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FEBRUARY 1994

# Herald of Holiness

CHURCH OF THE NAZARENE



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Better Marriage**

**When a Marriage Fails  
God Does Not**

**On Guard, Fidelity  
in Marriage**

**Pastor Pearl at 86**

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COVER PHOTO  
*Jim Whitmer*

# Marriage Must Be Awful

WESLEY D. TRACY



MARRIAGE, even Christian marriage, must be as threatening as a Siberian winter, as painful as ice skating barefooted.

At least, you would get that idea from browsing through the books, magazines, and manuscripts that clutter my desk as I try to plan this issue of the *Herald* on Christian marriage. They scream like a siren that marriage is a cruel way of life. Marriage is in trouble, they yell. People are doing whatever they have to do to avoid it or get out of it.

One author insists that if your spouse's spending habits don't ruin your marriage, your in-laws' nosiness will. A 100-line poem artfully indicates that the deep problems caused by trying to achieve sexual intimacy in marriage will loose more pit vipers than the rewards in that department can ever kill.

A book by a Christian minister declares that you will likely discover that your marriage partner is: "stubborn, self-centered, callous, proud, carnal, impatient, and short-sighted." Sounds promising—hold me back.

Four different magazine articles warn that romance in marriage has a chance unless (Lord help us) a ba-

by arrives. Then, the authors, like an off-key quartet, sing out that romance is ruined, for the *bride* turns into a *mom*. This means, say the copycat writers, that Dad will go right out and find romance on the streets with a "bottle blonde." After all, husbands are libido slaves dumb as donkeys, clearly unable to adjust to Mom's changing role.

A Christian psychologist warns couples that the toughest thing they may have to tackle is to get enough religion to forgive each other. Another counselor (with a vested interest) proclaims that your spouse will probably bring so much "excess baggage" to the marriage that you can't survive without professional counseling. Your spouse was probably a deprived child or a spoiled child—or some other sort of victim. And, let's face it, failure to make first chair bassoon in the high school orchestra can mark you for life.

Another pitfall that you can plunge into like a jungle beast is to come to marriage without the skill of manipulation. You know, "Buy her roses and she'll put up with anything." Or, "Make him think he's the boss." Most writers don't say it quite that crassly, but it's the same old manipulation game.

No wonder about half the people getting married these days keep their fingers crossed when they say "till death do us part" and then check out of the marriage when their partner stops being *fun*.

Perhaps it's time to speak of the

good things about marriage instead of acting as if marriage was God's one bad idea. By the authority vested in me by 42 years of married life, I want to point out that some dimensions of wholeness and happiness cannot be found outside of marriage. I'm not saying that singles cannot be healthy, happy people—of course they can. But I am saying that there is something of the essence of both femininity and masculinity in the very nature of God. When two become one, the potential for wholeness and fulfillment that mirrors the divine image is greatly enhanced.

Christian marriage is two people complementing each other (complementing each other doesn't hurt either). Marriage is two people bringing out the best in each other. Could this Talmudic saying be right? "The man who does not have a wife lives

**If the FBI investigated your marriage, would they find enough evidence to charge you with loving your spouse?**

without joy, without bliss, and without happiness." Perhaps Hildegard of Bingen was accurate when she catalogued the lack of marital comforts among the sufferings of Christ.

Let's hear about what's right about marriage, rather than constantly spearheading a pathological search for what's wrong with it.



## PROFILE



### NAME:

Rev. John Seaman

### NTS:

M.A. (Missiology), 1977; M.R.E., 1979

### CURRENT MINISTRY ASSIGNMENT:

Field director for West Africa, Church of the Nazarene

### PREVIOUS MINISTRY ASSIGNMENTS:

Pioneer missionary in the French Antilles; missionary to Martinique for 10 years.

### ON MINISTRY:

"My call developed out of a positive environment in the home and church regarding missionaries. As a young person, especially through the college years, I became aware of an 'oughtness' of what God wanted me to do. There were many other good things that perhaps I would have done well, but I knew what I ought to do—and that was be a missionary. I gave most of the credit to Paul Orjala, my major professor at NTS, for preparing me both spiritually and intellectually to face the task of being a missionary. I could never have effectively communicated holiness of heart and life in a different culture were it not for my training at seminary."

**To invest in the lives of those called into ministry in the Church of the Nazarene, please contact: Ron Galloway, 1700 E. Meyer Blvd., Kansas City, MO 64131 (816-333-6254; FAX: 816-333-6271).**

NAZARENE THEOLOGICAL SEMINARY

Maybe it's time to investigate why marriages last instead of why they fail. I found one book that tries to do that: *What Makes a Marriage Last* by William L. Coleman, published by Here's Life, and now distributed by Thomas Nelson Publishers, Nashville. About half of this book is positive. Coleman simply asked 1,000 men and women why their marriages lasted.

The number one answer was, "We love each other." That's no surprise to me. Marriage partners discover three kinds of love. They experience *passionate love*, a sensual love in which the marriage partners hunger to stimulate and fulfill each other's sexual longings. In addition, they discover the *love of companionship*, through which they stimulate and fulfill each other's need for friendship, counsel, and support. They may come to experience *seasoned love*, in which, over time, self-sacrifice on behalf of each other becomes their way of life.

The second most frequent answer was, "Our faith in God strengthened our marriage." Surprisingly enough, people who are trying to live like Christ include their spouse among the folks to whom they relate with love, forgiveness, kindness, patience, and courtesy. That's a lot different from the divorcee who declared that she would sooner expect a curtsy out of King Kong than courtesy out of her former husband.

The third ranking answer was, "We are committed to make this marriage work." They felt as though they had made a promise to God as well as to their partner when they repeated the wedding vows. Bettye and I have had our share of

difficulties, and some people might have thrown in the towel. But, for us, divorce was never a serious option. Coleman observes that "tough times grab every marriage by the scruff of the neck and shake us until we think we are about to fall apart" (21). That's when commitment counts.

The fourth characteristic of marriages that last was expressed this way, "We talk to each other." Communication is an essential ingredient in any marriage recipe. Communication means that you listen to each other. It's better to talk to each other about your problems than to a lawyer. A marriage problem is to a divorce lawyer what a chicken coop is to a fox. When your spouse needs to talk, you need to talk.

Communication means that you get to know each other better. Coleman shares these guidelines.

1. Tell your partner that you want this kind of intimacy. Your spouse probably wants this too but was afraid you didn't.

2. Share a slice of yourself. Take a fear or hope out of your heart and hand it to your partner. He or she needs a good example to follow.

3. Ask for a piece of your spouse's heart. Don't quiz, but let him or her know that you would appreciate knowing more of what he or she thinks about yesterday, today, and tomorrow (75).

Anyone can get a divorce. That's easy. But those who love each other, share a common faith in God, are committed to a lifelong relationship and to communication find that it is worth the effort to shoot the rapids of trouble in order to gain the still waters beyond the narrows. **H**





## Overdue Dialogue

In writing *Worlds Apart: The Unholy War Between Religion and Science*, Karl Giberson has done a superb job of explaining the motive and method of scientists in constructing an honest and objective description of reality.

As a professional biochemist, I am most successful when I practice my discipline without regard to any particular religious thinking, Christian or otherwise. As a Christian, I find truth most successfully when I allow the careful consideration of serious scientific scholarship to help me in distinguishing the real and timeless messages of Scripture from its ancient cultural context.

It is my hope that Giberson's book will stir a long overdue dialogue between the scientists and the theologians of our denomination and that this discussion can find its way into the classrooms of our colleges and universities.

*Denton Hoyer  
Exton, Pa.*

## Sound Advice

As a fellow Nazarene and designer of large scale sound, theatrical lighting, and video projection systems exclusively for churches, I would like to respond to comments by John A. Mills in the December "The Readers Write."

In my experience of 16 years, I have never seen future instrumentalists discouraged in favor of the "big production sound." In fact excellent sound, lighting, and video equipment, used as a tool, provide an excellent "platform" for their presentation.

The concept of a professional audio system is not to "rattle the rafters" but to provide impeccable quality and coverage to the point where the sound system goes unnoticed!

Until systems are that good and system operators are trained to that end, we shall continue to market professional systems to churches as a tool to enhance their ministry.

*Kees Bakker  
Roseville, Mich.*

## Real Encouragement

Thanks for "What I Found Out About God" (December 1993). I appreciated your openness and honesty. I suppose the thing that motivated me to drop you a note was that as I read your testimony I was struck by how similar it seemed to what I have experienced. Your reminder of God's faithfulness provided me with a moment of real encouragement.

*Don W. Dunnington  
Bethany, Okla.*

## Revitalize Entire Sanctification

I read with appreciation "What I Found Out About God" (December 1993). A little more honesty like this by all of us, and we just might revitalize the doctrine of entire sanctification in the Church of the Nazarene.


Thanks for placing the grace of God at the center, where it ought to be, must be, if the doctrine of Christian Holiness is to be believable.

*Al Truesdale  
Raytown, Mo.*

## Life Story

You wrote my life story in your recent article, "What I Found Out About God." How comforting it is to know that someone [else] has had the same struggles I've experienced. I deeply appreciate your honesty. . . . It seems to me that the *Herald* gets better with each issue. The articles are more relevant and honest, meeting needs our people face.

*Leroy Reedy  
Sacramento, Calif.*




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## Thank Goodness

Thank goodness, the *Herald* Subscription Drive is over.

My pastor, Rev. Joseph Jones, appointed me to head up the subscription drive in late October. When I received my material and learned that our church had only 6 subscribers last year, and that our goal was 24 for this year, I nearly fainted. I would have to get four times the subscriptions we had last year, which to me seemed an impossible task.

In order to get these subscriptions I had to really push the *Herald* each Sunday. Then . . . I learned that somehow

our goal had been raised to 38 subscriptions for this year. I nearly died! We are a small church and to get over six times the subscriptions we had last year was really an impossible task.

I did everything but walk on water to accomplish this. During the campaign I stressed the benefits of the *Herald* by giving out my old issues and also 18 I received free from the publishing house. I told them of authors and stories they were missing, and I literally begged them to put the *Herald* in its place, their homes!

Praise God. Not only did we renew our 6 subscriptions from last year, but we added 34 new subscriptions to it, making a total of 40 subscriptions for this new year. We are thrilled and look forward to receiving each issue during the coming year.

Andy M. Rutherford  
Augusta, Ga.

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## The Value of Nazarene Education

by William J. Prince

In his book *The American Hour* Os Guinness says, "There are times when history and human decisions appear to meet at a single point to cast the die of the future. There are other times when the fateful hinge is a period and a day, when the accumulated consequences of an era stamp history."<sup>\*</sup>

These closing days of the second millennium of Christian history are especially epic. The 20th century closes with a multitude of problems, a record population of nearly 6 billion people uncertain as to how to handle the technology revolution, the population explosion, the corruption of morals and truth, and the breakdown of culture.

The abandonment of godly morals and Christian values has given the world's leaders an overload of problems and a population without a concept of truth.

In the midst of violence, destabilized relationships, and the breakup of the family, we still have a longing for a solid society and structure. This crisis comes about not from economic decline or political instability, although these things influence the situation, but from the moral, ethical, and spiritual breakdown. The breakdown includes the family, churches, schools, universities, the news media, the arts, entertainment enterprises, and individuals. Governments and cultural authorities are now more or less amoral in their values.

Guinness quotes the Russian dissident Solzhenitsyn, "If I were called up to identify briefly the principal trait of the entire twentieth century, I would be unable to find anything more precise and pithy than to repeat once again: 'Men have forgotten God.' When God is forgotten there is

no foundation for truth and light" (p. 402).<sup>\*</sup>

Moral authority is higher than partisan politics or cultural plurality. It is the truth of the eternal God. God's holy Word is His message of truth, faithful relationships, justice, mercy, and grace.

God brought grace and righteousness to the earth through His only begotten Son, Jesus. The Christ, Jesus, declared that He would build His Church and the gates of hell would not prevail against it.

### THE SUCCESS OF OUR MISSION AS A HOLINESS MOVEMENT LARGELY TURNS ON THE SUCCESS OF OUR DENOMINATION'S EDUCATIONAL SYSTEM.

It would be impossible, therefore, to imagine a more challenging time in history than now for Christian education, including higher education. Although there is an interest in religion even on secular campuses, there is a spiritual poverty along with a deterioration of personal morality and righteousness.

From its beginning, the Church of the Nazarene has been devoted to the ideal of excellent higher education in a holiness setting. We remain obligated to provide the highest quality aca-

demics with a commitment to God's truth.

The Church of the Nazarene's early founders and leaders had a deep respect for the search for learning and its relationship to faith in God. The desire is that scholarship and learning of any discipline would be a revelation of God in His power and glory.

Nazarene higher education also brings redemption and a call to holy living as well as to scholarly pursuits. Our campuses and classrooms, social events, intercollegiate activities, and religious services are all integral components of the mission of each institution.

The success of our mission as a holiness movement largely turns on the success of our denomination's educational system.

"The Church of the Nazarene exists to serve as an instrument for advancing the kingdom of God through the preaching and teaching of the gospel throughout the world. Our well-defined commission is to preserve and propagate Christian holiness as set forth in the Scriptures, through the conversion of sinners, the reclamation of backsliders, and the entire sanctification of believers" (*Manual* 1993, 5).

The impact of our educational institutions is self-evident in the lives of their alumni who have scattered around the world to fulfill the will of God in their lives.

We congratulate and pray for the administrators, the faculty, the staff, and the students of our educational institutions.

Their mission is vital.

<sup>\*</sup>Os Guinness, *The American Hour* (Free Press, 1993).



# Why Blame It on Passion?

J. PAUL AND MARILYN TURNER



J. Paul and Marilyn Turner live in Olathe, Kans., where J. Paul is pastor of lay ministries at College Church of the Nazarene.

YOUR MARRIAGE IS NOT DEFENDED by the law or society. Both aid and abet the breaking up of your relationship. Families of origin do not have the influence they once had. Unfortunately, even the church is a weak voice in keeping your marriage together. Who, then, will support, defend, enhance, and grow your marriage? Who will keep it from drifting? It's up to the couple. The time to start addressing this concern is before the wedding ceremony. A key question you'll have to consider that radically affects your drift factor is, "Will we have sexual intercourse prior to the wedding?"

The core of this issue is self-control—a gift you give to each other from the center of your spirituality. "The fruit of the Spirit is love that has as one of its characteristics, self control" (Galatians 5:23, writer's paraphrase). It is the premarital activity of making and keeping promises, for sexual success is not possible unless two people keep their word to each other. Couples who are only interested in physical pleasure are likely to say anything to keep the pleasure alive. These, too, are the people who break their word once the pleasure is gone.

There is an erroneous assumption that having premarital sex merely borrows ahead of time on something that will be good forever. The fact is, you cannot borrow ahead of time on anything that is physical and expect it to always be good. What you can borrow are the personal characteristics mentioned in the fourth chapter of Philippians, "Whatever is true, honorable, righteous, pure, lovely, and whatever is of good reputation, dwell on these, live in these, abide in these" (writer's paraphrase).

Couples who intend to marry, but have sexual intercourse before the wedding, are usually the first to want intercourse to take on a different meaning after the ceremony. All of a sudden, they want it to be that sacred, unifying bond of fidelity that glues them together for life.

The whole purpose of sex is changed if a couple has intercourse before marriage. Sex cannot do for the marriage what it was intended to do if a couple has engaged in premarital intercourse. It cannot defend, build, support, and spiritually deepen the marriage as God intended. Chances are, if a couple lacks sexual self-control, they have not made a firm decision to control themselves in other ways. Christian discipleship requires such a decision. And Christian marriage is an act of discipleship.

You don't prepare for your marriage by having premarital sex. If you do, you've left yourselves vulnerable for a life of unfaithfulness. God's Word refers to it as an adulterated relationship.

If you're looking for a solid spiritual foundation in your marriage, keep your commitment to sexual purity. It

is the training and discipline of a powerful good with which God has equipped you. Take advantage of it!

It has been disappointing to watch what couples place at the center of their relationship so that everything else orbits around it. Many never give a thought to placing God there.

Rather, they will place self at the center. Have you ever seen two married individuals who spent their lives trying to place themselves at the center of their marriage? It's like listening to the Boston Pops Orchestra warm up for 30 years! Strident! Others place at the center education, vocation, children, money, or material possessions. When sex is placed at the center, especially prior to marriage, the results carry a terrible price tag. Our young people are paying dearly because there is no strong voice of restraint to delay gratification.

The church is full of couples who have modeled a level of Christian fidelity that our young people need to observe. But, alas, our mentoring po-

**If you're looking for a solid, spiritual foundation in your marriage, keep your commitment to sexual purity.**

tential between couples is our best-kept secret.

It is a myth that we can do anything we want to with sex and nothing else will be harmed—just as if intercourse has nothing to do with our competency in interpersonal relationships, our spiritual vitality, our attempts at managing issues, the building of one another's safety and esteem. Sexual intercourse has everything to do with these and other dimensions of marriage. It's worth the wait!

# When a Marriage Fails, God Does Not

by Joyce Williams, *Wichita, Kans.*

**I**ronically, it began on the way home from church on a Wednesday night. My husband began to say things that let me know that, once again, he was involved with someone else.

Our marriage of more than 25 years was over. He wanted out. The storm broke in all of its fury, and it raged for months, battering and buffeting me from all sides. Some days, it looked as though reconciliation would take place, but then he would change his mind. Those days are now just a blurred memory, but the intensity of the pain, the constant turmoil, and the agony of rejection were overpowering. The uncertainty of my financial future, and my fears for how the death of this family would affect my children, were excruciating.

I found that in the midst of extraordinary devastation, my firm anchor in the Lord held true. I can fully relate to Matthew 8:26, "He . . . rebuked the winds and the waves, and it was completely calm" (NIV)\*. Truly, He calmed my storms, one by one, as they raged around me.

I remember during one long, dark night when the heartbreak and rejection were so intense that I cried out in extremis, "God, I cannot do this! Either I want to die and go on to heaven, or You are going to have to help me!" Now I can just imagine my long-suffering Savior's response as He gave a sigh of relief. I can imagine that He turned to the legion of angels who had been on double overtime handling my case for years and said to them, "Finally! I've waited years

to hear that! It looks as though some of you may soon be getting some time off!"

I looked at my clock, and it was 3:06 A.M. (Aren't digital clocks wonderful!) I turned on the light and reached for my Bible. The pages separated at Isaiah 54, "Do not be afraid; you will not suffer shame. Do not fear disgrace; you will not be humiliated. You will forget the shame of your youth and remember no more the reproach of your widowhood [I read *divorce*]. For your Maker is **your husband**—the Lord Almighty is his name—the Holy One of Israel is your

Redeemer; he is called the God of all the earth. The Lord will call you back as if you were a wife deserted and distressed in spirit—a wife who married young, only to be rejected" (vv. 4-6, emphasis added).

I came up from that bed of despair and celebrated, as the presence of my Divine Maker

and Husband filled my very soul. My cat, Snickers, looked at me as though I had finally really lost it. I had been sobbing my heart out for hours, and now I was rejoicing as I marched through the house, praising the Lord. That night, I entered into a covenant with God that He was truly my Companion and Spouse. I pledged to remain true to that commitment in every way, promising even to not date unless He made His approval very clear to me.

That was a real turning point in my life, as I began to communicate with my Heavenly Husband in a new way. Although I had been a Christian since I was a child, I began to share with Him even more deeply. I

**G**OD, I CANNOT DO THIS.  
IF I AM GOING TO MAKE IT,  
YOU ARE GOING TO HAVE TO HELP ME."

---



# OUR 25-YEAR MARRIAGE WAS OVER. HE WANTED OUT.

---

accepted the challenge of James 4:2, "You do not have, because you do not ask God." I began truly asking and believing.

God got another chance to help me when I had to spend the night alone for the first time in my life. My daughter, Tami, had left on a Work and Witness trip that morning. I had been a fearful child, and the thought of being alone in my large house all night was still very frightening to me. As I drove back home that day from my last Advisory Board meeting, I began to pray that now familiar prayer, "God, I cannot do this. If I am going to make it, You are going to have to help me." Once again, He answered in an awesome way. The broadcaster on the Christian radio station to which I was listening said, "I have a very special scripture passage for you today from Job 11:15-19."

Then, he read, "You will lift up your face without shame; you will stand firm without fear. You will surely forget your trouble, recalling it only as waters gone by. Life will be brighter than noonday, and darkness will become like morning. You will be secure, because there is hope."

And blessings began again! The broadcaster read on. "You will look about you and take your rest in safety. You will lie down, with no one to make you afraid." He had done it again! I had asked, and my Shepherd had reached into my life and worked a specific miracle of healing. He delivered me from fear, and I slept soundly.



I must acknowledge that there were many more storms, but now there was a tremendous difference. My “God of all comfort” (2 Corinthians 1:3) was constantly beside and within me to buffer the raging turmoil. I rejoiced in a new way as I read Psalm 34:4, “I sought the Lord, and he answered me; he delivered me from all my fears.”

Although there were times when I failed, mishandled situations, and, under extreme duress, tried to once again take matters into my own hands, my Father was always there to gently chide me and to fold me close to His Shepherd’s heart. Then, I would feel the raging storm recede and the winds subside. Patiently, He began to teach me the true meaning of resting and waiting on Him rather than running ahead of Him, trying to “fix” things myself.

My Father sent wonderful people to help, encourage, and sustain me. One such person was the late Cecil Paul, then president of Eastern Nazarene College, who gave me great advice from the outset. He told me: (1) to continue to praise God in all things; (2) to never blame Him for the bad things; (3) to refrain from venting my anger on God as He was not the originator of this ordeal (sin caused the pain); (4) to remain true to my marriage vows; (5) to do everything I could to work things out; (6) and, again, to continue to praise God in all things.

He then assured me that resolution would come, and he emphasized that God’s gift, if I remained faithful to these premises, would then be an exceeding abundant life—more than I could ever ask or think.

Many times, as I wept and experienced deep pain, I found it greatly comforting to reflect that the hands that so tenderly enfolded me were scarred from the nails that had pinned them to the Cross along with my sins. I recalled the inexpressible pain and agony that He suffered for all mankind. As the throbbing anguish persisted day after day, it seemed at times I could hear Him whispering, “I, too, have experienced all that you are going through. I have known suffering and rejection.”

Incredibly, in the very midst of this stormy, rocky time that ended in divorce, I began to sense that my Shepherd was beckoning me down a new path into full-time Christian service. While experiencing the ultimate human rejection, I felt God’s divine call on my life. He wanted me! This Heavenly Husband, as Isaiah had called Him, ultimately gave me the courage to leave my hometown, Roanoke, Va., everything famil-

iar to me, and enter full-time ministry.

The wonderful people at First Church of the Nazarene in Clearwater, Fla., graciously extended a call to me to be a full-time staff minister. For almost two years, God allowed me to serve under the direction of senior pastor, Mark Lancaster, as minister of Christian education, outreach, and singles. He blessed my ministry in beautiful and special ways.

Looking back, I realize that it was only through God’s great grace, His wonderful faithfulness, and a series of miracles that He opened the door for me (a single, divorced woman) to go to a place I had never been, to do something I had never done, and to minister to people I had never met. What a great God!

But God still wasn’t finished. Brian Arner, a talented song evangelist at our church in Clearwater, began to tell me about a special man that he knew—Gene Wil-

liams—pastor of Wichita, Kans., First Church. Several other would-be matchmakers had mentioned him, along with other “eligible” men. Remembering my covenant, I had not dated at all. But I finally told Brian he could tell this “Kansas preacher” about me. He did, and Gene called me. Following a “fairy-tale” courtship and a “jet-set romance” (it was a great year for stockholders in the aviation and telephone industries!), I became Mrs. Gene Williams on September 21, 1992. I would have never dreamed of asking God for all that He has given me in this marvelous man. And the dear people at Wichita First have warmly welcomed me, making me feel at home immediately in our wonderful church.

One of the primary lessons I learned is that, regardless of what storms may blow into our lives, He is *always* there to still the tempest and calm the soul. We just need to continually surrender control to Him.

The words of William Cushing’s song “Under His Wings” summarize the incredible support of our God.

*Under His wings, I am safely abiding.  
Tho’ the night deepens and tempests are wild,  
Still I can trust Him; I know  
He will keep me.  
He has redeemed me, and I  
am His child.*

—*Sing to the Lord*, 557

\*All scripture references are from the New International Version.

Joyce Williams is married to Dr. Eugene Williams, pastor, First Church of the Nazarene, Wichita, Kans.



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# A Marriage Counter- culture

by David Seamands



Camerique

**T**he church can no longer take lightly the state of marriage in America. I have come to believe that on this issue we face nothing less than a mission-field situation.

While we have never been a “Christian” country, our culture once generally accepted a Christian consensus on sexual morality, marriage, and divorce. That has changed completely.

Immoral lifestyles, lax divorce laws, and our amoral media have combined to create a society that sees marriage as provisional rather than permanent. We now have a pattern that sociologists call “serial monogamy”: an individual is married to one person at a time, but over a lifetime will have sev-

eral consecutive marriage partners. This leads to situations almost as complex and difficult to resolve as those that faced missionaries to Asia or Africa when they encountered polygamy. Sometimes the destructive effects on the family—and children, in particular—are even worse.

Because the church upholds standards vastly different from those of society, because conservative Christians are increasingly countercultural in convictions about marriage and divorce, it is time to think strategically. We need the mind-set of the missionary. And we must be *transcultural* as well as countercultural, lest we lose an opportunity to shape and transform the standards of our culture.

## Lessons from the field

When I was a missionary in India, the most complex problem was polygamy—what to do with a man who sought baptism but had more than one wife. I shall never forget the first time I baptized a man and his two wives. Even though Silas was my first convert from Hinduism and the one most responsible for winning almost the entire village to Christ, it was still a spiritual trauma to my biblically trained, evangelical, and—I now realize—culturally conditioned American conscience.

I wrestled with how to proclaim the Christian gospel amid a non-Christian culture while also *lifting* the patterns of the culture to Christian standards. If the church insisted on the Christian ideal of



monogamy and required Silas to “get rid of” all but one wife, the only option in that culture for the other wives would be prostitution. In addition, destroying relationships with children, in-laws, and a whole social network seemed to nullify the gospel message.

The sanctified wisdom of the early missionaries in India had led almost all denominations to agree on a policy: They would take an absolutist stand against adultery but would make a concession to existing polygamy by baptizing the husband along with his wives.

This was only for *first-generation* Christians, however. Strict monogamous standards were applied to the next generation of believers. As a result, polygamy among Christians in India was almost wiped out in a relatively short time. Contrast this with Africa, where the majority of churches insisted that the man choose one wife and get rid of the rest. Many sincere believers were kept from seeking baptism, church growth was impeded, and little impact was made on the evils of polygamy. Only later did some groups (such as the Lutherans in Liberia) change their policies.

What about the situation in America? Divorce and remarriage here also requires a missionary approach. Just as the polygamy of the Old Testament patriarchs was only reluctantly tolerated but never approved by God, we may need to think of divorce in the same way. Jesus explained Moses’ divorce and remarriage regulations in Deuteronomy as concessions to people’s “hardness of heart.” His own “exception” clauses regarding “marital unfaithfulness” (Matthew 5:32; 19:9, NIV), and Paul’s extension of Christ’s principle to include desertion by an unbelieving partner (1 Corinthians 7:15), are all concessions to the incredible and irresolvable complications that can result from the impact of sin upon marriage relationships.

None of these instances lowers

God’s standard or His perfect ideal for marriage. Rather, they reaffirm it, while yet making exceptions for certain situations. Why? Because sometimes, in this area of fallen human life, the most tragic consequence of sin is the loss of the option of ever achieving God’s originally intended ideal. The concessions are to let God’s mercy and grace redeem the situation as much as possible and create circumstances that will ultimately raise the culture’s standards.

## NORTH AMERICA HAS BECOME A MISSION FIELD WHEN IT COMES TO THE MATTERS OF MARRIAGE AND DIVORCE.

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Restoring Christian ideals of marriage and family within our present pagan American culture will require a unique combination of grace, adherence to biblical standards, and pastoral realism. The church must continue to teach, preach, model, and nurture the highest scriptural values of sexual morality, marriage, and family life. Because of the deadly and demonic effects of TV and other entertainment media, this will have to begin with the very young and continue at all age levels. We must underscore commitment to these ideals as an integral part of life in Christ. In this sense, we will create a moral and marital counterculture for the coming generation.

My wife, Helen, and I have spent over 30 years in this kind of ministry. We have led over 1,200 couples through various forms of Marriage Preparation weekends. I have also given hundreds of hours to counseling hurting married couples. We have an extremely high view of marriage and will do everything possible to save or rebuild marriages.

But because of the cultural situation, the church must go further. We cannot be content with sitting in ivory towers or standing behind insulated pulpits propounding the meaning of Bible verses on divorce and remarriage, turning them into precise laws that shut people out of our churches. Doing so assumes a moral, legal, and cultural consensus that no longer exists and is as ineffective for American serial monogamists as the hard-line approach was for African polygamists.

It is time we recognize our mission-field situation. We must become deeply involved with those whose marriages have failed: the separated, the divorced, those contemplating remarriage, and remarried couples with struggling “blended” families. Without compromising scriptural standards, we must take the risk of asking the ultimate missionary question: How can we work with broken people and shattered marriages *in this particular setting*? How can we do it in ways that lead to repentance and forgiveness, that let people understand the sins and pathologies that destroyed their previous marriages, that help them make right choices if and when they remarry? Only then will families break the present generation’s patterns of divorce, and thereby eventually cause culture to change.

*Courtesy of Christianity Today, Carol Stream, Ill.*

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Superstock

# TEN GUIDELINES FOR A BETTER MARRIAGE

by Victor M. Parachin

**A**fter working as a social worker for nine years, Julia, 31, felt a need to make a change. After thinking and talking with her husband, Steve, she decided to quit her job and return to school for Ph.D. studies in clinical psychology. Julia graduated and now works in a private practice.

“Although I knew Steve was nervous about the change, I also knew he would support and stand by me through the four or five years of doctoral studies. Our love and respect for each other is unconditional, even when we don’t agree or understand each other’s decisions.”

People in good marriages manage to cope creatively with the changes and chances of life. Healthy couples consistently support, nurture, cherish, and take care of each other. They know that happiness in love

is a realistic and achievable goal. Here are 10 tips for a better marriage.

**1. Be creative in keeping love and romance alive.** Approach your relationship like an artist, always seeking to create new sources of joy, inspiration, and pleasure. Consider the admirable example of Dave and Terri, a Chicago couple, married 17 years. When Terri’s 40th birthday approached, Dave had a limo pick them up at their house. Initially, Terri had been told they were going to a French restaurant for a romantic dinner together. However, she was surprised to see the limo pull up to O’Hare airport. When she asked what was going on, Dave informed Terri she was being “kidnapped” and taken away to New Orleans for the weekend.

“That was easily the most memorable and romantic birthday I’ve ever had,” says Terri. “Dave packed my



clothing and dropped off our luggage at the airport earlier in the day. He arranged for my parents to come from their home in Iowa to look after the children. I'm still absolutely thrilled by his creative and loving approach to my 40th birthday."

Such a surprise will not work for every couple. When Roger arranged a similar outing for a 25th anniversary celebration, his wife, Marie, went along reluctantly. She told him, "Next time, get me anything you wish, but don't schedule my time." The moral: Be creative, but do something that suits the needs and personality of your spouse.

**2. Practice forgiveness daily.** In every relationship, Paul advises Christians: "Be kind and tender-hearted to one another, and forgive one another, as God has forgiven you through Christ" (Ephesians 4:32, TEV).

Because forgiveness is sometimes difficult to offer, couples need to ask for God's help, says Gerald G. Jampolsky, M.D., in his book *Love Is the Answer*: He tells couples to give their anger, resentment, and unforgiving thoughts to God. "Those feelings then can be transformed into love . . . love tells us that nothing we do or what another person does to us is unforgivable. It believes that we all make mistakes, but that all mistakes are forgivable and can be corrected."

## A MARRIAGE RELATIONSHIP IS A WONDERFUL ORCHARD IN WHICH THE FRUIT OF THE SPIRIT CAN GROW.

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**3. Cultivate a spiritual life in your relationship.** Couples who worship, pray, and are active in their church say that cultivating a spiritual life gives them additional sources of bonding and intimacy. Kevin and Marlyn Ryan are a husband and wife writing team. In their book *Making a Marriage*, they stress the importance of a spiritual focus for every couple: "Marriage without the spiritual dimension is a barren and probably short-term affair."

**4. Fight fair.** Every couple will have differences of opinion and different preferences. Those issues can lead to an argument. The key to healthy conflict resolution is in properly expressing feelings and airing grievances. On a television program, psychologist Joyce Brothers offered these five "fight fair" rules:

- Keep to one topic and don't bring up past grievances.
- Get the fight over as soon as possible.
- Don't battle in public.
- *Never* hit each other.
- Don't walk out in the middle of a fight.
- Don't suggest ending the relationship.



Jim Whilmer

**5. Be generous in spirit.** Treat your partner as you would like to be treated. Don't expect perfection. Accept your spouse. Be guided by Paul's statements: "Love is patient and kind . . . love is not ill-mannered or selfish or irritable" (1 Corinthians 13:4-5, TEV). Dr. Charles L. Allen, author and minister, often reminded couples: "Marriage is not a reformatory and spouses need to reach out to each other without criticism or reservations. To live with a wife or husband who does not accept you is a dark valley to walk through."

**6. Don't expect to be in love at all times.** Remind yourself that every relationship has an ebb and a flow, a high tide and a low tide. Most couples experience times of ecstasy and times of agony. "Couples fall in and out of love many times over the course of a relationship," says Dr. Tracy Cabot, a California psychologist in a seminar. "Sometimes they're more out than in, but they remember the good times and hang in during the bad."

**7. Avoid talking it to death.** Healthy communication is vital for any relationship. Yet many couples sabotage communication by rigidly viewing openness as a virtue and silence as secrecy. Consequently, they overanalyze each other's motives and actions, often making too harsh judgments about the other person. In his book *How to Keep Love Alive*, Ari Kiev, M.D., describes one couple who had pledged to be completely open with each other.

Tragically, they made every minor disagreement, every small tension between them, an opportunity to



completely reevaluate their togetherness. They saw nothing as passing or insignificant; everything had significance as an omen or a sign. "Soon, talking things out got out of hand and they found themselves unable to discuss anything *but* the relationship. This wore them out."

**8. Receive compliments graciously.** Kind words of praise and admiration nourish a relationship. Hap-

## EVERY RELATIONSHIP HAS AN EBB AND FLOW, A HIGH TIDE AND A LOW TIDE.

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py couples know this and offer compliments freely and frequently. However, some people deflect a word of praise from their spouse. This can cause the one offering a compliment to feel his kindness and sensitivity is not appreciated. Doris Wild Helmering, a psychotherapist and author of *Happily Ever After*, suggests: "When your spouse does give you a positive stroke, such as 'I really like that suit on you,' don't apologize and say, 'Oh, this old thing.' And don't discount his stroke by saying, 'You've got to be kid-

ding.' Also, don't ask for another stroke by saying, 'Are you sure?' Say instead, 'Thank you.'"

**9. Cultivate the fruit of the Spirit.** The courtesies extended during dating and engagement should continue into the marriage. The words "please" and "thank you" should never go out of style. Remember to speak as politely to your spouse as you would to a stranger, a colleague, or a friend. The message of Galatians 5:22-23 is good medicine for marriage partners too. Yield to the Holy Spirit, whose inner presence produces love, joy, peace, patience, kindness, goodness, faithfulness, humility, and self-control.

**10. Treasure the moments you have together.** Geri Hess Mitsch, Ph.D., is a college professor in Oregon. Dr. Mitsch is also battling with her second bout of cancer. That fact affects the way she and her husband now view life. "The future is uncertain. We sense that the fragile thread of life is slipping through our fingers. Not knowing its length, we savor our days together."

For other couples, Dr. Mitsch offers this advice: "How much time do you have with your loved one? A sudden accident, an illness, any number of things could snatch one of you away. Treasure the beauty of your days together, enriched by your day-to-day acts of love."

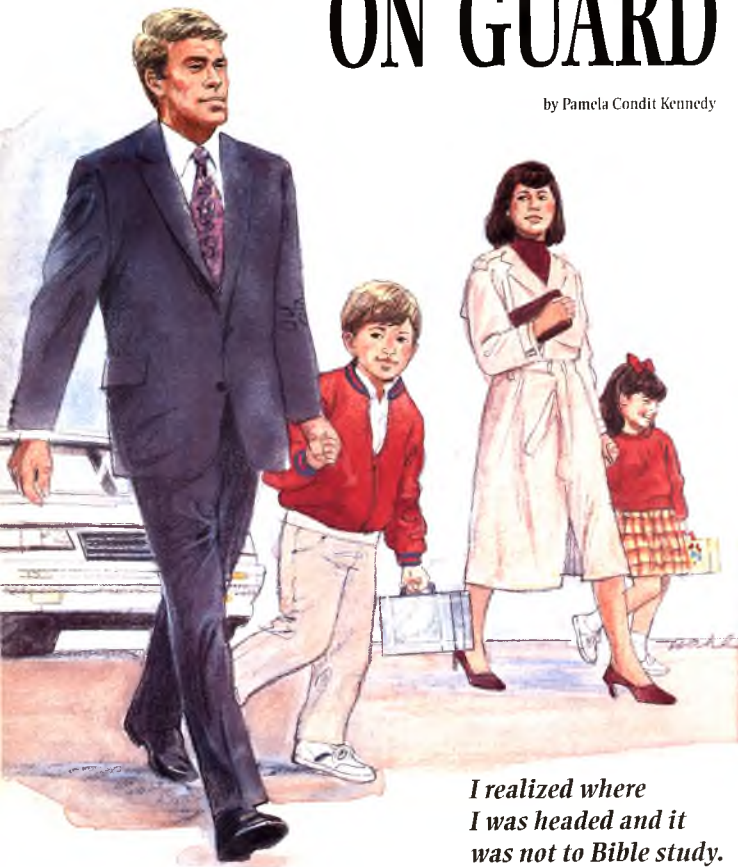
While applying these strategies does involve time and energy, the end result is well worth the effort. Few things in life equal the unique joy that comes from having a good relationship with the person you love. **H**



"And do you, Ron, take Susan Wilcox Harcourt  
Grochinski Adams Witherspoon . . . ?"

# ON GUARD

by Pamela Condit Kennedy



*I realized where  
I was headed and it  
was not to Bible study.*

**T**he person who commits adultery doesn't just get up one morning and decide to have an affair. We do not plan for such calamity—it usually hits when we least expect it. It is like a tornado. The storm begins ever so softly . . . everyone unaware of the forceful wind accumulating in the center of the unnoticed funnel. Little by little, this breeze builds. It grows stronger into a fierce whirlwind, plowing through, tearing apart, uprooting, wrecking even the most secure-looking homes.

### Unguarded Places

King David is a sobering reminder of the realities of adultery, a true story of undenied desire with a dreadful finale. David was in an unguarded place—on his rooftop, all alone. What was he doing up there, anyway? Relaxing? Daydreaming? Putting his nose into his neighbor's business? In any case, he was in an unguarded place, one set up by Satan himself. David could argue that his rooftop was a safe enough place to be, but not that day.

My confession to a close call comes most humbly. I can tell you it was all very innocent . . . at least in the beginning.

Each morning, at precisely 8:25 A.M., I would walk my very scared and reluctant kindergartner from our car to her classroom. We faced this routine each day, going through the same reassuring gestures: a big hug, a confident smile, and a firm handshake. All to convince my scared little kitten that "Mommy will return."

I wasn't alone in this ritual. In the beginning, there were many shaky legs and teary-eyed five-year-olds facing a terrifying three hours. One by one, these children grew braver, and soon the group had diminished to a crowd of two—my Amy and a tow-head of a little guy, Jeffy.

Jeffy was escorted to class each morning by his Saks-Fifth-Avenue-looking father. You know the type: square jaw, designer suits, and a perfect smile that would cut through any heart in a flash.

As it happened, Jeffy's father and I found ourselves walking to our cars together day after day. From the very start, I was aware of his cordial attitude toward Amy, as well as his at-

tentiveness to me. We chatted very briefly at first. It wasn't long until the small talk grew into full-grown conversations. Was he likable? Yes. Handsome? For sure. Wooing? Most definitely!

I admit I began to feel uneasy. But as is common, I convinced myself we were not doing anything wrong. Each time we spoke, my feelings of guilt weakened.

I enjoyed his friendship, this new attention, the secret feelings. I told

## THE AUTHOR COUNSELS WOMEN ABOUT FOUR UNGUARDED AREAS THAT CAN DESTROY MARITAL FIDELITY, BUT MEN NEED TO LISTEN TOO.

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myself again and again, "This is only a friendship; nothing is going on."

Then one morning, a light came on inside. I realized where I was headed, and it was not to Bible study. I found myself deliberately getting up earlier so I could spend more time with my hair and makeup. I wanted to look my best for . . . just a friend? At 7:30 in the morning? Even I couldn't buy that.

I knew I liked being with him. I enjoyed his attention far too much for this to remain a safe place. I was a coward and decided to just disappear. The Bible says it this way: "He [Joseph] . . . fled and ran outside" (Genesis 39:12, NRSV).

Standing on the brink of adultery is not the time to meet and discuss the situation that is developing. It is

not the time to listen to, "But you have to know how I feel. I think of you constantly. You are a craving no one else can satisfy." It is not the time to hear how bad it is at home.

It is the time to get out and get out fast! You will not be strong enough to respond to his seemingly logical appeals and his promises. Get away from the unguarded place.

I did just that. I changed the time I was bringing Amy to school and even came late for a few days, just to be sure I'd miss him. In order to be accountable, I told my husband about the entire situation. I asked the Lord for forgiveness and thanked Him with a grateful heart for opening my eyes in time.

Many women argue, "Men and women can be very close friends without anything going on." Women who say that usually have a man friend they refuse to give up because of an emotional dependency. Emotional intimacy leads to emotional infidelity, and emotional infidelity often leads to physical infidelity.

Do not put yourself in an unguarded place. Satan is ready and waiting to have you take the bait and ruin your life as well as hurt many others.

Your unguarded place may be at work. It could be the doctor's office, the grocery store, even the house you live in. Move, change jobs, change your doctor, take a different route if need be. Just be certain to get out, and make it quick!

### Unguarded Eyes

We usually think men are the ones stimulated by sight, but many women have told me that a good-looking, well-built male can turn a woman's head just as quickly.

The eye is the window to the mind. Whatever we allow to come through will stimulate action of some sort. The first look can trigger an affirming fact, "Yes, he is quite handsome." Taking your eyes away from that sight is wise, because the second look is very likely to say, "Yes, he is handsome, and I would just like to enjoy the scenery for a while." This is getting into the danger zone. I call it *The Fatal Distraction*.

David allowed his eyes to wander. He was looking and wanting and eventually was caught in a death trap. David lost his baby son, his dignity, a good friend, and the respect of



his family. Samson would also have to say “Guilty as charged.” He lost his eyesight and eventually his life. Be cautious with your eyes. Do not let them go unguarded.

Trashy magazines and suggestive TV programs can influence you more than you may imagine! Take soap operas—they create a witch who is married to Joe Wonderful. Poor Joe Wonderful falls in love with Sweet Sally, who would never treat Joe Wonderful as awful as his witchy wife. Soon, you’ll be cheering Joe and Sally on, hoping that they’ll get together because Joe’s situation is so bad. The writers cunningly convince us to go against our standards.

Satan can play that same head game with you: *This man is a much better Christian than your husband. He pays more attention to you and the children than your husband. He treats you so much better, loves you more . . . it must be God’s will.* That would *never* be God’s voice. His voice doesn’t sound like that. His voice sounds like Exodus 20:14: “You shall not commit adultery”; Hosea 3:1: “She is loved by another and is an adulteress”; Matthew 5:27: “Do not commit adultery.”\*

There just isn’t any way to justify sin, try as we may. It is sinful to look, lust, and love anyone except your own husband. Guard your eyes.

#### **Unguarded Time**

“So be careful how you act; these are difficult days. Don’t be fools; be wise” (Ephesians 5:15a, TLB). David could have used this verse on the day he met Bathsheba. He needed to be wise regarding his unguarded time. One day, he found time on his hands: “Not much to do here, with all the other men off fighting a war. Guess I’ll take a stroll on the rooftop to see what I can see.” If David had been busy, things to do, people to see, a secretary to check with, a boss who was expecting him, some sort of accountability . . . he could not so easily have slept with Bathsheba.

People who have no one to be accountable to are more likely to fall into tempting circumstances. If you are your own boss, your schedule is your own business. You come and go at your leisure. This can be a real liability. Everyone needs to be accountable to someone. Unguarded

time, time when we have complete freedom, can be careless time.

Women may sometimes be left alone at home for weeks at a time. My husband was recently away for two weeks working on his doctorate. A “dear, caring brother” in our congregation gave me a wink and offered to take care of my needs in Richard’s absence. I gave him a boot in the behind! Alone times can be unguarded times.

During a loved one’s prolonged illness, your vulnerability is at its peak. Exhaustion of body and spirit can weaken your usually strong exterior. All Satan needs is a toehold.

## IF WE KEEP OUR HEARTS CLEAN AND PURE BEFORE OUR LORD, WE WILL BE ABLE TO STAY ON TRACK.

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Perhaps a soft shoulder to cry on, a caring companion, a strong ship to carry you away from the pain, desolation, and emptiness. Be alert to this vulnerable, unguarded time.

Times of great victory can lead us into a euphoric high. Life is great. We feel in control. All is well and unsinkable. I do believe those were the famous last words about the Titanic. Be alert. We are not usually as dependent on the Lord during the afterglow of success. There are many outstanding Christian leaders who are now notches on Satan’s belt of immorality. The mighty fall hard. The journey back is long and difficult. Times of great success and

mighty victories are key times for Satan to attack.

Kathleen was a successful businesswoman in her late thirties. She was raised in a Christian home and was married to a believer for 15 years. Three brown-eyed children—little clones of mom and dad—made the family complete.

A few months ago, Kathleen was chosen as one of the top executives in her company. They rewarded her with a business trip to England, a dream come true! The timing wasn’t good for her husband, and the children’s school schedule complicated any possibility of his going along. Kathleen was disappointed, but knew Michael had to stay home. Anyway, she would be extremely busy working.

Arriving in England put Kathleen in a dream world. The company made exquisite housing arrangements with a very wealthy client and his wife, who resided just outside of London. The man of the house was tall and dark, and spoke with a British accent. The lady was short and round and had an irritating, squawky voice.

Kathleen found herself promenading all over English soil, enjoying the intoxicating fairy-tale land with little thought of California, the kids, or the man to whom she said, “Till death do us part.” The good-looking Englishman caught her at an unguarded time, a time of success and sheer euphoria.

Satan laid the trap shrewdly for Kathleen. She never considered herself vulnerable. After all, she loved her husband and her kids very much. But she paid a high price for the romp in the rustic motherland. Michael found out the hard way from a friend. He left Kathleen alone. She is free to go to England now, or anywhere else she chooses.

How sorrowfully she cried to me. She carried so much guilt she could not bear it. Her marriage was ended by her wrong choices during an unguarded high time.

#### **An Unguarded Heart**

“Above all else, guard your heart, for it is the wellspring of life” (Proverbs 4:23).

The Bible refers to the heart as the core of our very being. In Matthew 15, Jesus reveals that evil comes

forth from our heart first. Before action takes place, it is first in our heart. Jeremiah 17:9 warns, "The heart is . . . desperately wicked" (KJV). I think it is fair to say that if we keep our hearts clean and pure before our Lord, we will be able to stay on track.

We must first guard our hearts from *desiring* evil and that will keep our bodies from *doing* evil. How can we keep our hearts from desiring evil? The only way is to be washed daily by the Word of God (Ephesians 5:26). We live in a world of devilish desires, thrills for the moment, temptations, far-out morals, loose living, and media that promote this lifestyle with all their might. Without the Word of God to protect us, we will be reeled in and soon find ourselves in the frying pan.

We face the world alone if we choose to walk out the door without the Word cleansing and guiding us through the day. We unwisely trust our hearts to make good decisions on their own. The Lord must look at us many times and say, "When will you ever learn?"

My family was invited to a friend's home for a super Sunday. We had a grand day planned: church that morning, then home with our good buddies for a super meal and super fellowship that afternoon. The day was going splendidly with good fellowship and great food. I noticed my young son drooping, so I decided a nap was in order. We marched him to the older boy's room for his slumber. This room was a dream come true for any five-year-old—a number of big, beautiful model planes hung from the ceiling. I laid Aaron down, tucked him in tight, and gave him the "don't touch anything" speech.

I returned to the party in the family room, but, mindful of my son's in-born curiosity streak, I checked on him and the model airplanes after a few minutes. Aaron was still lying there, eyes as big as chocolate Ho-Ho's, his mind concocting something grand, to be sure. I said, "Aaron, Mommy is going to move you to another bedroom to sleep in. These airplanes are so tempting, I'm afraid you won't be able to resist touching them. I just don't trust you in here, Sugar."

He was thoughtful for a moment,

# THERE ARE MANY OUTSTANDING CHRISTIAN LEADERS WHO ARE NOW NOTCHES ON SATAN'S BELT OF IMMORALITY.



then said, "I trust me!"

We must sound a lot like Aaron at times when we hear the Lord warn us, "Don't go there," "Don't read that," "Stay away from him," or

"You can't resist this one; listen to Me." Our words "I trust me!" surely bring sorrow to the Father. He knows we cannot be trusted alone to resist these delicious temptations.

Do not leave your heart unprotected. Satan knows right where to hit. He sees your vulnerable spot, and he aims for it. Being in unguarded places, watching with unguarded eyes, spending unguarded time, and having unguarded hearts will put us in the dead center of the Garden. The serpent will invite us to eat, and we most assuredly will. Do not choose to be somebody's fool, losing everything. Be on guard.

\*NIV used throughout unless otherwise indicated.

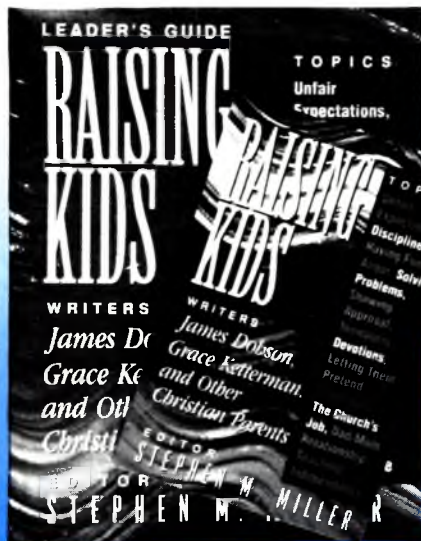
From *Where Have All the Lovers Gone?* by Pamela Condit Kennedy. Used by permission of Thomas Nelson Publishers, Nashville.

Pamela Kennedy has been married to her husband, Richard, for 22 years. They and their three children live in Modesto, Calif.



HH

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*Kenyan Government Gives Go-Ahead*

**AFRICA UNIVERSITY TO OPEN IN AUGUST**

A Letter of Authority has been granted to the Africa Nazarene University by the Kenya Commission for Higher Education, according to Richard F. Zanner, Africa regional director. The action will allow ANU to begin recruiting students and faculty for its scheduled opening in August.

The Letter of Authority is one of the final steps toward full recognition and accreditation by the Kenya government. It signifies that the commission has satisfied itself that ANU has a credible plan, the resources needed to accomplish the plan, and that it will be an asset to the nation. The commission will continue to monitor the progress of the new school for the next three years. At the end of this time, the Kenyan Parliament can grant the final charter. The charter is expected to be granted in time for the first ANU graduating class.

Formed in 1985, the Commission for Higher Education in Kenya oversees all postsecondary education within the

country. One of the jobs of the commission is to foster the development of private higher education to supplement an overburdened public system.

"The commission caught the imagination of Nazarene leaders in Africa who foresaw the opportunity as a way to support the denomination's rapid growth on the continent," Zanner said. "Although 30 applications have been submitted to the commission, Africa Nazarene University is the only institution to have progressed this far."

ANU plans to admit 50 students to bachelor of arts programs in the schools of religion and business and 15 to the graduate program in the School of Religion. During the next several years, programs will be offered in computer science, mathematics, life science, education, and human ecology.

"The Graduate School of Religion will become the seminary for the Africa Region," Zanner said. "For the first time, the Church of the Nazarene



**The chapel at Africa Nazarene University seats 350 to 400 persons.**

will be able to train its leadership as it focuses on the next century. Prior to this, the only option available to those in Africa seeking postgraduate training was to use the schools of other denominations or to incur the expense of overseas education."

Although extensive construction has been completed, several more structures need to be built, according to Zanner. The buildings constructed to this point have been financed by private donations and scores of Work and Witness teams. No General Budget monies have been used, Zanner said. In addition to the buildings, ANU must now purchase books for the library, hire faculty and staff, and develop administrative systems.

The development of the new university has been guided by the University Trust. In addition to Zanner, the group includes Theodore Esselstyn, coordinator for education services in Africa; Harmon Schmelzenbach and Fred Otto, directors for the Africa East Field; Mark Moore, former provost; and Al Jones, current provost.



**Three student dorms and the clock tower in Honor's Court at Africa Nazarene University.**

**LAYMEN PREPARE MISSIONARY HOME IN ALBANIA**

Three laymen from Kansas City First Church of the Nazarene recently returned from a Work and Witness trip to Albania, according to David Hayse, Work and Witness coordinator. The men spent 11 days in the former communist country preparing a house for Nazarene missionaries David and Sandy Allison.

The group included Denny Noland, master plumber; Jim Hartman, excavator; and Ken Miller, carpenter. The men remodeled the house, located in the capital city of Tirane, and installed all the plumbing.

The men are a part of a Skills Bank program administered by the Work and Witness office. They were on the plane

to Albania within one week of being notified of the need, Hayse said.

Albania is one of the newest mission fields for the Church of the Nazarene. The government invited the denomination to come last year, and the Allisons arrived in the country last summer.

The Allisons are graduates of MidAmerica Nazarene College. They will be working in the areas of agriculture and missions.

The World Mission Division plans to send a Nazarenes In Volunteer Service couple to the country in the near future and will recommend the sending of a church planting couple to the country at the General Board meeting in February.

Prior to the fall of Communism, Albania was considered the most atheistic nation in the world, Hayse said. Atheism was written into the country's constitution and government leaders did everything possible to erase all mention of religion, including the sandblasting of crosses from tombstones in cemeteries. Because of their fear of a U.S. attack, they placed spears on fenceposts to ward off paratroopers and built some 800,000 concrete bunkers.

For more information about the Skills Bank ministry, contact the Work and Witness office at 6401 The Paseo, Kansas City, MO 64131, or phone (816) 333-7000, ext. 2321.



## Leaders Sign Document on Social Concern

### **NAZARENE EDUCATOR PARTICIPATES IN CDII**

Nazarene educator Michael Mata was among the more than 100 evangelical leaders from across the U.S.A. who



recently came together to draft the second Chicago Declaration of Evangelical Social Concern. The meeting was convened to celebrate the 20th anniversary of the first Chicago Declaration, to assess the strengths and weaknesses of the church today, and to draft an updated declaration.

The product of the conference, Chicago Declaration II—A Call for Evangelical Renewal, summons the church to be actively engaged in several areas. These include: a new self-understanding that actively unites evangelism, social transformation, and prayer; a call to be politically engaged yet not bound by ideology nor limited by race, gender, or class; and a desire to be biblically balanced, caring for the environment, the family, the sanctity of human life, and the poor.

According to Mata, the document emphasized the importance of holiness in the lives of believers. "There was a strong holiness undercurrent throughout the entire conference," said Mata. "I was surprised and encouraged that we were talking about the awesome holiness of God and of the need for holiness in our own lives."

The one-page declaration expressed concerns for: those who do not know Christ as Savior; the persistence of racism; the growing disparity between the rich and the poor; the escalating violence, abuse, and disregard for the sanctity of human life; the brokenness in relationships between generations and within marriages and families; the spiritual emptiness of modern secular society; and rampant consumerism.

The document goes on to express the commitment of those present to stronger relationships with God and to joining with Him to overcome the areas of need cited in the declaration.

"The gospel is not divided," said the concluding paragraph of commitment

in CDII. "It embraces both the call to conversion and the summons to justice. Obedience to Jesus' teaching and example demands congregations that integrate prayer, worship, evangelism, and social transformation."

The conference was convened by Ron Sider, president of Evangelicals for Social Action (ESA). "In the next 10 years, ESA hopes to nurture individuals and congregations who are so in love with Jesus Christ that they regularly lead people to personal faith in Him, and are so filled with compassion for

the poor and marginalized that they vigorously share in costly ways and create social structures that empower everyone to be dignified participating members of their community," said Sider in his address to the convention.

Other Nazarenes who participated in CDII included Steve Bringardner and Tom Humphries, both pastors on the Eastern Michigan District.

Mata is professor of urban ministries and director of the Urban Ministries Service Center at the School of Theology in Claremont, Calif.

### **NAZARENE PHYSICIAN HONORED BY JAYCEES**

David Mata, Nazarene physician, has been awarded the "Outstanding Young Person of the World" trophy by the Junior Chamber International. The award was presented during the 1993 JCI World Congress in Hong Kong Nov. 21-27.

The award is given annually to one person in each of 10 categories. Mata was the award recipient for the medical innovation category. Nominations are received from throughout the world and winners are selected on such criteria as: adherence to the principles of the JCI creed; how one's achievement may have benefited his or her community, nation, or the world; and how each person's achievement or leadership may have inspired others.

Previous award recipients have included John F. Kennedy, Henry Kissinger, Wayne Gretzky, and Orson Welles.

Mata serves as medical director of the Salud Medical Center in Woodburn, Ore. His clinic serves predominantly poor clients, 80 percent of whom are migrant farm workers from Mexico. Most of these have never seen a doctor.

The son of a Nazarene minister and grandson of migrant farm workers, Mata says that his goal is to "give hope and health to those who never had it before." At the clinic, Mata has

established numerous programs for the migrant workers, including immunization programs, treatments for anemia caused by intestinal parasites and malnutrition, and a Well-Child program that assesses growth and development.

A member of Woodburn, Ore., Church of the Nazarene, Mata is a graduate of Point Loma Nazarene College, California State University, and the University of Minnesota Medical School. He was featured in the August 1992 issue of the *Herald of Holiness*.

David is the younger brother of Michael Mata (*see above*).

#### **Dr. Mata examines one of his young patients.**



Photo: Timothy J. Gonzales

## TOLER LEAVES NASHVILLE FIRST

Stan Toler has resigned from the position of senior pastor of Nashville, Tenn., First Church of the Nazarene. Toler made the announcement Dec. 5. His last Sunday at Nashville First Church was Jan. 17. Toler has joined John Maxwell's Injoy Ministries team. He also will serve as pastor-in-residence at Southern Nazarene University.

Toler has been involved in Maxwell's seminars for some time. Maxwell is the senior pastor of Skyline Wesleyan Church in San Diego. Skyline is the largest congregation in the Wesleyan Church.

After submitting his resignation to the church board Nov. 14, Toler was asked by the board to reconsider and stay. He took more than a week before reaffirming his decision to leave.

In his letter of resignation, Toler told the board he was "fully convinced" that the Lord led him to First Church to be a "transitional pastor" following the 17-year ministry of Millard Reed. Reed left the post in 1991 when he was elected president of Trevecca Nazarene College.

Toler had served as pastor at Nashville First Church since July 1991. He went to Nashville following seven years as senior pastor of Oklahoma City First Church of the Nazarene. Ordained by the Church of Christ in Christian Union, his credentials were recognized by the Church of the Nazarene in 1985.

Toler and his family will continue to live in their present home in Nashville at least through the current school year.

## KANSAS CITY TO HOST PILOT CHAPLAINCY PROGRAM

The Kansas City District and Chaplaincy Ministries have joined forces with Marketplace Ministries to establish a corporate chaplaincy program in the Kansas City area, according to Curt Bowers, Chaplaincy Ministries director. The pilot program, called the Kansas City Project, was introduced to a group of nearly 40 pastors and business associates in a recent meeting at Nazarene Headquarters.

Marketplace Ministries is a non-denominational parachurch organization that supplies chaplains to businesses and corporations throughout the U.S. The Dallas-based organization has a staff of 160 chaplains and support personnel working with 106 companies in 21 states, according to Gil Strickland, president and founder of Marketplace Ministries. Some of the companies using Marketplace Ministries chaplains are Pilgrim's Pride, McLean Company, and Texas Utilities Services.

"Marketplace Ministries is an evangelistic arm of the church," Strickland said. "All of our chaplains are church people. In fact they are required to be involved in ministry in a local church."

According to Strickland, more than 500 persons have been saved through the ministry of Marketplace Ministries. At least 300 of these have joined a local church.

The Kansas City Project will begin once five businesses have agreed to be a

part of the pilot program. In the pilot program, which will last one year, businesses will contract with Marketplace Ministries for a chaplain. The cost and the number of hours the chaplain works will be determined by the size of the company. Salaries and expenses for the chaplains are paid by the cooperating businesses.

By working closely with the Church of the Nazarene, Marketplace Ministries anticipates that most of the chaplains in the program will be Nazarene ministers.

"Our pastors are excited about this new project," said Keith Wright, Kansas City district superintendent. "As I see it, the more Christian presence we can have in the community, the better. We can have Nazarene ministers in companies throughout the Kansas City area."

As a corporate chaplain, a minister will do most of the duties of a pastor. They will be available for counseling, weddings, funerals, and crisis intervention.

"At least 50 percent of the workforce in the U.S. does not attend church anywhere," Strickland said. "Our chaplains will be serving as pastors to people without pastors."

For more information about the Kansas City Project or Marketplace Ministries, contact the Chaplaincy Ministries office at 6401 The Paseo, Kansas City, MO 64131, or phone (816) 333-7000, ext. 2279.

## DAVIS DIES AT 98



Leo C. Davis, 98, former district superintendent, died Nov. 26 in Bedford, Ind. Funeral services were held Nov. 29 at Davis Memorial Church of the Nazarene in Bedford.

Davis officially retired in 1971 after having served as superintendent of the Southwest Indiana District for 18 years. He was ordained in 1922 and served as a pastor and evangelist for almost 70 years.

He was a prolific writer, often on the topics of home missions, the Second Coming, and the doctrine of Scripture.

During his tenure as superintendent of the Southwest Indiana District, he saw the district grow from 57 churches to more than 100.

"He was a great Christian gentleman," said General Superintendent Jerald D. Johnson in describing Davis. "In his 90s, he continued to find ways of ministering to others through such things as writing letters of encouragement and a coffee-cup ministry where he would pay weekly visits to a local restaurant to witness to others.

"We used to joke about his letters (to the *Herald of Holiness*) in opposition to the New International Version of the Bible," said Johnson. "He would laugh. He wasn't a cantankerous man; he was as sweet as pie."

Davis is survived by his wife, Thelma; and three daughters, June, Mary, and Linda.

## CHA DELEGATES NEEDED

The Christian Holiness Association (CHA) will hold its 126th national convention at Nashville, Tenn., First Church of the Nazarene, Apr. 19-21, 1994. Jack Stone, general secretary, has issued a call for 50 volunteer ministers and laymen who would like to serve as delegates for the Church of the Nazarene without expense to the General Board.

Anyone interested should submit his or her name, address, and name of local church to the General Secretary, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131. Those selected as delegates will be notified on or about Mar. 1, 1994.



## NTS APPOINTS GROSSE



Chaplain David Grosse Colonel (Ret.), U.S. Air Force, has accepted the position of director of Continuing Education of Ministry at Nazarene Theological Seminary, according to Gordon Wetmore, NTS president. Grosse began his new assignment Dec. 1.

Grosse's responsibilities will include: chairing the NTS advisory council for continuing education, development of a formal program for continuing education for NTS, and communicating with district superintendents and pastors about the involvement of NTS faculty in continuing education programs. Additionally, Grosse will direct continuing education programs for institutional chaplains and laypersons.

"Grosse will help NTS establish a continuing education program that will place the resources of NTS at the disposal of Nazarene churches throughout North America," said Al Truesdale, NTS dean. "He is very rich in experience in both developing continuing education programs and utilizing current technology in providing those programs for Air Force chaplains."

To this point, continuing education at NTS has been directed by a standing faculty committee. "They have done a great job," Truesdale said. "However, they have had to share their time with other teaching and committee assignments. This appointment will allow us to elevate the importance of continuing education at NTS."

A graduate of Eastern Nazarene College and Nazarene Theological Seminary, Grosse has served as a chaplain in the U.S. Air Force for 27 years. As a chaplain he has developed programs in continuing education for chaplains in the U.S.A.F.

### MANUAL AVAILABLE

The 1993 *Manual of the Church of the Nazarene* has now been published and is available to our people; therefore all provisions of this *Manual* become effective as of the date February 1, 1994.

Donald D. Owens  
Chairman  
Board of General Superintendents

## NINE DISTRICTS REACH PENSIONS GOAL

Nine districts paid 100 percent or more of their Pensions and Benefits Fund for the 1992-93 assembly year, according to Don Walter, acting director of Pensions and Benefits USA.

Sixteen other districts paid at least 95 percent and 35 districts paid at least 90 percent. Three quarters of the 80 U.S. districts paid 90 percent or more.

The nine districts paying at least 100 percent include: Alaska, East Tennessee, Hawaii Pacific, Navajo Nation, Northwestern Ohio, Sacramento, Southern California, Southwest Latin

American, and Western Latin American.

The Hawaii Pacific District has paid at least 100 percent of its fund amount for 26 consecutive years. The Alaska District has paid at least 100 percent for 18 consecutive years.

"Full participation in the Pensions and Benefits Fund is vital," Walter said. "The church today is the means of God's provision for those who have served in the past, for those who serve now, and for those who will serve in the years ahead."

## MVNC RADIO STATION HONORED

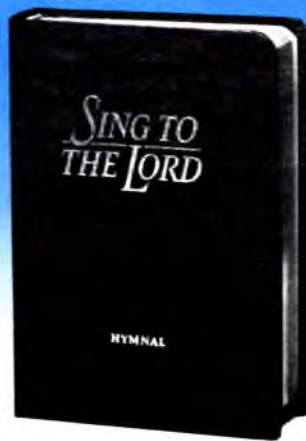
WNZR 90.9-FM, Mount Vernon Nazarene College's student-operated radio station, received the 1993 Marconi College Radio Award for format programming achievement. The award was presented in November to station manager Mitch Barber during ceremonies at the Bismarck Hotel in Chicago.

The Marconi College Radio Awards, named in honor of radio pioneer Guglielmo Marconi, was established in 1990 to recognize excellence in high

school and college radio.

The station was selected as a finalist based on a format tape sample and an essay submitted to a screening committee. The essay described the station and the audience reaction to its format.

WNZR features light contemporary Christian music throughout the day and programs such as Dobson's "Focus on the Family" in the morning and evening. The station operates daily from 6 A.M. to midnight.



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## HURRICANE ANDREW: ONE YEAR LATER

[Editor's note — Jacqueline T. Graves visited Southern Florida last summer to see how families were coping one year after Hurricane Andrew. This story was prepared from her report.]

In the year since Hurricane Andrew struck Florida and Louisiana with such force, the disaster has been replaced on the evening news with other stories. However, the people of Southern Florida and other areas continue to rebuild their homes and their lives.

Ben and Delores Ward have lived in Homestead for 28 years. Ben works for the *Miami Herald* and Delores operates a Christian school. They have two sons, Tom and Doug, who live in the area with their families. Each of the families lost their home as a result of the hurricane in 1992.

The storm didn't just hit, the Wards said. It attacked. The Ward family clung together through what seemed like an eternity of howling, slashing rain. Debris hurled past their heads. When the sun rose the next morning, they discovered the shattered remains of their homes.

"The first few days after the hurricane were a nightmare," Veronica, the Ward's daughter-in-law, said. "We didn't brush our teeth for four days. We had no fresh water, no toilet facilities, and no dry place to sleep."

Tom and Veronica Ward and their three children have lived in a 24-foot travel trailer since the hurricane. Tom has been able to continue working, but many people lost their places of employment along with their homes.

The Wards attend Princeton, Fla., Church of the Nazarene. The church sanctuary was leveled but their old sanctuary withstood the storm. "We were trying to decide whether to restore the old building or raze it and build a new structure," said Ben Ward, who is chairman of the church board. "It made the decision for us by withstanding the storm. We are refurbishing it to use for services until we build our new sanctuary."

"In many ways the storm was a blessing," Delores said. "The hurricane reduced everyone to an equal level. Everywhere you looked people's possessions were broken and soggy and piled up in a heap by the curb waiting

to be removed. This destruction of material things put everyone on the same level. Suddenly, there were no more rich, no more poor—just hurting, scared people grateful to be alive."

Tom's lesson from the storm was taught by a fence. "It was interesting to see the sudden cooperation between people who, the day before, barely spoke to each other," he said. "Almost everyone in our neighborhood had stockade fences. After the storm no one's fence was left standing. Without those wooden barricades people began sharing what little they had."

Help came from many places including government agencies, church organizations, and individuals. One group who provided extensive help was from Melbourne, Fla.. First Church of the Nazarene. According to the Ward's, a group from Melbourne has made the 170-mile trek to Homestead each



**One of many streets in Homestead, Fla., where debris from Hurricane Andrew still sits in front of homes.**

Photo by Jacqueline T. Graves

weekend for the past year.

"When I first heard about the hurricane I didn't stop and pray, 'Lord do you want me to go to Homestead?' I just knew that those people were my neighbors and they were hurting," said Mike Wohl, one of the team members from Melbourne. "I knew that if Jesus were here he would be down there working, sweating, and helping."

### FLORIDA CHURCHES STILL NEED HELP

Several Nazarene churches in the Homestead, Fla., area continue their struggle to rebuild more than a year after Hurricane Andrew devastated their community. At least eight churches still feel the effects of the storm, some still meeting in rented buildings while they rebuild their sanctuaries.

The congregation of Goulds Church of the Nazarene continues to worship in a tent more than 15 months after its sanctuary was destroyed by the hurricane. Most of the money for a new sanctuary is available for a new structure, but building codes have hampered efforts to move forward on construction, according to Robert Spear, Southern Florida district superintendent.

Miami First Church continues to meet in a school building. They were 30 days away from the opening of a new sanctuary when Hurricane Andrew destroyed everything, Spear said. Princeton First Church is using their gymnasium and old sanctuary for services as they make plans to replace a building that was destroyed by the storm.

There have been many individuals and Work and Witness groups willing to help, but major obstacles stand in their way. Because of the destruction, housing is limited and groups and indi-

viduals coming to the area must be self-contained. Additionally, building codes in the area prohibit anyone but licensed professionals from doing many of the needed tasks. Most professionals must be licensed in Dade County.

"Another problem the churches are facing is the loss of people," said Clyde Serrott, pastor of Corral Village Church of the Nazarene. Serrott, who served as Work and Witness coordinator following the storm, said that many people have had to leave the community because they lost their homes and/or their jobs. "Many churches have faced significant losses of people, which results in loss of income," Serrott said.

There have been some blessings as a result of the storm, according to Spear. "There is a new spirit on our district," he said. "Also, people in the community have had an opportunity to see Nazarenes facing the same losses and pressures as they did. Many of those have been impressed enough to start attending services, particularly at churches which helped to meet their needs following the hurricane."

Individuals and groups wanting to help are encouraged to call the South Florida District office at (407) 393-0001 before making any plans.

# Live Fully, Love Deeply, and Be Glad

REBECCA LAIRD



Rebecca Laird is the author of *Ordained Women in the Church of the Nazarene: The First Generation* and a professional writer and editor in Summit, N.J.

AIDS CLAIMED TWO OF MY DEAR friends too soon this year. Clark Harrah was 44, Joseph Benko only 12. Their lives brought such kindness and joy to my life, and their deaths have left holes in my heart.

Just before we moved across the country, Clark came over to say good-bye and share a cup of tea. He was always thin, but now he was frail, and his eyes were hollow. His mind, usually vigorous and opinionated, was now confused. Just before leaving, Clark held out a hand-embroidered baby blanket and said, "This is for Rachel and Megan; your daughters won't remember me, but tell them that this was mine." Honored by his kindness, I took the gift, unaware that he would be gone in a matter of weeks. He knew he was dying.

When the call came telling of Clark's death, I felt sad but didn't grieve. Later, when I visited San Francisco and walked around my former home, which he had occupied after our departure, buried tears sprang to my eyes when I saw the succulent plants he had planted and the stack of kindling he had given to us many months earlier. The flourishing gar-

den made me miss Clark's creativity—he had helped turn the dusty patch of land into a lovely city garden.

Six months after Clark died, the phone rang with the news that our young friend, Joey, was failing fast. Seven years earlier, when Joey was hospitalized with odd symptoms, his family had remembered the name of our church and mission from a children's program in which Joey had participated. People from Golden Gate Community Church were there when the unimaginable diagnosis came—a blood transfusion given at infancy had silently infected him with the HIV virus.

During the ensuing years, Joey mischievously bounced in and out of our lives. Whether squirming at church, racing through the park on his bike, or long-jumping down our hallway, Joey brought joy to those around him.

Late last summer, my family stopped in San Francisco on our way home from vacation. We needed to say good-bye. We had been forewarned that Joey had gone blind and his left side was partially paralyzed. After the first words were spoken, we rejoiced that bright, wise-cracking Joey still resided in the body that slowly was shutting down.

Joey reached out to touch three-year-old Rachel's face. He had held Rachel and Megan when they were tiny babies. He had chased Rachel when she was a toddler. Joey now asked, "Will you be my girlfriend, Rachel?" She shyly climbed up on the couch to sit beside him. She asked him why he couldn't walk or see, and then said, "Joey, I dreamed that you were standing up, all better, and taller

than my daddy." Joey liked her dream.

As Joey and Rachel sang "Jesus Loves Me" together, I went to talk to Joey's father. He told me about the memorial plans, and thanked Golden Gate Compassionate Ministries for the funeral fund that had been established years before to lessen the constant financial stress on the family.

Then Joey's dad told me of the time a Catholic priest had come to visit Joey in the hospital and had shown him a picture of Jesus. Joey looked at the picture and said, "Hey, that's the same guy who comes to me in my dreams when I'm afraid." The priest was dumbstruck, but Joey wasn't. He knew who that guy was.

My husband, Michael's, last words with Joey were, "I'll see you next time, Joseph, in this life or the next." Joey hugged him and nodded.

When I remember Joey now, I can still see him eyeing a banana in our fruit bowl and asking for one—then eating three in a row. I see his joy when I told him to eat as much as he wanted of his chocolate birthday cake. I see him smile and wave at us for the last time.

**We hold fast to the truth that the pain of separation will be overcome in ultimate reunion.**

At our house, when we miss Clark and Joey, we light a candle and thank God for their friendship. We are holding fast to the truth that the pain of separation will be overcome one day in an ultimate reunion. Until then, we will keep doing what we've been doing. Extend our lives to others; let them touch us too. Be vulnerable. Pray together. Live fully. Light a candle in memory of those gone on before, and be glad. God has given us each other.





# THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

**A guest preacher told our congregation that if we were faithful in tithes and offerings, God would surely prosper us. He didn't know that he was preaching to farmers who had borrowed money to keep our church open and were then hit by a three-year drought. Was God unfaithful, or was the preacher wrong?**

If the speaker was teaching the theology of prosperity (give-to-get theory), he was surely mistaken. One's righteousness and one's bank balance may have nothing in common. No one was more holy than Jesus, and He died penniless.

First Timothy 6 tells us that God's richest gifts are not financial. We are to flee from the love of money and pursue the true riches: *righteousness, godliness, faith, love, endurance, gentleness, eternal life*. These become "the treasure of a good foundation for the future . . . life that really is life" (v. 19, NRSV).

**Our evangelist repeatedly declared, "God killed His Son, Jesus, for your sins." Is that the way holy people talk about the Atonement?**

The preacher probably meant well, but his words are injudicious and theologically uninformed. This phrasing is embraced only by the most rigid Calvinists who subscribe to the "penal satisfaction" theory of atonement. The idea focuses upon a *just* God who simply will not or cannot forgive sins until someone pays the bill in full!

Thus, their sermons and books on redemption are full of "paid the penalty" language. A few years ago, I held in my hand a piece of Sunday School literature for young children that was published by a Calvinist publisher. It told the children, "God killed Jesus for your sins."

It is not just that a child's likely response to such language will be to resent God and feel sorry for Jesus, though that is bad enough. The real problem is that such penal satisfaction language fits hand in glove with limited atonement. That is, the idea that Jesus did not die for everyone, but only for the elect.

Therefore, unless one is a five-point Calvinist, embracing total depravity, unconditional election, limited atonement, irresistible grace, and eternal security of the believer, one should avoid the language of your evangelist.

Those who hold the Wesleyan view of the world and of the God of the Bible choose to speak of Christ's redemption as an act of divine grace without pushing the distinct persons of the Triune God into individualized anthropic action—such as one killing the other. Further, and more important, we embrace a substitutionary, vicarious view of the Atonement. We speak of Jesus suffering for us, or suffering in our place, but the formula "God killed Jesus" is foreign to our tradition, and, I believe, to the Scriptures. HH



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### The Shining Light

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## Resources for Growing Christians



Foundations of the Faith in Philippians

# God's Health Care Plan for the Church

ROGER L. HAHN



Roger L. Hahn teaches New Testament at Southern Nazarene University.

*With fear and trembling work your own spiritual health to completion; for God is the one who is working among you both to desire and to work for the sake of His good pleasure (Philippians 2:12b-13).\**

TOO MUCH OF ANY GOOD THING can make a person sick. I like to exercise and I like to rest. Both are necessary; both are recommended for good health; and too much of either one will make me sick rather than healthy. Balance is the key to physical health. Balance is also the key to the spiritual health of a church. Philippians 2:12-13 provides a fascinating insight into one aspect of the balance God has designed for the health of the church.

The King James Version translated the final phrase of Philippians 2:12, "Work out your own salvation with fear and trembling." Though a technically correct translation, the words "Work out your own salvation" have led to misunderstanding. Some have concluded that these words contradict Paul's teaching of salvation by grace through faith. Others have not worried about a contradiction in Paul, but they have eagerly grabbed Philippians 2:12 to defend their personal religious choices when those choices ran against the teaching of the church.

Almost all readers have applied the verse to their own personal relationships with God.

Recent scholarship has pointed to several facts about the Greek text of Philippians 2:12 that offer other (and healthier) interpretations. First, the "you" of verses 12 and 13 is plural in the original language. Some would translate "you all," but the point is clear that Paul is addressing the church rather than any single individual. Second, the word "salvation" had a variety of secular meanings in the Greek of the first century. *Deliverance from sickness* was a common meaning, which we capture in English by the single word "health." Paul's command is for all of us in the church to work together for our mutual health. It is possible that he meant our physical health, but the natural understanding of the health of the church is its spiritual health. Third, the word "work" meant to work thoroughly or to work out to completion. Paul used it in the tense and mood commanding continuing action. Thus, Philippians 2:12 calls on us as a church to always be working toward the fulfillment of the church's spiritual health.

If we stop at the end of verse 12, we could easily assume that it was all our work. Verse 13 sees the matter differently. "God is the one who is *working* among you." This word for *work* or *working* in verse 13 is different from that of verse 12. We could well translate verse 13, "God is the one who is energizing you." Energizing us for what? "Both to will (or desire) and to work energetically for the sake of His good pleasure." This is a glorious piece of good news! Paul states that, for

those who are in Christ and working together for the spiritual health of the church, God will energize their desires, their wills. God will direct their yearning so that they will desire His own good pleasure (another term for His will). God will energize our energies to work for His will. By itself, verse 13 sounds as if God does everything and we are merely puppets in His hands. But verse 12 declares that we must be working together to the completion of the spiritual health of the church. The two verses together proclaim a glorious balance of human effect and God's direction.

Sometimes we try to do everything in our own strength. We can't and we don't have to. Sometimes we want God to hand us complete directions for our every move. He doesn't. But He has promised to energize and direct our thoughts and wills, our hands and our feet. Then, if we will work, He will work in us and through us. What a magnificent spiritual balance for the health of the church!

*For further study: (1) Read Ephesians 4:11-16. What picture of the healthy church is presented there? What implications does it have for*

**God's health care plan for the church is better than Hillary's.**

*how we work together for the spiritual health of the church? (2) Read John 14:26 and 16:13-15. What do these verses teach us about how God energizes our wills and desires? Jot down some examples of times the Holy Spirit guided your thoughts to do God's will. (3) Write a brief prayer asking the Lord to guide you to some specific steps that will improve the spiritual health of your church.* H

\*Scripture quotations are the author's own translation

February's

# 10-Point Quiz

**1. According to Chuck Colson, which of the following church leaders recently argued that Paul was a homosexual?**

- A. John S. Spong, Episcopal Bishop
- B. William Sloan Coffin, former pastor of Riverside Church, New York
- C. W. A. Criswell, First Baptist, Dallas, Tex.

**2. The governing board of which of the following denominations recently voted down a resolution that affirmed the Bible as the only sure rule of faith and practice and labeled homosexual practice as unscriptural?**

- A. The Assemblies of God
- B. American Baptist Church
- C. Roman Catholic Diocese of Boston
- D. Presbyterian Church, USA

**3. Which of the following Christian schools had rock and roll singer Billy Joel as a commencement speaker and gave him an honorary doctorate?**

- A. Oral Roberts University
- B. Biola College
- C. Fairfield University
- D. Nebraska Wesleyan

**4. There are 1 billion Muslims in the world and 2.5 billion pantheists. How many Christians are there in the world today?**

- A. 1.2 billion
- B. 3 billion
- C. 900 million
- D. 1.7 billion

**5. The Campus Security Act of 1990 forces U.S. colleges to report violent crimes committed on campus. Last year, 2,400 colleges reported 7,500 violent crimes. How many of them were murders?**

- A. 30
- B. 117
- C. 18
- D. 57

**6. Since 80% of college crime is committed by students, schools are upgrading security. Which of the following schools requires that candidates submit, along with their S.A.T. scores, a statement from their hometown police department telling whether or not they have a criminal record?**

- A. Mill Valley Community College
- B. God's Bible School
- C. University of Minnesota
- D. St. Augustine's College

**7. According to the Bureau of Labor Statistics, how many Americans over 55 are "involuntarily jobless" due to layoffs and pressure to retire early?**

- A. 738,000
- B. 486,000
- C. 1 million
- D. 577,000

**8. The following Christian schools have installed new presidents: Fuller Theological Seminary, Nyack College, Colorado Christian University, Northwest Nazarene College, Canadian Baptist Seminary, and Greenville College. Which one is the new president of Northwest Nazarene College?**

- A. Richard J. Mouw
- B. David Schroeder
- C. Ronald R. Schmidt
- D. Rich Hagood
- E. Barrie J. Palfreyman
- F. Robert E. Smith

**9. According to *Christianity Today*, what percent of American public school children usually carry a gun or other weapon to school?**

- A. 001%
- B. 11.8%
- C. 20%
- D. 31%

**10. Which of the following groups recently took a Maryland school principal to court for banning sexually explicit T-shirts in his school?**

- A. American Civil Liberties Union
- B. National Education Association
- C. Two Live Crew
- D. The Philadelphia Phillies

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

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# Praying When It Hurts

E. DEE FREEBORN



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

ON A WINDSWEPT FRIDAY NIGHT, Ken and his new fiancée were on their way home from college to spend Easter weekend with their families and announce their engagement. Rounding a curve, Ken faced an oncoming car that had drifted over the center line. He swerved toward the ditch, but could not escape the collision. Though his fiancée survived, Ken was killed outright.

Ken was the only son, the shining light, who had won a prestigious scholarship to the state university. What hurt, what loss! It's during times like these that the "why" questions seem to come as a flood, sweeping over us and drowning us in a lack of answers.

How do we pray in times like these? How do we pray to a God who seems to let good people hurt? Why does He let it go on?

One of the first things we must do is recognize that God does not turn evil into good. Evil remains evil and tragedy is still tragedy. Romans 8:28 says, "And we know that *in* all things God works for the good of those who love him . . ." (NIV, emphasis mine). I may not be able to thank God for the tragedy, but I *can* thank Him for

His redeeming and healing action in the midst of the tragedy. I do not have to deny the hurt to have confidence in God's love. Walter Bruggeman boldly declares, "I propose that *access into life is mostly through the resistant door of pain* . . . Praise always happens midst the irreducible reality of pain" (*Praises of Israel*, Fortress Press, 133).

Some people insist that true Christians always enjoy the "victorious life" demonstrated by a constant smile and complete command of all life's problems. Surely, Jesus was not holding a praise service in the Garden of Gethsemane when Luke tells us "being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground" (Luke 22:44, NIV). The writer to the Hebrews reminds us that "During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission" (Hebrews 5:7, NIV).

Why are we obsessed with always appearing "victorious" and having it all together? Are we afraid to admit our need of help? We are quite good at helping others, heroic during natural disasters. But the "beautiful people" and "success" cults lure us on to enshrine our egoism. We have yet to fully grasp the lesson of Scripture that we "need each other."

If we are going to make any progress in prayer when it hurts, we are going to have to let go of the "why" question and ask the "where" question. "Where is God?" Not, "why?"

The answer is, He is where He has always been, directly identified and participating in our hurt. He is reconciling the world to himself through Christ (2 Corinthians 5:19). "God has said, 'Never will I leave you; never will I forsake you'" (Hebrews 13:5, NIV). His word to the apostle Paul was, "My grace is sufficient for you, for my power is made perfect in weakness" (2 Corinthians 12:9, NIV). God is with us in our sufferings. In and through Christ He is acquainted with our sorrows and grief!

It's not a matter of how much less I would suffer if God *really* cared. It is more a matter of my understanding how much He suffered that I might *never be alone* in my hurt! God has not kept a safe distance from our predicament, but suffers when we suffer. That is astounding! Though Christ, being both human and divine, understood the purpose of His suffer-

**How much less would I suffer if God really cared?**

ing, we simply do not. We do not know why. But, we are not alone! He is with us!

Further, the Resurrection shouts the message of hope. There is not only consolation and comfort for today but a guarantee of final victory over sin and death in the future! In the words of my friend and colleague, Paul Bassett, "Will you let Christ keep His magnificent and costly promises?" **H**



# PREACHING TO CAPTIVE SPIRITS

by Donna Fletcher Crow

**W**illingness to do prison ministry was a requirement for membership in a Methodist society. The 1778 Conference asked, "Is it not advisable for us to visit all the jails we can?" The answer was, "By all means. There cannot be a greater charity."

Wesley himself modeled prison ministry. The records show that in one nine-month period he preached 67 times in various jails. And his brother, Charles, was likewise a tireless prison worker. His last publication was *Prayers for a Condemned Malefactor*. In it he noted, "These prayers have been answered. Thursday, April 28, on nineteen malefactors, who all died penitent."

Several Methodists distinguished themselves in prison ministries, but none more so than Sarah Peters who spoke at the Foundry, looking for volunteers to visit prisons. "This very week," Miss Peters told the congregation, "there are ten malefactors under sentence of death who would be glad of any friends who could go and pray with them."

Quailing inwardly at what she knew she would be required to face, Catherine Perronet joined the band of workers around Sarah Peters after the service. "I shall go with you," Catherine pledged.

She was still shaking inwardly when she turned to leave and saw her special friend, Phillip, among the volunteers. His presence bolstered her, as did that of her headmaster, Silas Told, and two other Society members. Still, Catherine could not avoid having second thoughts that afternoon when they met Sarah Peters outside Newgate Prison.

"There are three large wards on the common side," Miss Peters explained. "Here the prisoners are obliged to lie on the floor if they cannot furnish themselves with bedding—this is hired out at a cost of a shilling per week. There are also two smaller wards, including an exceedingly noisome one for women. A number of rooms on the master's side are let out at indefinite charges to occupants who can pay the warden. In some rooms, persons who are sick of different

distempers are obliged to lie together or on the floor and must pay two shillings ten pence per week for such lodging. But," she hastened to add, "you may be assured we shall in no wise go near cases of smallpox or similar contagion."

As Miss Peters turned to lead the way to the prison gate, a worker asked, "I have been given to understand that even prisoners for debt must pay garnish to the jailers."

"Yes, that is true. James Oglethorpe who heads a reform committee has made two reports to Parliament on these abuses. We still hope for amelioration, but at present, when taken into custody and sent to prison, every prisoner is expected to pay a total of five pounds, sixteen shillings and four pence in fees. This is divided between the warden, the tipstaff, and the clerk of the judge who ordered the committal."

"But what if they can't pay?" Catherine couldn't imagine the horror that was about to be opened to them.

"When the miserable wretch has worn out the charity of his friends, and consumed the money which he has raised upon the sale of his clothes and bedding, and has eaten his last allowance of provisions, he soon grows weak for want of food, with the symptoms of a hectic fever. When he is no longer able to stand, if he can raise three pence to pay the fee of the common nurse of the prison, he obtains the liberty of being carried into the sick ward and lingers on for a month or two on charity rations. Then dies."

"But can nothing be done about it?"

"Ogelthorpe's Committee is striving with petitions to Parliament. There is hope of ameliorating legislation. But in the meantime, it seems most fit that we should strive for the souls of these unhappy prisoners. There is little we can do for them here but prepare them for a better world to come. Let us proceed."

As a seasoned warrior in this area of graft and corruption, Sarah approached the Ordinary, a Mr. Taylor, who, but for the fact that he stood without the walls, looked far meaner and more disreputable than any of his prisoners. "You shall not obstruct our entrance today, Mr. Taylor. The God of all compassion shall





make an entrance for us so that our acts of compassion and mercy may continue.” As she accompanied her brave words with the clink of bribe money, the group was allowed to pass.

Catherine thought she was prepared for the fetid air and squalid, verminous surroundings. But as the great iron bar clanked into place across the heavy oak door behind them, and she knew herself locked inside with desperate murderers and felons as well as with the malignant diseases that ravaged the rag-covered bodies she saw on every side of her, she was gripped with panic.

“You needn’t do this, Catherine. Shall I take you home?” With the sound of Phillip’s voice, the terror subsided.

## MALIGNANT DISEASES RAVAGED THE RAG-COVERED BODIES SHE SAW ON EVERY SIDE OF HER.

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“I can do it, Phillip. But stay by me.”

The determined Miss Peters shepherded their small party forward to the cell of a prisoner named Lancaster. The turnkey opened the barred door, then closed it behind them.

Sarah encouraged Lancaster to tell his story. He was very young, just above 20, Catherine judged, yet he told of having lived a life of great wickedness, including having robbed the Foundry of all its brass

and candlesticks. “But shortly I shall be with Jesus in Paradise. This morning, about five o’clock, the Sun of Righteousness arose in my dark cell, and I am now so full of God and heaven that I am like a barrel of new wine ready to burst for vent.”

*continued on page 43*



# Pastor Pearl, Not Over

by Jeanette D. Gardner

**W**hen it comes to ministry, no age limits or mandatory retirements exist. Just ask Pearl Hillman.

Pearl is an amazing lady. The mother of 6, grandmother of 37, great-grandmother of more than 70, and great-great-grandmother of 3, she has enough love, not only to envelop her whole family but to extend beyond. Her caring stretches into the 7,500-person community of Crockett, Tex. There, 86-year-old Pearl is the pastor of Crockett Church of the Nazarene.

About the time most ministers are retiring, or thinking about it, Pearl was just getting started. Pearl was in her late 60s when her husband died. She had come to Christ when she was in her 30s and had spent all those years continually hungering for more of Him.

That hunger to know God caused an intense interest in spiritual matters. When Pearl's four oldest children were in Bible college, Pearl pored over their letters and wished she could join them. When Pearl read about Nazarene Bible College in Colorado Springs, she began clipping articles and pictures about it from the *Herald of Holiness* and other Nazarene publications. As Pearl hoarded every

piece of information she could get her hands on, she secretly dreamed of encouraging a grandson, or perhaps a son-in-law, to attend the college.

At Pearl's first General Assembly, in Dallas, she gathered more printed ammunition from the NBC booth. She watched the video about the college over and over again, studied literature, and tagged after the students, wanting to hear more about this ministry training ground.

"The idea just possessed me of somebody in my family going there," she declares adamantly. "Gradually, the realization came that I was the one God wanted to send to this school. I thought, Me? No way! After all, I was in my late 60s. I was even a great-great-grandmother. And besides, it had been years since I'd attended school. I had earned my high

school diploma. And after the children were grown, I became an LVN and had attended beauty school. I did like to read and study, and I enjoyed teaching. But going to Bible college at my age was something else!

"I was not sure it was God's will for me to go. I felt if I visited the school, I'd know for sure. So I flew to Colorado Springs. I didn't think I was worthy or acceptable or that they'd want me at my age. But I took my physicals, gave references, and started checking it out. I turned 69 years old the day before I enrolled in Bible college."

College was stressful for Pearl, but she needn't have worried. Although she was the school's oldest student, she passed her entrance exams with flying colors—even placing second in Old Testament knowledge. Four years later, she graduated amid thunderous applause.

Still thirsting for more theological knowledge, Pearl pursued a seminary degree. She graduated with a master of divinity degree when she was 77 years old. Pearl still wanted to learn more. She audited classes at Asbury for two more years.

When Pearl first started her theological education, she thought she might want to work with Christian education. However, the challenges of the pastorate began to appeal to her.

"I wanted to be able to tell people what I wished someone had told me," Pearl explains. "A former pastor's wife suggested I apply for a church, but I said, 'No, when God wants me to have a church, He'll give it to me. I won't have to ask.'"

Pearl was right. The last day of Nazarene camp meeting, the district superintendent from Houston called, offering her the pastorate of Crockett Church of the Nazarene. Eighty-year-old Pearl took this as "being straight from the Lord" and packed her bags for Crockett.

How did the people of Crockett respond when this chipper, female senior citizen appeared on the scene?

"I think they were a little bit leery because I was a Yankee," Pearl admits. "I was from Kansas. But still,

## PEARL GRADUATED FROM SEMINARY AT THE AGE OF 77.

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# the Hill at 86



Pearl Hillman prepares to serve Communion to her congregation in Crockett.

Pearl is popular with the kids in her congregation—especially when she buys treats at the local Dairy Queen. Photos by Dan Piotrowski

I THINK PREACHING IS THE MOST IMPORTANT THING I DO."





**A pastor to her flock, Pearl spends part of her days calling on shut-ins**

**A**GE HAS LITTLE  
TO DO WITH ABILITY,  
AND NOTHING AT ALL  
TO DO WITH  
COMMITMENT.”

I've lived on a farm and was an ordinary person. They liked that. Now I have some very close friends in Crockett.”

Pearl feels in her element as a pastor, as she has built relationships with her congregation. “At first I worked myself to death calling and inviting and this and that. But then I realized I needed to spend more time praying and simply being a good friend, a good neighbor, and having good relationships.

“The apostle Paul said I became all things to all men. I don't know if I could do all that, but I relate to being a grandmother. I talk to other grandmothers and children. That's a very good way to build relationships. If you want to win someone, be good to his kids.

“Children are my specialty,” Pearl reveals. “In our church, we pray for all the children who attend, and all the children who have ever attended there.

“When a child has a birthday, he or she gets an ice cream cone at the Dairy Queen. That way, I'm able to be alone with a child for a while, and I can find out where he or she is spiritually and get close to the child.”

Ice cream cones aren't the only treats Pearl gives the children. A good chunk of her limited finances are earmarked to send children to camp. She feels these investments in children's lives are worth every penny.

“I like to minister to older people and, of course, you can understand why,” Pearl says with a chuckle. “I like to visit the old people. They like to talk about when they were kids, the old times. If they're able, I like to take them to the Dairy Queen. We laugh and talk and have a big time together.

“When I was an LVN, I worked in a nursing home. And after beauty school, I gave perms and treatments to shut-ins and people in rest homes. I feel the Lord put those experiences in my life to prepare me for this. I do quite a bit of calling in homes, and I use the telephone a lot. When I go on a trip or something, I

send postcards back to the shut-ins. On holidays, I also do something special for the shut-ins, like Easter or Thanksgiving baskets. And though I may not be able to give a gift to everyone in the church on his or her birthday, I do send cards to all of them. I'm very happy in my work here,” Pearl adds.

Although building relationships, teaching the ladies' Bible study, and praying for her parishioners are all important parts of being a pastor, preaching is the part of pastoring that Pearl likes best. “I think preaching is the most important thing I do,” Pearl says. “On Monday morning, I start asking God what He wants me to talk about. Usually, I know pretty early in the week—even though He changes it at the last minute sometimes. I stress prayer. And I'm a holiness preacher. Every third or fourth sermon, I try to focus on holiness.”

Though she has her master's degree and her pastorate, Pearl's appetite for learning is not quenched. “I don't think I'll ever get over wanting to go to school more,” she confesses cheerily. “I like to study. I don't think I'll ever stop studying.”

Though most people at Pearl's age would be calling it quits, Pearl feels her age won't hinder her. One of her favorite sayings is, “Age has little to do with ability, and nothing at all to do with commitment.

“I think that's good to remember,” Pearl explains. “Pursuing a career when you're older keeps you from having your mind on yourself all the time. I think it helps your health, mentally and in every way.”

Whether you see the 86-year-old woman driving to Dairy Queen, walking into a rest home, expounding from the pulpit, or in her yard giving cookies to a neighborhood kid, you can be sure she's in the process of sharing her love and faith. From the viewpoint of eternal things, it may be appropriate to say that Pearl Hillman's ministry has just begun. **H**

# GENERAL BUDGET, an act of faith

by Rev. Hermann L. Gschwandtner  
*Coordinator, Eastern Europe Ministries, Church of the Nazarene*

**W**e just can't do that," declared my treasurer. "We can barely make it; how, then, could we take on an extra project over and above the budget?" I fully understood what he was saying. The church had been through a rough time prior to my coming. A small group of just 40 to 60 people met every Sunday. Now they had to shoulder the extra costs of a full-time pastor and, at the same time, prepare for a major program of renovation. It just didn't seem to be the right time to put an emphasis on missions.

But then I remembered our first discussion with the board before we accepted this responsibility. Among other things, I had told them, "If you want me to be your pastor, world missions needs to take first place in our church work. And I believe God will then bless us." They had agreed to these terms, and now?

"Well, let's put it

this way," I said to my treasurer and the whole board, "we can't give what we don't have. But what can we trust the Lord to give us for world missions next year? What do you think? Should we prayerfully expect to give over and above our responsibilities?"

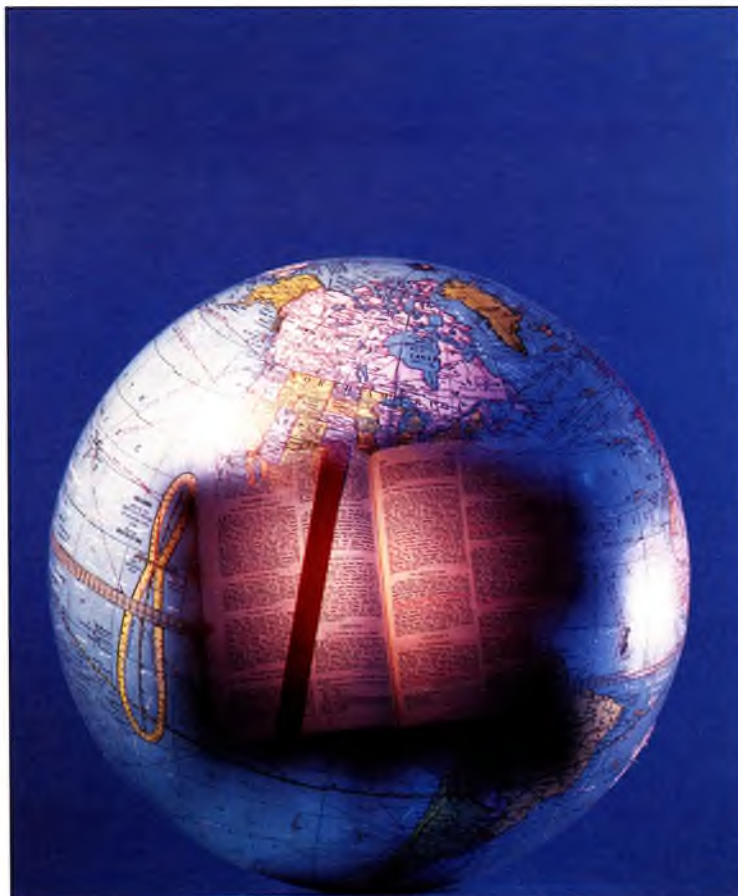
"Does that mean," my treasurer threw in, "that we wouldn't give more than what we actually receive as special gifts?"

"Yes, let's just name a sum and pray to the Lord to perform miracles." We finally agreed, prayed, and trembled for nearly 20% of last year's income to be given for missions the coming year.

And the Lord answered our prayers. The whole amount came in, and the income of the church grew by 95% that year. And so we continued, year after year. Of course, we had renewed discussions, but we always agreed on

trusting the Lord for a specific sum. This way, we were able not only to pay all our budgets but also to give an additional 300% over our General Budgets. At the same time, a major renovation program was going on and paid for in full. And church attendance grew by over 150%.

I believe the major reason is our putting world missions first. Because when you emphasize most what is nearest to the heart of God, He will not only answer your prayers but also bless you richly. After all, budgets should be made by faith, shouldn't they? **H**



H. Armstrong Roberts



*Our Nazarene liberal arts colleges  
are strategically poised . . .*

# FOR SUCH A TIME AS THIS

by Ed Robinson, *professor of Christian education*  
*Nazarene Theological Seminary*

Editor's Note: *This article is adapted from an address delivered to the students and faculty at Northwest Nazarene College, October 15, 1993.*

**W**e live in a world of exponential change. The global portrait is changing at an inconceivable rate. Changes that once required decades, now happen in a matter of months or weeks. What began as a trickle in perestroika and glasnost has emerged as a flood in the demise of totalitarian experiments. I never imagined a time without a wall dissecting Berlin. I never imagined the demise of the Soviet Union. Each week, it seems, another small, ethnic state emerges on the geopolitical map.

The economic picture is also affected by the rapidity of change. The only stable thing about the economy is its instability. Tom Peters states that to prosper in the contemporary world of business and finance one must accept the challenge of thriving on chaos.

Such vast movement in the marketplace has brought changes in organization. Organizational charts are becoming much flatter and less pyramidal in shape. "Networking" and the "Shamrock Organization" are moving beyond buzzword status and into the normative business structures.

The technological revolution in production and information has changed the way many do business. It is now possible to run a company in Boston from a chalet in Colorado. Modems, facsimile, and electronic mail have transformed the field of communication. It is not unusual to order a pizza or sandwich for lunch at the local deli by *fax!*

Social change has not been left out of the recipe of change. "Community standards" are most difficult to prescribe, simply because communities are difficult to describe. Individualized morality, defined by personal

taste and convictions, is the rule of the day for most.

Change is also occurring in the realm of the spiritual. "Spirituality" is no longer reserved for the religious glossary. With the multiculturalization of the United States, world religions have impacted the renewed spiritual emphasis. Worship centers that used to be separated by an ocean now are separated only by an asphalt avenue.

In the midst of the chaos of change, people are searching for the stability of having some meaning in life. The opportunities politically, economically, socially, and spiritually are mind-boggling to consider.

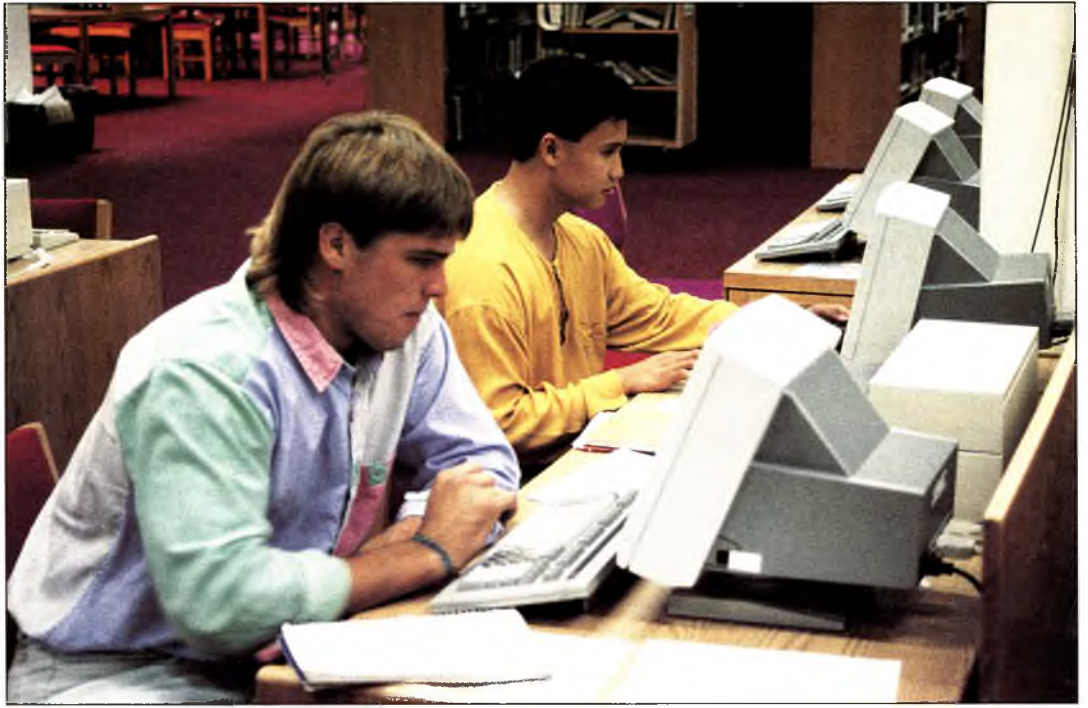
## **The Problem of Character**

Unlike the optimistic social evolutionists of the turn of the century, we do not value change for its own sake, assuming natural progress toward some utopian goal. We must ask, "What are we changing to?" "Is what we are changing to worthy?" Such questions are value and morality questions.

Zbigniew Brzezinski writes in *Out of Control: Global Turmoil on the Eve of the Twenty-First Century*, "History teaches that a superpower cannot long remain dominant unless it projects a message of worldwide relevance, derived from an inner moral code."<sup>1</sup>

While applauding the demise of the atheistic values prominent in many parts of the world, we must remember that Judeo-Christian values are also collapsing. Brzezinski states, "Humanity's capacity to control itself and its environment has been expanding exponentially and our material expectation even more. At the same time, our societal criteria of moral discernment and of self-control have become increasingly vague."<sup>2</sup>

Our increased capacities to shape the world, our



rapidly expanding materialism, and our moral ambiguity are thrusting us toward chaos.

Steven Covey, in *Seven Habits of Highly Effective People*, heralds the virtues of discipline, self-control, integrity, maturity, commitment, and service. His call is to an ethic of life defined by internal character rather than manipulative personality.<sup>3</sup>

Wil Kilpatrick, in *Why Johnnie Can't Tell Right from Wrong*, calls for a return to basic character/virtue education in public schools. He cites an attempt to re-

spect the pluralism of the public school, a logically impossible attempt to produce a value-free curriculum. This plan has produced a generation almost devoid of civility.<sup>4</sup> This void, combined with the inability of many contemporary homes to enculturate a basic ethic, has produced a crisis of moral character among the youth of America.

Brzezinski, Covey, and Kilpatrick, writing from separate arenas, are sounding the same warning siren. There is a crisis of character in the land.



And hence, the dilemma. It is undoubtedly a day of opportunity for incredible dreaming, for envisioning a hopeful future. Do we have what it takes individually and corporately to turn chaos into opportunity? Character, integrity, and truth are critical if we are to “have what it takes.”

### The Role of the Christian Liberal Arts Experience

What does this have to do with Nazarene liberal arts colleges? Everything—our colleges seem to be made “for such a time as this.” They do address the character dilemma of our times. Three convictions guide my optimism.



Kingswood Images

1. I contend that the intrinsic value of the liberal arts experience is the making of persons. The liberal arts experience is essentially the engendering of character, value, morality, and faith in the context of the honest pursuit of truth. Whatever occupational skills you may develop at college are instrumental. But those occupational skills will always be secondary to the primary goal of our colleges: the development of persons.

The primary issues in the formation of you as a person are gaining a perspective on vocation (life investment beyond occupation), integrating the various academic disciplines, developing critical thinking skills, learning to communicate effectively, nurturing creativity, and forming value and faith convictions. Ultimately, education is not something you get. It is something that gets you!

2. We are created for wholesome relationships with God, with others, with ourselves, and with the created order. I contend that the community of learners is stronger than a collection of individual learners. The liberal arts college offers a superior opportunity for learning in community. The life of the campus becomes the curriculum. Community life can, and should, be as educational as the classroom.

3. Nazarene colleges are intentionally Christian. They seek to shape the Christian mind, soul, body, and spirit. They seek to create a climate in which persons may pursue the truth carefully and responsibly with the understanding that God is the author of that truth. They seek to define and engender definitions of success and significance according to the divine dictionary rather than contemporary culture. They seek to create a community in which Christian virtues of love, forgiveness, holiness, justice, servanthood, simplicity, integrity, and compassion are not only taught but modeled. They seek to communicate by the excel-

lence of the faculty and the diligence of the administration and staff, that academic excellence counts. Academic activities are an expression of your devotion to God. Your worship is not limited to the chapel, classroom prayer, or dorm Bible study. No, your study is your act of worship; your classroom demeanor is your act of worship; the care with which you prepare term projects is your worship; the honesty with which you complete assignments is your worship. Your educational preparation, at this point in your life, is your Christian vocation. It is your calling.

If the intrinsic value of liberal arts education is the making of persons, then the intrinsic value of Christian liberal arts is the making of Christian persons.

### For Such a Time as This

There has been no greater moment in the history of the world for the opportunity to make a significant difference. In the midst of chaotic change, the search for meaning is intense. At the heart of that search is the quest for spiritual meaning.

God offers to you the awesome privilege of announcing the truth by your words and the quality of your lives. Such a challenge requires persons of character. This character discovers its true definition in the pursuit of truth. This character is molded in the authentic patterns by life in the Christian community. This character is refined in the crucible of daily life in the marketplaces of the world. This character reflects the spirit of Christ.

You do not go to a Nazarene college to get a Christian education you can use someday to make a living. You go to a Nazarene college so that a truly Christian liberal arts education can get hold of you and help you make a life.

### Reference Notes

1. Zbigniew Brzezinski, *Out of Control: Global Turmoil on the Eve of the Twenty-first Century* (New York: Charles Scribner's/a Robert Steward Book, 1993), 31.
2. Ibid.
3. Stephen Covey, *Seven Habits of Highly Effective People* (New York: Simon and Schuster/Fireside, 1990).
4. Wil Kilpatrick, *Why Johnnie Can't Tell Right from Wrong: Overcoming Moral Illiteracy* (New York: Simon and Schuster Trade, 1992). **H**

## Dr. Robinson's Recommendations for Students

► 1. **Get involved in giving yourself away in some significant way.** Break the cultural bent toward individual gratification.

► 2. **Don't just study a course subject—study a professor.** Remember that you are part of a community in which professors are more than transmitters of information. They are sharing life with you. Just as the Jewish rabbi sat among his students, allow your professors to "sit among you."

► 3. **Get in a "bull session" every once in a while.** Try to solve the problems of the world. Attempt to answer the unanswerable. Learn to think, to test your ideas, to risk your thoughts in a public forum.

► 4. **Develop a passion for something meaningful.** It may not even be a lifetime endeavor, but learn to feel deeply about something. Many fear that your generation and the one directly preceding you are passionless. You have been desensitized to pain and suffering by your familiarity with its images.

► 5. **Take a course in philosophy and ethics.** Learn to discern between the true and the false, the good and the bad, the better and the best, by utilizing the tools of disciplined thought rather than just the subjectivity of intuition. These skills are the marks of an educated person.

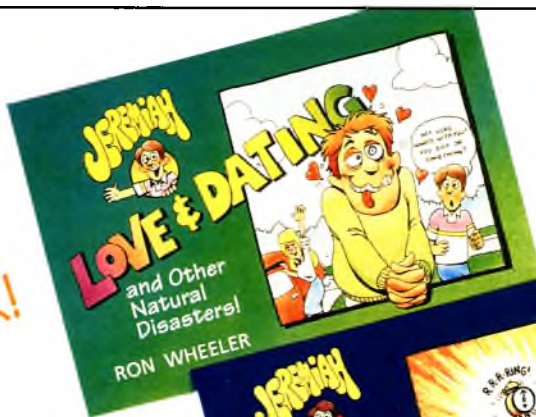
► 6. **Enjoy the life of the full campus community.** Join an organization, enter into the social life of the community, make friends with people who are not like you, attend a lecture by a special speaker outside your discipline.

► 7. **Nurture creativity.** Write, paint, compose, sculpt, accept the invitation of the Divine Creator to join in the creative adventure.

► 8. **Learn to read.** Fall in love with books (in whatever form they may take in the future). Almost all the professional people of significance that I know, read.

► 9. **Feed your spiritual hungers.** Attend public worship, talk with friends about spiritual things. Nurture the personal spiritual disciplines of prayer, reading the Bible, and meditation. Don't expect perfect performance. □

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# COMPASSION FATIGUE

by Tom Nees, *pastor, Community of Hope, Church of the Nazarene, Washington, D.C.*

Someone was shot in the alley last night” was the news I heard Sunday morning when I walked into the Community of Hope for worship. The alley across Belmont Street is a major pedestrian walkway for people making their way down the hill to 14th Street. Evidently, a Saturday night argument between drug dealers resulted in a serious injury, if not death.

The unknown victim was taken to some hospital, we don't know where. Neither do we know whether he lived or died. He was just another drug dealer, arguing with the assailant over who would sell crack cocaine to the customers who now drive through the neighborhood day and night, keeping a thriving business going. There was no newspaper report Monday morning. A shooting, even a murder, in this neighborhood is too common to be worth reporting unless it's unusually spectacular.

I was told who the assailant was thought to be. Obviously, I can't reveal what I heard. Only that he's a young man I've known since he was a child. He seems to have gotten away with it. There's been no arrest, no witnesses. It's unlikely anyone will offer information to the police, even if it is common knowledge in the neighborhood who did it.

At the close of our worship in which the shooting was acknowledged in our time of congregational prayer, I talked with several people who are preparing to join the church. One of them is a man who now lives at Joseph's House, a nearby hospice for men with AIDS. On a recent Sunday morning, he

gave a remarkable testimony about his spiritual awakening from the darkness of a past full of regret and self-destructive activities. He is well enough now to attend church occasionally, but he can't manage much more these days.

We usually take time with our membership preparation process. Knowing this, one of our members, a nurse who lives and serves at Joseph House, suggested that we speed up the process for this man.

## COMPASSION FATIGUE TEMPTS US TO WITHDRAW OUR PRAYERS AND SUPPORT FROM MINISTRIES OF MERCY.

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She said it would mean a lot for him to be received into membership while he's still well enough to attend. That may not be long.

Violence and AIDS are the two new overwhelming realities that now affect everything we do in our ministry at the Community of Hope. Our intention is to help people break the cycle of urban poverty through education, housing, and health care. We make no apology for offering the faith poor people in the city need in order to survive in this world, let alone the next. In our idealism, we like to think that our various ministries will help people overcome their

problems, recover from addictions, eventually find employment, and live in neighborhoods with good schools and churches, the things every family wants.

Violence and AIDS challenge everything we do now. These two plagues are not confined to the men in the neighborhood. While most of the victims and victimizers of street shootings are young men, it is not uncommon for women and children to be caught in the crossfire. There is no escape. At one time, violence and open-air drug activity were confined to a few notorious inner-city neighborhoods. Now, it's everywhere. You have to drive a long way to escape it.

AIDS is rapidly spreading its way through poor inner-city neighborhoods, afflicting women and children as well as men. It's no longer a "homosexual problem." People with AIDS are not likely to get well. Rather than helping them become self-reliant, we walk with them through the "valley of the shadow of death." Like Mother Teresa in Calcutta, our ministry becomes one of service in their final, frail moments of life.

Very few people are comfortable around violence, as few of us find it easy to deal with death and dying on a regular basis. What makes all this so frustrating is that even though we know how to prevent shootings (get rid of guns) and AIDS (stop the sexual practices and drug use that cause the problem), our society seems unable to turn from self-destruction.

I wonder where this frustration will lead. I pray daily for people I know whose lives have been cut down and cut short. Difficult funerals, where the deceased is a



**Rev. Tom Nees, along with community leaders, cuts the ribbon opening the Community of Hope's transitional housing center**

Bruce Reedy

young victim, are more the rule than the exception now. Many of the children and young people around us who should be excited about a future are understandably less than committed to school and job preparation.

I pray, too, for those who are called to minister and serve in the city. I know people who have actually stepped in front of pointed guns to save lives. On Sundays, I hear the prayers and cries of mothers for their threatened children. It's exciting to see people get well and become self-reliant. And this is happening. But our joy over the recoveries is tempered by those who are falling too soon.

I pray that our faith will give us the strength we need to keep serv-

ing even when our own lives may be threatened. The Scriptures tell us that "perfect love casts out fear." Ministry in the city gives new meaning to that promise. I pray that all those stories in the Bible about people who lived through life-threatening situations will encourage us to not give up, to not "be weary in well doing."

I pray that when confronted by violence, AIDS, and other seemingly intractable social problems, we'll not succumb to "compassion fatigue," a recent phenomenon given as the reason for a withdrawal of interest in and support for ministries of mercy.

The book *Hunger for Justice* quotes Jack Nelson's response to the suffering on the streets of Cal-

cutta. "The poverty so enraged me that I wanted to scream at God. Then I came to a painful realization. In the suffering of the poor, God was screaming at me."

The same book included a remark by Albert Schweitzer, the missionary doctor of another generation, which we do well to remember when tempted to seek happiness and security away from needy people. "I don't know what your destiny will be, but one thing I know, the only ones among you who will be really happy are those who have sought and found how to serve."

Tom Nees is administrative director of Nazarene Compassionate Ministries, USA and Canada.

HH



# Close to Home

## News About Nazarenes

BY TOM FELDER



Nearly 130 teens and adult sponsors from the Missouri District spent a weekend cleaning homes and a campground damaged by last summer's flooding in the Midwest.

### TEENS PROVIDE FLOOD RELIEF . . .

Approximately 130 teens and sponsors from the Missouri District spent a weekend in October providing flood relief. The young people were a part of the district's CONTAC team, sponsored by the district NYI.

During the weekend, the teens cleaned a campground

in Hannibal, Mo., and homes in Hull, Ill.

The project was one of a regular series of service projects, workshops, and special services in which the members of the CONTAC team participate. They are planning for a Work and Witness trip to Mexico City this summer.

### MAN OF MANY TALENTS . . .

South Side Church of the Nazarene in Muncie, Ind., recently honored **Bob Manor** with a "Bob Manor Day," according to **James**



**Johnson**, senior pastor. Manor was honored for his many years of service to the local and district church.

A Sunday School teacher for the past 55 years, Manor has served on the church board and has sung in the

adult choir for 48 years. He has taught Sunday afternoon Bible study classes and led a monthly cottage prayer meeting for the past 22 years.

In addition to serving his local church, Manor has been very active in community ministry. He sang tenor in a men's trio for many years. The group sang on the radio for several years and in many churches, nursing homes, and jails in central Indiana.

Manor has completed a 19-year, verse-by-verse study of the Bible and has written more than 3,000 poems.

### SERMON HONORED . . .

**John R. Andrus** recently received his tenth award from the Freedoms Foundation. The award was presented for a sermon Andrus preached to the congregation of



Chattanooga, Tenn., First Church of the Nazarene in 1992. Andrus served as pastor of Chattanooga First Church for 31 years, prior to his retirement last year.

The Freedoms Foundation chooses a few sermons for its award from among thousands it receives each year from across the U.S. An



### A PLAYGROUND FOR THE KIDS . . .

Children in a North Little Rock, Ark., neighborhood are enjoying a new playground, thanks to a local church and a Kansas City-area Sunday School class.

The Friendly Chapel playground (pictured above) was recently opened after two summers of work by Friendly Chapel Church of the Nazarene in North Little Rock, and the New Dimensions Sunday School class at Olathe, Kans., College Church. The young adults from the class traveled to North Little Rock during the

past two summers to help the Friendly Chapel Church construct the playground, according to Paul Holderfield, pastor.

The playground covers three lots and includes volleyball and basketball courts, a kiddie park, a boat (the Old Ship of Zion), the Little Red Schoolhouse play gym, and the Kiddie Chapel.

"This is something we wanted to do for our neighborhood kids," Holderfield said. "We have received a lot of publicity from the local media, but we give God the glory."

### PROFESSOR HONORED . . .

**Weldon Zenger**, professor at Fort Hays State University in Hays, Kans., was recently honored with the President's Distinguished Scholar Award. The award is the highest honor given to a FHSU faculty member by the university and is presented in recognition of excellence in teaching and service with an

emphasis on research and creative activities.

Zenger is a professor of administration, counseling, and educational studies at FHSU. He has co-authored eight textbooks and has served as a consultant for several school districts throughout the Midwest.

A member of First Church of the Nazarene in Hays, Zenger serves on the church board and has taught Sunday School. He regularly conducts Sunday School seminars using many of the techniques he teaches at FHSU.

Zenger's wife, **Sharon**, is a professor of education at Tabor College in Hillsboro, Kans.



## Deaths

PAMELA ANN WELCH, 43, daughter of Reuben and Mary Jo Welch, died unexpectedly of congestive heart failure in Oceanside, Calif., Nov. 12. Beside her parents, she is survived by a sister, Susan Armstrong; a brother, Rob; and her grandmother, Opal Hastings. Services were held Nov. 16 in El Camino, Calif.

MARY LOU ANDERSON, 68, Lubbock, Tex., Sept. 25. Survivors: husband, Hampton; sons, Gerald, Michael; three grandchildren; two brothers; one sister.

THELMA BARNETT, 80, Grand Prairie, Tex., July 6. Survivors: husband, Sam; daughter, Laura; three grandchildren.

IDA M. BISCOE, 89, Kansas City, Kans., Nov. 27. Survivors: son, Joseph; two grandchildren; one brother; two sisters.

VIVIAN N. DAY, 80, Grand Prairie, Tex., Sept. 28. Survivors: husband, Claude; daughters, Marcie Lawlis, Sandra Harrison; son, Ronnie Day; 8 grandchildren; 10 great grandchildren; two brothers, 1 sister.

GEORGE W. GOSSETT, 85, Arlington, Tex., Oct. 1. Survivors: wife, Beatrice; sons, Forest, Tommy Foreman; 7 grandsons; 3 great-grandsons; 3 sisters.

VERNON W. JACKMAN, 85, Springdale, Ohio. Survivors: wife, Ione; daughter, Janet Nicholas; sons, Kenneth, Gary, James; six grandchildren; two sisters.

WILLIAM "ART" JOHNSON, 74, Stockton, Calif., Oct. 6. Survivors: wife, Helen; daughter, Renae Steele; son, Rod.

RUSSELL B. KNUDSON, 74, Crystal River, Fla., July 12. Survivors: wife, Bonnie; daughter, Judy (Mrs. Calvin) Mulder; three grandchildren; one great-grandchild; one sister; four brothers.

MYRTLE KOCH, 89, St. Louis, Mo., Nov.

1. Survivors: daughters, Janet Sandbach, Joan Fore; son, William; three sisters; eight grandchildren; three great-grandchildren.

JUANITA McBEE, 70, Pueblo, Colo., Dec. 1. Survivors: husband, Donald; daughter, Cynthia Wright; sons, Tim, Jeff; two sisters; five grandchildren.

REV. WILLIAM D. OVERTON, evangelist, St. Petersburg, Fla., Oct. 29. Survivors: wife, Dot; mother, Lydia; daughter, Gail; son, William Roy; four grandchildren; one sister; one brother.

LAVINA SCHWEITZER, 78, Toledo, Ohio, Sept. 7. Survivors: daughters, Mary Jane Cole, Sue Ann McIlhargie; three grandchildren.

LEONARD M. SLATER, Arcadia, Calif. Survivors: wife, Mary Elizabeth; daughters, Judith Webb, Rebecca Abell, Susan Cameron; sons, Stephen, Paul, Calvin, Michael; seven grandchildren; one brother; one sister.

JOSIE ELLEN REED THOMAS, 88, Petaluma, Calif., Nov. 12. Survivors: sons, Dan, Bob, Tom, Don, Dean, Ben, Glenn; daughters, Thelma, Jane, Rose, May; 1 brother; 5 sisters; 28 grandchildren; 45 great-grandchildren.

RUTH THOMPSON, 79, Rossville, Ga., Nov. 4. Survivors: husband, Rev. Carl; daughters, Bobbie Ann Amburn, Shirley Jean Amburn; son, Carl; six grandchildren; nine great-grandchildren.

## Births

to REV. WILLIAM AND RHONDA COUCHENOUR, South Haven, Mich., a boy, Jonathon James, June 1

to BRIAN AND LISA (COPELAND) FRETTE, Grand Prairie, Tex., a girl, Kelsey Elizabeth, Oct. 7

to SCOTT AND PAMELA (GRANT) HANNAY, a boy, Ryan Grant, Sept. 24

to REV. BRYAN AND KAREN (JEFFORDS) HOCHHALTER, San Ramon, Calif., a girl, Anna Marie, born Apr. 7, adopted Apr. 27, and triplets; a boy, Andrew Scott; a boy, Benjamin Thomas; and a girl, Alyssa Joy, born Oct. 19

to PHIL AND JOY (WOOD) PARKE, Beaverton, Oreg., a boy, Nathaniel Philip, Aug. 11

to REV. RANDY AND LYNN (SWEET) WITBECK, Starkville, Miss., a girl, Rachel Lynn, Nov. 22

## Marriages

TRACEY SWANSON and MATTHEW TAYLOR, Sept. 11 at Richland, Wash.

## Anniversaries

REV. AND MRS. FREEMAN J. HAMRICK celebrated their 50th wedding anniversary Nov. 7 in Harrisonburg, Va., with a reception given by son-in-law and daughter, Rev. Douglas and Patricia Wade, and two grandchildren.

Rev. Hamrick served in the ministry for 44 years. The couple will reside in Grottoes, Va.

REV. AND MRS. R. R. MERRIMAN, Corry, Pa., celebrated their 76th wedding anniversary Nov. 21. Rev. Merriman pastored over 40 years on the Pittsburgh District.

The couple has 4 children; Russell, Jean, Ray, and Ruthie; 13 grandchildren; and 15 great grandchildren.

GEORGE AND BETTY STOOBS, Boise, Idaho, celebrated their 50th wedding anniversary recently with a reception

hosted by their daughters, Georganna (Mrs. Jim) Bower, Connie (Mrs. Terry) Rogers, and Judy (Mrs. Lee) Rice; and grandson.

LELAND AND IRENE WURST, Albuquerque, N. Mex., celebrated their 50th wedding anniversary recently. They have five children, nine grandchildren, and five great-grandchildren.

## FOR THE RECORD Moving Ministers

GAYLORD AUBREY, from Great Bend, Kans., to Lamar (Colo.) First

ROBERT R. BAKER, from Nebo, Ill., to Decatur (Ill.) Trinity

RICHARD L. (RICK) BENNETT, from associate, Odessa (Tex.) First, to pastor, Pittsburg, Tex.

MICHAEL O. BRIGHT, from Stockton (Calif.) Fremont, to Traverse City, Mich.

RONALD E. CLUSTER, from Gorham, Ill., to Granite City (Ill.) Maryville Road

D. CURTIS DOWLING, from Alturas, Calif., to Orangevale, Calif.

THOMAS E. GEORGE, from Alton (Ill.) Hillcrest, to Stonington, Ill.

WALTER N. GESSNER, from Hackettstown, N.J., to Johnstown, N.Y.

GREGORY M. GILBERTO, from associate, Hamlin, W. Va., to associate, Hurricane (W. Va.) First

STEVEN R. GREENE, from Durant (Okla.) New Hope, to Casey, Ill.

CHARLES HAGEMEIER, from Eugene (Oreg.) Fairfield, to Longmont, Colo.

JAMES CURTIS JONES, from student to pastor, East Bank, N.J.

WILLIAM E. MESSERSMITH III, from Bloomington (Ind.) Zion, to St. Albans, W. Va.

## SCENES FROM OUR HERITAGE

*continued from page 31*

The visitors joined him in praising God, and Lancaster gave praise for Miss Peters and her workers who had shown him the way to the light he found.

They visited another cell where six prisoners, all under sentence of death, seemed assured of their acceptance by the Savior. The workers were about to leave when another prisoner, having bribed the turnkey, entered the cell. His sullen countenance, though, clearly showed he had not come to praise God with them. "Come to scoff at us, are ye? Come to turn us into milksops 'afore we face the hangman? I'll none of yer pap!"

Phillip stepped forward and in the softest of voices, addressed the man. "My friend, let us tell you what we have come to tell any who will hear."

The prisoner continued to mutter, but seemed less violent, so Phillip continued. "We have come to invite

you to the Lord Jesus. To invite you to come as a lost and undone sinner, because Jesus is the sinner's only friend. Jesus, the King of heaven, laid down his life for the chief of sinners, and He died for you, too."

As Phillip spoke, the man's countenance softened and his behavior calmed. But there was time for no more as the iron door clanked open and the warden stood before them, filling the passage with his straddle-legged stance, his size increased by the heavy boots and leather jerkin he wore and the black, greasy hair that fell to his shoulders. His hand on his sword hilt, he growled to the prisoners, "The report has been made and the dead warrant just come down. Five of you are ordered for execution. Look to your souls."

Many of those Sarah Peters ministered to were dying with gaol fever, and her friends pleaded with her to quit visiting them. But she persisted. At the gallows, John Lancaster led the crowd in singing several hymns and quoted the 51st psalm. He and the others Sarah had shepherded exited this life in peace.

Five days later, Sarah Peters died of gaol fever. **HH**



RICHARD E. MORRISON, to pastor, Frank, W.Va.

GLEN D. NEWTON, from Grand Forks, N.Dak., to Mount Erie, Ill.

DAVID ROWLEY, to pastor, Dallas (Tex.) Oak Cliff

STEPHEN E. SHOOK, from Chesaning, Mich., to Alma, Mich.

MARK A. SHUEY, from student, Nazarene Bible College, Colorado Springs, Colo., to associate, Minneapolis (Minn.) Russell Avenue

MICHAEL L. SMITH, SR., to pastor, Belleville (Ill.) Emmanuel

STEPHEN A. SMITH, from general assignment, Kansas City, Mo., to pastor, Moorhead, Minn.

TIM STEARMAN, from Tulsa (Okla.) Central, to Denver (Colo.) First

GARY D. TRACY, from Angels Camp, Calif., to Ukiah (Calif.) Valley First

JOHN C. WARD, from student to pastor, Hamlin, W.Va.

J. K. WARRICK, from Indianapolis (Ind.)

Westside, to Olathe (Kans.) College  
DANIEL L. WILLIAMS, from student to pastor, Seth, W.Va.

## Recommendations

The following have been recommended by their respective district superintendents:  
GARY MONK, evangelist, P.O. Box 361196, Melbourne, FL 32936-1196, by L. Wayne Quinn, Florida Space Coast District.

DAN ABBOTT, evangelist, 1016 12th St., Lebanon, OR 97355

## Moving Missionaries

ALEXANDER, REV. DOUG and ANNE, Africa Nazarene Theological College, Furlough Address: 9642 Halsey Rd., Apt. 105, Lenexa, KS 66215

BAKER, REV. STEVE and DEBORAH, Argentina, Stateside Address: 3522 Oak Wilde Dr., Snellville, GA 30278

BLOWERS, REV. DAVID and CARISSA, Haiti, Furlough Address: 1212 E. Iowa, Nampa, ID 83686

BROCKLEBANK, MISS ELEANOR, Papua New Guinea, Permanent Address: 26 Viceroy Court, Wilmslow Road, Manchester, England, UNITED KINGDOM M20 8RJ

CLARK, REV. LOWELL and MARILYN, Zambia, Furlough Address: P.O. Box 1491, Woodward, OK 73802

COOPER, MR. DAVID and JODI, MAC Regional Office, Guatemala, New Field Address: Apartado 820-A, 01909 Guatemala, GUATEMALA, C.A.

COUEY, REV. RAYMOND and DONNA, Indonesia, Stateside Address: 270 Riley Dr., Lenoir City, TN 37771

SCHORTINGHOUSE, REV. BYRON and LEANNA, New Zealand, Field Address: P.O. Box 376, Mt. Hagen, WHP, PAPUA NEW GUINEA

SHALLEY, REV. MIKE and JULIE, Namibia, Field Address: P.O. Box 1833, Tsumeb

9000, NAMIBIA, AFRICA  
STROUD, REV. PAUL and NETTIE, Ghana, Field Address: P.O. Box 7847, Accra-North, GHANA, WEST AFRICA

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## DISTRICT ORDINANDS



The 1993 Northwestern Ohio District Ordinand class included (l. to r.): front row—General Superintendent John A. Knight, Rev. and Mrs. Mark Kinsley, Rev. Anna Taylor, Rev. and Mrs. David Lutz, Rev. and Mrs. Carl R. Paugh, District Superintendent J. E. Shankel, Mrs. J. E. Shankel; back row—Rev. and Mrs. Gary Jones, Rev. and Mrs. Thomas Potter, Rev. and Mrs. John Dodson, and Rev. and Mrs. Johnathon Spyer.



The 1993 Canada Central District Ordinand class included (l. to r.): General Superintendent William J. Prince, Ron Redshaw, Rev. Rosemary Redshaw, Rev. and Mrs. Darrell Edgar, Rev. Terry Hudson, and District Superintendent Ronald G. Fry.



The 1993 Eastern Michigan District Ordinand class included (l. to r.): District Superintendent Stephen T. Anthony, Rev. Michael Morris, Rev. Mark Strickland, Rev. Thomas Laymon, Rev. Jon James, Rev. Ron Chappell, Rev. William Boweels, and General Superintendent Eugene L. Stowe.



The 1993 Chicago Central District Ordinand class included (l. to r.): General Superintendent John A. Knight, Rev. Andy and Nanette Combs, Rev. Bruce and Maria Neese, Rev. David and Anita Reinhart, Rev. Walter and Julie Webb, Rev. Gary and Joy Hartke, and District Superintendent Keith Bottles.

## SUPREME COURT RULES ON BOY SCOUT OATH

The Boy Scouts can exclude boys who refuse to express a belief in God, according to a ruling by the Supreme Court. The court ruled Dec. 6 on an appeal in the Welsh vs. Boy Scouts of America case.

The appeal was brought by a suburban Chicago boy who was refused membership in the Boy Scouts because he is agnostic. The boy challenged the Boy Scout's religious requirement on the grounds it

violates the 1964 Civil Rights Act on public accommodation. The court ruled that the Boy Scouts is a private club and is exempt from such laws.

The Girl Scouts National Council adopted a new policy in October which allows members to substitute a word for God such as "the creator" or "Allah." However, they provide no provision for agnostics.

## WOMEN REJECT BRETHERN NAME

Twenty-five women from the Church of the Brethren announced recently that they will no longer use the denomination's name because it is sexist, according to a report in *Christianity Today*. Instead, the women are using the name "Church of Reconciliation."

Church of the Brethren

moderator Earl K. Ziegler said the women are "not representative of the denomination in any official capacity."

According to a spokesperson for the denomination, "a committee was recently appointed to study whether a committee should be appointed to study a change in the denomination's name."

## FOCUS ON THE FAMILY IS NOT CLOSING

A misunderstood statement in a local newspaper caused Focus on the Family supporters to fear that the ministry was closing its doors. The statement by ministry founder James Dobson appeared in the *Colorado Springs Gazette Telegraph*. In the article, Dobson was quoted as saying that, "we would have to close our doors in a matter of weeks without your continued generosity and kindness to us."

In a hastily called news conference, Dobson tried to alleviate the fears. "Focus on the Family is in outstanding financial health," he said.

The problems referred to in Dobson's letter stemmed from failed efforts to sell the ministry's former headquarters in California. The Cordova Chase Corp. bought the property for \$11.1 million, then defaulted early in 1993 on a \$9 million loan made by Focus on the Family to facilitate the sale.

In the letter, Dobson explained that, "for the time being, the inability to get our hands on the remaining funds has run us very short of cash."

After supporters began to deluge the ministry with calls of concern, Dobson announced that Focus on the Family is in no danger of closing. The ministry gets to keep the \$2 million down payment made by Cordova and has put its California property back on the market for \$9 million.

"I see now that the sentence could have been interpreted wrongly," Dobson said. "The intention was to say, that without the faithful giving of supporters, the ministry could not survive."

Focus on the Family took in some \$90 million in 1992, but paid cash for 80 percent of its new \$30 million, 47-acre headquarters in Colorado Springs, leaving it temporarily cash poor.

## RELIGION ON UPSWING IN RUSSIA

After seven decades of atheism, three-quarters of Russians have a great deal of confidence in religion, according to a recent study of religious beliefs in that country. That confidence rating is nearly twice as high as Americans report.

The study, conducted by the National Opinion Research Center in Chicago, found that 22 percent of the nearly 3,000 respondents said they once were atheists but now believe in God.

"It's one confirmation of the shift in ideology in Russia," said David Barrett, editor of the *World Christian Encyclopedia*. "It's one of the most enormous swings ever in the history of Christianity."

This newfound belief in God is relatively high among younger Russians. Thirty percent of Russians under 25, and a quarter of those between 25 and 34 report converting from atheism.

Overall, about half of the respondents say they believe there is a God who concerns himself with every human being personally. Forty percent believe in life after death.

Although church attendance is still relatively low (eight percent say they attend monthly), the church is highly regarded. Of Russians, 75 percent express a great deal of confidence in the church while only 7 percent say the church has too much power.



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# Psalm for a Pickpocket

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

EVERY SUNDAY AFTERNOON, for many years, Rev. William Waffles, a Methodist pastor in Ohio, would go to a nearby prison to conduct services and visit with the men being incarcerated there. During these visits, there developed a trusting and loyal relationship between the pastor and his prisoner parishioners.

For some time, the Reverend and his wife had been saving for a trip to the Holy Land. On the Sunday afternoon before they were to leave, he shared with the prisoners this blessing that was his. "We've worked hard and saved, and finally this lifelong dream will soon be ours," he told them. "I won't see you for a couple of weeks," he said; but he assured them of his prayers and concern, even though he would be away.

The prisoners were delighted for him. They immediately gathered around him and hugged Rev. Waffles, patted him on the back, shook his hand, and jostled him lovingly with much attention and camaraderie.

A little later, as the pastor was getting ready to leave, one of the prisoners awkwardly came forward with a package that had been hastily wrapped with a single strand of ribbon. The fellow said, "We didn't have time or money to get you a gift, but

we want you to think of us while you are away and this is the best we can do. Please, don't open it till you get home. Then, when you open it, remember, it's all we have to give you."

The pastor thanked them, prayed for them, and took the package home. He told his wife about how pleased the men seemed to be about the trip and how they had given him this gift. She, too, was delighted, and watched intently as he opened the package.

Inside, he found his wallet, his pen, his watch, his glasses case, and his pocket knife. What had happened was this: When the prisoners had gathered around him to offer their congratulations, they had picked his every pocket. And then, wrapping it all up, they gave it back to him as a sign of their love, saying, "It's all we have to give."

I see all of us in that story—we have all picked the pockets of God. Paul asks this question in 1 Corinthians 4:7, "What do you have that you did not receive?" (NIV).

All of life is a gift from God. Yet, many of us hold on to our possessions and talents and opportunities as if these things were really ours, instead of His.

We could take a lesson from those prisoners—wrap up the things we have received with the ribbon of devotion, and give them back to God through love and service.

Once one becomes convinced of this principle, that "all we have, we have been given," attitudes about life and possessions begin to change.

For example, Matthew Henry, the great English scholar, was once robbed of his wallet by a pickpocket. This is what he wrote in his diary that evening:

"Let me be thankful . . .," he says,

- first, because I was never robbed before;
- second, although he took my wallet, he did not take my life;
- third, because, though he took my all, it was not much; and
- fourth, let me be thankful because it was I who was robbed, not I who robbed."

That is a remarkable attitude that rests upon an understanding that all of life is a gift.

The Psalmist says it well . . .

Praise the Lord, O my soul; all my inmost being, praise his holy-name.

Praise the Lord, O my soul, and forget not all his benefits. . . .

For as high as the heavens are above the earth, so great is his love for those who fear him (*Psalm 103:1-2, 11*, NIV).

There is great freedom for us once we adopt a deep and genuine attitude of praise and thanksgiving about life. The incidental things and the disappointments and hurts of life, which so

**We hold on to our possessions and talents as if these things were really ours.**

often rob us of our joy, have a way of dissipating as we "forget not all his benefits."

Corrie ten Boom, reflecting on life's struggles, said, "Don't wrestle, nestle." Let us all rest in the Lord, rejoice in His presence, give thanks for His gifts, and invest our lives in His service.

All we have, we have been given.

All we are, we are in Christ.

All we use, we use for God. **H**

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Notes from an editor's journal

by Mark Graham, Managing Editor

## The Master's Touch

**C**hung Ho Park is a short man with jet black hair, an olive complexion, and reflexes faster than a cat. He also is a world-class master of tae kwon do, the Korean form of karate.

Cathy and I first met him shortly after General Assembly last year. Our 10-year-old, Joey, had been wanting to take karate after mixed experiences with baseball and soccer. Joey sometimes has trouble staying on-task, so he has a way of drawing the ire of coaches like a white light draws mosquitoes. He has had some good coaches. He has had some screamers. And then, there is Master Park.

Master Park's English is, as he would say, "Not so good." But his expertise and concern for his students shine in a way that transcends any language barrier. At the age of 40, he has been a student of this ancient martial art for more than 30 years. A two-time world champion, he has coached the U.S. Olympic team and has instructed South Korean soldiers in self-defense. He has honed his skills to the keenest edge, has advanced through the many levels, and is therefore honored with the title "master."

And yet, it is not his prowess (although it is vast) that impresses the observer. It is his compassion. He constantly smiles at his students, praises them, and encourages them to praise one another. They are taught the various forms (stylized routines that are difficult yet graceful), and they are expected to teach these forms to others.

Since it is a martial art, they are taught to punch, jump, and kick, but this is not the principal part of the sport. As Master Park says, "Power comes from within. Must use head, heart—not just strength." With this in mind, he requires his students to learn and live the 10 character qualities that are emblazoned on the wall of his center. These include such things as being honest in personal affairs, showing concern for others and your family, and respecting your master.

Master Park gives his best to his students, and he expects the same from them. But he never belittles, he never embarrasses, in fact, the thing he does most is smile. He is a happy man, a husband, a father, and a

Christian. He wants his students to be well-trained to follow in his steps, but like a wise father, he recognizes that his students are at different levels, with distinct abilities and strengths.

Master Park also expects to be honored and obeyed. When he asks a question, a response like "yeah" or "no" is unacceptable. It must be "yes sir" or "no sir." It is a respect that he wants his students to carry with them into the home and classroom. This isn't an ego thing with Master Park. He knows that he is a "master"—well trained and capable of doing exceptional feats and of teaching them to others. He knows that what he is teaching is what his kids need to know and that if his commands are followed, the students will find

their greatest success in the art of tae kwon do and in the daily art of living.

Master Park can do tremendous physical feats, but the thing that impresses me most is when he puts his arm around my son's shoulder, smiles, and tells him, "I love you, Joey." This man, with lightning reflexes and the patience of Job, models the life for his followers.

How has he affected Joey? He has brought out the best in our son. When we ask Joey questions, he (most of the time) responds with "yes sir/yes ma'am" or "no sir/no ma'am." He is learning routines that help him to defend himself and that make him a more graceful person (if that is possible for a 10-year-old). And he is learning to help others, just as he is being helped. Since he earned his first belt (a yellow one), his self-esteem has soared.

I am convinced that Joey knows that Master Park really does love him and wants the best for him, just like his heavenly Master.

I enjoy observing Master Park with his students. It is like watching Jesus with a black belt.

He wants his students to be well-trained to follow in his steps.





## CLYBURN IS NEW D.S. OF KENTUCKY

Lowell T. Clyburn, 54, has been appointed superintendent of the Kentucky District,



according to General Superintendent Paul G. Cunningham. Cunningham made the appointment with the unanimous approval of the Board of General Superintendents and in consultation with the Kentucky District Council. Clyburn accepted the appointment.

Clyburn has served as superintendent of the Mississippi District since 1987.

A 1963 graduate of Trevecca Nazarene College, Clyburn pastored Marietta, Ga., First Church from 1974 to 1987. Prior to this, he pastored the Fairfax, Ala., Valley and the Lebanon, Tenn., churches. He has served on numerous local and district committees and boards.

He and his wife, Pam, have two sons, Gregory and Brian; a daughter, Debra Hines, and several grandchildren.

Clyburn began his new assignment January 15. He replaces Crawford Howe who recently was appointed superintendent of the Northwestern Illinois District.

## QUINN APPOINTED TO MISSISSIPPI

L. Wayne Quinn has been appointed superintendent of the Mississippi District,



according to General Superintendent John A. Knight. Knight made the appointment in consultation with the Mississippi District Council and with unanimous approval of the Board of General Superintendents. Quinn accepted the appointment.

Quinn has served as superintendent of Florida Space

Coast since the district's organization in May 1988. Prior to this, he served as coordinator of the 1987 Chicago Thrust to the City. He has pastored churches in Shreveport, La.; Vancouver, Wash.; El Paso, Tex.; Bakersfield, Calif.; Stockton, Calif.; and Sacramento, Calif.

Quinn and his wife, Alice, have three adult children.

Quinn begins his new assignment Feb. 1. He replaces Lowell T. Clyburn who recently was appointed superintendent of the Kentucky District.



The sanctuary of South Lake Church of the Nazarene in Crown Point, Ind., was destroyed by fire Nov. 18. Police investigators have charged two men with setting the fire.

## ARSONISTS DESTROY INDIANA CHURCH

Two men have been arrested for setting a fire that destroyed the sanctuary of South Lake Church of the Nazarene in Crown Point, Ind. The fire was set in the early morning hours of Nov. 18.

The two men, both on parole, are suspected of burglarizing 14 churches in the Crown Point vicinity. Police believe they intended to break into the South Lake Church and, when they were unable to do so, started a fire in a shed adjacent to the sanctuary. The fire quickly spread to the sanctuary roof.

In addition to the sanctuary, the fire destroyed the church offices and overflow space that was used as classrooms. The men also damaged the church van and bus. Ron Richmond, senior pastor, estimates that the bus is beyond repair.

"Our education space was saved," said Richmond. "A fire door between the sanctu-

ary and our educational wing slowed down the fire so that firefighters could contain it."

Initial estimates are that it will cost \$1.5 million to replace the building, Richmond said. The church is insured for up to \$1.8 million.

The congregation held Sunday worship services at a nearby hotel for several weeks. Sunday School classes met on Thursday evening. In January, a Baptist church adjacent to the South Lake Church offered the use of their facilities. The South Lake congregation can use the church's sanctuary, classroom space, and gymnasium free of charge until the burned sanctuary is replaced.

"Our people are united and the spirit is high," Richmond said. "On the Sunday following the fire, we had 330 in attendance and more than \$12,000 was given in the offering, nearly double the normal amount."

## SYRIAN PASTOR RELEASED

A Nazarene pastor in Syria has been released from jail, according to John Smee, Mission Services director. The pastor (whose name is being withheld) was imprisoned in September on charges of bribery when he tried to register a piece of property. The property was to be used for building a church.

"His case has not been settled or dismissed," Smee said. "Continued prayer is requested for a quick con-

clusion to the entire litigation process."

Franklin Cook, Eurasia regional director, was in Damascus at the time of the release. He joined the pastor, his family, and other Nazarenes in a celebration dinner.

The day following the pastor's release, General Superintendent William J. Prince arrived in Syria on a visit to Nazarene work throughout the Eastern Mediterranean.

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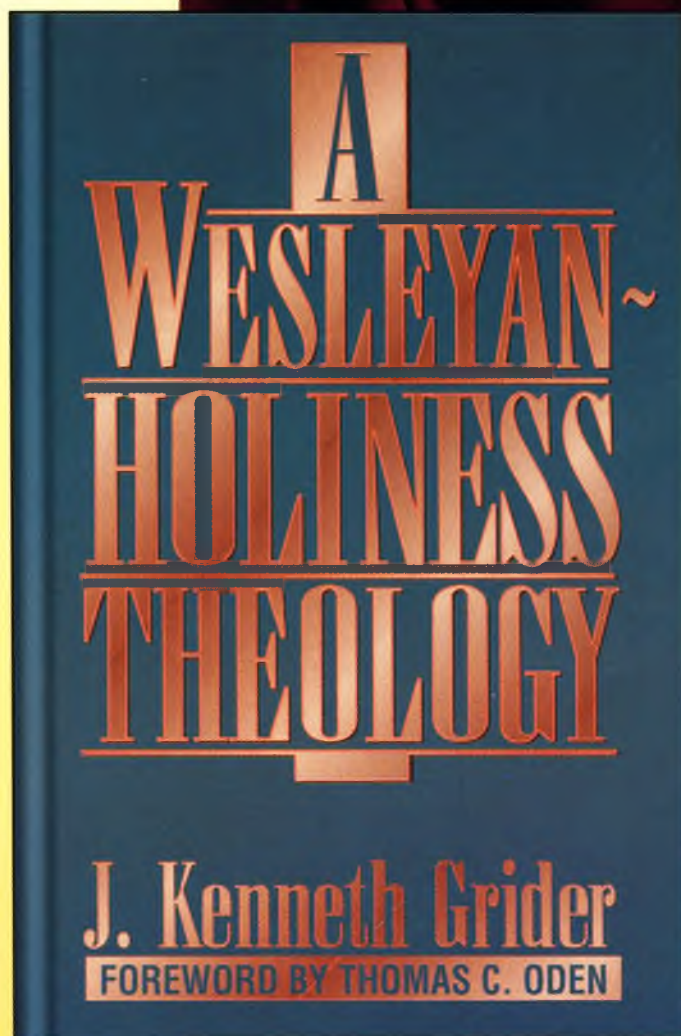
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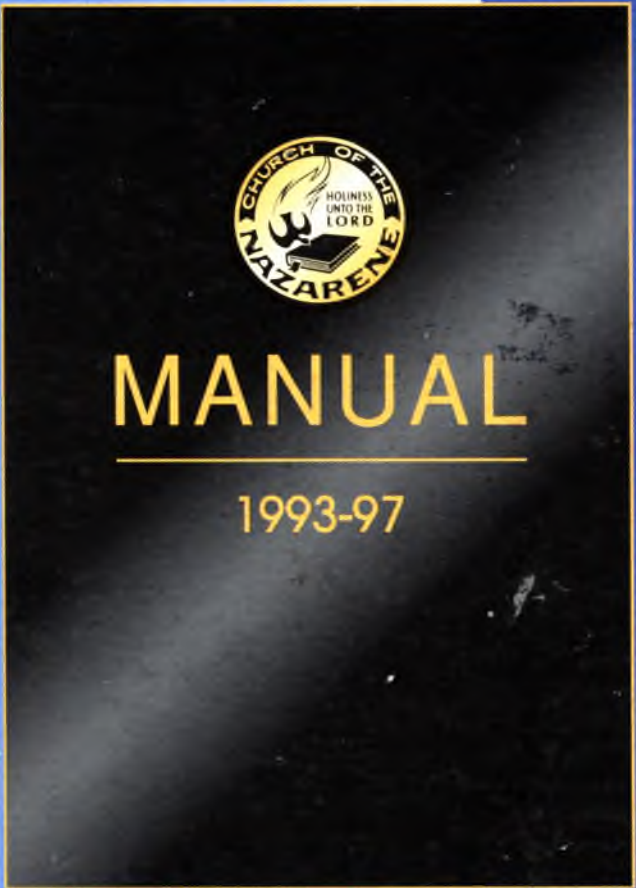
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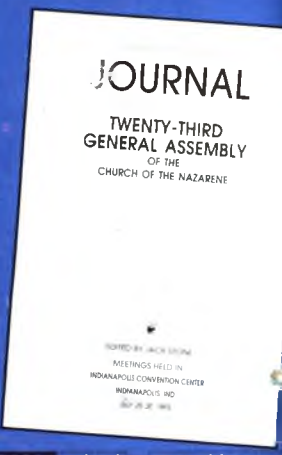
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