness—on them light has shined" (9:2). Persons who turn away from God choose anguish. But the promise of the coming Messiah is a decisive break in that darkness.

The birth of the Messiah was announced in a blaze of brilliant light. The resurrection of the Messiah was announced by an angel in shining garments. The Master himself said: "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life" (John 8:12). He invites His disciples to become "children of light" (12:36).

What an intriguing range of colors and meanings contained in the biblical imagery for darkness! The most mystifying of these are the verses that speak of God dwelling in "thick darkness" (Exodus 20:21; Deuteronomy 5:22; 2 Samuel 22:10; 1 Kings 8:12; 2 Chronicles 6:1; Psalms 18:9; 97:2). For example, on the day that the ark of the covenant was placed in the Temple, Solomon said: "The LORD has said that he would dwell in thick darkness. I have built you an exalted house" (1 Kings 8:12-13).

The church fathers were also startled by this apparent contradiction in the way darkness is understood.

Gregory of Nyssa, for example, speaks of the darkness of our experience of God as a revelation of His inexhaustibility. We can never arrive at the place where we know Him totally. Gregory speaks of moving from the first illumination of our conversion into a "luminous darkness" in which we begin to understand God in new ways.

In the 16th century, St. John of the Cross wrote the classical discussion on this topic in *Dark Night of the Soul*. For him, the dark night of the soul refers to the whole discipline of privation in which the committed Christian searches for God. He was not speaking of a depression in which our mental and spiritual receiving equipment is dysfunctional, but of a deep experience of God's presence—apart from the senses—and always on God's initiative, not ours. In that darkness, God meets us in an utter transparency of grace—in one place he calls it "the delicate love of God for the soul." "The sheer glory of God's self-communication is such that it fogs the understanding just as brilliant sunlight blinds the eyes."²

Walter Chalmers Smith understood this. He wrote the hymn "Immortal, Invisible":

**In that darkness,
God meets us in an utter
transparency of grace.**

*All praise we should render—
O help us to see
'Tis only the splendor
of light hideth Thee!*

God does dwell in thick darkness—and in unapproachable light. He who dwells in thick darkness is able to lift us out of moral darkness and draw us into the "luminous darkness" of His presence!

1. All Scripture quotations are from the *New Revised Standard Version of the Bible*.

2. E. W. Trueman Dicken, "Teresa of Jesus and John of the Cross" in *The Study of Spirituality*, C. Jones, G. Wainwright, and E. Yarnold, eds. (New York: Oxford University Press, 1986), 372.



Twelve Districts Reach Goal

Twelve districts paid 100 percent or more of their Pensions and Benefits Fund for the 1993-94 assembly year. The superintendents (pictured), pastors, and local congregations are to be congratulated. Thirteen other districts paid at least 95 percent and 39 paid at least 90 percent, making a total of 64 of the 80 U.S. districts that paid 90 percent or more of their assembly year Fund amounts.

Full payment of the P&B Fund always has been vital to the well-being of Nazarene ministers. However, the following emphasize why it is now more important than ever.

- The Fund is the only source of income from local churches allocated to pay "Basic" Pension benefits.

- The June 1994 increase in the "Basic" Pension benefit formula means that more than \$9 million in benefits will be paid during 1995 to the 4,000+ retired ministers and surviving spouses.

- For the first time, and starting in 1995, the Pensions and Benefits Fund will begin funding individual TSA accounts for all active pastors, eligible associates, full-time evangelists, and district superintendents.

- Over 12,000 U.S. Nazarene ministers will continue to have their Basic Group Term Life Insurance premiums paid from Pensions and Benefits Fund receipts.

- The Fund will continue to sponsor the benevolence programs of Emergency Medical Assistance, Funeral Assistance, and Temporary Monthly Disability Assistance, which together pay benefits averaging \$100,000 annually.

Such a responsibility calls for continued commitment, both personally and denominationally. Support the heritage your local church enjoys. Pray for full support of the Pensions and Benefits Fund as it reaches out to meet the needs of your ministers. Pray for the Board of Pensions and Benefits USA, the Finance Department, and the Investment Committee of the General Board as they plan and exercise the stewardship necessary to meet these needs.

We are the church today. And the church today is the means of God's provision for both those who have served in the past and for those who are serving now and in the years ahead.

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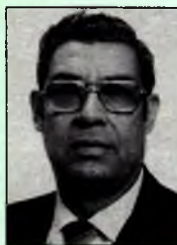
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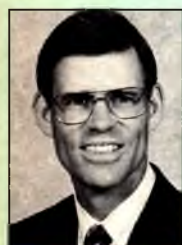
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Christian McCarthyism

by Philip Yancey

Everywhere I turn, it seems, I hear of Christians under attack—not from secular humanists or fundamentalist Muslims, but from fellow members of the Christian community. Charles Colson told me the ugliest mail he has ever received came from Christians in response to his accepting the Templeton Prize for Progress in Religion (see *Christianity Today*, Sept. 13, 1994, p. 57). “Our brethren were far less charitable than the secular media during the days of Watergate,” he said. What an indictment! Another Christian spokesperson, Tony Campolo, has suffered from Christians who apparently printed scurrilous pamphlets purporting to be from Queer Nation in order to cast Campolo in the worst possible light. Meanwhile, Karen Mains’s career as a writer, speaker, and broadcaster is threatened by a boycott over what she has written about her dream life. And Eugene Peterson’s New Testament paraphrase, *The Message*, has made him a target of those upset with anyone “tampering with God’s Word.”

The list goes on. Richard Foster dares to use words like *meditation* in his writings on spiritual discipline, which puts him under suspicion as a New Ager. Yet another author told me a Christian book distributor has refused to carry her book in France because she quotes from C. S. Lewis, who has evidently joined the enemies list posthumously.

I freely confess that I have not read or heard every word written or spoken by these folks. Perhaps they did say something that deserves scrutiny and even admonishment. (As a writer, I know how easy it is to write something I later regret.) What bothers me, though, is the vicious tone of the attacks, which are often dripping with sarcasm and angry invective. Campolo, Colson, Foster, Lewis, Mains, Peterson—are these really the “enemies” of the Kingdom?

What has infected the Christian community with such outright meanness? The tactics used by some of the critics remind

me of the worst attacks of Joseph McCarthy and the Reverend Carl McIntire, my heroes as I grew up in Southern fundamentalism. It was only later that I learned to recognize their conspiracy theories as a house of cards based on rumor, innuendo, and guilt by association.

I sense the same dynamic at work today. For example, I heard a nationally syndicated broadcast in which I was darkly accused of attending the Chicago Declaration II social concern conference in November, where books were sold that “cheerfully talked about incorporating voodoo practices into Holy Communion.” I found the claim most interesting, since not only had I barely heard of the conference of evangelical stalwarts, but I had spent the month of November in Australia and New Zealand, halfway around the globe from Chicago.

What are we doing to each other? His last night on earth, Jesus prayed the mag-

HAS PAGAN SOCIETY SO FRIGHTENED US THAT WE HAVE FORGOTTEN THE REAL ENEMIES ARE OUTSIDE, NOT INSIDE THE TENT?

nificent prayer recorded in John 17, in which He asked above all for unity in His body, “to let the world know that you sent me.” Are we now making a mockery of His prayer? What message are we sending the watching world?

Of course we need to hold ourselves accountable to biblical and moral principles. I worry about the massive energies going into the current attacks on fellow members of Christ’s body. The campaign diverts energies from the Church’s main function of presenting the gospel. And it confirms the skeptics’ worst suspicions about the Church.

I recently read several biographies of evangelist Billy Graham, and I came away amazed at his response to opposition. Graham rose to prominence in the days of the original McCarthyism and the original McIntireism. He was savaged for inviting Catholics onto his platform, for golfing with John Kennedy, for meeting with Jews and liberal Christians, for traveling to communist countries. Yet he met all vituperation with soft words, humility, and a gentle spirit. Eventually, Graham’s irenic spirit provided an umbrella that sheltered—and helped to mature—the entire evangelical movement. What will happen to that movement when Graham’s peacemaking spirit is no longer with us?

As I reflected on the New McCarthyism in Christ’s body, I recalled an editorial printed in *The Wittenberg Door* nearly two decades ago that told of a Cub Scout camping trip in the woods of California. After swapping stories of the ferocious,

Scout-eating “Bigfoot” that roamed the forest, the boys finally retired into a crowded, 10-person tent at 3 A.M. One boy awoke with a full bladder a few hours later and fumbled his way toward the tent flap, but he was too scared to open the flap and step outdoors. The next morning, the other boys awoke to find their sleeping bags soaked in urine. The boy was so scared of the enemy outside that he ended up soiling his neighbors.

The Door drew the application to divisions in the Church, and that earthy analogy applies even more so today. Has our increasingly violent and pagan society so frightened us that we have forgotten the real enemies are outside, not inside the tent?

It is time for us to realize that differences need not lead to division. It is time for us to remember that Jesus named *love*, not theological or political correctness, as the identifying mark of Christians. Just before He died, Jesus gave His disciples a new command to love one another. “By this everyone will know that you are my disciples, if you have love for one another” (NRSV).

Used by permission, *Christianity Today*, 1994

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Confessions of the Real Tooth Fairy

ANNE RAUDSEPP HARDY



Anne Raudsepp Hardy is a mental health counselor at Eastern Nazarene College.

“MOMMY, TELL ME THE TRUTH,” little Jennie pleaded. “Are you really our tooth fairy?”

“Yes, it is true,” Kate, the mother, replied wistfully as she pictured another little innocent belief of her child being set aside. “I really *do* put the coins under the pillows at night.”

“How could you!” her daughter demanded with a sob. “How could you leave me alone all those nights?”

I didn’t get it at first. Then it hit me. Jennie’s fear wasn’t about the tooth fairy not being real, it was about being left alone while her mother made tooth fairy stops around the world.

This little story knocked around in my thoughts for several days. Gradually, I’ve become more aware of its deeper significance. Just as Kate answered the question she heard her daughter ask, so often I do the very same thing. I think I am listening, but I often miss the real question.

Listening requires more than simply allowing sound waves to bounce off my eardrums. Messages get twisted unless I can also hear feelings and meanings behind the words.

Listening is not taught in school. I wish it was. Parents welcome a toddler’s first babbling attempts at speech. But when are we taught to

listen? Too often when we direct a child, “Now listen here . . .,” we intend little more than, “Stop interrupting, and do as I say.”

I value careful listening. There are a number of reasons why.

For one, listening is one way I seek to minister. As a counselor, I listen to college students who come with pains and longings that sometimes have never before been put into words. With my training as a listener, I hope to honor their stories and encourage them in new, God-envisioned directions.

Sometimes listening happens in layers. A loss or a lack has struck at a young person’s heart, resulting in some form of crippling or tripping. The way family systems break down becomes more and more familiar, but I can’t let that familiarity cloud my listening. With each layer of the account, I find that an individual’s experience is colored by personal, unique circumstances. Each story is always one-of-a-kind. As I feed back what I’ve heard, the student clarifies quickly and definitively if I’ve missed a key emotion. My listening stands corrected. Then we can unravel the rest of the story.

I also need to be a listener outside my office. It is as friend, wife, mother, daughter, and sister that I am vulnerable and fall most easily into my assumption-paved sinkholes. Sometimes it’s my personal agenda that gets in the way. I am too distracted or tired to listen. At other times, I am simply needy of the other’s approval. I become defensive and receive their words as if they were personal attacks or challenges when none have actually been made. Care-

ful listening requires that I identify my own needs and how they distract from hearing clearly.

I had better remember my significant others’ needs as well. I may hear the escalating squabbles from my sons’ room and decide that “they’re just at each other again.” But if I really listen, I may learn that their direct appeals for my attention have been missed and that the current problem is an indirect attempt to get it.

There is one other arena where constant learning in listening is required—listening to my Wonderful Counselor. A life-shaping chapter for me has long been Isaiah 55. The Lord speaks these challenging words in the third verse: “Incline your ear, and come to me; *listen, so that you may live*” (NRSV). It is in this relationship that I am most tempted to hear what I want to hear. Frequently, my heart’s cry—from my college years when searching and deciding about marriage and career paralyzed me, to today’s tiring struggles of balancing demands and priorities—has been “Dear God, tell me the truth. What do You want me to do?”

Often, though, God’s message has

Sometimes I think I am listening, but I miss the real question, having fallen into one of my assumption-paved sinkholes.

been, “I will not fail you or forsake you. Be strong and courageous” (Joshua 1:5-6, NRSV). Sometimes I’ve missed God’s most grace-filled response: “I am with you always” (Matthew 28:20, NRSV).

I am not always like little Jennie, startled to think I’ve been left alone while my Heavenly Father is off delivering blessings to others. But sometimes I need to be reassured, so I can really listen.

HH

NCM Continues Relief Effort in Rwanda

Recent border closures have increased an already tense situation in Rwanda, according to Stan Doerr, Rwanda Crisis Task Force director for Nazarene Compassionate Ministries. Nazarene relief efforts continue despite continued social and political unrest, Doerr said.

"The general feeling among the Rwandan people is disarray," said Doerr. "People are operating in merely a survival mode, expecting that the war is going to start up again at any moment."

Rwandan borders were closed recently in an attempt by the government to stabilize the country's national currency.



More than 10,000 Nazarenes were forced from their homes last year as a half-million Rwandans were killed in civil unrest. Refugee camps, like the one above, have been targeted for Nazarene relief.

"The funds that have been generously donated to NCM on behalf of the people of Rwanda continue to help Nazarene families and especially unaccompanied children," said Doerr. "Food is being provided, and efforts are being made to continue education for children in the camps."

Banzi Philippe, development coordinator for Rwandan Nazarenes in exile, has been working to set up school projects throughout the Rwandan refugee camps. UNICEF is currently providing some support for project startups. Doerr said Philippe is working to gain the support of the United Nations main office in Goma, Zaire, which could yield even more resources and make

more land available.

Contributions for relief may be sent to the Nazarene Compassionate Ministries Fund, earmarked for "Rwanda Civil Strife," payable to General Treasurer, 6401 The Paseo, Kansas City, MO 64131.

All contributions qualify as a Ten Percent Mission Special offering.

Lay Congress Held

More than 150 persons gathered in Kansas City for the first International Congress on Lay Ministry Jan. 6-7, according to Gary Morsch, Nazarene physician and conference coordinator.

"The conference was a time of sharing ideas and defining strategies for future ministry," said Morsch. "One could detect through the meetings that this is the time for a new sense of mission and passion. The pervasive attitude was full of optimism and excitement for future ministry."

The event was cosponsored by the Church Growth Division, Nazarene Theological Seminary, and the Center for Lay Ministry. Participants included laymen, pastors, district superintendents, and Headquarters personnel.

"I believe that a burgeoning lay ministry movement in the Church of the Nazarene is the most effective means of bringing revival and restoring youthful vigor to our denomination," said Bill Sullivan, Church Growth Division director and one of several keynote speakers for the weekend.

Others addressing the group included: General Superintendent William J. Prince, World Mission Director Louie Bustle, and Sunday School Ministries Director Talmadge Johnson. In addition, two academic reports were brought by NTS professors Paul Bassett and Roger Hahn.

Much of the conference consisted of "Breckenridge" style discussions where participants were able to contribute to the development of ideas. Mount Vernon Nazarene College professor Rick Ryding facilitated the interaction.

"The most meaningful part of the conference was the spirit of cooperation between church leaders, district superin-

tendents, pastors, and laypersons," said Morsch. "The sense of partnership and commitment between the different entities of the church for mutual ministry and support was significant."

The conference commissioned Richard Benner, Roger Hahn, Al Truesdale, and Gloria Willingham to draft the Kansas City Declaration. The closing paragraph reads as follows:

By the Holy Spirit, and before one another, we give ourselves to ministries that will help the church be the people of God who live by Christian convictions, who live in Christian hope, and who will serve in the church, in our families, in our work places, and in our communities which Christ has claimed for himself.

World Mission Envisions Global Partnership

Lay and ministry leaders gathered in Kansas City Jan. 6 for a missions strategy meeting titled "Building a Global Partnership," according to Louie Bustle, World Mission Division director. The meeting sought to envision ways to expand the global ministry of the church and to develop strategic plans to realize the vision.

Bustle said the conference brought together key leaders of the denomination along with directors and staff members from each Headquarters division.

Bustle expressed his own vision for the church in the meeting's opening address. "The first step to realizing a global partnership for creating resources and additional ministry opportunities is to bring together outstanding leaders from business and ministry and allow them to brainstorm and network together," said Bustle. He continued by expressing the need to rekindle a vision for global mission and to mobilize the laity of the church around the world.

Harmon Schmelzenbach, missionary-at-large with the World Mission Division, spoke to the group about the way he saw God bring together opportunities and resources on the African continent.

Also addressing the group were: Hal Frye, Ron Lush, Jay Meador, Bob Helstrom, Dave Anderson, Talmadge Johnson, and Bill Sullivan.

Litswele Elected Rector



Enoch H. Litswele was recently elected rector of Nazarene Theological College. Muldersdrift, South Africa, by the school's board of trustees. He succeeds Hal Cauthron, who left to become chair of the school of religion and philosophy at Southern Nazarene University.

An alumnus of Swaziland Nazarene Bible College, Litswele holds the Th.B. from LSM Nazarene Theological College and the M.A. in religion from Southern Nazarene University.

Litswele was a part of the initial teaching team that established the Nazarene Bible College in Malawi in 1958. He served as teacher and principal during a two decade tenure at LSM Nazarene Theological College, South Africa. He is currently the founding principal of the Nazarene Theological College of Central Africa, Lilongwe,

Malawi.

Litswele pioneered the opening of the Church of the Nazarene's work in Harare, Zimbabwe. He pastored at Maviljan, Swaziland and served as mission director in Zimbabwe.

Litswele and his wife, Ruth Gama, have five children: Jabulani, Carol, Juliet, Jonathan, and Sibusiso.

MedCare Paks Underway

Approximately 300 MedCare Paks, each worth more than \$200, left port Dec. 12 from New York en route to Maputo, Mozambique.

The shipment was a pilot project involving NWMS and Nazarene Compassionate Ministries, Inc.

"Organizing the efforts of local church NWMS members was a very positive and effective effort," said Linda Weber of NCM.

"It was thrilling for me to travel around the country during the time when persons were gathering items for the boxes," said Nina Gunter, general

NWMS director. "The excitement of the participants was contagious, and I am anticipating greater results in the future."

Distribution plans for the shipment were arranged by Isaac Mandlate, Mozambique NCM coordinator, and Stan Doerr, Africa NCM coordinator, following meetings with leaders in Mozambique in October 1994. Nazarene physician, Dr. Bomba, is primarily responsible for placing the paks in clinics and hospitals.

The Metro New York District, under the leadership of Grace Brathwaite, district NCM coordinator, staged the shipping area.

Gunter said annual shipments are planned for the future.

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White House Supports Nazarene Christmas

The White House purchased more than 300 Christmas gifts as a part of the fifth annual Adopt-A-Family program at Community of Hope, according to John Rivas, development director. The White House staff was the most prolific supporter of the program, which reached more than 1,000 persons in Washington, D.C., with gifts and holiday meals, according to Rivas.

"The Adopt-A-Family program is one of the most prominent holiday relief efforts in Washington," Rivas said. "The participation of the White House over the last several years has helped us deliver hope to hundreds of at-risk families during a difficult time of year."

Participants in the program expressed specific holiday wishes that were then matched by specific donors. This year, 650 items were received and \$4,300 was contributed for gifts. Each participating family also donated \$5 to help defray program costs.

Other prominent donors included Fannie Mae, United Way, Sibley Hospital, and Riggs National Bank. In addition, Community of Hope was approached this year by the Kuwait-America Foundation, which asked to participate in the program as a way of saying thank you to the United States for liberating their country during the Gulf War.

Community of Hope is a compassionate ministry of the Church of the Nazarene.



Nazarene Compassionate Ministry centers depend upon holiday support to fund vital ongoing programs. (Above) A family in Washington, D.C., receives food and gifts to address both physical and spiritual needs.

Ministry Makes Merrier Christmas for Urban Poor

Neighborhood Christian Center (NCC), a compassionate ministry directed by Memphis, Tenn., Nazarenes Joe Ann and Monroe Ballard, distributed 12,000 food baskets prior to the recent Christmas holiday.

The majority of the baskets were given away in Memphis, with about 1,025 distributed by NCC in Decatur, Ala., and Jackson, Miss.

Each basket contained a hen, canned meat, vegetables, sugar, flour, and other food items, according to Mrs. Ballard, executive director of NCC and its chief fund-raiser. The entire project cost about \$95,000.

"Nazarenes were deeply involved in the project," she said. "At a zone meeting, they contributed \$1,000 toward the cost of the baskets, plus we received financial help from individual churches. A number of Nazarenes also helped us pack boxes."

About 900 persons participated in the preparation of the boxes during the three weeks prior to the Dec. 17 distribution.

The baskets were distributed to the working poor, persons who have lost their jobs, the elderly, and the handicapped. Persons who received the boxes were required to attend one of about 40 separate church services on the Saturday of the giveaway. All of the boxes were distributed in about 90 minutes.

Ballard added that NCC also coordinated a "Christmas Pairing" program again this year. The program is similar to the "Angel Tree" project. It allows suburban families to provide less fortunate inner-city families with presents and other items to make Christmas more enjoyable.

About 200 families participated in the most recent "pairing" program.

Neighborhood Christian Center provides a variety of services, including: after-school tutoring for students, job training, meals for the poor, a housing program, an at-risk program

for girls and boys, and a program to send the children of low-income families to college.

New Districts Organized



Zani

Two new districts were recently organized on the Mexico and Central America Region under the leadership of General Superintendent Paul G. Cunningham, according to Mario J. Zani, regional director.

The Oaxaca District was created Oct. 9 during the Mexico South Pacific District Assembly in Arriaga, Chiapas. The motion to form a new district came immediately following the reelection of Manuel Gurrion as district superintendent of Mexico South.

"There was excitement and great enthusiasm among all of the delegates when the motion carried," said Samuel Ovando, Mexico field director. "The delegates of the new district departed from the main sanctuary to organize their new district singing 'Onward Christian Soldiers.'"

The Oaxaca District elected Samuel Martinez to serve as its first superintendent. The phase three regular district began with 48 organized churches, 8 missions, 19 licensed ministers, 18 elders, 2,314 full members, and 4,790 in Sunday School enrollment.

The Nicaragua South District was created during the Nicaragua District Assembly Nov. 18 in San Jorge Rivas. Filemon Moran was elected superintendent of the new phase-two mission district. Jose Alguera will continue as superintendent of the North Central District.

"The Church of the Nazarene in Nicaragua is strategically positioned to make a great evangelistic impact on this nation," said Zani. "Even in the midst of social tensions and economic limitations, its leaders and members are showing great commitment and enthusiasm to win this nation for Christ."

The Nicaraguan districts are planning to open a pioneer district in the Atlantic area not yet reached by the Church of the Nazarene. The country currently has 93 organized churches, nearly 6,000 members, and 7,000 in Sunday School enrollment.

Kemp Visits PLNC

Jack Kemp, former secretary of Housing and Urban Development for the Bush administration, was the recent guest of the Point Loma Nazarene College development council. The breakfast attracted several San Diego politicians, business leaders, and media personalities.

The former New York congressman spoke to the group about several issues, including the value of a Christian liberal arts education.

"Going to a small liberal arts college is, in my view, one of the essential ingredients of those values on which this country was based," said Kemp. "With all due respect to our state institutions, there's no doubt in my mind that a liberal arts education is so essential to the safeguarding of Western Judeo-Christian civilization. There is no way we can safeguard the future of this country, absent the values and virtues on which this country was based."

"He made no apologies for his Christian views, which I appreciate," said Sally Bond, wife of PLNC President Jim Bond. "I thought he was really sincere. I was impressed at the way he kept addressing PLNC and our desire to graduate students who could make a difference in the world."

Kemp currently serves on the board of directors of Empower America, a public policy and advocacy organization he cofounded with William Bennett, Jeane Kirkpatrick, and Vin Weber. Political

PLNC's Land to Head Coaches Association

Carrol B. Land, head baseball coach and athletic director at Point Loma Nazarene College, is the 51st president of the American Baseball Coaches Association (ABCA). He was inducted during ceremonies at the association's annual convention in Chicago, Jan. 7. The conference attracted more than 3,000 persons.

Land became only the third NAIA coach to assume the presidency of the ABCA. All but five of the past presidents of the 5,000-member organization have come from NCAA Division I schools. Land succeeded Mark Johnson of Texas A&M.

"I am deeply humbled by the honor of being elected to this position," said Land. "I have been more than privi-



leged to expend energies on behalf of all of the NAIA institutions and their student athletes."

Land's previous national service included 10 years on the NAIA Executive Committee followed by a term as president of the NAIA in 1983. During that time, Land chaired the committee that authored the plan for the first collegiate national championships for women in the United States.

With a 34-year tenure at PLNC, Land has seen much success in recent years. In 1993 the Crusaders finished third in the NAIA College World Series. Last season they finished in fifth place. In the 1995 NAIA preseason poll PLNC is ranked ninth in the nation.

observers expect Kemp to be a presidential candidate in 1996.

Petersen Moves to MVNC

Bruce Petersen, 52, has accepted the post as adjunct professor of religion at Mount Vernon Nazarene College, according to MVNC President E. LeBron Fairbanks. Petersen moves to the post from Nampa, Idaho, where he was pastor of College Church from 1987 until 1994.

Petersen's major responsibilities will be in the areas of pastoral ministry and preaching, according to Fairbanks.

Petersen will teach part-time until the fall semester when he becomes a full-time faculty member, subject to approval by the board of trustees in March.

"We are fortunate to be able to get someone with the pastoral and preaching gifts and experience of Dr. Petersen," said Fairbanks. "He will be a tremendous asset to the faculty of our religion department."

Other pastorates

include Springfield, Ohio, First Church and Saginaw, Mich., First Church. Petersen was minister of youth and visitation at Olathe, Kans., College Church from 1967 to 1971.

Ordained in 1971 on the Michigan District, Petersen is a graduate of Olivet Nazarene University and Nazarene Theological Seminary. He holds a D.Min. from Trinity Evangelical Divinity School.

Petersen and his wife, Jacquelyn (nee Stone), have two children, Heather Ann and Erik David.

Cuban Church Is Growing

The first Nazarene churches in more than 30 years were recently organized in communist Cuba, according to John Smee, Caribbean regional director. Smee conducted the Cuba District assembly the week of Jan. 16.

"Cuban Nazarenes have been anxious to organize new churches," said Smee. "It was not until this past year, however, that government approval was given."

Several house churches were also officially recognized during the assembly. This year, the Cuba District exceeded its previous record in total membership with more than 2,000 Nazarenes. The number of fully organized churches in Cuba now stands at 21.



Reporters and autograph seekers clamor for the attention of former San Diego Charger Jack Kemp during his recent return to the city. Kemp evoked laughter and ovations from more than 700 attending the recent PLNC breakfast forum.



Missions and Ministry Attract Young Adults

More than 150 college students from around the country gathered on the campus of Point Loma Nazarene College for San Diego '94 Missions and Ministry Conference, Dec. 27-31. Sponsored by NYI Ministries, the meeting challenged participants through training in missions, compassionate ministries, and other areas, according to Tim Mastin, conference coordinator.

The conference opened with a keynote address by former football star Rosey Grier. Having just returned from the public spotlight of the O. J. Simpson trial, Grier spoke and sang about the importance of having confidence in one's mission and calling. Grier told the group he had met with Simpson only after learning that no other clergy

had counseled him in jail.

Other keynote speakers included Tom Nees, Lori Salierno, Gustavo Crocker, Louie Bustle, Norm Shoemaker, and Joe Foster. Dan Copp, pastor of San Diego, Calif., Mission Valley Church, led morning devotions.

"It was good to learn what is available as far as compassionate ministries are concerned," said Deborah Fowler, first-year graduate student at Olivet Nazarene University. "I was able to get a better perspective of where I might be headed in missions, as well as where I probably won't be serving."

Training included afternoon ministry excursions to Tecate, Mexico; vocational group meetings; regional meetings; small-group sharing; and a late-night cruise on San Diego Bay.



Beverly Burgess was recently honored upon her retirement from Nazarene Headquarters following a career of 25 years. She began work in Home Missions in July 1969. In 1976 she transferred to the Department of Evangelism as office manager. She became personal evangelism program manager in 1984. She is the author of five personal evangelism training books and led personal evangelism training Work and Witness teams to many countries. She will remain a consultant to the Church Growth Division and is available for training in the Nazarene version of "Evangelism Explosion." Above, Headquarters Personnel and Operations Coordinator Dick Sowder presents Mrs. Burgess with a watch in honor of her 25 years of service.



Seven persons were honored for their years of continuous service in evangelism at the recent Evangelists Gathering in Indianapolis, Ind. More than 130 evangelists and spouses attended the annual event.

Gary Haines presented awards to (l. to r.): James and Rosemary Green, Jim and Carolyn Bohi, Marjorie and Verdeen Jantz-Owens, Dwight and Norma Jean Meredith, and James and Esther Crabtree.



The WordAction Elementary Curriculum Committee met recently to begin planning for new curriculum to be released in 1999. Pictured (l. to r.) are: (back row) Rebecca Raleigh, Lois Perrigo, Mark York, Melissa Hammer, and Marva Hoopes (Evangelical Friends); (front row) Beula Postlewait, Phil Baisley (Evangelical Friends), Jean Ballew (Free Methodist), and Gregg Koskela (Evangelical Friends).

EASTER

OFFERING FOR WORLD EVANGELISM

HAVE YOU TOLD THEM

ABOUT JESUS?

CHURCH OF THE NAZARENE
STEWARDSHIP SERVICES

Foundations of the Faith in Philipians

Where Do You Get Your Clues?

ROGER L. HAHN



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

*For our citizenship is in heaven from which we eagerly await a Savior, our Lord Jesus Christ, who will transform our bodies of humiliation into conformity with his glorious body according to the energizing of his ability to subject all things to himself (Philippians 3:20-21).**

MY CHILDREN ARE IN THAT wonderful stage called "preadolescent." My friends (?) and developmental psychology books have kindly informed me how easy parenting is for me now. "Just wait!" they smirk. A battle for my kids' minds that I must wage with their peers and contemporary culture looms on the horizon. Still, it is interesting at this stage to observe my sons' growing awareness of how their clothes look and how they appear to their friends. Though the battle may be most intense during adolescence, the question of "Who or what determines the way we live?" is always being answered.

Paul warns us of "enemies of the cross" in Philipians 3:18-19. He sees no good end to their self-centered and sensuous living. In verse 20, he recommends a different source of influence for believers, "our citizenship is in heaven." Scholars suggest a variety of ways to translate "citizenship." These include colony, homeland, constitution, and commonwealth.

The common thread in all these is that Paul sees heaven as the place that should determine how Christians live. This is not a new idea, but it is a truth of which we constantly need to be reminded.

It is easy to fall into the habit of deciding how to live from our inclinations to satisfy our own natural desires. The cultural pull to conformity to this world is an ever-present temptation. Believers must be reminded that we are a colony sent from heaven as an outpost of the kingdom of God on earth. Our clues for how to live must come from command headquarters in heaven. Paul lists four areas of hope enjoyed by those who take their clues from heaven.

The first result of taking our clues from heaven is the expectation of deliverance through Jesus Christ. People who take their clues about how to live from this world are eventually devoured by the confusing mass of contradictory claims and possibilities for life lived as if this world were all that exists.

On the other hand, looking to heaven for our clues reminds us that Christ was sent to provide deliverance (salvation) from oppressive demands of human society and culture.

Verse 21 provides another result. Christians expect to be transformed. Paul specifically mentions transformation from "the body of our humiliation to conformity with [Christ's] glorious body." The "body of our humiliation" expresses all the weakness, suffering, sorrow, and susceptibility to sin and death that human beings experience. The glorious hope of those who take their clues from heaven is that God transforms our depressingly human selves into conformity with Christ.

A third hope is confidence in God's ability to work things out. The Greek text of Philipians 3:21 states that transforma-

tion into conformity with Christ is accomplished by the "energizing" power of God. Taking our clues from contemporary society suggests that our only hope lies in finding the right "self-help" book. If we can develop the right method and get the proper grip, we can lift ourselves by our own bootstraps. Heaven teaches more accurately. Only by the "energizing" power of God can transformation take place.

The final hope that Paul mentions is the Christian confidence that God will eventually put everything right. He is able to subject all things to Christ. When all our clues come from contemporary culture, we are forced to take a rather short-term view of things. When our clues come from heaven, we realize that we are in this matter of life and faith for the long haul. That in itself offers a better opportunity for right decisions. It is also a great comfort in the short-term difficulties of our lives.

For further study: (1) Read 1 Peter 2:11-12 as another example portraying the Christian life as the life of resident aliens, citizens of heaven living on earth.

We are a colony sent from heaven as an outpost of the kingdom of God on earth.

From the context of 1 Peter 2:1-3:12, what arenas of life are to be affected by the source of our clues? (2) Compare 1 Peter 2:13-17 with Romans 13:1-10. How do citizens of heaven live out their citizenship on earth? (3) Ask the Lord to reveal areas of your life in which you may be taking your clues from this world rather than from heaven. Ask the Holy Spirit to grant you direction in how to conform your life with heaven's clues.

*Scripture quotations are the author's own translation.



Drew University Methodist Collection
Frances Willard



The Bettmann Archive
Sojourner Truth



Drew University Methodist Collection
Phoebe Palmer



The Bettmann Archive
Elizabeth Cady Stanton

Pioneers of the women's movement in America: Frances Willard, Sojourner Truth, Elizabeth Cady Stanton, and Phoebe Palmer, a prominent leader in the Holiness Movement.

A FEW CLERGYMEN SUPPORTED WOMEN'S RIGHTS, BUT MORE WERE VOCIFEROUS DETRACTORS.

FEMINIST, OR

by Rebecca Laird

Aren't women's issues for secular feminists to quibble over? Aren't our issues best expressed through women's ministries? Christian women aren't feminists, or at least they shouldn't be. (Should they?) Aren't feminists reactionary, radical, and intent on destroying the very fabric of society?

Or as one man said to me, "Feminist, feminine, female—can't tell the difference anyway."

So what do women's issues have to do with good, godly, Christian women? *What are our issues and what is at issue here?*

Recently, discussions of women's issues in the national media have been focused on equal pay, sexual assault or harassment, reproductive rights, and personal freedoms.

Meanwhile, in the evangelical media, feminism has sometimes been equated with evil as if the words were synonyms, which they are not. Many evangelical Christians dislike discussions about women's issues and would prefer to talk of "higher things"—like God, the church, and the need for moral reform. But perhaps it is time to remember that these very ideals were central concerns at the genesis of the women's movement.

The Origins of the Women's Movement in America

The first gathering of the women's movement in America took place on July 19, 1848, in the Wesleyan Chapel at Seneca Falls, New York. This history-making event was planned six days earlier as five women sat together over tea in upstate New York—four were Quakers. One of these was Lucretia Mott, a well-known speaker in the movement to abolish slavery. The fifth woman was Elizabeth Cady Stanton, who later would lead a committee of female scholars in creating the

FEMININE, FEMALE?

Woman's Bible. (Amazing, isn't it, that the first biblical commentary of scriptural texts directly referring to women was published nearly 100 years ago. This is not a particularly new idea.)

Over tea, these women drafted a Declaration of Women's Rights that contained a number of resolutions based on the belief that "woman is man's equal—was intended to be so by the Creator, and the highest good of the race demands that she should be recognized as such."¹

What these women wanted was the right to participate in society, to define their sphere of activity for themselves, to be recognized as the intellectual, moral, and spiritual counterparts of men. In biblical terms, these women wanted the "abundant life" promised by Jesus and hoped to live in a world where "there is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Galatians 3:28, NIV).

Their passionate claims to equality were rooted in the belief that "woman has too long rested satisfied in the circumscribed limits which corrupt customs and a perverted application of the Scriptures have marked out for her, and that it is time she should move in the enlarged sphere which her great Creator has assigned her."

Equality was a gift of the Creator bestowed on men and women who both were made in the divine likeness.

At the time the Seneca Falls Declaration was written, women were already enlarging their sphere of influence. As industrialization freed women from the rigors of handcrafting most household items, some became active in social reform. Many church women (among the famous are Phoebe Palmer, Evangeline Booth, and Frances Willard) tirelessly fought for the abolition of slavery, the elimination of prostitution, prison reform, and access to education for women, children, and freed slaves. Equality for women was closely related to the hopes of lifting up all people. If women couldn't speak for themselves,



SHOULD WOMEN BE FREE TO DEFINE THEMSELVES—INSTEAD OF HAVING THEIR IDENTITY DEFINED FOR THEM, TIME AND AGAIN, BY THEIR CULTURE AND THEIR MEN?



Richard Lord



own property, claim earned wages, become educated, or have little if any recourse when beaten, how could their lives be considered abundant?

Early adherents of women's rights faced strident opposition. A few clergymen supported women's rights, but more were vociferous detractors. During a women's convention in 1851, tensions between clergymen and supporters of women's rights rose to a frenzy, and then Sojourner Truth, a freed slave, stood and said:

That little man in black there, he says women can't have as much rights as men 'cause Christ wasn't a woman! Where did your Christ come from? Where did your Christ come from? From God and a woman! Man had nothing to do with Him.

If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to turn it back and get it right side up again! And now they is asking to do it, the men better let them.²

Asking questions of a women's sphere, role in society, status in the church, and leadership capacities has always been fractious. Passions have, do, and will run high whenever the "woman question" is raised.

Most female leaders in the early years of the Church of the Nazarene were social reformers interested more in spiritual and moral uplift rather than in gender issues. Yet to fulfill a calling, they, too, had to confront the inevitable opposition that arose when they stepped outside of the domestic sphere.

Rev. E. J. Sheeks felt specifically called to preach in the late 1890s but was convinced that to do so would

mean "sacrifice, self-denial, reproach, oppositions, and persecutions."³ E. J. was willing to lead prayer meetings, jail services, and speak at the local rescue home for girls, but only after much struggle did she begin to hold evangelistic meetings and later effectively organize churches in Tennessee, Arkansas, and Mississippi.

In the late 1800s, women were taking fledgling steps into public life but still had no voice in its governance. Women could prepare to be lawyers but couldn't vote. Thus, the issue of women's equality became focused on the right to vote. Decades passed before the 19th amendment became law in 1920.

CHRISTIAN HOMES WERE FULL OF PAIN, AND HEALING FROM ABUSIVE SITUATIONS HAD TO BE ADDRESSED BY CHRISTIAN WOMEN AND MEN.

As women gained the right to vote, the world erupted as two world wars consumed much of the energy of the next decades, and the optimism of a better society was threatened by global atrocities.

When the soldiers returned, some hoped that all



Richard Lord

Around the world, the job force is becoming more feminine. On these pages are pictured a Guatemalan soldier, a New York job seeker, and Burmese construction workers.



Jean-Claude LeJeune

women would happily settle back into domesticity. But underneath all of the hoped-for tranquillity was a boiling pot. In the late 1960s, the pot boiled over.

Twentieth-Century Feminism

The “second wave” or “new feminism” also arose out of a desire to better a less-than-perfect world. A better life was seen to rest in self-actualization through making personal choices and creating new social structures. As women took control of their lives, it followed, then, that the institutions of society—the family, the workplace, and the church—would need to be restructured to include the talents and needs of women.

A recent best-selling book on feminism by a Pulitzer prize-winning journalist says the agenda of feminism “asks that women not be forced to ‘choose’ between public justice and private happiness. It asks that women be free to define themselves—instead of having their identity defined for them, time and again, by their culture and their men.”⁴

Self-definition and independence are renowned American values—the very stuff that makes up the so-called American dream. So why all the fuss? The fuss, it turns out, is over home and family, power and position.

As the renewed battle for equality continued to be waged in politics through legislation (*Roe v. Wade* and the failed Equal Rights Amendment are examples), the everyday skirmishes raged on the homefront and in the workplace. Redefining domestic and gender roles unleashed a firestorm over values. If men and women didn’t have to behave according to previous expectations, how

were we to relate to one another? The ensuing experimentation and extremism served to sever any previous connection there may have been between the women’s movement and the lives of many church women.

People who took Scripture seriously would have to grapple with the issues of equality for themselves.

Biblical Feminism

In the 1970s, groups like Evangelicals for Social Action and the Evangelical Woman’s Caucus (now called the Ecumenical and Evangelical Woman’s Caucus) emerged to raise the hopes of those evangelicals wanting to bring biblical faith and compassionate action to bear on growing social ills and gender concerns. A journal for Christian feminists, *Daughters of Sarah*, began publication, and on its masthead one reads these words: “We are Christians. We are also feminists. Some say we cannot be both, but for us, Christianity and feminism are inseparable. . . . We are committed to Scripture, and we seek to find in it meaning for our lives. We are rooted in a historical tradition of women who have served God in innumerable ways, and we seek guidance from their example. We are convinced that Christianity is relevant to all areas of women’s lives today. We seek ways to act out our faith.”

The mission statement of Christians for Biblical Equality, a recently formed organization, states: “To make known the biblical basis for freedom in Christ. We seek to advance the cause of Christ and the work of the gospel by encouraging full development of the gifts and talents of all Christians in the service of God. We seek to educate Christians regarding the Bible’s message about

Feminist Theology

Theology, or the ways we think and study God, has been greatly impacted by the women's movement. During the last 20 years, theological education has experienced the "next intellectual revolution" with the influx of work by feminist biblical scholars and historians. The work of modern scholars has laid open the Bible and read it with exceedingly different eyes. Much of the research is fascinating but unsettling, as many things Christians have considered sure in Church history and doctrine have been challenged.

Liberation theologies, like feminist theology, un-

derstand the character of God as liberator. With this understanding, the purpose of Scripture is to liberate the poor, the oppressed, the downcast, the widow, the orphan, the powerless.

And surely God cares about liberation. It was Jesus who stood and declared from His hometown pulpit:

The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight to the blind, to release the oppressed, to proclaim the year of the Lord's favor (*Luke 4:18, NIV*).

These things that Jesus proclaims are about public justice—making things right in the world as well as in the spirit. Being a Christian does have to do with seeking the Kingdom—God's design for human life—here on earth (as it is in heaven). Unfortunately, a singular focus on God's liberation of the world can become focused on political revolution to the sorry neglect of God's resounding call for inner transformation.

—Rebecca Laird

the equality of men and women of all races, ages, and economic classes in church, home, and society. We desire to reach out in a healing ministry to those who come from differing backgrounds and behavior patterns."

Books written by evangelicals on women's issues began to appear in the 1970s. *Our Struggle to Serve* contained the testimonies of women trying to fulfill the call of God in the church. The biblical passages relating to the leadership roles of women began to be reexamined, and now dozens of books exist on the topic.

Heirs Together: Mutual Submission in Marriage declared that "the Bible presents a good case for egalitarian marriage: marriage based on equal persons using all they are and can be" rather than a "traditional husband-over-wife form of marriage" (25). Thus, discussions and debates over God's intent in marriage roles resulted.

By the 1980s, bookstores were laden with Christian books on healing from the travesties of childhood abuse and addiction. Support groups began meeting in churches. It had become clear that many Christian homes were full of pain, and healing from abusive situations had to be addressed by Christian women and men.

Now, in the 1990s, increasingly, women of all denominations work for pay and confront the challenges of career choices, balancing work, personal life, and church commitments. And decade after decade, women have cared about the welfare of children and the related issues of spiritual nurture, quality education, and child care.

Like it or not, women's lives in the church have changed. Women grapple with complex life challenges.

Nazarene Women

But then, what does all of this have to do with

Pontius' Puddle



With the debating factions seemingly at an impasse, Ebert seizes the moment to rid the Sunday morning service of the dreaded sermon once and for all.

Nazarenes? Are most Nazarene women chafing for equality? Are women's ministry councils plotting revolution over tea rather than planning women's retreats and Bible studies?

Probably not, but Nazarene women live in the world and see its brokenness. Many, too, have recognized that standing up and being counted as God's servants is essential. God's love compels us to care for ourselves, our loved ones, and those whom Christ longs to save and free for an abundant life.

Recently, I was with several hundred women who attend Nazarene churches. I listened for the "issues" that came up as these marvelous women talked about their lives. The women talked of the struggle to serve, a commitment to the urban poor, agony over the strife in Eastern Europe, world missions, profound devotion to God, a deep knowledge of Scripture, a passion for revival, to use or not to use inclusive language in worship, the health of sick children, the care of the elderly, the salvation of friends, recovery from alcoholism, and the difficulties and pleasures of family life.

Nazarene women differ. We probably will vote for different politicians and serve in various ways. Some will prefer to be called feminists, feminine, or female, but Nazarene women are serious followers of Jesus. Consequently, our issues are important, and so are we.

1. Seneca Falls Declaration, as quoted in *Feminism: The Essential Historical Writings*, ed. Miriam Schneir (New York: Random House, 1972), 81.

2. Sojourner Truth, "Ain't I a Woman?" in *Feminism: The Essential Historical Writings*, 95.

3. Quote from Mrs. E. J. Sheeks, "Christian Experience and Call to Preach," in *Women Preachers*, ed. Mrs. Fannie McDowell Hunter (Dallas: Berachah Printing Co., 1904).

4. From the Introduction by Susan Faludi, *Backlash: The Undeclared War Against American Women*.



Comstock

SPIRITUAL MENTORING: The Gentle Counsel

by Beverly D. Self

associate professor of English, Mount Vernon Nazarene College

My hands were wrist deep in meatball mixture when, for the second time that day, a voice in my mind clearly said, "Caroline." I had no doubt as to what was meant. So I washed my hands and prepared to dial.

It was another phone call seven months earlier that prompted me. That was when my friend Caroline learned that her son Daniel was autistic. With her family out of the country, she called me first. I stood

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holding the receiver, nearly as devastated as she, while Caroline repeated the neurologist's diagnosis and poured out her shock and sorrow.

We had been long-distance friends for years, ever since college. But with this crisis, our relationship intensified so that we were soon phoning almost daily. During that time, I made several 10-hour drives to visit her—to listen, talk, and pray. Her disbelief turned to anger laced with frustration. Spiritual shell-shock set in.

Caroline was a devout Christian,

Hints for Mentors

► 1. **LOOK** approachable. Remember that it's hard to ask for help. A smile and an accepting attitude will invite women who need help to come to you.
► 2. **LISTEN** more than you talk, especially at first. God knows your friend's heart, but you may not. Most women need an accepting ear before

they can hear a word of encouragement or instruction.
► 3. **ASK** the Holy Spirit *when* and *what* to speak. Be aware of talking just to avoid silence. Keep in mind you speak *from* God, not *for* Him. Don't make promises He can't (or won't) keep.
► 4. **SPEAK** positively. Negative criticism and scolding

rarely accomplish what God purposes. In mentoring, a warm hand and a hug are usually more appropriate than a sermon. For the most part, leave the chastising to God.
► 5. **BLANKET** your efforts in prayer. Besides being obedient, talking regularly with God is probably the most important and effective thing

you can do for your friend and yourself.
► 6. **GUARD** your schedule. Mentoring takes time; don't form too many close relationships at once. Remember, Jesus is the Savior.

—Beverly D. Self

but grief was new to her. Being able to talk with someone outside her situation became her lifeline. We discussed therapy options; she vented about family tensions created by this crisis. When words wouldn't come and her mind was numb, we just prayed. So when I thought "Caroline" twice in one day, I sensed that the Holy Spirit was telling me to check on my friend. In this crisis, we had become more than former classmates with common interests. We had become partners in a walk of faith, she leaning and me leading.

This kind of faith partnership is sometimes called "spiritual mentoring." According to Webster, a "mentor" is "a trusted counselor and guide." When women enter into relationships so that one who is more spiritually surefooted can encourage and instruct a friend less firm in her faith, they form a "spiritual mentorship." Relationships like this are validated by both Scripture and Christian tradition.

In Titus, Paul commands "older women" to "train" younger women, teaching them "what is good" (2:3-4, NIV). A spiritual mentor may be a discipler who evangelizes and trains a new believer. Or spiritual mentoring may take the form of support-friendship with a believer who is suffering a faith-testing crisis. Throughout the New Testament, Christians are exhorted to love one another. Paul, in 1 Thessalonians, sends Timothy to "strengthen and encourage" the faithful so that "no one would be unsettled by [her] trials" (3:2-3, NIV).

Mentoring may take place be-

tween women who are already friends, like Caroline and me, or need and willingness may draw strangers together. The key is that one woman needs the grace of God, and another is willing to share it.

In crisis, my friendship with Caroline became a support-friendship. Although we were both Christians, our experiences had been different. She was a writer and educator, a new mother. On the other hand, although only a few years older, I had experienced the early death of my husband and had raised my son alone for nearly 12 years. I knew well the physical and emotional toll grief takes and the assault it makes

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on faith. I could mentor Caroline not because I was the perfect Christian but because my faith had been tested and I had learned things about God that she now needed to know.

Sometimes an experience like enduring a husband's death prepares a woman to mentor by making her sensitive to the signs of need and

giving her the gifts of empathy and strong faith. But all Christian women striving toward spiritual maturity can be mentors. The fruits of the Spirit are ample equipment for the work.

The Holy Spirit prepares the experienced faith-traveler's heart and sometimes directs her to one who needs salvation or strength. But in other situations, like Caroline, the one who needs a mentor asks for help. Whatever the case, one truth holds: None of us is called to live the Christian life alone, and none of us is able to. We exist as members of the Body of Christ because God wants us to rely on and support each other. We are all needy, and we all have love to give.

Women who would be mentors will not have to go far to find someone in need. Life these days separates women from mothers, daughters, grandmothers, and aunts by both time and distance. We feel isolated and cut off from their gentle counsel, which, in earlier days, would have taken place around a quilting frame or childbirth preparations. So we develop unrealistic expectations and suffer self-doubt and loneliness.

Nowadays, we move so far so fast that many of us never witness the development of godly character in other women. We do not learn how godly women "love their husbands and children" and stay "self-controlled and pure" (Titus 2:4, NIV). Spiritual mentors are living examples. They convey God's truth through the language of their own experiences.

Women share unique experiences, because of their gender, in

their roles as wives and mothers as well as their places in history and society. Woman-to-woman counsel comes from common understanding. Some situations only women can experience; sometimes only another woman can speak the words that touch her heart.

Because we were both mothers, Caroline and I talked about child rearing, and because we had both been teachers, we discussed education for autistics. But key to our mentoring relationship was spiritual accountability. Caroline needed more than a female friend; she needed someone who could help her grow in grace. So in every conversation, I asked her, "What is God saying to you about your decisions?" "Have you prayed about your feelings?" "How are you doing spiritually?"

Caroline needed a sympathetic ear for her feelings and an occasional sounding board for her decision-making, but most important, she needed a caring soul for counsel and support. The difference between "mentoring" and "spiritual mentoring" lies in the truth that if real growth is to take place, all aspects of life must come under Christ's Lordship.

Spiritual mentoring can be done in many ways. I mentored Caroline mostly by telephone, in lengthy long-distance calls timed for low rates. But I have had more formal mentoring relationships. One friend needed a regular lunchtime for our "faith talks." Another wanted a one-on-one Bible study. In crises, contact may be daily or weekly. In other situations, friends may talk only

occasionally, as the need arises.

The important aspect of spiritual mentoring is not *how* it is done but *why*. No one should mentor so that she can feel "significant" in someone's life. Nor should mentoring be prompted merely by human sympathy.

THE WISE MENTOR WILL ALSO RESIST THE TEMPTATION TO MAKE HER FRIEND A SPIRITUAL "CARBON COPY" OF HERSELF.

thy. Relationships built on those faulty motivations are doomed to be shallow and self-serving.

I did feel sorry for Caroline's suffering, but mentoring out of sympathy or a mere desire to help her would have been dangerously wrong. In my own strength, I would inevitably have run out of sympathy and advice, jeopardizing not only our friendship but also her faith.

True spiritual mentoring must be God-centered. A faithful mentor will insistently point away from herself and toward Him. Although we sometimes encourage evangelism by saying, "You're the only Jesus some will ever see," the effective mentor will never confuse the

issue. A mentor is not Jesus. She is only human. The sufficiency of God alone must undergird all she says and does.

The wise mentor will also resist the temptation to make her friend a spiritual "carbon copy" of herself. My goal was to keep Caroline focused on God, not to foist on her my opinions disguised as His words. I did not know which therapy method was right for Daniel or what prayer techniques would work during intense grief. I do not always have the right answers. But I know who does. So, rather than allowing Caroline to focus on my "wisdom" and "strength," I encouraged her to depend on God.

With that fixed focus, ending or changing a mentoring relationship is easier for both parties. Just as mentorships vary in format, they differ in duration. My mentoring of Caroline came after years of friendship and lasted for several months. When the worst was over, we didn't stop being friends, but as she adjusted to her new situation, she needed less encouragement and guidance. We are now back to occasional calls and visits, but we will always share the faith adventure we experienced. Like ours, some mentorships forge lifelong bonds; other faith partners are together for only a short time.

Life circumstances—a move, a marriage, a new job or baby—often force the end of a relationship. But if the mentor has pursued the relationship out of a desire to glorify God rather than serve herself, the

continued on page 27

When You Need a Mentor

► 1. **IGNORE** your fear of rejection. When you sense a void in your life and feel the need for counsel and guidance, ask the Holy Spirit to lead you to a godly woman. Then get ready to meet her, because He's probably leading her to you.

► 2. **TELL** your mentor the truth about your situation,

thoughts, and feelings. She needs to know you. Don't be afraid to be vulnerable; both of you are in God's hands.

► 3. **LISTEN** and learn. Don't immediately reject counsel just because the ideas may be new to you. The Holy Spirit wants to use your mentor to help you hear the truth of God.

► 4. **PRAY** about the counsel you are given. Your mentor is a channel of God's grace, but *you* are responsible for implementing that grace. Ask God to help you understand and accept His will for your life.

► 5. **CONSIDER** becoming a mentor yourself. God's Word tells us to "encourage and strengthen" each other. Some-

times in life we *help*; sometimes we *are helped*. Although you may not consider yourself a paragon of virtue or a tower of strength, the Holy Spirit can lead you to someone who is weaker than you. As you receive with one hand, consider giving with the other.

—Beverly D. Self

MODESTY AND THE MODERN CHRISTIAN WOMAN

by Marylea Monroe, *pastor, Bethel Church of the Nazarene, Cleveland, Ohio*

Pastor, you really ought to stick to preaching the Bible. What we wear is our business!”

“She’s our daughter. The church is just too old-fashioned. She just wants to look like other girls.”

“God doesn’t care what we wear. He looks at the heart.”

“If some guy gets turned on because of the way I dress, that’s his problem, not mine.”

“People who worry about modesty are either old-fashioned, jealous, or haven’t got anything worth showing.”

“Hey, God gave me this body, it’s mine to do with as I want, and I want to show it off.”

These are just a few of the comments that I have heard as a woman, a church member, a mother, and a pastor. What bothers me about these statements is that they were made by people who belonged to and attended church, but what you hear is Christians echoing the values of the world.

I believe that Christian women today really want to please God. Surely this includes dressing, acting, and talking in ways acceptable to Him. It’s not easy when our culture, including the women’s movement, coaches us to live by the creed “No one is going to tell me what to do.”

But in spite of all the blessings of individuality, assertiveness, and self-esteem, Christian modesty *must* mean something to modern church women. One thing is sure, however, most women are not going to let men tell them how to dress and behave.

But what about the holy Scriptures? Does 1 Peter 3:3-4 mean anything to us today? “Don’t depend on things like fancy hairdos or gold jewelry or expensive clothes to make you look beautiful. Be beautiful in your heart by being gentle and quiet. This kind of beauty will last, and God considers it very special” (CEV).

THE MEDIA MAKES BRAZEN IMMODESTY THE STANDARD OF CHOICE— AND THAT’S AN INSULT TO WOMEN.

Our *Manual* offers this counsel: “Our people are to dress with the Christian simplicity and modesty that become holiness” (272).

“Yes, but,” you say, “the New Testament came out of a male-dominated society. And the General Assembly that votes on the *Manual* is mostly made up of men.”

Both of those statements are true. But that doesn’t remove the challenge that we women have in determining what Christian mod-

esty means today. This is a woman’s issue. Men cannot help us much. Men have ordered women around for centuries, including rules and regulations about female appearance. Men, inside and outside the church, can’t see the issue from our point of view. In the early Christian centuries, clergy warned parents to “spoil the natural good looks” of their daughters lest they attract the attention of wicked men who will lead the daughters astray or arouse the sensual nature of righteous men.

This approach failed so badly that men today don’t even dare bring up the subject. How long has it been since you heard a man preach on modesty? Whatever is to be done about Christian modesty will have to be done by women like you and me.

Christian women have stood strong and firm in the defense of “the unborn child,” the family, and working moms vs. stay-at-home moms. We have stood against alcohol, drugs, and pornography. We have made a positive difference in such matters.

If we are to make a positive difference regarding Christian modesty, we must take the Bible seriously, receive the guidance of the Holy Spirit, and overcome rage at the historical mistakes the church has made.

Further, we must overcome the

MEN NEVER CAN AND NEVER WILL BE ABLE TO SET PROPER GUIDELINES FOR FEMALE MODESTY. THIS IS AN ISSUE THAT MUST BE MANAGED BY CHRISTIAN WOMEN.

defiance of our “don’t tell me what to do” generation.

Worldly Culture Is Not Out to Build Women’s Character

Most Christian women know that the worldly culture is not aimed at building and strengthening our character. Entertainment media, advertising, and women’s magazines are among the powerful influences that define women as sex objects—that is an insult! Most of the time, I question if the world believes we have any intelligence or integrity at all. The idea that a woman is not whole unless she is sexually provocative is damaging. Nothing could be further from God’s truth. Yet many women and their daughters have fallen and continue to fall into this trap of demoralization and exploitation of women.

Blatantly and subliminally, today’s culture is destroying us and our families by touting immodesty as the standard.

Our culture tells us on every newsstand and most TV shows and radio programs that we are not attractive and won’t be able to get or keep a man unless we use our bodies in a sensual and seductive manner.

The field of advertising has been very successful in breaking down our natural inhibitions. In my opinion, the psychological process that restrains our actions, emotions, and thoughts is slowly



William Sommers

being destroyed. We have been so desensitized that most of the time we do not even notice that it is happening.

Women today are showered with thoughts that we must look, act, talk, and think sexy in order to get anywhere or be someone of value. The majority of advertising seems to be determined to convince all women that “If you have it, flaunt

it; if you don’t have it, get it. Get it any way you can, lose it, gain it, build it up, deflate it, but get it and use it to your advantage.”

Look at the women’s magazines. I did, and here’s what I saw: Shampoo advertised by a woman in an evening dress with a neckline cut down to the waist. (I didn’t know that we were supposed to use shampoo between the neck

and the navel.) Pain medication advertised by a woman nude from the waist up. Perfume being advertised from under the sheets. Many personal care items are advertised by half-nude bodies wrapped around other half-nude bodies.

We are continually being told that unless we wear seductive clothes, splash on seductive scents, and indulge in seductive behavior, we are less than a whole woman. This is another insult! The essentials of wholeness are modeled by women throughout Scripture. These holy women were single, married, mothers, childless, business women, homemakers, and judges. Their wholeness came from hearts responsive to God, not from a particular style of packaging.

I have heard many times, "God doesn't care what you wear. He only cares about the heart." A half-truth is still a lie, and this is a big one. It is true that the condition of our hearts is more important to God than the clothes we wear. But that does not make clothes unimportant to Him. He cares very much about what we wear and how we conduct ourselves.

There is a modest and appropriate style of clothing for every situation in which a Christian woman would find herself. Though we are of different cultural backgrounds, ages, sizes, and coloring, we are allowed to be our individual selves in Christ. We do not all have to dress alike to dress modestly. Neither do we need to dress unattractively. There are hundreds of stylish clothes that are modest and becoming to godly women.

What we wear sends off messages, just like our actions, attitudes, and body language. We have a God-given responsibility to send out pure messages. This responsibility protects us, helps the male population to be all that God intends them to be, encourages our children to be responsible, and

models Christlikeness.

What about those messages? For centuries, women have been trying to be set free from sexual harassment, from being viewed as sex objects and playthings. We have said, "Do not harass me." Yet today, many women say by their actions, "Do not harass me, but I insist on dressing and acting as provocatively as I please in your presence."

Many women have been sexually harassed who have not in any way "asked for it," but others have, at the very least, advertised for all its worth: "Hit on me." So if you don't want to be treated like a sex object, don't act the part.

Christian modesty is not wearing dresses that cover our necks, ankles, and everything in between. It is not throwing out all of our cosmetics and never returning to the beauty shop. Nor is it returning to a time when others oppressed us with their definitions of modesty.

According to Webster's dictionary, to be modest is to "show a moderate opinion of one's self, one's own value and abilities. Not to be vain or forward, but to be reserved in one's behavior, to do things within reasonable limits, not to the extreme."

GAUDY DISPLAY OR IMMODEST EXPOSURE WILL SEEM OUT OF CHARACTER.

Modesty is intended to help fulfill us as women, not to make us less than we are. We have come to a turning point for women in the church.

Our culture is not only exploiting and desensitizing women, it is also desensitizing males. The more sexual perversion, nudity, and enticement they see, the more they need to be sexually aroused and gratified. Ladies, this is our concern. I cannot believe that it is God's design for us to become perverted in order to satisfy the inordinate or un-

natural desires of sex-crazed men.

Some believe that when our mothers in the faith gave up fancy clothes, jewelry, dancing, "bobbed hair," and the like, they were practicing an unhealthy submission to their husbands and the church. But maybe for some, it was far more than that. Perhaps they had learned some lessons that this generation as a whole has not yet grasped.

Did they know that both genders need to work together to control the creative but often destructive powers of sexuality and channel them toward wholesome goals?

I'm not saying that our mothers in the faith were right about everything. Nor am I saying that we should "give up" the same things they did. On the other hand, I do not think that they were merely pious prudes. We certainly do not need a mostly male assembly to vote in written rules to tell us exactly what to wear, how to behave, and how not to flutter our eyelashes.

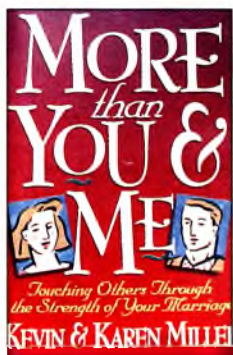
When all is said and done, we will know how to practice modesty when we have made Christ Lord of all. More than anything else, we must become women of God. Then His Spirit will speak to our spirits, and we will know. No one will have to tell us what to wear, how to act, or what language is appropriate to use.

Somehow I believe that the closer we draw to God, the more natural it becomes to think of our appearance and our conduct in terms of the godly rather than the worldly. Each morning as we look in the mirror or plan the events of our day, we will be aware that we belong to God and we are representatives of His kingdom. Gaudy display or immodest exposure will seem out of character. Our goal for that day and every day will be to love God with all our heart, mind, soul, and strength, and our neighbor as ourselves. **H**



TWO BOOKS WORTH A WOMAN'S TIME

Reviewed by Jan Duce



More Than You and Me by Karen and Kevin Miller (*Focus on the Family Publishing, 1994, HH156-179-2179, \$9.99*)

God created marriage for companionship, procreation, and partnership in a mission, say the authors. Their focus is on the third aspect: developing a life vision as a couple, based on the discovery of the God-given strengths of the couple. The Millers also show how ministry as a couple can strengthen a marriage. They draw on rich and varied experiences in their lives of ministry: Kevin as a writer, editor, and speaker; Karen as a counselor, social worker, and homemaker.

In a day when divorce is rampant, when people are looking for ways to avoid stalemate in their marriages, this book is especially timely. With refreshing candor, the authors share exactly how some of their greatest marital struggles have turned out to be an asset to their marriage and ministry. Although other related issues are discussed a little too briefly, there are still some good insights given. These include a spouse's reluctance to share in ministry, where children fit, and time management.

The book is highly commendable as a way of challenging and motivating lay couples to get involved in ministry. It presents in a very practical manner the way to discover the gifts of each individual and how this unique blend can be utilized to touch the lives of others. It includes an exciting section of 77 marriage ministry ideas. The study guide section would be a great resource for a local church small group of couples interested in exploring and growing in this area.

Tame Your Fears: And Transform Them into Faith, Confidence, and Action by Carol Kent (*NavPress, 1993, HH089-109-7600, \$10.00*)

Some fears must be overcome so as not to hinder us from being all that God created us to be, says the author. A speaker, writer, and founder of "Speak Up with Confidence" seminars, Kent shares as one who has overcome fears herself. She presents a model of how fear operates. Then she shows how one can choose, through the help of God, to seek to manage anxiety either destructively or constructively. She explores how this model of coping can help in potential disasters or phobias, vulnerability fears, abandonment anxieties, fear of doubt, and fear of failure.

The book is a useful tool for all women who want to grow spiritually by gaining more wisdom about themselves in this area. Yet it is slanted more toward persons who have deep emotional scars from the past. Although the author almost exclusively uses women as examples, the insights are easily applicable to men as well.

Kent tends to be unclear about when certain reactions and feelings involving fear are actually sin or the scars of human frailty. The tendency to blur these distinctions may be confusing to the spiritually sensitive who are dealing with fear-related problems. However, if the reader will follow the author's lead as she stresses our need for surrender to God, the book can be very helpful.

Jan Duce is co-pastor of Bowling Green (Ohio) Church of the Nazarene.

HH

SPIRITUAL MENTORING

continued from page 23

same obedience that began the relationship will recognize the time to end it. The mentor will realize that her task has been to give her friend "roots" in order to give her "wings." Both she and her friend must trust that He who began the "good work" will complete it (Philippians 1:6, NIV).

Knowing that the result of mentoring ultimately rests with God gives both women a sense of security. For the one who is being mentored, other benefits are obvious. She receives guidance and nurture—learning more about God and how to put her faith into practice. But the mentor, too, reaps the reward of obedience, in the sense of purpose that God's faithful servants enjoy. For women in their later years struggling with a sense of

WHEN SPIRITUALLY
MATURE WOMEN NURTURE
THE FAITH OF OTHERS,
THEY EMBODY THE VERY
NATURE OF GOD.

uselessness, the shared times and emotional commitment of mentoring can be a special treasure.

In spiritual mentorships, women are bound together by cords of grace that strengthen the faith of both. When spiritually mature women nurture the faith of others, they embody the very nature of God. Jesus promised His disciples the Holy Spirit to walk alongside them—comforting, counseling, and teaching. When women obey the biblical command to become spiritual mentors, we take on the character of God and walk alongside each other in love.



HH



Skjold Photographs

HOPELESS

THE STRESS THAT HOUNDS THE WOMEN OF INNER-CITY COLUMBUS IS NOT ABOUT A SUBURBANITE SEARCH FOR SELF-FULFILLMENT, WEARING THE SOCIALLY CORRECT OUTFIT, OR CHOOSING BETWEEN CERAMICS AND AEROBICS ON THURSDAY NIGHTS. NO, THE STRESS HERE IS ABOUT ONE THING—SURVIVAL.

STRESS AND THE SUPERWOMAN

Can you believe it! Me writing an article about *stress* for the *Herald of Holiness*. I have never written an article. I don't know how to write an article. I have no burning desire to become a writer. Most of all, I don't have the time to write an article. I am a pastor and a homemaker.

As pastor, this week I have had two funerals, three small groups, two worship services, several counseling sessions, two staff meetings, several hospital calls, and I can't re-

call what else. What I do recall is that I didn't get enough done to stop feeling guilty.

As a homemaker, I have prepared two meals this week, dusted large visible areas, used clothes out of the laundry basket, answered phone calls, and walked the dog. Didn't get enough done, should have cooked more, put laundry away, run the sweeper, cleaned out the fridge, etc., etc. Guilty again.

As a mother and daughter, I sent my daughter in Arizona a birthday gift. Sent a card and money to the one who is a student at Mount Vernon, entertained my son's youth

group one night. I should have spent time with my 71-year-old mother who lives two hours away, called my kids more often, sent care packages, etc., etc. I hadn't done enough. More guilty.

As a writer, I should have stood up and walked out of the room when Wesley Tracy said, "Kathleen Jane, which of these women's issues do you choose to write about?" I should have said, "I don't choose to write about anything because I'm not a writer." When he chose a topic for me, *my stress* went off the Richter scale! My hands were shaking, I couldn't make spit, and I squeaked when I said, "I'll take the one about stress. I know about stress."

IN THE CITY

by Kathleen Jane Fulks, *co-pastor, Bellows Avenue Church of the Nazarene, Columbus, Ohio*

How do I survive?"—that's the name of the game in my neighborhood. What is hope? Life is hopeless because I know the food won't last until the end of the month. Two of the kids sounded like they were getting a sore throat. They felt extra warm. O God, don't let them get sick. They just cancelled my health card because I got that part-time job. There's no money in the house, and the check won't be here until the fourth of the month. It won't matter anyway, the check is for \$429.76. Rent is \$350. That leaves \$79 for gas, electric, water, soap, toilet paper, toothpaste, a \$32 city bus pass, and a few groceries, because \$250 worth of food stamps for a family of four isn't quite enough.

They feel guilty, these women in my neighborhood. Guilty when there is no money for school supplies, and they just forget about new clothes. Guilty when their teenagers can't afford to attend school and community functions.

They feel like complete failures when their sons and daughters are arrested for loitering in alleys and running in street gangs.

They feel like outcasts and rejects when they try to make a go of it and society says, "You don't have enough education." "You don't have enough job experience." "You don't have any established credit." "You don't have transportation." "You just don't have enough of anything," which translates, "*You are not enough.*"

So here they are, "hopeless in the city," convinced they are not enough.

What is the answer? Middle-class suburbia says, "Get a job! Get a life!" Wait a minute, my friend. I didn't graduate from high school, because I quit to "get a job" to help my mother keep a roof over our heads.

If I get a part-time, minimum-wage job and make as much as \$150 per week, I lose the food stamps, health care, and the welfare check. In 30 days, I miss the rent, and in 60 days, I receive an eviction notice. Then they come and carry our stuff out to the street and set it on the curb for the world to see, vandalize, and steal. It's not much—worn-out mattresses, a broken-down couch, odds and ends, dishes and pans, and some threadbare, used-up, hand-me-down clothes—but it's all we have.

continued on page 30

Why in the world would I write about stress when I had just barely survived four of the most stressful years of my life? The answer is simply this—I'm learning. Taking baby steps, but learning. Four years ago, I was very close to a complete mental breakdown. I couldn't satisfy anybody. The faster I went, the more behind I got. One day the ultimate blow came, the proverbial straw that did the camel in.

In the fall of 1990, I decided "my" church would have a revival. I was intelligent enough to get the recipe from God's holy Word: "If my people, who are called by my name, will humble themselves and pray and seek my face and turn

from their wicked ways, then will I hear from heaven and will forgive their sin and heal their land" (2 Chronicles 7:14, NIV).

I did it, we did it all. Prayed, fasted, worked, prayed, practiced self-

I FELT IT WAS BRANDED ON MY FOREHEAD FOR THE WORLD TO SEE—"NOT GOOD ENOUGH."

denial, believed, prayed, confessed, prayed. The big day arrived; the evangelist came. *Nothing happened.* Attendance an all-time low, not

many at the altar, *no* new people, *no* miracles, *nothing* special. The evangelist left town, and it was then I broke. It was that night I was convinced God had failed me. When a pastor is convinced that God abandons and fails His children, there's not much left to say when you stand to preach. Dark night of the soul. God had failed me.

I went from the dark night of the soul to a darker night of the soul. It wasn't God's fault; it was my fault! I hadn't done enough, hadn't prayed long enough, hadn't called enough, hadn't believed enough. It was "all my fault." I just wasn't good enough. Still more guilt, much more guilt.

By this time, I was in regular

HOPELESS IN THE CITY

continued from pag 29

“Get a man!” I’ve tried that one too, lots of times. I just want somebody to love me, somebody to talk to, somebody to care. You see, it’s so lonesome down here going it alone.

That one didn’t work either. It sounded so good—“I’ll love you. I’ll be here. I’ll help with the home and watch the kids while *you* work.” It’s sort of true. He did mean it. You see, he came from the same pain-filled background. To deal with the pain, he turned to alcohol. After a few drinks he doesn’t remember, and then after a few more comes the shame. We always know what happens then—the yelling, cursing, hitting, and beating, always the beating.

Another wonderful guy comes along. Guess what? He doesn’t drink. Life is good again. For 30 days. One evening he doesn’t come home. We waited 2, 3, 4 days, and then we see him walking jauntily up the front steps. He reeks of cheap perfume. His eyes are dilated. He’s been on a trip, a “cocaine trip.” I throw his stuff out. I can live without it. But then I think, “Who is going to watch the kids while I work my 6-hour shift at McDonald’s?” I sure can’t afford a baby-sitter. I’ll probably have to quit my job and go back on welfare.

There is just no hope! They are sheep scattered in an asphalt jungle. Hopeless.

They have no faith. Every time they have put their faith in a program, a project, a person, that faith is shattered like a plate glass window.

They are without hope because tomorrow looks like yesterday, and next year looks like last year.

This, my friend, is when the church can be the church. The church can change the world by the way that it loves.

Though I speak with great zeal and present the gospel in every language, but don’t love, I’m nothing but a lot of hot noise.

Though I evangelize God’s Word with great power and use a proper theological vocabulary, but don’t love, I am nothing.

Though I give all my money and my home to the poor, but don’t love, I’ll get nowhere in the sight of God.

Love never gives up.

Love doesn’t strut.

Love doesn’t force itself on anyone.

Love doesn’t keep score of the sins of others.

Love trusts God.

Love always looks for the best.

Love keeps going to the end.

Love never dies.

*Of faith, hope, and love, the greatest is love.**

“They will know we are Christians by our love.” How can we love like Jesus? Let the women from the

*Author’s paraphrase of 1 Corinthians 13.

counseling sessions with Tony Mosley from New Source counseling services and taking Prozac to function. My diagnosis was clinical depression.

The night was to get darker. I went from believing I wasn’t good enough to *knowing* that I would *never* be good enough. I could never be good enough to bring a revival to my precious people. I could never be good enough to get everything done, and I could never ever be good enough to please God so He would answer my prayer. That was the darkest night of my soul, the darkest moment of my 50 years on planet earth. I felt it was branded on my forehead for the world to see—“NOT GOOD ENOUGH.”

A dear friend and member of my church was with me that morning. I sobbed out, “I can’t do it. I’m not good enough. I can’t be a pastor. I can’t please God.”

That friend, Shirley, said, “Pastor, I’m sending you away. I will buy your plane ticket. I will pay your retreat fees.” I went without faith, but it was a free trip, and I could be away from my church, family, and friends.

It was there that I was taught to be quiet and listen to my “Abba, Father.” The verse “Be still and know that I am God” became a reality.

It was there that I began recovery of my disease of workaholicism. It is in the precious times when I am alone with my Abba, Father that I know I am His beloved daughter simply because I am a product of His creation.

When I am still with my Father, I know I don’t have to save the world. Jesus Christ did that.

When I am quiet, it is then that I learn to delight in the God of my Salvation. It is then that I know my Abba, Father is delighted at my delight.

Most of all, it is in the quietness that I realize my day is planned by

my Abba, Father, and as that day unfolds, it will be ordered by God, filtered through the divine love of my Creator. If the day is long, His strength will be my stay. When I am tired, my Father will make it possible to come away and rest.

Because there is no God like my God, I am being healed. I am no longer a workaholic. By His grace, love, mercy, and unfailing gentleness, I am a recovering workaholic. I take one hour at a time.

God is granting me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference.

Hey, guess what! My stress level is receding. I have finished this article. I hope it’s good enough.

—Kathleen Jane Fulks



core of the city answer. They say:

1. *Worship with me.* Share your songbook or Bible with me. Pray shoulder to shoulder with me and let our tears blend together into one stream.

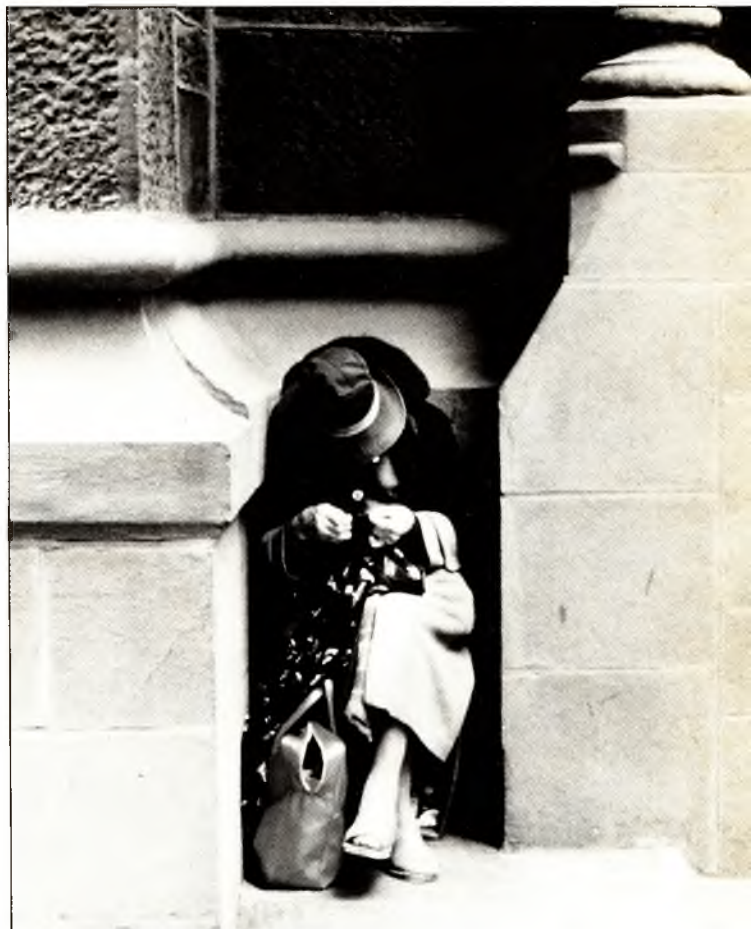
2. *Listen to me.* Just look at me and see me as a mother who loves and wants the best for her children. Let me talk. Listen to me not just with your ears but with your heart. Look at me, not through me.

3. *Visit me.* Come and be a part of my home. I don't have much, but I can share a jelly jar and Kool-aid. Don't jump when you see a cockroach. I can't afford spray.

4. *Share with me.* When you "give" me stuff, offer it with dignity and pride as a part of yourself. Please don't shove broken, worn-out, used-up stuff in my face and then hurry away like you got one more unpleasant task done.

5. *Accept me*—as I am. I know I'm not as educated as you are. I don't dress as well as you, and I can't speak properly. But just love me, "just as I am."

If you can do that, then maybe I can believe that *Jesus* loves me just as I am. Maybe I will be able to believe that Jesus shed His blood for *me*. When I come to really believe that Jesus loves me just as I am and that He shed His blood for me, then I will have hope. I will have hope for tomorrow because Jesus has become a living reality in my heart right here in the inner city. H



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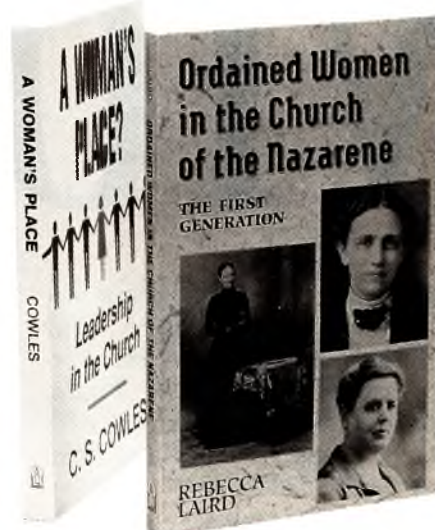
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“Till Death Do Us Part”: The Hidden Secret of MARITAL VIOLENCE



My heart is in anguish within me; the terrors of death assail me. Fear and trembling have beset me; horror has overwhelmed me. I said, “Oh, that I had the wings of a dove! I would fly away and be at rest” (Psalm 55:4-6, NIV).

Jenny felt the anguish of the psalmist. Oh, for wings that would take her away and help her find peace and rest. Jenny could not remember when the abuse started. Was it the time her husband first pushed her down the stairs, or did it begin be-

fore they were married when he kept criticizing her appearance and the clothing she wore? She tried so hard to make a happy home for her husband and their daughter. But it seemed that the harder she tried, the more mistakes she made.

Jenny kept praying that God would help her change so that the yelling and the beating would end. But the fists never stopped. Jenny was frightened, but who could she tell? Not her mother, who kept telling her how lucky she was to have a husband like Dave. Not her pastor, who often praised her hus-

band for the work he did in the church. Jenny remained in silence for years. Now Jenny is trying to make a new life for herself and her daughter.

Carol, like Jenny, found it difficult to believe that her husband would really hurt her or their children. True, he sometimes lost his temper and left bruises on Carol's arms, but he was under so much pressure. He kept getting laid off from various jobs, and the bills for the young family kept growing. If only she could keep the children quiet, but the children had few places to play in the small apart-



Donna Ferrato/ Domestic Abuse Awareness Project, NYC

Every 15 seconds, another woman is beaten by her husband or boyfriend.

by Karen S. Schwartz

ment. Carol hoped that once her husband found a permanent job, he could relax and the temper outbursts would decrease. Carol continued to believe that her husband would change if only she were patient—right up to the time he stabbed her and her daughter to death.

Marital Violence

The stories of Jenny and Carol are true, and, unfortunately, these same stories are repeated each day in thousands of homes across the United States. For Jenny and Carol and other battered women, the words *home* and *family* mean dan-

ger, pain, and terror instead of acceptance, love, and nurture. Like the psalmist, they wish for a place of rest. Instead, battered women are shoved, punched, slapped, pushed, pinched, and forced to have sex. They have dishes and furniture thrown at them or are threatened with guns or knives. But violence can manifest itself in more subtle ways. The “look” or gesture that conveys an unmistakable silent message. Or the constant criticism, name calling, and “put downs” that lead a woman to doubt her own self-worth. She begins to blame herself

for her husband’s actions, make excuses for him, and tries harder to “behave.” She takes on the responsibility for making the abuse stop, but she cannot—only her husband can.

Many battered women keep the marital secret for fear of not being believed, out of a feeling of humiliation, or for fear the violence will escalate. She also may lack the emotional, educational, or financial resources to leave the home, plus she has to think about the welfare of the children. “Besides,” she tells herself, “things will get better.”

The Cycle of Violence

Battered women love their husbands and want their marriages to last. Most husbands who use violence do not do so all of the time. Researchers have identified a cycle of violence that keeps both locked into a pattern of abuse.

First, there is a time of *tension-building*. Marriage and family life inherently produce disagreements and conflicts ranging from who did not shut the cupboard doors to where the family will vacation. The daily hassles of making a life together lead to a build-up of pressure. During this time, the wife looks for cues in her husband that tension is building. She tries hard to please him to keep him calm. She then believes that she can stop the next incident if she works hard enough. Some women try to control the next outburst by “misbehaving.” They are not “asking” to be hit, only attempting to control the timing or the amount of force used. However, since the woman does not have the ability to control the behavior of her husband, a crisis usually develops, and she once again is “punished” for a real or perceived transgression.

Most of the worst injuries occur in *stage two* of the cycle of violence. The violent episode may be forceful enough to come to the attention of police or relatives or neighbors. These are the incidents often reported on the local nightly news. But abuse has had a long history before reaching this stage.

In *stage three*, the tension subsides. The husband may feel remorseful, ask forgiveness, and promise to never repeat his behavior. He is sincere at the time, and his wife wants to believe him. The husband may become attentive and bring flowers and candy. So she stays hopeful and believes “he has learned his lesson,” but she still carries the scars of the terror she experienced. Many will shake their heads in astonishment as women leave a hospital with broken limbs and their faces swollen and bruised to return to their batterers. They ask, “Why does she stay?” not understanding

WHEN WILL THE BEATINGS STOP?



Donna Ferrato/ Domestic Abuse Awareness Project, NYC

that psychologically she is dependent. She may believe that she deserved the beating, and she may be grateful that she was not killed. She may be isolated from others and financially and emotionally dependent on her husband. Leaving can put her at greater risk of being stalked or killed. So she stays, hopeful that this time he will be different.

The Church's Response

The church's response to marital violence has often been denial and silence—denial in thinking that marital violence only happens in non-Christian homes, and silence about the known victims who sit each week in pews in churches across the nation. Family and mar-

riage commitments are of prime importance to Christians. We so want to believe that all church families are places of safety. But such an idealized view runs counter to reality. Next Sunday, look around the congregation and count every third or fourth woman. Those women represent the ratio of battered women in the nation. With the number so high, marital violence is going to occur in Christian homes, yes, even in pastors' homes. One estimate is that at least 1 million Christian women are victimized by their spouses each year. This figure is probably low, because Christian women are very hesitant to tell anyone about the abuse. They keep the family secret. Even when there is a

recognition of the existence of violence, the church often fails to discuss the issue, thus acting as a barrier for both the wives and the husbands who need the church's support and guidance for healing and recovery.

For the Christian woman, leaving her husband is often not an option. Even if her husband is an unbeliever, she believes in the sanctity and permanence of marriage. She believes in the power of prayer and the ability of God to work a miracle. She may also have been taught that Christian wives are to submit to the will of their husbands, so to leave her husband or tell the secret would violate his place as the head of the family. Even if she talks to her pastor, she may be told to "forgive and forget," "try harder not to provoke him," "hope that God will change him," or "pray more."

Can Men Be Battered Too?

Different research studies offer conflicting evidence. Some believe that husband abuse is the most unreported crime and that men are under great social pressure to not report abuse by wives. Some studies reported high rates of mutual abuse and that husbands and wives kill each other with almost the same frequency. We need to learn more about this. But one thing is known for sure—violence is never acceptable in a marriage no matter who is the perpetrator.

What Can Be Done?

The church must break the silence surrounding marital and other forms of family violence, such as sexual abuse, child abuse and neglect, psychological abuse, and sibling abuse. This can only be accomplished through a joint effort of theologians, pastors, and laypersons.

1. The church must acknowledge that marital violence exists. Pastors need to use the pulpit to speak against all forms of domestic violence. In order to do this, the church will have to wrestle with the traditional teachings about the relationships between husbands and wives,

including divorce, a wife's duty to submit, and sexism in the church. These are difficult and controversial issues, but unless these teachings are openly and prayerfully discussed, battering in Christian homes will not cease.

2. Pastors can help by teaching about nonviolent means of conflict resolution and appropriate methods of handling anger. Married and engaged couples also need to learn about the rewards and responsibilities of equality in a marriage.

3. Many battered wives seek the counsel of their pastors. Pastors need

to be trained to deal with the complex issues in a battering situation or be willing to refer the women to someone who can. Professional psychologists, social workers, and counselors who are Christians are good referral resources.

4. Local churches may want to become directly involved by supporting a local shelter for battered women or by providing a "safe house" where a woman and her children could stay for protection.

5. A battered woman needs a listening ear and someone who will accept and believe her. A battered woman needs someone to pray with her, help her know that God is still

If you can't do a thing about the way you look, call us.

Beauty is only skin deep. But if you're a battered woman, your bruises go straight to the heart. And you can't make up, but it never lasts. You're not alone. One out of every two women in America will be abused by a man who says he loves her. You deserve our help. So do your kids. Call Rose Brooks' 24-hour crisis line at 861-6100. Because you can't keep turning the other cheek.

Rose Brooks
Professional Services for Women and Their Children

In most cities, shelters offer temporary assistance to battered women and their children. This (above) is an advertisement used by the Rose Brooks Center in Kansas City. Reprinted by permission.

present, and help her to realize there is hope. She needs encouragement to seek counseling and a supportive network.

6. Do not forget the children. Children who witness violence in their homes are affected in many ways. Often children attempt to physically protect their mothers and take on emotional responsibility of keeping her safe. The National Coalition Against Domestic Violence estimates that 60 percent of boys who watch their fathers abuse their mothers will grow up to be batterers and that 50 percent of the girls will grow up to be battered. This cycle must stop. Sadly, children are often themselves targets of abuse. The abuse may come at the hands of fathers, but research indicates that more than half of abused women who are mothers also abuse their children.

7. The batterer needs help. Without intervention, he will continue to use violence. Depending on the form and severity of the abuse, he may need the sanctioning of the legal system. After all, wife abuse is a crime. Men who batter need to assume responsibility for their behavior. Covering for the batterer only allows him to continue to deny or minimize his actions. Again, pastors should be trained to counsel batter-

ers or refer victims to professionals who can help.

8. It takes time to restore a battered relationship. No restoration can take place until the abuse stops and the wife and children are protected. This may mean that the wife or husband will temporarily leave the home. Joint marital and family counseling may eventually reunite the family. But if the abuser does not stop the violence and seek help, restoration may not be possible. Family members will need support in mourning the loss of the family.

Marital violence is a complex issue with no easy answers, but it is imperative for followers of Christ to become involved. We live in an increasingly violent society. The church has an opportunity to minister to those affected by marital violence. What will be our response when Christ returns and we are asked to account for our actions? Remember, "whatever you did for one of the least of these brothers [and sisters] of mine, you did for me" (Matthew 25:40, NIV).

Karen S. Schwartz, ACSW, LISW, is assistant professor of social work at Mount Vernon Nazarene College.



HH

Battered Wives

► Domestic violence is the leading cause of injury to women. The FBI estimates that a woman is beaten in the United States every 15 to 18 seconds, about 6,000 each day.

► Estimates indicate that 2,000 to 4,000 women are killed annually by their husbands or partners.

► Women who leave their batterers are at 75 percent greater risk of

being killed by the batterer than those who stay.

► A woman has a higher probability of being battered by her partner than a police officer has of being battered on the job.

► More than 3 million children witness acts of domestic violence each year.

► One man in four and one woman in six approves of a husband

slapping his wife under certain conditions.

► Twenty-five percent of battered women were beaten while pregnant.

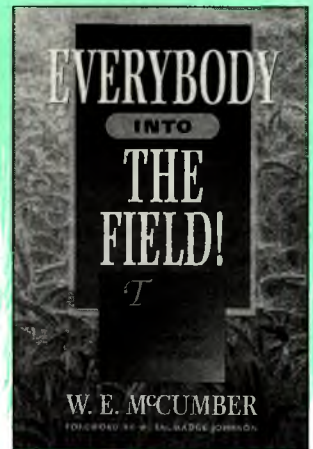
► Sixty percent of boys who watch their fathers abuse their mothers will grow up to be batterers, and 50 percent of girls will grow up to be battered.

—Karen S. Schwartz

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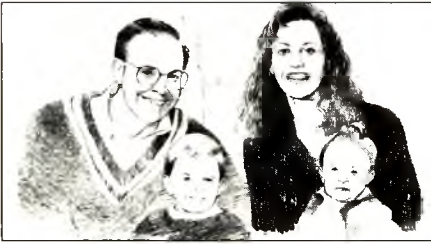
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My Brother's (or Sister's) Keeper?

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.

"MOMMY! TORI'S PUTTING CRAYONS in her mouth again!"

"Daddy! Tori's putting her Play-Doh in the toilet!"

"Mommy! Tori's eating her yogurt without praying!"

"Daddy! Tori dumped her grape juice on the carpet!"

And on and on it goes. The past few months Chase has decided that he is Tori's personal probation officer. He follows her around just waiting for her to do something he can report back to police headquarters. It doesn't seem to matter to Chase whether it's a major infraction—such as the time he caught her writing on the walls with a charcoal briquet, or a misdemeanor—such as Tori waving her balloon too close to what he deems to be his air space. If there's a chance she's out of line and there might be some recrimination, then it's worthy of a full verbal account to Mommy and Daddy. Actually, he's more like the gestapo than a probation officer.

But then there's the time two months ago when his watchful eye paid off. "Mommy, Daddy! Tori's standing on the edge of the bathtub!" We rushed to the bathroom just in time to watch her attempt a 180-de-

gree pirouette and dismount with a difficulty factor of point 9. OK, what really happened was that Daddy gasped and yelled, "Tori!" which caused her to lose her balance and slip and fall. Somehow in the course of her two-foot descent, she managed to hit her chin on the side of the tub and split it open. Having thoroughly rehearsed for just such an emergency, Jerry slumped to a sitting position and blubbered something about a child lawsuit.

We rushed her to one of those emergencers for minor injuries—you know, those "Doc in a box" places. After 45 minutes of Mommy trying to comfort Tori while Daddy huffed and puffed blowing up surgical gloves for her entertainment, they finally got around to treating her "emergency"—four sutures on the underside of her chin. (The doctor informed us that they no longer do stitches. "We prefer to call them sutures. It sounds less traumatic." Either way, it's still a needle and thread.)

Since then, we've watched Chase periodically ask Tori, "Show me your scar." Without a moment's hesitation, Tori proudly juts out her chin to show a faint pink line where her scar is quickly fading away. We don't know who's more proud of it, Tori or Chase.

At this moment in their lives, even though Chase is only 21 months older than Tori, he's lived twice as long. In those four short years, it seems that he somehow understands that he's gained a lifetime more experience than Tori. And, to some degree, that one of his jobs is to watch out for her and protect her as best as a 4-year-old can. And Tori, as best as she under-

stands it, fully trusts Chase.

We see this every Sunday morning when Chase tells Tori to hold his hand while we cross the church parking lot. Fully believing that he knows best, she takes his small hand. And with Mommy and Daddy as bookends, we all troop into church. We love the fact that Chase watches out for Tori. It's cute and lovable in little kids.

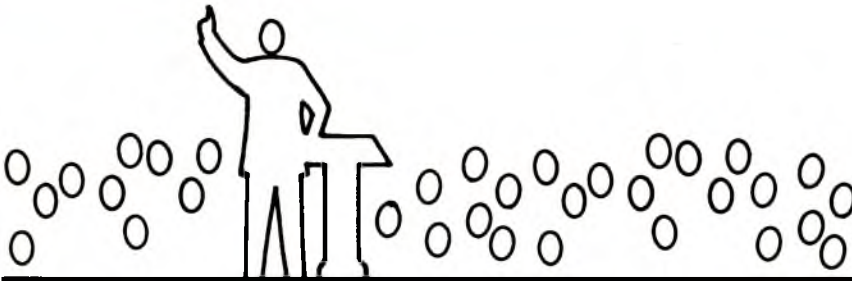
But is it only for little kids? When did we, as adults, begin to let go of each others' hands? Do we have those people in our lives that we look to as mentors, those that hold us accountable for our actions? We live in a society that tells us we don't have to answer to anyone for our choices and actions. But among believers, we know this isn't true. We are called to love one another. And one way we do that is to hold one another answerable for our choices. We need to seek those people out in our lives whose wisdom and guidance can keep us from swaying from the truth. And we need to take the hand of those whose journey may not be as experienced as our own. And that requires an investment of our time, something there never seems to be enough of.

Tori has Chase. It seems he's got all the time in the world to keep her in line, to tell her right from wrong, to show her a better way to do some-

When did we, as adults, begin to let go of each others' hands?

thing, to show her how to blow bubbles, to teach her how to do a somersault, to tell her to look both ways—all the time in the world to answer all her questions. Who do you answer to?

Correction and guidance never come easy; there's usually a scar or two in the process. But, over time, we, too, can proudly jut our chins forward and see where the grace of God through others has faded our scars away.



ABBOTT, DAN: Grants Pass, OR, Apr. 2-5

ARMSTRONG, LEON AND LINDA—THE ARMSTRONGS: Alabama South, Mobile Area Indoor Camp, Mar. 7-12; Liburn, GA (Parkview Community), 14-19; Lexington, AL (Mary's Chapel), 22-26; Elizabeth City, NC, 28—Apr. 2; Marion, VA, 4-9; Bristol, IN, 11-16; Georgetown, IL, 18-23; Blytheville, AR, 25-30

BAGGETT, DALLAS W.: Muscle Shoals, AL, Mar. 5; Sumiton, AL (Community), 19-22; Madison, AL (First), 26; Scottsboro, AL, Apr. 2; Douglasville, GA (First), 9-12; Jasper, AL (Sardis), 16-19; Birmingham, AL (Huffman), 23

BELZER, DAVE AND BARBARA: Udall, KS, Mar. 14-19; Anadarko, OK, 21-26; Arcola, IL (First), Apr. 18-23; Monticello, IL, 25-30

BENDER, TIM—THE TIM BENDER FAMILY: Loudon, TN, Mar. 7-12; Gordonsville, TN, 14-19; Newport, TN, 21-26; Tullahoma, TN (Westside), Apr. 4-9; Greens Fork, IN, 11-16; Greenfield, IN (Grace), 18-23; Morristown, IN, 25-30

BENSON, MICHAEL W.: Junction City, KS (First), Mar. 1-5; Hendersonville, TN, 8-12; Maysville, KY, 15-19; Fort Wayne, IN (Lake Avenue), 22-26; Scott City, KS, 29—Apr. 2; Wichita, KS (Eastridge), 5-9; Watertown, NY, 26—May 9

BOCK, DON: Kingstown, OH, Mar. 8-12; Steubenville, OH, 22-26; Germantown, OH, 29—Apr. 2; Tipp City, OH, 3-9; Leesburg, OH, 12-16; Conneaut, OH (Kelloggsville), 26-30

BOQUIST, DOUG AND DEBBIE: Raleigh, NC (North), Mar. 4-8; Mount Vernon, OH (Lakeholm), 11-15; Ravenswood, WV, 25-29; Napoleon, OH, 31—Apr. 4; Olathe, KS (Mid-America Nazarene College), 5-6; New Lexington, OH, 8-12; Uhrichville, OH (Rush Community), 15-19; Louisville, OH, 22-26

BROWN, ROGER N.: Spencer, IN, Apr. 16

BUDD, JAY B.: Pickerington, OH, Mar. 10-12; Clinton, OH, 26-30

BURKHALTER, PAT AND DONNA: Muskogee, OK (First), Mar. 1-5; Euflavia, OK, 8-12; Kilgore, TX, 15-19; Tishomingo, OK, 22-26; Denison, TX (First), 29—Apr. 2; Wellington, KS, 5-9; Elk City, OK, 12-16; Jerseyville, IL, 19-23; Springfield, IL (South Side), 26-30

CANFIELD, DAVE—EVANGELISTIC MINISTRIES: Wurtland, KY (First), Mar. 1-5; Barden, OH, 8-12; Dayton, OH (Huber Heights), 15-19; Middletown, OH, Apr. 12-16; Martinsville, IN (First), 19-23; Grove City, OH (Darbydale), 26-30

CASTEEL, HOWARD: Kearney, NE, Mar. 7-12; House Springs, MO, 14-19; Clarence, MO, 21-26; Annapolis, MO, 28—Apr. 2; Carlinville, IL (First), 4-9; Erin, TN, 12-16; Page, AZ (Lake Powell), 25-30

CHALFANT, D. M.: Ossian, IN, Mar. 22-26; Havana, IL, 31—Apr. 2

CHEATWOOD, HENRY AND PHYLLIS: Carlsbad, NM (First), Mar. 7-12; Blackwell, OK (First), 22-26; Kirksville, MO, Apr. 2-6; Tabor, IA (Weaver Memorial), 18-23; Smithfield, IL, 25-30

CLEGG, DARREL AND KAREN: Akron, OH (Arlington), Mar. 8-12; Brunswick, GA (Bethel), 22-26; Shinnston, WV, Apr. 5-9; Timberville, VA, 12-16; Wheeling, WV (Mar-Win), 19-23; Cumberland, MD (First), 26-30

COFFMAN FAMILY MINISTRIES: Mansfield, OH (Grace), Apr. 11-16; Taylor, MI, 18-23; Sharpville, PA, 28-30

COLDIRON, BILL: Goshen, OH, Mar. 12-15; Lamar, MO, 26-31

CORENSEN, KEN AND PATTI'S MINISTRIES: Green River, WY (First), Apr. 12-16; Lander, WY, 18-23

COVINGTON, NATHAN: Pryor, OK, Mar. 1-5; Ponca City, OK (St. Lukes), 8-12; Crowley, TX (Fort Worth First), 15-19; Pekin, IL (First), 29—Apr. 1; Anderson, IN (First), 5-9; Lyons, KS, 12-16; Tuttle, OK, 19-23; Kewanee, IL, 26-30

CRANDALL, DONNY: Festus, MO, Mar. 6-9; Adrian, MI (First), 14-18; Brookfield, MO, 22-26; Des Moines, IA (Southside), 29—Apr. 2; Poplar Bluff, 5-9; Cleveland, MS (Davis Chapel), 12-16; Fredericktown, MO, 25-30

DALE, TOM: Coolidge, AZ (First), Mar. 12-15; Watsonville, CA, 19-22

DELL, JIMMY: Kalamazoo, MI (First), Mar. 1-5; Roanoke, VA (East Gate), 11-15; Granbury, TX, 16-19; Sioux City, IA (First), 22-26; Britton, MI (Ridgeway), 29—Apr. 2; Yuma, AZ, 5-9; Shawnee, OK, 19-23; Peoria, IL (North Side), 30—May 3

DICKINSON, PAUL R., SR.: Zeeland, MI, Mar. 19; Goodrich, MI (Christ Community), 26-29; Bay City, MI (Faith), Apr. 3-9; Battle Creek, MI (Morgan Road), 16-23; Marine City, MI (Bluewater), 25-30

DODDS, LARRY W.: Burlington, IA (First), Mar. 5; Osawatimie, KS, 8-12; Iberia, MO, 28—Apr. 2; Rolla, MO, 25-30

DOROUGH, WILLIAM M.: Mesquite, TX, Mar. 5-8; Palestine, TX, 24-26; Whiteboro, TX, Apr. 12-16

DUNMIRE, RALPH AND JOANN: Antioch, TN (Cherokee Hills), Mar. 21-26

ELLINGSON, LEE: Anthony, KS, Mar. 7-12; Larned, KS, 14-19; Independence, KY (Florence Community), 22-26; Versailles, KY (Huntertown), 29—Apr. 2; Irvine, KY (Waco), 4-9; Chattanooga, TN (East Ridge), 19-23; Warner Robins, GA (First), 25-30

EVERMAN, WAYNE: Dayton, KY, Mar. 28—Apr. 2; Covington, KY (Eastside), 4-9; Grayson, KY, 12-16; Ashland, KY (Cannonsburg), 19-23; Catlettsburg, KY (First), 24-30

FADER, WES AND MARY: Oklahoma City, OK (Shields Boulevard), Mar. 1-5; Bethany, OK (Lake Overholser), 8-12; Enid, OK (First), 15-19; Alva, OK, 22-26; Bartlesville, OK (First), 29—Apr. 2; Arkansas City, KS, 5-9; State College, PA (Bethel), 12-16; Bethlehem, PA, 29—May 3

FARRIS, MICHAEL AND MARY JANE: Fowler, CO, Mar. 3-5; Palisade, CO, 15-19; Brush, CO (First), Apr. 2

FREY, DON—THE FREY FAMILY MINISTRIES: Avon Park, FL, Mar. 5; Lakeland, FL (Crystal Lake), 8; Warm Springs, GA (Harmony), 12; Elkhart, IN (Bresee), 15-19; Battle Creek, MI (First), 22-26; Sturgis, MI, Apr. 2 A; Wyoming, MI (Grand Rapids Clyde Park), 2 P; Muncie, IN (Riverview), 5; Union City, IN, 6-9; Jackson, MI (Grace), 19-23; Bloomfield, IN, 28-30

GESSNER, DON AND SHIRL: Alabama South District Zone Camp Meeting, Mar. 7-12; Seymour, IN, 14-19; Salem, IL (Grace), 22-26; Georgetown, OH, 29—Apr. 2; Granite City, IL (First), 4-9; Indianapolis, IN (Southwest), 12-16; Chattanooga, TN (East Ridge), 19-23; Shelbyville, IN (First), 26-30

GRIMM, H. R.—LIVING CONCEPTS MINISTRIES: Zanesville, OH (First), Mar. 10-12; Columbus,

OH, 24-26; Doylestown, OH, 31—Apr. 2

HAINES, GARY: Lancaster, CA (Valley View), Mar. 4-8; Spring Valley, CA, 9-12; Topeka, KS (Fairlawn), 18-22; Kingston, MO, 23-26; Dayton, OH (Vandalia), Apr. 1-5; Harrison, OH, 6-9; Marietta, OH (First), 15-19; Chillicothe, OH (Westside), 20-23; Westerville, OH, 29—May 3

HANCOCK, TIM: Mount Vernon, OH (Evangelical), Mar. 1-5; Fort Smith, AR, Ozark Zone Indoor Camp, 8-12; Crown Point, IN, 15-19; Winterville, OH, 26-29; Elkhart, IN (Northside), Apr. 2-5; Newcomerstown, OH, 9-12; Noblesville, IN, 16-19; Hurricane, WV (First), 23-26; Springfield, OH (Maplewood), 30—May 3

HUGHES, PENNIE NICKELS—PENNIE NICKELS WORLD MINISTRIES: Syracuse, KS, Mar. 5-8; Perryton, TX, 9; Post, TX, 10-15; Albuquerque, NM (Holiday Park), 25-26; Sun Valley, AZ, 28; Globe, AZ, 29—Apr. 2; Coolidge, AZ (First), 5; Highland, CA, 9 A; San Bernardino, CA, 9 P; Exeter, CA, 16 A; Exeter, CA (Spanish), 16 P; Fresno, CA (First), 23 A; Antioch, CA (Delta Bay Community), 24-27; Atwater, CA, 28-30

JACKSON, PAUL AND TRISH—JETSTREAM MINISTRIES: Pleasant Grove, AL (Birmingham), Mar. 12; Goshen, AR, 21; Altus, OK, 24-26

JANTZ-OWENS, MARJORIE: Lafayette, IN (First), Mar. 5-8

JORDAN, JOSEPH R.: Pickerington, OH, Mar. 10-12

JUNEMAN, JOHN AND TRINA: Tiffin, OH, Mar. 3-7; Clarksville, TN (First), 8-12; Sparta, TN, 15-19; Dickson, TN (Jason Chapel), 22-26; St. Mary's, WV, 29—Apr. 2; Spring Lake, MN (Minneapolis), 14-18; Beulah, ND, 19-23

LAWSON, WAYNE T.: West Indies, Mar. 1-28; Alaska, Apr. 1-30

LAXSON, WALLY AND GINGER: Danville, IL (First), Mar. 1-5; Columbia, SC (First), 12-15; Gastonia, NC (First), 19-23; Richardson, TX, 26-29; Orange, TX (First), Apr. 2-5; Houston, TX, 9-12; Fortville, IN, 26-30

LAYMON, RILEY: Lancaster, KY, Apr. 4-9; Nancy, KY (Delmer), 19-23; Science Hill, KY, 26-30

LECKRON, LARRY: Sandwich, IL, Mar. 1-5; Flint, MI (Central), 11-15; Pontiac, MI (Silverlake), 18-22; Jeffersonville, IN (First), 25-29; Kurtz, IN, Apr. 1-5

LEE, BRAD AND LORI: Flora, IL, Mar. 3-5; Corydon, IN, 10-12; Dixon, IL, 14-19; Silvis, IL, 21-26; El Paso, IL, 29—Apr. 2; La Porte, IN, 5-9; East Peoria, IL, 10-16; Danville, IL (New Vision), 19-23; Clinton, IL (First), 29—May 3

LEIDY, ARNOLD: Lafayette, CO, Mar. 1-5; Albuquerque, NM, 10; Sun Valley, AZ, 15-19; Socorro, NM, Apr. 19-23

LOCKARD, W. D.: Powhatan Point, OH, Mar. 21-26; Glasgow, WV, 28—Apr. 2; Wooster, OH, 4-9; Bruceton Mills, WV (Little Sandy), 18-23

LOMAN, LANE: Stratton, OH, Mar. 5-8; Nashville, TN (Trinity), 19-22; Fairborn, OH (Wrightview), 9-29; Burlington, IA, Apr. 2-5; Columbus, OH, 16-23; Searcy, AR, 16-19; Brookhaven, MS (First), 23-26; Jamestown, TN (Pleasant View), 30—May 3

LOVE, HOWARD A.: Creve Coeur, IL, Mar. 15-19; Peru, IL, 29—Apr. 2

MANLEY, STEPHEN—CROSS STYLE PROCLAMATION: Mount Juliet, TN, Mar. 3-5; Pennsville, NJ, 8-12; India, 12—Apr. 2; Jacksonville, FL (University Boulevard), 5-9; Lake-

land, FL (Lake Gibson), 12-16; Lehigh Acres, FL, 19-23; Princeton, FL, 26-30

MAY, JOHN W.: Follansbee, WV, Mar. 2-5; Scottsdale, PA, 8-12; Colliers, WV, 15-19; Wheeling, WV (Mar-Win), 22-26; Ironton, OH (Elm Street), 30—Apr. 2; Coshocot, OH (Warsaw), 5-9; Kingwood, WV, 19-23

McMAHON, MICK AND HELEN—VICTORY MINISTRIES: Weatherford, OK, Mar. 5-8; Union, MO, 12-15; Toledo, OH (Trinity), 19-23; New Castle, PA (First), 26-29; Hermitage, PA (Gentle Shepherd), Apr. 10-16; Allison, PA, 26-30

McMAHON, WILLIAM T.: Bethany, OK (Jernigan Memorial), Apr. 25-30

MILLHUFF, CHUCK R.: West Chester, OH, Mar. 1-5; Casey, IL, 8-12; Alexandria, IN, 13-15; Greenville, SC (First), 16-19; Olathe, KS (College), 20-23; Vienna, VA, 26; Colorado Springs, CO (Nazarene Bible College), 27-29 A; Lawrence, KS (First), 29 P—Apr. 2; Trenton, OH, 5; Martin, TN (Green Tree), 12-16; Meade, KS, 26-30

MILLS, CARLTON—SECOND TOUCH EVANGELISM MINISTRIES: Oklahoma City, OK (Pennsylvania Avenue), Mar. 1-5; Clearwater, FL (First), 7-12; Fayetteville, NC, 15-19; Belle, WV, 21-26; Ashtabula, OH (Edgewood), 29—Apr. 2; Williston, VT (Burlington), 9-12; Waterville, VT, 13-16; East Falmouth, MA (Cape Cod), 18-23; Melrose, MA, 25-30

MITCHELL, MARCIA L.: Walla Walla, WA, Mar. 3-4; Wenatchee, WA, Apr. 6-7; Northwest District Assembly, 19-21

MONCK, JIM: Pleasant Grove, AL (Birmingham), Mar. 3-7; Lawton, OK (First), 17-21; Fayetteville, AR (First), 31—Apr. 4; Collinsville, OK, 21-25; Tulsa, OK (Calvary), 26-30

MORGAN, EARL AND NORMA: Canada Pacific Tour, Mar. 3-23; Alberta (Innisfail), 26; Weidman, MI, Apr. 9; Sault Ste. Marie, MI (First), 16; Manawa, WI (Little Wolf), 25-30

MURPHY, MARK: Ashland, KY (First), Mar. 5-8; East Tennessee Indoor Camp, 12-15; Atlanta, GA, 19; Bermuda, 28—Apr. 6; Alanson, MI (Lakeview), 8-11; Petoski, MI, 12; Sturgis, MI, 16 A; Durand, MI, 16 P; Southwest Indiana Zone Indoor Camp, 18-23; Racine, WI (Taylor Avenue), 29—May 3

NAJARIAN, BERGE AND DORIS: Port Charlotte, FL (First), Mar. 31—Apr. 2; Cape Coral, FL (New Life Fellowship), 9

PALMER, JAMES E.: Clinton, OH, Apr. 4-9

PALMER, JIM—MINISTRIES: Greencastle, IN, Apr. 4-9; Branson, MO, 14-16; Indianapolis, IN (Southport), 18-23

PALMER, MIKE G.: Waterloo, IA, Mar. 5-8; Palisade, CO, 15-19; Ottumwa, IA (Trinity), 22-26; Wabash, IN, Apr. 2-5; Eldon, MO, 9-12; Fort Wayne, IN (Fairfield Avenue), 26-30

PARKS, TOM AND BECKY: El Dorado, KS, Mar. 5-8; Ottawa, KS, 12-15; Jefferson City, MO, 19-22; Chickasha, OK (First), 26-29; Wagoner, OK, Apr. 2-5; Wichita, KS (Park City), 16-19; Salina, KS, 23-25; Ottumwa, IA (First), 30—May 3

PERDUE, NELSON S.: Gahanna, OH (Columbus Shepherd), Mar. 1-5; Logan, WV, 8-12; Tallmadge, OH (Southeast), 15-19; Logan, OH, 22-26; Bedford, IN (Valley Mission), 29—Apr. 2; South Charleston, WV (First), 5-9; Hendersonville, NC, 12-16; Fort Mill, SC, 19-23; Xenia, OH, 26-30

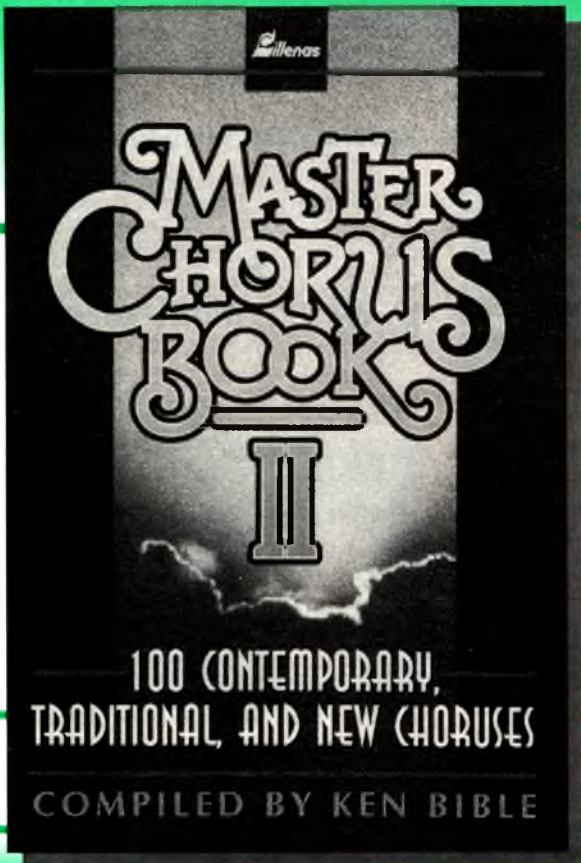
PETTIT, ELAINE C.: Ortonville, MI (Lake Louise), Mar. 1-5; Jamestown, KY, 7-12; Albany, GA (First), 14-19; Lexington, OH, 26-30; New Carlisle, OH, Apr. 2-6; Holland, MI, 9-13; Sidney, OH, 19-23; Midland, MI (Nease Memorial), 30—May 4

REAGLE, R. L.: Sheakyleville, PA, Mar. 19-24; Clymer, PA (Penns Manor), Apr. 23-26

REED, SHERMAN: Northbrook, IL, Mar. 16-19

RICHARDS, LARRY AND PHYLLIS: Louisville, KY (Southeast Community), Apr. 2; Rushville, IN, 4-9; Plainfield, IN (Trinity), 11-16; Laurensburg, IN, 23

RICKEY, HOWARD L.: Allen Park, MI, Mar. 7-12; Nashville, TN (Glencliff), 14-22; Tomah, WI, 23-27; Vincennes, IN (First), 28—Apr. 2;



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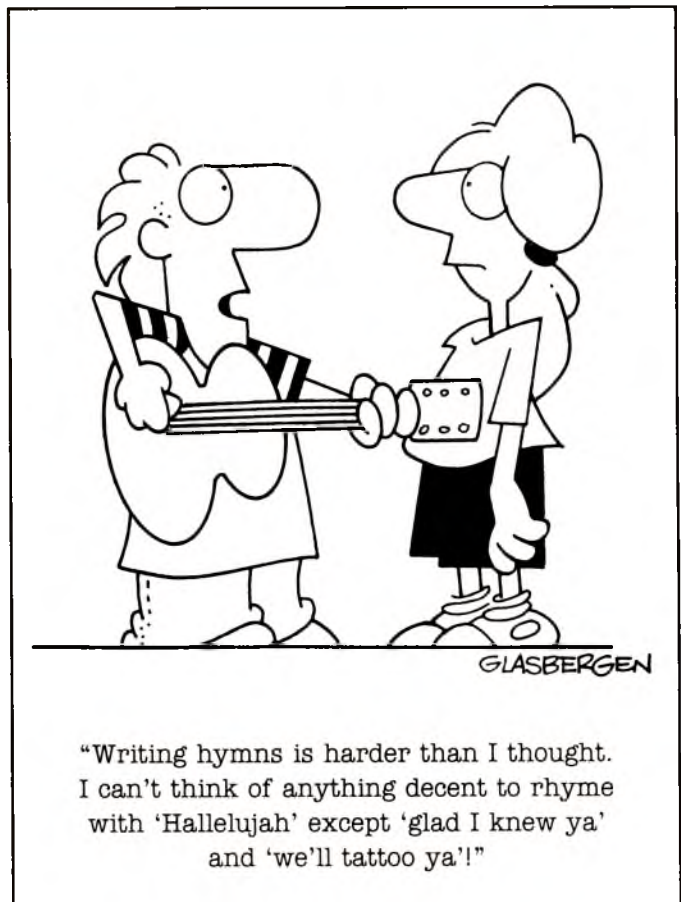
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- Charleston, WV (Tyler Heights), 9-12; Poneto, IN, 23-26; West Lebanon, IN, 30—May 3
- ROSE, WAYNE:** Ankeny, IA, Mar. 8-12; Ironton, MO, 14-19; Marshall, MO, 21-26; Osborne, KS, 28—Apr. 2; Hays, KS, 4-9; Salem, IL (Grace), 16-23; Lee's Summit, MO (First), 25-30
- ROTH, RONALD W.:** Lancaster, OH (First), Mar. 7-12; Roseville, OH, 14-19; Lebanon, IN (First), 21-26; Mansfield, MO, 28—Apr. 2; Fairfield, IA, 4-9; Monett, MO, 11-16; Eagle, MI, 18-23; Washington, PA (First), 26-30
- RUNYAN, DAVID:** Hannibal, MO (First), Mar. 7-12; Glen Carbon, IL (Glenview), 15-19; Mountain Grove, MO, 22-26; South Portland, ME, 29—Apr. 2; Memphis, TN (Berclair), 4-9; Anderson, IN (Goodwin Memorial), 21-23
- SCOTT, WILLIS R.:** Bartow, FL (First), Mar. 1-5; Orlando, FL (Lockhart), 8-12; Metro New York District Assignment, 15—Apr. 30
- SELF, ERWIN A.:** Portland, OR, Apr. 14-21*
- SHERWOOD, SCOTT:** Montgomery City, MO, Mar. 10-12; Marseilles, IL, 21-26; Cadillac, MI, Apr. 7-9; Rockford, IL (Parkside), 21-23; McLouth, KS, 26-30
- SHOWALTER, KEITH AND PATTY:** Mount Juliet, TN, Mar. 2-5; Vineland, NJ, 8-12; Birmingham, AL, 23-25; Lehigh Acres, FL, Apr. 19-23; Princeton, FL, 26-30
- SMITH, MICKEY G.:** Fort Mill, SC (Pageland Rose Memorial), Mar. 15-19; Antioch, TN (Nashville Cherokee Hills), 21-26; Kingsport, TN (First), 29—Apr. 2; Georgetown, SC, 11-16; Sumter, SC (Calvary), 18-23; Cascilla, MS (Rosebloom), 25-30
- SMITH, DUANE:** Birmingham, AL (Forestdale), Mar. 1-5; Gadsden, AL (East), 8-12; Eureka, IL, 15-19; Streator, IL, 22-26; Kankakee, IL (Eastridge), 29—Apr. 2; Bellefontaine, OH, 5-9; New Albany, IN (Eastside), 11-16; Masontown, WV, 19-23; Athens, OH, 26-30
- SPURLOCK, W. EARL:** Colorado Springs, CO (Southgate), Mar. 14-20
- TAYLOR, ROBERT:** Amarillo, TX, Zone Indoor Camp Meeting, Mar. 1-5; Moundsville, WV, 8-12; Anderson, IN (Soulhdale), 15-19; Hampton, VA, 29—Apr. 2; Mount Vernon, OH, 12-16; Denver, CO (Faith), 19-23; Warren, OH (Champion), 26-30
- ULMET, BILL:** Midland, MI (Community), Mar. 5-8; Robeline, LA (Friendship), 12-16; Crowley, LA (Ebenezer), 17-19; Three Rivers, MI (Corey), 26-29; Hastings, MI, Apr. 4-9; Missouri Valley, IA, 11-16; Falls City, NE, 18-23; Portland, MI, 25-30
- WELLS, LINARD:** Waynesville, MO, Mar. 7-12; Lawton, OK (Heights), 14-19; Edmond, OK (Waterloo), 21-26; Durant, OK (First), 28—Apr. 2; Greenfield, IN (Stringtown), 4-9; Indianapolis, IN (Southwest), 11-16; Mount Vernon, IN (Point Township), 18-23; Stinesville, IN, 25-30
- WIGGS, B. G.:** Owensboro, KY (First), Mar. 7-12; Southeast Oklahoma Holiness Convention, 15-19; Clay City, IN (Union Chapel), 28—Apr. 2; Granite City, IL (First), 4-9; Sumiton, AL (Community), 11-16; Pelham, TN (Chapman's Chapel), 18-23; Connorsville, IN (First), 25-30
- WOMACK, PAUL W.:** Northwestern Illinois Indoor Camp, Mar. 1-5; Osawatimie, KS, 7-12; Harrisonville, MO, 15-19; Redford, MO, 22-26; Iberia, MO, 28—Apr. 2; Texarkana, TX (First), 5-9; Plano, TX (First), 19-23; Garner, NC (Raleigh First), 26-30
- WOODWARD, OREN:** Geneva, OH, Mar. 28—Apr. 2; Orwell, OH (Grano Valley), 4-9
- WRIGHT, E. GUY AND LIL:** Hortense, GA, Mar. 1-5; Apopka, FL (Calvary), 8-12; Jacksonville, FL (North), 17-21; Jacksonville, FL (University Boulevard), 22-26; Jacksonville, FL (Lem Turner), 29—Apr. 2; Jacksonville, FL (Marrtown), 12-16; Welch, SC, 19-23; Winfield, WV, 26-30
- YOUNG, TIM:** Santa Rosa, CA, Mar. 3-5; Crystal Lake, IL, 7-12; Taylorville, IL (First), 14-19; Flora, IL, 21-26; Bloomfield, IA, 28—Apr. 2; Shelbyville, IL, 4-9; Belleville, IL (Emmanuel), 11-16; Indian Head, MD, 18-23; Terra Alta, WV, 28—May 3

*Denotes Non-Nazarene Church



"Writing hymns is harder than I thought. I can't think of anything decent to rhyme with 'Hallelujah' except 'glad I knew ya' and 'we'll tattoo ya!'"



Evangelists Honor Dickerson

Nazarene elder and businessman Harry Dickerson was recently honored by Nazarene evangelists for his efforts in their behalf. Evangelists Nelson Perdue (who also serves as revivalism coordinator for the denomination) and Dick Strickland presented a plaque to Dickerson in Cleveland, Ohio, where Dickerson was undergoing radiation



Harry Dickerson (center) is honored for his investment in evangelism ministries by Nelson Perdue (l.) and Dick Strickland.

treatments for cancer.

The plaque reads, "In appreciation of Harry and Zylphia Dickerson—friends of evangelists—whose temporal investments in precious seed will reap eternal souls indeed." It was presented on behalf of the Committee on the Interests of the God-Called Evangelists.

"Harry has done so many things for evangelists," said Perdue. "We just wanted to formally thank him for his many services, kindnesses, and generosity."

"My dad was an evangelist for 50 years—never did anything else," said Dickerson. "So I've always had a soft spot in my heart for them."

Dickerson has paid for revivals or evangelistic conferences on five continents and has helped to underwrite numerous evangelists and to assist small churches that hold revivals.

"In 1980, I was suffering from lymphoma—the doctors gave me two weeks to live," said Dickerson. "In the intensive care unit, I promised the Lord, 'If you'll let me live, I'll give a million dollars to evangelism over the next 10 years.' I've fulfilled my commitment, and He has fulfilled His."

Dickerson is currently recovering from treatment for lung cancer. He completed several weeks of radiation treatment following the removal of part of the lobe of his left lung.

He and his wife, Zylphia, live in Wichita, Kans.

Special Outpouring in Kentucky

More than 230 persons testified to significant spiritual victories during a 50-day spontaneous revival in Lexington, Ky., last summer. The meetings were sponsored by three Lexington churches: **Eastland Park, Gethsemane, and Lafayette.**

Evangelist **Elaine Pettit** was originally scheduled to preach two Sunday services on the July 4 holiday weekend. As the revival developed, the evangelist eventually asked to be relieved of engagements at four churches and two district camps to attend to the spiritual movement.

During the course of the revival, two baptismal services for 36 candidates were held. In addition, testimonies of 15 physical healings were recorded. Visitors came from eight states and various parts of Kentucky to participate in the services.



One of two baptismal services held in conjunction with the 50-day, unplanned revival last summer in Lexington, Ky.



The youth group from Tuscaloosa, Ala., Church helped to staff revival services as part of a Work and Witness trip to Millry, Ala., last summer.



The Olivet Nazarene University Orpheus choir sang to more than 10,000 persons in Manger Square, Bethlehem, as part of a 10-day tour of the Holy Land during 1994 Christmas break.

Nazarene Commissioned

Richard Bonnette recently received his officer's commission at Naval Chaplains School, Newport, R.I. An alumnus of Mount Vernon Nazarene College and Nazarene Theological Seminary, Bonnette has pastored in Wimauma, Fla.; Clermont, Fla.; and Deltona, Fla.

He is stationed at Camp Pendleton.



Top Business Educator



Richard Gaddis, director of the M.S. in management program at Southern Nazarene University's Tulsa Center, was named the Oklahoma Business Education Administrator of the Year for 1994. The award is presented annually by the Oklahoma Business Education Association.

Gaddis holds the B.A. and M.A. from Northeastern Oklahoma State University and the Ed.D. from the University of Arkansas. In addition, he completed the M.S. in management at SNU last year. He is listed in *Who's Who in American Education*.

Student of the Month



Julie Mehaffey was recently selected student of the month at Griggsville, Ill., High School. The award is chosen by the faculty for demonstrated qualities of character, scholarship, leadership, and service.

A member of **Griggsville Church of the Nazarene**, Julie serves as president of the senior class and president of the local chapter of FHA. She is also a member of the Illinois Youth Temperance Council.

Julie works at the Tate Cheese Company. She plans to pursue a degree in elementary education this fall.

Nazarene Pens Top Song of 1994



Clark

Christian songwriter **Dave Clark** couldn't get the cover of the *Herald of Holiness* off his mind. En route to Mobile, Ala., in January 1994 for a meeting with Mark Harris, lead singer for the contemporary Christian vocal group 4HIM, Dave picked up some mail to read on the flight. Amidst the letters was a copy of the January 1994 issue of the *Herald*.

"As I was reading, I came across the article 'Saving the Computer Generation,'" says Dave. "What struck me so strongly was the powerful picture with the article. It showed a baby on a table looking into the bright light of a computer screen. An accompanying scripture said, 'Let this be written for a future generation, that a people not yet created may praise the Lord' (Psalm 102:18, NIV).

"Even though we didn't have any children, I tore the picture out, because, as a songwriter, I know when something hits me that hard, eventually a song will come from it."

Dave says when he got to Mobile, he and Mark spoke about some ideas for the new 4HIM project. "I pulled that picture out of my wallet. I knew it prob-

ably wasn't anything 4HIM would sing, but Mark and his wife were preparing for their first child due in a couple of weeks," says Dave. "We talked about it for a while and went on to some other ideas."

Dave returned to Nashville where he and his wife, Cindi, live. He didn't give much more thought to the project until a couple of months later when he received a call from Mark. He was phoning to say that he couldn't get the future generation idea off his mind. "He said he had an idea for the chorus and thought this could be the big song for the project," says Dave. "We finished the lyric over the phone and got it to Don Koch to write the music."

The song, "For the Future Generations," ended up being the first single off the new CD, "The Ride," and quickly went to the number one spot in the Contemporary Christian Music (CCM) charts in the U.S.A. At the close of 1994, it was the overall number one CCM song for 1994.

"What I didn't realize when I read the article, was that in early November,

my wife and I, after 13 years of marriage, would have our first child," says Dave. "She is a fifth-generation Nazarene and her name is Allison Louise Clark. That has made the song even more special for me."

The chorus of the song says, "I won't bend, and I won't break, I won't water down my faith, I won't compromise in a world of desperation. What has been, I cannot change, but for tomorrow and today, I must be a light for future generations" (©Word Music/First Verse Music/Paragon Music/Point Clear Music/A-Knack-For-This Music/ASCAP, all rights reserved, used by permission).

Dave Clark has written songs for numerous artists, including the Speers, Sandi Patty, Glen Campbell, Al Denson,

Janet Paschal, Larnelle Harris, and others. At least four of his songs have received Dove nominations for Song of the Year in Gospel music.

He and his family are members of **Hendersonville, Tenn., Church of the Nazarene**.



4HIM

NEWS OF RELIGION

Graham to Reach 1 Billion This Month

Services from a crusade at Hiram Bithorn Stadium in San Juan, Puerto Rico, will be telecast in more than 40 languages to at least 165 countries Mar. 16-18. It is billed as the largest evangelistic outreach in the history of Christianity, according to Mary Becker,

Billy Graham Evangelistic Association spokesperson.

The association anticipates as many as 100 million decisions for Christ as a result of reaching 1 billion viewers.

The U.S. broadcast is scheduled to air on television Mar. 17.

New Testament Fragments Dated to First Century

German scholar Carsten Thiede has identified three papyrus fragments containing portions of Matthew as the oldest known New Testament manuscript in existence. His study, documented in the *Journal for Papyrology and Epigraphy*, compared the ancient style and script with other Greek documents.

A fragment of John 18 has long been held as the oldest known scripture, dating to the early second century.

The Matthew fragments, preserved by Oxford University's Magdalen College library since 1901, were dated to the last quarter of the first century by Thiede.

Evangelicals Choose Argue

Don Argue, president of North Central Bible College, Minneapolis, Minn., was recently elected president of the National Association of Evangelicals. The NAE's Board of Administration unanimously elected Argue at its semi-

annual meeting Dec. 13.

Argue's term will begin April 1, 1995. He succeeds Billy A. Melvin, NAE executive director for 28 years, who retires at the end of March.

The board also acted to change the title of executive director to president. In addition, the former position of president will be called chairman of the board.

The NAE is a voluntary association of individuals, denominations, churches, schools, and ministries dedicated to united action without theological compromise. The Church of the Nazarene has been a member of the NAE since 1984.



Don Argue meets with the media following his selection by more than 100 denominational representatives as the next president of the National Association of Evangelicals.

New President at CCCU Bible College

Church of God (Anderson) minister John Conley was recently elected as the ninth president of Circleville Bible College, Circleville, Ohio, by the school's board of trustees. Conley is the former president of Mid-America

Bible College and Gulf Coast Bible College. He began the new assignment Feb. 1.

Founded in 1948, Circleville Bible College is sponsored by the Churches of Christ in Christian Union.



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Deaths

MELVIN W. BERGSTROM, 77, Ashland, Oreg., Dec. 14. Survivors: wife, Betty; sons, Kenneth, Ronald; daughter, Ardyce Trusty; five grandchildren; one great-granddaughter.

MARY TRUSSELL BLAISDELL, 89, Augusta, Maine, Nov. 7. Survivors: daughters, Beverly Hybertson, Marilyn Rudolph, brother, Samuel; two grandchildren.

VIOLA R. BURTON, 84, Champaign, Ill., Dec. 17. Survivors: husband, Rev. Herschel K.; son, James; eight grandchildren; nine great-grandchildren; two great-grandchildren.

EULA (GRANNY) COLLINS, 97, Midland, Tex., Nov. 21. Survivors: daughter, Merri Thompson; 9 grandchildren, 13 great-grandchildren.

ROBERT COPP, 60, Sacramento, Calif., Dec. 11. Survivors: wife, Janice; sons, Rev. Dan, Jerry; daughter, Sharon Gilmette; brother, Ron; sister, Anita; six grandchildren.

REV. JERRY DEMETRE, 61, Northeast Oklahoma District secretary, Claremore, Okla., Dec. 3. Survivors: wife, Betty Jo; daughters, Debbie Eastman, Teresa VanZant; three grandchildren.

DOROTHY WILSON ELDER, 81, Breckenridge, Tex., Nov. 15. Survivors: sons, Alpha Wendell, Dallas, David, Dulan; daughters, Oleta Bauer, LaDora Grant, Margaret Cathey; 18 grandchildren; 7 great-grandchildren.

VELMA MARIE EVERSMEYER, 84, Wright City, Mo., Nov. 24. Survivors: sister, Darline Bruning; brothers, Florence and Leroy Eversmeyer.

REV. GLENN R. EVANS, 74, Bourbonnais, Ill., pastor of 45 years, Oct. 26. Survivors: wife, Ruth; sons, Rev. Bill, Rev. Bob; daughters, Martha Franklin, Marian Cohoy; six grandchildren.

REV. RAYMOND V. GARDNER, 77, Hamilton, Ohio, Nov. 28. Survivors: wife, Sally; son, Larry J.; six grandchildren; two great-grandchildren.

HERBERT GRINDER, 85, Bloomington, Calif., Dec. 10. Survivors: son, Rev. David; daughter, Rev. Sherry Howard; sister, Julia Parsons; five grandchildren.

LUTHER (LEE) HIGHTOWER, 68, McComb, Miss., Oct. 13. Survivors: wife, Dot; sons, Eddie, Eric, Evan; two grandsons.

REV. FRED HUGHES, 77, Perry, Fla., Nov. 27. Survivors: wife, Rev. Stella M.; sons, Fred Stephen, Charles Arthur; five grandchildren; three great-grandchildren.

ALICE I. KING, 84, Lowell, Mich., Jan. 6. Survivors: husband, Harvey; son, Curtis; 8 grandchildren; 21 great-grandchildren; 8 great-great-grandchildren.

MAUDE HANSEN MacPHERSON, 90, Clarksville, Md., Dec. 7. Survivors: sons, Walter Jr., Neil, David; daughters, Eunice Osterhout, Priscilla MacPheron; 13 grandchildren; 18 great-grandchildren; 2 great-great-grandchildren.

GEORGE H. McCUE, 83, Belle, W.Va., Jan. 5. Survivors: son, Harold; three sisters; two grandchildren.

RUBY L. MILLER, 80, Hugo, Colo., Nov. 9. Survivors: daughters, Lois Herbaugh, Donna Shrock; one sister; four grandchildren; four great-grandchildren; two great-great-grandchildren.

ERMA LEE MURPHY, 74, Belle, W.Va., Jan. 2. Survivors: son, Michael; daughter, Carolyn; one sister; six grandchildren.

DALE SIEVERS, 68, Nashville, Tenn., Dec. 12. Survivors: wife, Irene; daughters, Debi Lightner, Kathy Sievers, Anita Alex; brother, Richard; three grandchildren.

ERNEST J. WALDEN, 65, Mountain View, Calif., Dec. 30. Survivors: wife, Vesta Jane; son, Allen; daughters, Janet Bausman, Judy Walden; mother, Fern Walden; brother, Everette; sister, Alice Hodges; two grandchildren.

Births

to STEVE AND CHARIDY BELL, Minot AFB, N.Dak., a girl, Kaitlyn Ann, Nov. 26.

to TERRY AND TRACEY FISHER, Minot AFB, N.Dak., a girl, Emma Elizabeth, Sept. 30.

to HOWARD AND TERESA GIVENS, Frankfort, Ky., a girl, Sarah Elizabeth, Jan. 3.

to WESLEY AND LISA (BERTELT) HART, LaMoure, N.Dak., a girl, Emily Brianna, Nov. 28.

to WES AND KRISTY (LUMLEY) HOSTLER, Memphis, Tenn., a girl, Alyssa Ann, Dec. 31.

to DANA AND SHERRY (MALLERY) HOWARD, Kansas City, Mo., a boy, Christian Duane, June 29.

to BOB AND ANITA (COOK) LARIMORE, Kansas City, Mo., a girl, Abigail Joan, Sept. 26.

to CHUCK AND ANNETTE (METHENY) LAUVER, Great Falls, Mont., a girl, Amy Elizabeth, Dec. 27.

to CAMERON AND DAVONNE (WRIGHT) LEE, a girl, Dec. 1.

to GENE AND MARION (HOLMES) MARQUEZ, Great Falls, Mont., a boy, Kevin Michael, Dec. 28.

to DARREN AND MICHELLE (HURN) MCKENZIE, Gaithersburg, Md., a boy, Simon Austin, Jan. 4.

to ARTHUR AND JEANETTE (STEWART) MIHILL, Baton Rouge, La., a boy, Joshua Arthur, May 24.

to BOB AND MOLLY (KEEN) MITCHELL, Nampa, Idaho, a girl, Roxanne Evelyn, Nov. 21.

to CORT AND JODY SPRINGER, Marysville, Ohio, a girl, Jessica Bryn, Nov. 28.

to ROBERT AND DARLA (ENDICOTT) WALKER, Kansas City, Mo., a boy, Hunt Isaac, Oct. 19.

to MARLIN AND BARBARA (HANSCH) WALLACE, Rockford, Ill., a girl, Nicole Marie, Jan. 12.

Marriages

KIMBERLY LYNN BELL and MICHAEL EDWARD SVELKOU, Apr. 23, at Sidney, Mont.

LEANN MICHELLE KING and DANIEL LAWRENCE HULL, Nov. 12, at Independence, Kans.

Anniversaries

ROBERT E. AND MARY A. JAMESON celebrated their 70th anniversary Dec. 14. Their children and spouses joined them in a time of celebration.

DICK AND HELEN WARD, Okeechobee, Fla., celebrated their 50th anniversary Jan. 14. A reception was given in their honor by their five children and six grandchildren.

FOR THE RECORD Moving Ministers

CHARLIE E. AHSING, from Monterey Park (Calif.) Trinity, to San Francisco (Calif.) Sunset Community Development

DAVID W. BENNETT, from Northfield, N.J., to Topeka (Kans.) Fairlawn

STEPHEN L. BORGER, from Colorado Springs (Colo.) Trinity, to Nampa (Idaho) First

WILLIAM CARSON, from associate, St. Peters (Mo.) Harvester, to associate, Colorado Springs (Colo.) First

THOMAS A. CONLEY, from Salem (Ohio) First, to Bradford, Pa.

CHRIS S. CURRY, from Henderson (Nev.) Grace, to Denver (Colo.) Grace

KENNETH L. DODGE, from evangelism to pastor, Hercules (Calif.) Hilltop Trinity

JEFFREY W. FINGER, from student to pastor, Antioch (Calif.) Brentwood

RODNEY P. GILLIAM, from associate, Santa Rosa, Calif., to associate, Eureka, Calif.

TIMOTHY E. HARMON, from Bath, N.Y., to Lowell, Mich.

TERRY M. JOHNSON, from Glasgow (Ky.) First, to Albany (Ga.) First

ROY W. JONES, from student, Nazarene Bible College, to pastor, Jane Lew (W.Va.) Valley View

RICHARD KANE, to pastor, Dayton (Ohio) Grace

ROBY P. KAZEE, from student, Nazarene Theological Seminary, to pastor, Kansas City (Mo.) Grace

JERRY L. KESTER, from associate, Nampa (Idaho) First, to pastor, Twin Falls, Idaho

DANIEL D. KETCHUM, from Corvallis, Oreg., to Nampa (Idaho) College

PHIL KIZZEE, from associate, Chicago (Ill.) First, to associate, Columbus (Ohio) Northwest

ROSS A. LOUGHEED, from Vancouver (Wash.) Central, to Kalispell (Mont.) First

MICHAEL L. McCLURG, from associate, Bedford, Ohio, to pastor, Sidney, Ohio

TIMOTHY L. ODOM, from Little Rock (Ark.) Rose Hill, to Vivian, La.

GARY L. REYNOLDS, from associate, San Jose (Calif.) First, to associate, Santa Rosa, Calif.

G. ERVIN SHRECKENGAST, from Elkins, W.Va., to Weirton, W.Va.

RICHARD J. SPILLMAN, to pastor, Hurdfield, N.Dak., and Tuttle, N.Dak.

ROBERT M. ST. CLAIR, from Madison (Wis.) First, to Binghamton, N.Y.

L. DEAN THOMPSON, from evangelism to pastor, Coffeyville (Kans.) Central

ROBERT L. WALLS, from Lowell, Mich., to Columbus (Ohio) Northland

CHARLES E. WEST, from Gainesville (Fla.) First, to Naples (Fla.) First

JEFFREY S. WHITNEY, from Oakland (Calif.) Bayview, to Yreka, Calif.

Announcements

BRUNSWICK (GA.) FIRST CHURCH will celebrate its 50th anniversary Apr. 29 and 30. Jerry Lambert will speak in the Saturday evening and Sunday morning services. A dinner will follow the morning service.

Former members and friends are invited to attend or send greetings. For more information, call 912-265-6255 or write P.O. Box 566, Brunswick, GA 31521.

COLORADO SPRINGS (COLO.) INDIAN

HEIGHTS CHURCH will celebrate 25 years in their building with a celebration service at 2 P.M. Apr. 9. Music will be led by song evangelist Brian Walker; District Superintendent Leon Wyss will speak. A reception will follow the celebration service.

Former members and friends are encouraged to attend. For more information, call 719-634-6450.

HOOD RIVER (OREG.) CHURCH will celebrate its 50th anniversary Apr. 23.

Former pastors, members, and friends are invited. For more information, contact 2168 Belmont Dr., Hood River, OR 97031, 503-386-2604.

LAKELAND (FLA.) LAKE GIBSON CHURCH will celebrate its 35th anniversary Apr. 2. District Superintendent Gene Fuller will speak in the 10:30 A.M. service. A celebration service will be held at 4 P.M.

Former members and friends are invited to attend or send greetings. For more information, contact 6868 N. Socrum Loop Rd., Lakeland, FL 33809, 813-859-3577.

MINFORD (OHIO) CHURCH will celebrate its 50th anniversary Apr. 30. District Superintendent Herbert Rogers will preside over a weekend of revival and special anniversary events.

Former pastors and friends are invited to attend or send greetings. For more information, contact 703 High St., Minford, OH 45653, 614-820-2194.

REDDING (CALIF.) FIRST CHURCH will celebrate its 50th anniversary Apr. 28-30. Celebrations will start with a service of recollection and praise Friday evening. A full day of activities is planned for Saturday. The special Sunday morning service will be followed by dinner.

Former members and friends are invited to attend or send greetings. For more information, contact 2225 Bechelli Ln., Redding, CA 96002 or phone Pam Johnson, 916-241-2968.

Recommendations

The following have been recommended by their respective district superintendents:

WILLIAM T. COLDIRON, evangelist, 4001 Bonanza Dr., Lexington, KY 40509, by Lowell T. Clyburn, Kentucky District.

FRANK CROMIE, evangelist, P.O. Box 255, Sawyer, ND 58781, by R. J. Wegner, Dakota District.

BRAD AND LORI LEE, evangelists, P.O. Box 413, Westville, IL 61883, by E. Keith Bottles, Chicago Central District.

JAMES RUNYAN, evangelist, P.O. Box 67, Bethalto, IL 62010, by Allen H. Dace, Illinois District.

Moving Missionaries

BARKER, REV. TERRY and DIANE, Philippines, Furlough Address: 2006 Riverside Dr., Nashville, TN 37216

GLASSCO, REV. GARY and LINDA, Papua New Guinea, New Furlough Address: 933 Lynda Ln. N.W., Salem, OR 94804

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

LEHRKE, MISS CAROLYN, Malawi, Field Address: Box 30713, Lilongwe 3, MALAWI

LITSWELE, REV. ENOCH and RUTH, Africa Nazarene Theological College, New Field

Address: P.O. Box 3083, 2040 Honeydew, REPUBLIC OF SOUTH AFRICA
 NORRIS, MR. LONNIE and CONNIE, Russia, Field Address: Church of the Nazarene, c/o Post International, Inc., 666 Fifth Ave., Suite 572, New York, NY 10103
 PERRY, DR. ROBERT and PEGGY, South Africa, Field Address: NTC, P.O. Box 3083, 2040 Honeydew, REPUBLIC OF SOUTH AFRICA
 SIERRA, REV. RAMON and BLANCA,

Argentina, Furlough Address: Buzon 46, Parcelas Palmas Altas, Barceloneta, PUERTO RICO 00617
 SMITH, REV. JIM and PATRICIA, Africa South Field Central, Field Address: P.O. Box 28125, 9310 Danhof, REPUBLIC OF SOUTH AFRICA

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Eugene L. Stowe, 5555 S. Emporia Cir., Englewood, CO 80111-3635; Raymond W. Hurr, 7810 W. 118th, Overland Park, KS 66210.

Correction

The phone number printed in the January Herald for Milton Watson's *All for Christ* computer bulletin board system, Viroqua, Wis., should have read 608-637-8049. We regret the error.

TSA PENSION PLAN IMPROVED

The enhanced Nazarene Tax-Sheltered Annuity Plan became effective January 1, 1995, by action of the Board of Pensions and Benefits USA at its October 1994 meeting. According to Don Walter, director, the enhancements mean improved future retirement income for virtually all active Nazarene ministers in the U.S.

All qualifying ministers will receive the 1995 starter contribution of \$150 from the Pensions and Benefits Fund. Individual ministers may make additional contributions through their church employers. The Board of Pensions will match the first \$200 of these additional contributions with money from the P&B Fund.

"No contributions are necessary to receive the \$150," said Walter. "However, ministers must have an open Nazarene TSA Option B account and must qualify for a year of service

under the 'Basic' Pension Plan. Most active ministers in the U.S. meet this service requirement.

"The Pensions office has been working diligently to facilitate the paperwork of enrolling every active Nazarene minister in a TSA Option B account," Walter added. "Ministers who have not participated in the TSA in the past and who have not yet returned their enrollment forms to the Pensions office need to do so."

To qualify for the additional matching funds of up to \$200 in 1995, ministers must contribute to their TSA Option B account during 1995. All TSA contributions must be remitted on behalf of the minister directly by a church employer. Such contributions can be made either by (1) an amount that otherwise would be an addition to salary, (2) a written salary reduction agreement between the minister and the

church employer, or (3) a combination of the two.

"Contributions can be made on a monthly, quarterly, semiannual, or annual basis," said Walter. "The minimum required amount per contribution is only \$10.

"We hope that ministers and church employers will value the opportunity to make contributions," the Pensions and Benefits director said. "For only \$200 contributed during 1995, the minister can have \$550 in his account compounding interest for retirement. Of course, the eventual target of the local church should be to pay enough salary so that the minister can contribute 3 percent or more of salary and the church employer match the contribution. At the current average pastor's cash salary, this would mean an annual contribution of about \$400 from the minister and \$400 from the local church employer. Along

with the \$150 and the \$200 match from the P&B Fund for 1995, the minister would have \$1,150 in his account compounding at interest for retirement."

By recent action of the Board of Pensions, the TSA Option B contract provisions have been improved to provide additional options for distributions after age 62 and to increase the guaranteed credited interest rate on account values in excess of \$3,500. More improvements are on the drawing board for 1995.

The TSA Plan constitutes one tier in the three-tier Nazarene Retirement Benefit Program. Other tiers are the "Basic" Pension Plan (based on years of service) and employer-funded Social Security. The new 1995 TSA contributions and the "Basic" Pension Plan are both funded from payments by local churches and districts to the P&B Fund.

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March's

10-Point Quiz

Subject: Those to Whom We Are Called to Minister

1. According to projections by "Changedriver," by the year 2000, the combined Asian, Hispanic, Native American, and Black populations will make up what percentage of the general American population?

- A. less than 10% B. around 25% C. more than 30%

2. Two-thirds of all the people immigrating to a new country now come to the U.S. According to the U.S. Census Bureau, by what year is it estimated that immigration will contribute more to population growth than births?

- A. 2000 B. 2019 C. 2071

3. Single-parent families make up a growing number of families in the U.S. today. How many children are being raised by a single parent?

- A. 1 out of 12 B. 2 out of 15 C. 1 out of 4

4. Since 1964, the level of dependency on public assistance for basic economic survival has:

- A. stayed the same B. doubled C. quadrupled

5. Asians are the best-educated group in the U.S. About 40 percent are college graduates. What percent of the Harvard Class of 1994 was Asian?

- A. 3% B. 11% C. 20%

6. Black families in the U.S. have, on average, 40% less income than the national average. What percentage of black families live below the poverty line?

- A. 30% B. 40% C. 63%

7. The 1990 census figures showed that 77 percent of America's population were Anglo. Only 12 percent were African-American, 8 percent Latino, and other nationalities represented a scant 3 percent. According to the 1990 census, what is the total population of the U.S.?

- A. 220 million B. 250 million C. 289 million

8. By 2050, what percentage of the total U.S. population will be Spanish-speaking?

- A. less than 10% B. more than 20% C. almost 50%

9. The 38 million born between 1963 and 1977 will be the first generation to grow up in a "post-Christian" America. Half come from broken homes. What has this group been labeled?

- A. Baby Busters B. The "Why" Group C. Generation X

10. The Great Commission: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" (NIV) is found in which of these references?

- A. Matthew 28:19-20 B. John 15:1-3 C. Acts 1:7

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

Answers:

1-C; 2-B; 3-C; 4-B; 5-C; 6-A; 7-B; 8-C; 9-C; 10-A

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JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

THE GREAT PLAGUE of Europe during the 17th century was known as “black death.” About 25 million Europeans died. When it first invaded London, it was virtually ignored.

In May of 1664, with only a few deaths, the city took little notice. By spring of the next year, the number of dead in London had reached 600; by early summer, the number neared 6,000. By July, 17,000 had been slain by the plague. By the time autumn leaves fell, over 30,000 were dead.

People ran from the city like folks abandoning a sinking ship. It was, however, too little too late, for the plague went with them and was spread to nearly every town in Europe.

It was first called “black death” because the victims were marked by large black spots on their bodies. A second reason for the name was the blackness of ignorance that surrounded the plague.

It was foolishly thought by many, particularly those in the great cities, that the plague was caused by polluted air. Today, we know that it was spread by fleas of infected rats.

But the foul air theory brought about a strange, superstitious ritual. Victims were taken out into the coun-

tryside to the open air and were marched through beds of flowers, particularly roses. Those who were dying would hold hands as they walked in a circle around the rose bushes, breathing the fragrance of the flowers.

Many people believed that this would flush the disease out from the lungs and replace the foul air with the fresh air nourished by these blossoms. For those victims too sick to make the trip, relatives would go and gather flower petals in their pockets and bring them back, creating the natural fragrance potpourris that are still popular today.

Returning to the city with pockets full of posies, they would visit the sick and try to expel the plague with the petals. Occasionally, the petals were burned and the ashes placed near the noses of those who were ill so that they might breathe the ashes.

From this ritual, at the height of the plague, a children’s rhyme was born. The rhyme was recited throughout London by men who were sent to collect dead bodies. As these workers loaded the bodies into carts, they would sing:

*Ring around the roses,
A pocket full of posies,
Ashes, Ashes,
We all fall down.*

The most profound line of the nursery rhyme is the last: “We all fall down.” The Bible puts it this way: “What man can live and not see death, or save himself from the power of the grave?” (Psalm 89:48)* and “There is a time for everything . . . a time to be born and a time to die” (Ecclesiastes 3:1-2). In the Book of Romans, we read: “Sin entered the world through one man, and death

through sin, and in this way death came to all men, because all sinned” (5:12).

Because of the Fall, we “all fall down.” The formula for death was this: one man, plus iniquity, equaled depravation, and depravation equals death. All persons are born in sin and, thus, are born under the curse of death. But that is not the whole story, for there is a second formula.

Death reigned unmatched until, in the still dawn of the first Easter morning when the wind began to stir and the earth began to tremble, the darkness of death gave way to the light of the rising Son of Righteousness.

“You see, at just the right time, when we were still powerless, Christ died for the ungodly” (Romans 5:6); “While we were yet sinners, Christ died for us” (v. 8); “through our Lord Jesus Christ, . . . we have now re-

Returning to the city with pockets full of posies, they would visit the sick.

ceived reconciliation” (v. 11b). Here is a formula of grace and hope and life eternal: fallen humankind, redeemed by Christ, equals reconciliation and life eternal, multiplied by all who will believe.

A cure for the great plague of sin has come to us through the death and resurrection of Jesus. We have fallen, but we can get up.

*All Scripture quotations are from the *New International Version*.

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Notes from an editor's journal

by Mark Graham, Managing Editor

So, How's Your Garden?

Lyman V. Braden was our next door neighbor much of my early life. He was a diminutive, frail man—aristocratic—a man with money, no kids, a gentle wife, a green thumb, and a kind heart.

He and his father had operated a lumbermill years before on the property adjacent to where he made his home. He lived right across the street from us in a stone house with a yard that went on forever.

Mr. Braden always wore a leg brace—an encumbrance he gained when a log rolled on his leg as a young man. By the time we first met, he was "retired" from the business, although he was probably only 50 years old. I was about 6 or 7. He never complained about the brace; he just explained whenever inquisitive kids asked.

Mr. Braden's yard was the showplace of the town—flowers of every description—irises, daffodils, zinnias, and many whose names I never learned. There was a huge rectangular area, surrounded by a red brick border, about 20-by-30 yards in size, filled with flowers. Around the yard, in carefully chosen locations, were islands of flowers, beautiful flowering shrubs and ornamental trees. The entire yard was surrounded by a low stone wall.

The grass in Mr. Braden's yard wasn't like the stuff in ours, which was a mixture of Johnson, fescue, and crabgrasses with thousands of dandelions. Mr. Braden's yard was the most beautiful "bluegrass" you ever saw. I can still remember its cool, feathery texture on the bottoms of my feet. There were no dandelions or other "foreign" weeds. The Bradens made sure of that.

One of the unique quirks of Mr. Braden, something that most people in my small southern town noticed rather quickly, was that he always dressed up when he worked in the yard. Long-sleeve, custom-fitted (to accommodate his small torso) white shirts with French cuffs, dress shoes, a tie, and a hat was his uniform of choice. I can picture him now, standing in his yard, dressed like the manager of a haberdashery, leaning on a small shovel.

He was forever ordering flower bulbs and other such stuff, planting and replanting, weeding, and admiring the fruits of his labor. So did the folks of my town, who came

from miles away to see what he had done with the remnants of a sawmill.

The Bradens' home was a comfortable, well-built stone house. I remember it best for its emerald green carpeting and its central air conditioning. In those days, most folks in my town used large fans in an upstairs window to pull air through the house on the sticky days of July and August. A few families had window air conditioning units. But Mr. Braden's house had these neat little vents in the floor that blew ice cold air between your toes. Closets were lined with red cedar slats, a requisite of being a former lumbermill owner.


My brother Mike and I were always visiting the Bradens. We played in their yard. We sat and talked for hours in their comfortable living room. Mrs. Braden would often give us snacks and Cokes. More often than not, Mr. Braden would close our visits with the words, "You boys want a quarter?" Of course, we never said no. In those days, candy bars were a nickel each, so Mr. Braden's quarters kept Mike and me busy for hours at the nearby corner market.

The Bradens were loyal churchgoers. They were at worship services Sunday mornings and nights and on most Wednesday evenings. Mr. Braden never pushed his religion on us, but he often made comments about God's goodness. It was clear that Mr. Braden knew the Master Gardener.

Mr. Braden knew about reaping and sowing. Pick the right plants, plant them with care, nurture and tend them well, and the results will be beautiful. Pick your plants without consideration for the climate or soil type, throw them in a hole and forget them, and the results won't be worth the wait.

Perhaps we should think about those things that we are sowing—our devotion to God, our service for others, the words we speak at home, work, or in our community—will the results be a showplace or just another yard full of Johnson grass? It takes effort to get the pretty flowers and bluegrass to grow, but it sure makes a yard a beautiful place for kids and the rest of the folks in the neighborhood.

Mr. Braden knew
about reaping
and sowing.



Nazarenes Top Record Giving

Nazarenes around the world gave a record \$9.8 million in the 1994 Thanksgiving Offering for World Evangelism, according to General Treasurer Norman O. Miller. This is the largest Offering for World Evangelism in denominational history.

Speaking on behalf of the Board of General Superintendents, secretary James H. Diehl said, "We rejoice today that because of the faithfulness and sacrifice of Nazarenes around the world, a record Offering for

World Evangelism has been received. Thank you and thank God for the offering of \$9,800,397.91. This is one more positive sign of the 'fresh breeze of the Holy Spirit' that is blowing across the church, which causes us to give joyous praise to God."

Giving in the 1994 offering breaks the record of \$9,789,865.78 given by Nazarenes at Thanksgiving 1986. The largest Easter offering occurred in 1993 when Nazarenes gave \$9,241,487.00.

Nazarenes Affected in Japan

There were no initial reports of Nazarene casualties in the aftermath of the January earthquake in western Japan. The Church of the Nazarene and adjoining parsonage in Kobe were damaged. An inside wall was knocked down and the cross on the steeple toppled, according to Lowell Henske, mission director for Japan.

The pastoral family, Rev. and Mrs. Mochida, were moved to other quarters.

Attempts to obtain information about Nazarenes in Kobe were hampered by massive traffic jams and downed communication lines.

Nazarene Compassionate Ministries was assessing the situation to see what could be done to assist victims. Funds may be sent to the General Treasurer marked for "Japan Earthquake." 6401 The Paseo, Kansas City, MO 64131. All gifts qualify as a Ten Percent Mission Special.

Flooding Displaces California Nazarenes

Five Nazarene churches in California had families directly affected by recent flooding, according to district representatives in Sacramento and Northern California. January rains fell as much as an inch per hour for several days, causing numerous evacuations and road closures.

Bill and Juanita Parr, members of Petaluma, Calif., Hillside Church, were evacuated from their home Sunday evening, Jan. 8. The evacuation was caused by the cresting Petaluma River.

Juan and Maria Reeves, members of Roseville, Calif., First Church, were displaced

by five inches of water in their home. Florence DeKoning of Sacramento, Calif., Liberty Towers Church also was forced to evacuate when flood waters entered her home.

Bob and Sharon Kilpatrick, parsonage family of the Loomis, Calif., Church, saw all of their fences and retaining walls washed away by flood waters. This was the only reported Nazarene property damage at press time.

Nine persons from Santa Rosa, Calif., First Church were isolated in their homes because of roads closed by flood waters, according to senior pastor Jay Hunton.

New District Created in Haiti

General Superintendent James H. Diehl presided over nine district assemblies during a 12-day tour of Haiti. He was accompanied by Terry Ketchum, mission director, and Roberto Manoly, who assisted in interpreting.

This marked the first time in two years that assemblies have been held in Haiti and the first time a general superintendent has been allowed to enter the nation in almost four years.

During Diehl's visit he participated in the creation of Haiti's ninth district. South Central Jacmel District was organized out of the South District. Madsen Celestin was elected on the first ballot as the superintendent of the new district. Evens Grammont was reelected superintendent of the South District.

In the course of his stay, Diehl ordained 11 elders and recognized the credentials of 8 elders from other denominations. For the two-year period the districts reported the creation of 41 new churches, with an estimated membership gain of between 5 and 7 percent.

"The churches were full to capacity," said Diehl. "And this is in spite of the turmoil that has plagued them for so long. The governmental unrest, plus the embargo and Hurricane Gordon have taken a devastating toll. Yet, there was a strong spirit of rejoicing. They have incredible needs, but they are still upbeat. It is an amazing testimony to the grace of God and to the stubborn faith of these people."

Diehl said David Blowers, Work and Witness coordinator for Haiti, is anxious to let Nazarenes know that it is safe for Work and Witness teams to start returning to Haiti and that the need is great. The first team is slated to visit the country in March.

Diehl said the Nazarene presence in Haiti is prominent. "We are not spending a lot of money as a church there," he said. "We support three missionary couples and a Bible college. Yet Haiti, with some 60,000 members, represents the largest group of Nazarenes outside the United States."

Moore Moves to San Diego

Harlan Moore has announced his resignation as director of Lillenas Publishing Company to become minister of music and worship at San Diego, Calif., First Church. He had served in the post since 1990.

Moore began his new assignment February 26.

Moore has served in various music positions at Lakewood, Colo.; Bourbonnais, Ill.; College Church and Skyline Wesleyan Church in San

Diego, Calif., and Nashville, Tenn., First Church.

A graduate of Southern Nazarene University, Moore has done additional work in music and religion at the University of Colorado at Denver and Trevecca Nazarene College.

Harlan's wife, Barbi, serves as senior project manager for Heart to Heart, a compassionate ministry based in the Kansas City suburb of Olathe, Kans.

HOPE

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TEARS

Violence, death, despair, suffering. It seems like everytime we turn on the TV or pick up the paper it's nothing but more bad news. It numbs the mind and heart. You wonder, "What could I possibly do to help ease the suffering of people who are so far from my reach?"

However, your reach may be far greater than you realize. Did you know that the great majority of the financial resources you give the church represent an investment in the lives and souls of people around the world. Many of the lives you touch are in the most remote and ravaged areas of the world. Knowing that, wouldn't you like to see some of the results of our collective involvement?

"World Mission Video Magazine" will soon offer that opportunity to your church. In

March, your church will receive its first quarterly

installment of this new video magazine. "WMVM" will bring you and your church an hour of short features and news from Nazarene mission fields around the world, complementing "World Mission" magazine in its coverage. Groups of all ages will enjoy seeing the hope God is offering people around the world through our sacrificial giving.

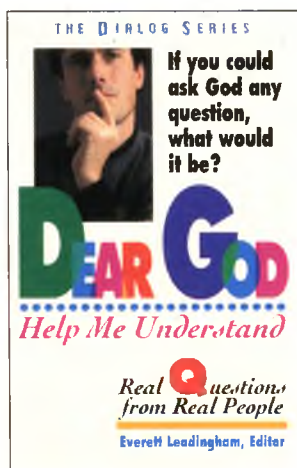
Videos will be sent to local churches, but donations of \$30.00 per year to help defray the distribution cost would be appreciated.

So, if you're tired of seeing just the bad news in the world, watch for the new "World Mission Video Magazine" and celebrate with us the good news of Nazarene Missions.

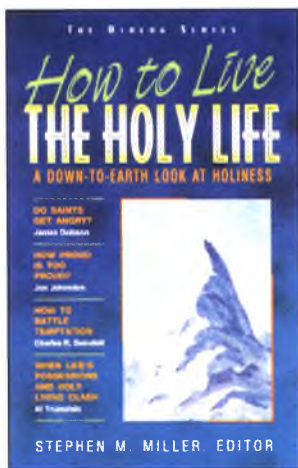


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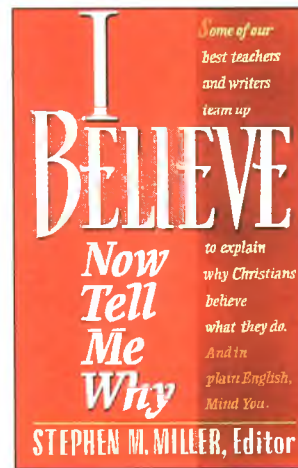
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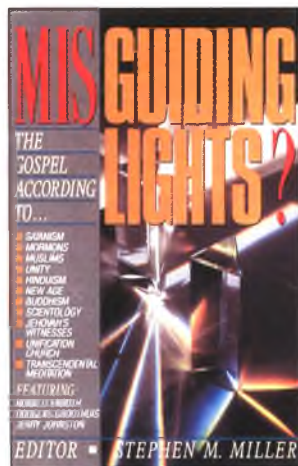
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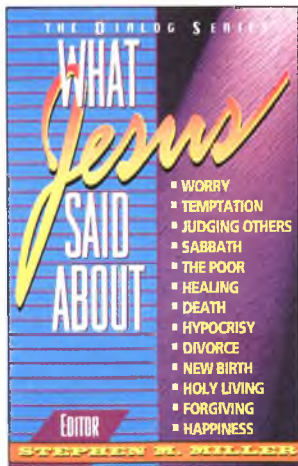
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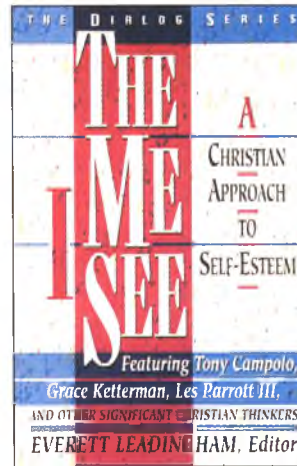
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