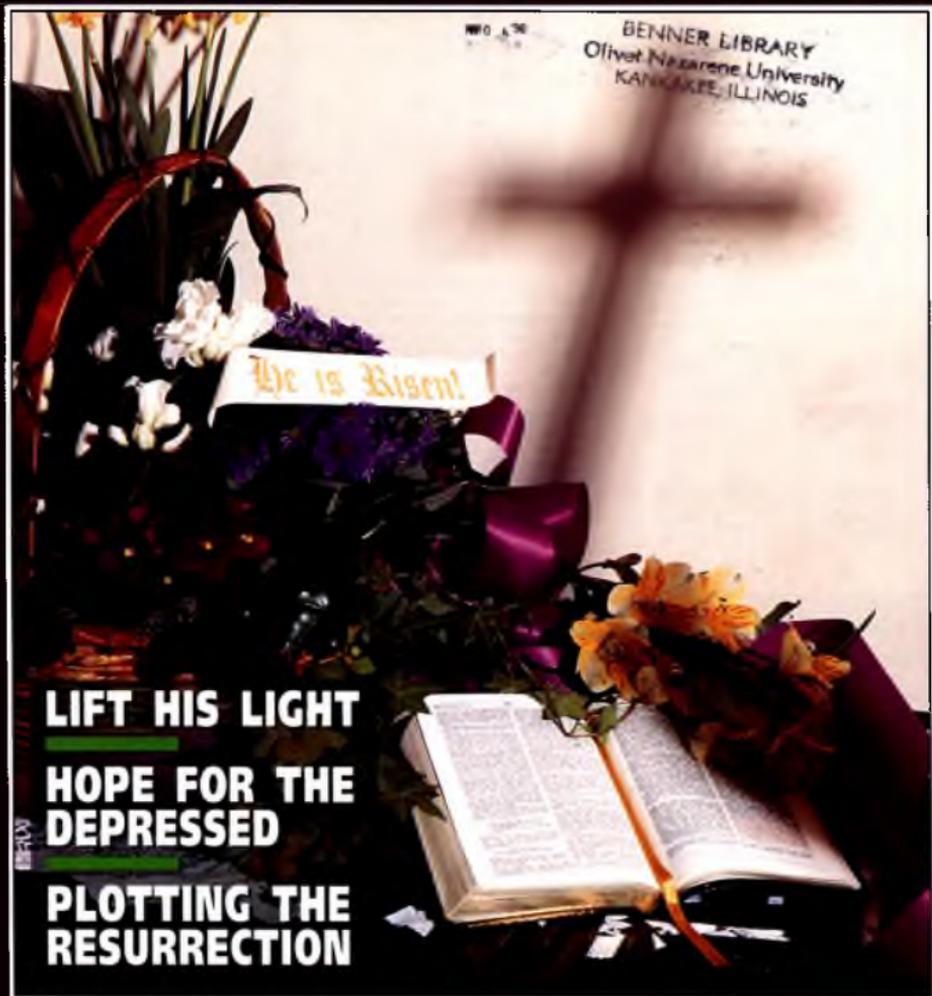


MARCH 1996

# Herald of Holiness

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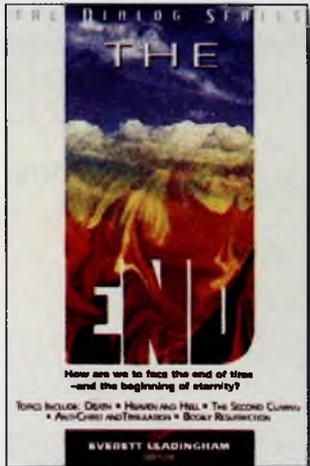
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**HOPE FOR THE  
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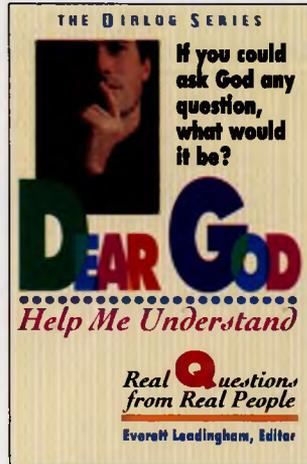
**PLOTTING THE  
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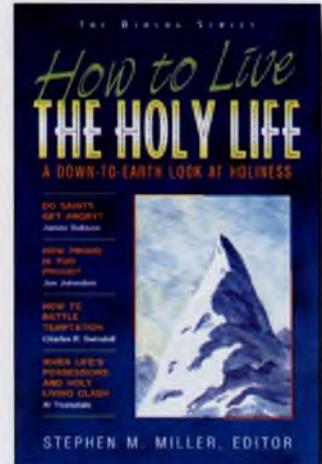
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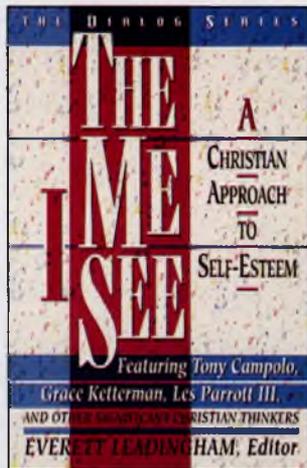
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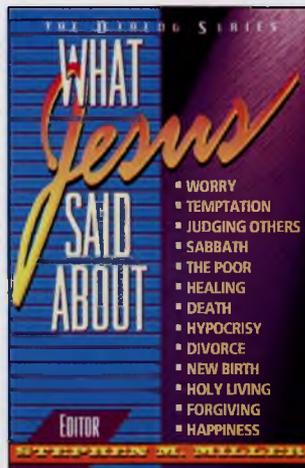
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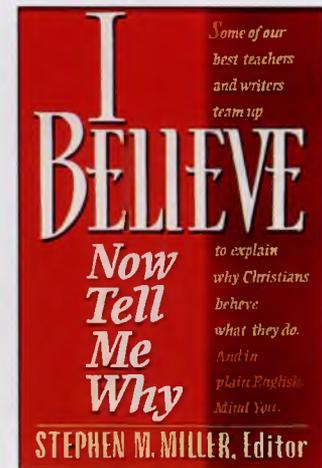
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COVER PHOTO:  
*Jim Whitmer*

# Least Wanted List

WESLEY D. TRACY



ERMA BOMBECK TOLD the graduating class of Meredith College, Raleigh, North Carolina: "Never confuse fame and success. Madonna is one. Mother Teresa is the other."

Don Kline, who has a ministry to business executives, was chatting with an airline attendant who seemed a little excited about something. She explained, "If you promise not to say anything, I'll tell you who is on this plane."

"OK, I promise," Kline answered. "Who is traveling with us?" "Madonna!"

"You mean the mother of our Lord is on this plane?" Kline countered.

"No, no," the flight attendant said, "the *real* Madonna."

Both of these Madonna anecdotes come from Leonard I. Sweet and K. Elizabeth Rennie (*Homiletics*, January—March, 1996). They are talking about America's "least wanted" list. If you were to create your own "least wanted" list, who would make up the top five? Madonna, Howard Stern, Buddy Ryan, Jimmy Swaggart, Rosanne Barr?

But why limit your least wanted, most despicable list to well-known individuals? There are so many groups to

hate. What groups head your "least wanted" list? How about senior citizens? Aren't they milking social security and medicare?

What about the poor? Look at the drain they put on the economy. Why, wouldn't we be almost tax free if we didn't have to keep coughing up cash for free lunches and food stamps?

What about the Hispanic immigrants? Millions march across our borders uninvited. One Arizona lady spoke for a lot of people: "I didn't breed 'em; I'm not going to feed 'em."

Who else should be on this list? CEOs of the tobacco companies? Millionaire baseball players? What about the radical feminists and the radical fundamentalists? How about black males? Wouldn't our streets be as safe as a Sunday School picnic if we could lock them up? And what about extremists who make fertilizer bombs? Then there's the ACLU, neo-Nazis, drug dealers, Planned Parenthood, environmentalist freaks, to say nothing of placard-waving gays and lesbians.

Some would add a nosy neighbor, a no-good relative, or a shifty coworker to their personal list.

Sweet and Rennie coach their readers into getting their "least wanted" list in mind.

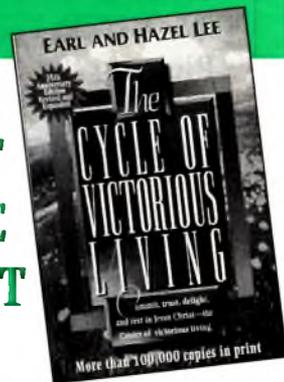
Then they ask how much they have prayed for the "least wanted."

During Lent a lot of us spend time in prayers of self-examination. Lest even our prayers become too self-centered, maybe we should pray for the "least wanted." It is untidy to try to pray for large, faceless groups, but don't you know individuals on these "least wanted" lists? "Love your enemies and pray for those who persecute you," Jesus said (Matthew 5:44, NRSV).

**Kurt Cobain of the rock group Nirvana was on his own "least wanted" list. After recording "Jesus wouldn't want me for a sunbeam," he killed himself.**

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# Clyde Simpson

**MICHAEL R. ESTEP**



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

HAVE YOU EVER HAD someone believe in you beyond what you deserved?

Outside of my family, Clyde Simpson was the first person who believed in me. Clyde treated me with adult-level respect, even when I was only eight years old.

At my home church, Grace Church of the Nazarene in Ashland, Kentucky, Clyde was Sunday School superintendent, head usher, board member, and chief “smiler.”

His gentle strength was always present in his lifestyle and reactions to life’s issues. More strongly than anyone I have ever met, Clyde believed “what he believed.”

And he believed in me. I have no idea why! I was a scrawny “Dennis the Menace” type kid. Always moving, yakking, reacting. Many tried to bring me under control at home, school, and church. Clyde could do it in a moment without making me feel disciplined or chastised. I always felt special around Clyde.

My time with Clyde in my boyhood years centered around the church. Long before instant coffee, instant tea, and instant success, he taught me powerful “instant lessons”

on life and living. Clyde modeled giving, caring, and loving to me in significant ways. He was the first to tell me, “If you see a wrong, try to fix it. If you see a need, try to meet it. If you see a problem, try to solve it.”

Clyde was my defender. I have wondered why. I suspect I deserved most of the blame for what some people accused me of doing, but Clyde always found ways to say, “I am sure he didn’t mean it” or “I am sure he is sorry about what happened.”

One Sunday, our sixth grade Sunday School teacher was late, so Clyde came into the class and appointed me the teacher. I have a feeling I made a mess of things; but to hear Clyde tell it, I taught the lesson as if I had prepared all week and even knew what I was talking about. What a powerful self-esteem builder and encourager.

When I was 18, Clyde got me my first job outside of family businesses. I went to work in the printshop where he had worked most of his life. He had promised I would work like a mature adult. Before long, Clyde had convinced the owner to give me a chance to organize and supervise the bindery department. There

was a coworker who had been with the company longer than I who was naturally upset when I got the promotion. Clyde helped me understand how to respond to this adversity. He showed me why your witness in the workplace has more to do with how you act than what you say.

Clyde Simpson modeled Christlikeness. He was a mentor long before the word became popular.

I once asked him how I could pay him back. He simply said, “Give away what you have been given. That will be pay enough.” I have been trying, really trying, ever since. **HH**

**He was a mentor long before the word became popular.**



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H. Ray Dunning states in his introduction: "While we have been busy with other themes, foreign ideas have virtually stolen the store in this area of theology with the odd phenomenon that eschatological teachings that are contrary to both good biblical scholarship and Wesleyan theology have virtually assumed the status of orthodoxy among Wesleyans, as well as among other evangelical Christians." How true!

In this book, Dunning and the other authors have given us both biblical scholarship and Wesleyan theology that clear away the mists of uncertainty and confusion on this subject and help the serious Christian arrive at satisfying conclusions that cannot be refuted by the "foreign ideas" broadcast in the evangelical arena. At last we have a well-documented, clear, scholarly, objective book that points to a truly Wesleyan approach. Dunning does not articulate a "camp" of eschatological belief for Nazarenes but instead gives us thorough background, insights, and explanations of the Wesleyan approach that lead to a sound conclusion when dealing with the doctrine of last things.

This book is informative, enlightening, interesting, refreshing, and timely! My wish is that every pastor and leader in our denomination would read it.

*Eleanor W. Cunningham  
Gaithersburg, Md.*

### Hymns and Choruses Not Enemies

Whenever worship is discussed these days, it seems like the center of the debate is the appropriateness of singing the *old* hymns or the *new* choruses. The recent discussion of worship in the *Herald of Holiness* (November 1995) followed this pattern with the articles "Whatever Happened to the Old Songs?" and "Sing to Him a New Song" entering the ring from different corners. The proponents of hymn singing hope the hymns will help us keep the faith. The proponents of chorus singing hope the choruses will bring vitality to worship. Both positions expect more from music than it can produce. The answer to the quest for worship renewal is spiritual revival, not tinkering with the worship order.

Authentic church music is an expression of a spiritual reality. David described his spiritual experience as being lifted from the slimy mud of sin and placed on the rock of righteousness. In response to God's grace, David sang "a hymn of praise to our God" (Psalm 40:3). His spiritual experience sought an appropriate expression, and a song was born.

A pastor asked a man why he never sang with the congregation. He said that he didn't have a very good voice. The pastor replied, "The question isn't 'Do you have a good voice?' but 'Do you have a song?'" Our primary concern must be the spiritual condition of the worshiper. When the redeemed person is alive in the Lord, he or she, to quote Fanny Crosby, will "sing, for I cannot be silent." When the heart is right with God, both hymns and choruses will express the joy of sins forgiven.

*Keith Schwanz  
Milwaukie, Oreg.*

### Old Songs

I have read and must commend Chip Ricks for her tremendous article "Whatever Happened to the Old Songs?" in the November issue of the *Herald of Holiness*.

I think the picture of the "Stone-age men" that accompanies the article is completely out of place, and a disgrace to the beautiful old hymns. To me, it is very disappointing to have so many of the old hymns left out of our Nazarene hymnals. One that es-

pecially comes to mind is "The Love of God." It is the complete plan of salvation in the first verse.

I feel that it is a shame . . . replacing the beautiful hymns with the little ditties that have little consistent meaning. . . .

As far as "Sing to Him a New Song" by Michael Cork, perhaps it would be good if he restudies the scriptural reference. I believe he will find Psalm 33:3, "Sing to him a new song; play skillfully, and shout for joy," is proclaiming the "God of History" and the "God of Redemption." I contend that it is the old songs that touch the hearts of believers and draw them closer to God. Too many of the "choruses" we have imposed on us, I feel, are shallow and superficial. . . .

*Ralph L. Moulton  
St. Petersburg, Fla.*

### Topped

Some articles, though possibly true, were not edifying or helpful. The August issue was a washout. . . . I do not wholeheartedly endorse the '95 *Heralds* but hope and pray '96 will be better.

In the whole, *Decision* topped you.

*Laura Hungerford  
Painesville, Ohio*

## A Good New Morning

by John A. Knight

A touch of genius lingers in Goodspeed's translation of the first words of the risen Jesus as "Good morning!" "And [the women] hurried away from the tomb frightened. . . . And Jesus himself met them, and said, 'Good morning!'" (Matthew 28:8-9). The King James Version renders Jesus' first words "All hail."

The word "hail" has passed out of our common speech. It is now a literary word, relegated to odes and elegies. But "Good morning" is still familiar. To find them used on this highest peak of all history brings Easter a bit closer to common life.

"Good morning!" These words are Jesus' victorious greeting to humanity. It was morning forever, *the* good morning, first among all the days that ever dawned or ever will dawn. Indeed, it was the first full dawn that ever rose on human life.

**It was "Good morning" in Jesus' own life.**

On that April morning of A.D. 29, Jesus had just emerged from the night of death and hell. On Friday, He met in mortal combat "the prince of darkness grim." On that evening Joseph laid His body in a new tomb. But the Savior broke the bonds of Satan, sin, death, and hell.

The Savior had finished the dark night of His humiliation and was now in the dawn of His glorious exaltation. "Christ is risen! Hallelujah! Risen our victorious Head. Sing His praises! Hallelujah!"

**It was "Good morning" in the lives of Jesus' disciples.**

Jesus' followers were dejected after the Crucifixion. Jesus had tried to prepare them for His death, but they didn't get it. Going up to Jerusalem, they were preoccupied about their places in the coming Kingdom. Then Jesus was cruelly snatched from them and crucified.

The two disciples on Emmaus Road mourned, "We trusted that it had been he which should have redeemed Israel" (Luke 24:21). These soul travelers were

at a dead end. They despaired under the tragedy of Calvary. They read the headlines of men rather than the lifelines of God. Error was winning over truth. Hate was winning over love. Blasted hopes! Dark disillusionment! *Threatening depression!* But on the third day at sundown, Jesus himself drew near and said, "Good morning!"

At first, the disciples "doubted." But soon their doubts were dissipated as mists before the rising sun. Their hearts began to burn within them as hopes were reborn. Those men who had lost self-respect because of their recent miserable performance were restored.

**H**E SMASHED DEATH'S  
EMPIRE OF SKULLS AND  
SKELETONS WITH ONE MIGHTY  
BLOW—AND PLANTED THE  
RADIANT LILY WHERE  
THE GRINNING SKULL  
ONCE REIGNED.

So Christ puts His faith in His disciples. When we have failed, He confronts us still with the words, "Peace be unto you. Good morning."

**It was "Good morning" for us.**

It was the "good morning" of our redemption. Jesus was delivered up for our offenses, but "raised again for our justification" (Romans 4:25). Without Easter, Good Friday would have been dismal defeat. "If Christ be not raised, your faith is vain; ye are yet in your sins" (1 Corinthians 15:17). If Jesus had remained in the tomb, redemption would have been stymied.

Calvary says God forgives sins. His forgiveness can make us new. The deepest miracle of Easter is the resurrection of goodness from evil, of faith from doubt, of hope from despair, of love from hate. Men and women can die to their low aims, selfish ambitions, and proud passions and come alive to goodness and mercy, love and righteousness.

Jesus says, "Good morning!" "Even if a man is dead in sin, even if, through his sins, he has lost everything that makes life worth calling 'life,' I can make him alive again," says Jesus by His resurrection.

**It was the "Good morning" of our resurrection.**

Christ's resurrection is the guarantee of *ours*. Through death, He has conquered him who "had the power of death, . . . the devil," and delivered "them who through fear of death were all their lifetime subject to bondage" (Hebrews 2:14-15).

On the third day, Christ resumed His power, recovered His challenged rights. He smashed Death's empire of skulls and skeletons with one mighty blow—and planted the radiant lily where the grinning skull once reigned. He "arose a victor from the dark domain" and laughed Satan to scorn, declaring: "*Good morning.*" "I am the resurrection, and the life. . . . I am he that liveth, and was dead; and, behold, I am alive forevermore . . . and have the keys of hell and of death. . . . He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. . . . Because I live, ye shall live also" (John 11:25-26; 14:19; Revelation 1:18).

You can't find the risen Christ with a microscope, measuring tape, litmus paper, biology textbook, test tube, or college diploma. But to any who by faith will come to the empty tomb today, He will reveal himself and say, "Good morning!"



# Maintenance

C. ELLEN WATTS



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

THEY SAY THAT SHORTLY after a person grows to full stature, the body then begins to slowly shrink. While I have never checked this out, I do know that about the time I thought I had life all together, some of the stuff called me had already started to fall apart. In fact, before Norm and I could subscribe to *Modern Maturity*, maintenance had become an item in our budget.

My need to *maintain* happened a little like Carl Sandburg's fog. It came "on little cat feet," took one look at my birth date, and then moved in. Unlike the fog, it may never move on.

Once upon a time, we dealt with a dentist's *must* here and a doctor's *order* there. Norm brushed his graying beard, and I "did" the hair that had started to turn the color of the curls circling my father's bald spot. Now that we have hit this geezer-land skid, the trappings to "do" our combined uppers and lowers take up more drawer space than last summer's T-shirts. Maintenance vies for time with morning devotions and late night news.

I never anticipated envying my parents. But those Pa and Ma bowls they filled nightly with soda water and what Dad referred to as "choppers" seemed so inexpensively simple. A cinch, in fact, when compared to all the threaders; mouthwash; super, waxed, and Teflon-coated floss; and the power-driven squirt gun prescribed by our dentist. Two drawers full of dental care "necessities" can, of course, launch one on a guilt trip toward proper home care (our dentist knew that). They can also be a bother.

Nestled among the dust bunnies on top of our refrigerator is a basket, not for Easter eggs, but for pills. Not life-or-death pills or lower-that-fever pills, but pills to thin, thicken, raise, lower, relieve, clear, supplement, and soothe. Pills enough to halt an airport security scanner in midroll.

Then, while Norm invests in gimmicks for easing the back, I pay extra for unscented everything and buy skin lotion. Thankfully, we are neither one yet enslaved by the bunion remedies, wristlets, wraps, and slings required by some who have made it to our same stage of physical disintegration. We do, however, depend on our pillows, which, some would argue, may not belong under "maintenance." Maintenance or not, if tucked just right, that faded blue denim pillow, the red flannel, or the one sewn from old neckties can do wonders for arthritis.

Further, while we don't all need them all, there are probably enough labels ending with -ic, -um, -ine, -al, -ate, and like suffixes in our combined "over 60" medicine cabinets to stock a pharmacy. Throw in a few treadmills, rowing machines, and stationary bicycles, and you know that beyond-prime maintenance is big business.

While all or some of the above may come across as silly, doing whatever it takes to keep ourselves healthy is not. Preoccupation with the same, however, is another matter. The minute we catch ourselves revolving around our aches and pains and tooth brushing as if our wrinkling bodies should be ironed out straight before we can possibly make it into heaven, we're in trouble. Especially if in so doing we neglect to maintain that which will, for sure, carry over into the eternal.

Given equal time, prayer can zap away dross from places super-floss never dared enter. And biblical instruction most certainly should be more edifying than directions printed on the back side

**If our aches, pains, and wrinkles dominate our lives, we are in big trouble.**

of a can of foot powder.

Still, even after we've done our best to keep things in perspective, the time and money required to maintain bodies that sometimes refuse to cooperate can get us down. When that happens, it wouldn't hurt to remind ourselves that a cheerful heart just might do as much good as a whole kit full of medicine (Proverbs 17:22). H

*Jesus and Judas: so much in common, yet radically different.*

# WHAT IS YOUR PREOCCUPATION?

by Roy Austin, *pastor,*  
*Church of the Nazarene, Claresholm, Alberta*

**T**hey were both young men. One was a religious teacher, the other his apprentice. They shared a common task. Within a few days of each other, both died what most considered to be premature deaths. In fact, both died violent deaths.

So much about these two men was similar—even their names. Jesus. Judas. So much in common. But in retrospect, so different.

In the aftermath of their deaths, those who knew them best often thought back to those previous years when they had all been together. The more they recalled of earlier events, the more they began to realize that the contrast between Jesus and Judas was very great. It is true, they had traveled the same roads, met many of the same people, witnessed the same events. They had shared the same occupation. What was not so clear until later was the fact that they did not share the same dream—the same preoccupation.

The fact of the matter is that whoever we are, our true self is often not determined by our occupation, but by our preoccupation.

One man who spent considerable time with both Jesus and Judas wrote of them both in a book that we know as the Gospel of John. He recalled that early on, there were clues that the preoccupation of Judas was vastly different

from the preoccupation of Jesus.

In one chapter, he recalled that Jesus and His apostles had been traveling north from Judea back toward Galilee. While passing through Samaria, they had stopped by a well near the town of Sychar. The apostles had gone into the town to buy food—Judas with them, of course, since he was the treasurer for the group.

Meanwhile, Jesus sat beside the well to rest. While waiting for the apostles to return, a woman came to the well. Jesus was still talking with her when the apostles returned with food. They urged Him to eat, but He refused, saying, “My food is to do the will of him who sent me and to finish his work” (John 4:34).\*

Now, looking back on the events of that day, it all makes sense. Jesus

cupation with getting something to eat had made them oblivious to the needs of this Samaritan woman and to the tender care with which Jesus was leading her from despair to hope.

John recalls another unusual event that had occurred about six days before the deaths of Jesus and Judas. All the apostles were with Jesus in Bethany, where a dinner was being served in His honor. During the meal Mary, the sister of Lazarus, had come in with a jar of extremely expensive perfume. She had poured it out on Jesus’ feet and wiped His feet with her hair.

While Jesus was overwhelmed with this spontaneous outburst of love, Judas was overwhelmed by the waste. In a moment, he had already calculated in his mind how much money the poured-out perfume had been worth (John 12:1-6).

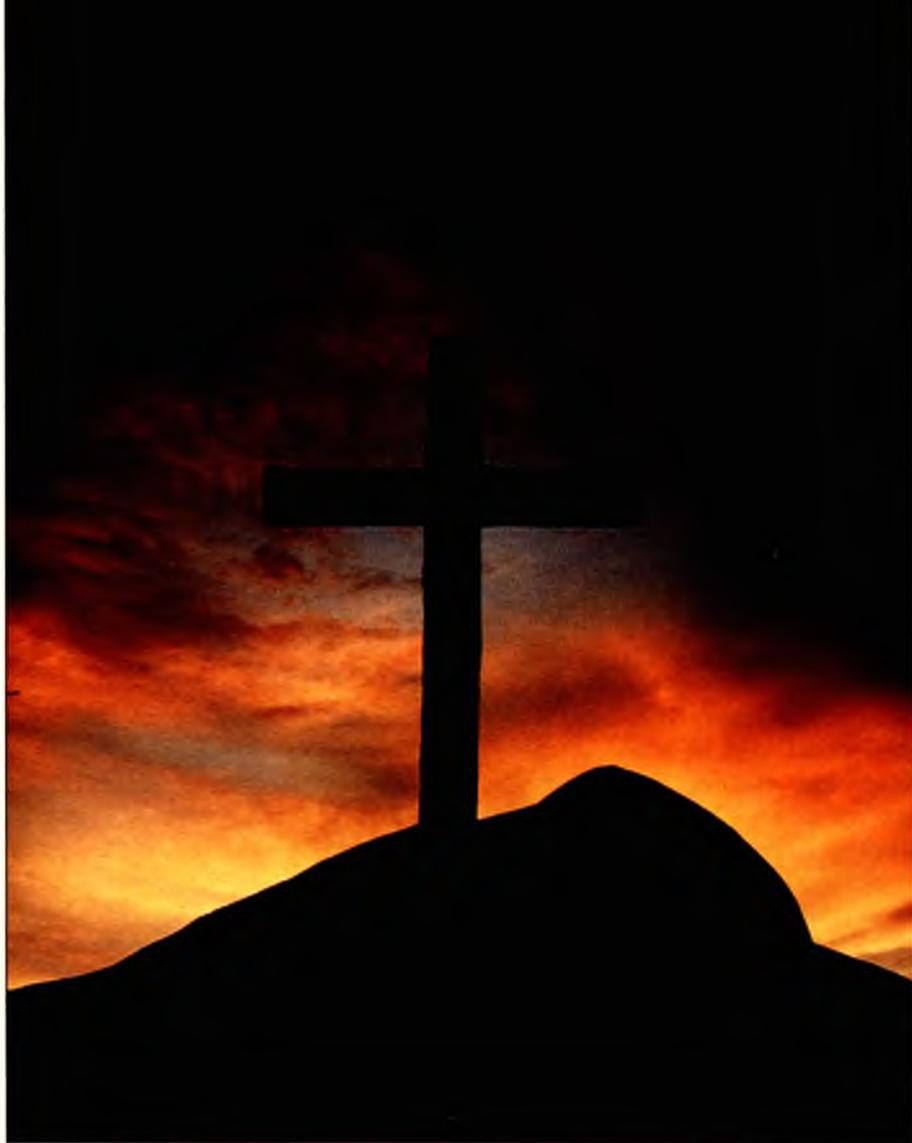
The longer Jesus and Judas were together, the more clear it became that their preoccupations were different. Jesus was preoccupied with people, with their need to experience salvation, to receive and to express love. He was preoccupied with doing the will of God. Judas, on the other hand, was preoccupied with self, with politics, with money, and with what money could do.

The Garden of Gethsemane was the last place Jesus and Judas were seen together. Jesus had been there

**W**HILE JESUS WAS OVERWHELMED  
WITH THIS SPONTANEOUS OUTBURST  
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BY THE WASTE.

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had been too preoccupied to eat. He was preoccupied with bringing the Good News to a woman who had known only heartache. The apostles would have to admit that they, too, had been preoccupied. Their preoc-



Jim Whitmer

most of the night. Hour after hour, He had agonized in prayer. He was heard saying, "My Father, if it is possible, may this cup be taken from me." Yet His preoccupation was unchanged, for He continued to pray, "Yet not as I will, but as you will" (Matthew 26:39).

That same night, Judas arrived in the garden. He had just closed a secret deal with the chief priests and the elders. Not surprisingly, there was money involved. Thirty pieces of silver in his pocket reminded Judas that he was now under contract to deliver Jesus to those who sought to take His life.

Judas led an entourage of men armed with swords and clubs. Upon entering the garden, Judas went di-

rectly to Jesus and kissed Him. The kiss was the secret signal. Jesus was arrested and condemned to die.

## BOTH YOUNG MEN DIED ABOUT THE SAME TIME. ONE WAS A REDEEMER, THE OTHER A SUICIDE.

That, apparently, was the final meeting between Jesus and Judas.

Looking back, it became clear to those who had been there that it was not the occupation of Jesus or of Judas that brought either of them to the garden that night. It was their preoccupations. And it was their

preoccupations that brought each of them to their deaths.

After the betrayal, Judas seems to have awakened to the horrible place his preoccupation had led him. In despair, he tried to return the money. Too late. His act had set in motion a course of events that could not be stopped. He went back to the Temple, threw the 30 pieces of silver down upon the floor, ran out, and committed suicide.

Meanwhile, Jesus faced His executioners. Unlike Judas, who faced the end with panic and despair, Jesus appeared unusually calm. The fact of the matter is, the crowning achievement of His ministry was imminent. His words were being fulfilled: "I am the good shepherd. The good shepherd lays down his life for the sheep. . . . No one takes it from me, but I lay it down of my own accord" (John 10:11, 18). With Jesus, there was no conflict between His occupation and His preoccupation. How different it was with Judas.

We are permitted to overhear the remaining 11 apostles as they speak of Judas. Their words are sad and haunting, so that we wish we had not heard them: "He was one of our number and shared in this ministry. . . . 'May his place be deserted.' . . . Judas left to go where he belongs" (Acts 1:17, 20, 25).

We also overhear the soldiers who witnessed the crucifixion saying, "Surely he was the Son of God!" (Matthew 27:54). With great joy we join the Early Church in proclaiming, "God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him" (Acts 2:24).

But we also stand soberly before the realization that who any one of us is is determined not so much by what occupies our time as by what preoccupies our minds.

The destinies of Jesus and of Judas serve to remind us that our eternal destinies are determined not by occupation, but by preoccupation.

\*All Bible quotations are from the *New International Version* (NIV). 

*Resurrection is the climax of a scheme to overthrow the enemy.*

# Plotting the Resurrection

by Kenneth L. Gibble

**I**n the last autumn of the life of his wife, Katharine, American essayist E. B. White watched her plan the planting of bulbs in her flower garden. This is the way he described what he saw:

“The small hunched-over figure, her studied absorption in the implausible notion that there would be yet another spring, oblivious to the ending of her own days, which she knew perfectly well was near at hand, sitting there with her detailed chart under those dark skies in the dying October, calmly plotting the resurrection” (*Onward and Upward in the Garden*, 1979).

“Plotting the resurrection”—what a provocative phrase. In what sense is it possible for human beings to be the plotters of the resurrection?

My dictionary gives three meanings for the word *plot* that apply. One definition is “a small piece of ground, generally used for a specific purpose.” Because I enjoy growing vegetables in a small plot of ground behind our house, the “specific purpose” that comes to mind is gardening.

A second definition for *plot* has a sinister twist: “a secret plan to accomplish a hostile or illegal purpose; a scheme.” I learned this meaning when I was a kid. My mother would overhear me and one of my playmates whispering

behind the door. She hunted me down and said in a voice full of suspicion: “I think the two of you are up to no good. What are you plotting?”

A third definition for *plot* is “the series of events consisting of an outline of the action of a narrative or drama.” This is the definition I learned in school. The teacher said I had to do a book report, and one of the things I had to report on was the plot of the story—the action, the unfolding of events with a beginning, a middle, and an end.

**E**ach of these definitions lends its meaning to the idea of “plotting the resurrection.” One clue to the meaning comes from the Bible. When the apostle Paul wrote about resurrection, he resorted to the language of agriculture. “What you sow does not come to life unless it dies. And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain” (1 Corinthians 15:36-37, NRSV).

It is almost impossible to speak of resurrection without using the image of seeds planted in the ground. When Paul made his attempt to talk about the miracle known as resurrection, he drew on the analogy of a seed that cannot produce life until it dies. The Cross

most precede the empty tomb. New life requires first a dying.

Each year when springtime arrives, few Christians can see greening grass or bursting buds without associating it with Christ’s triumph over the grave. The annual miracle of new life springing from dormant, dead-looking bushes and trees becomes a celebration of the power of the Almighty One, who creates and re-creates, who makes all things new.

As we drop seeds into our garden plots, we are plotters indeed. We sow the seeds in faith that they will sprout and grow. We know that we cannot make it happen, and we would be foolish to dig up the seed to see if it has begun to sprout. All we can do is plant and wait; God must do the rest.

But how important the planting is—and the waiting. This is so whether what we plant be literal seeds in our backyard gardens or figurative seeds—such as acts of kindness, teaching our children about truth and beauty, or any one of a thousand ways of allowing God to use our gifts for the good of the earth and the human family.

Plotting the resurrection. It’s sowing seeds. But it’s more than that. It’s also “a secret plan to accomplish a hostile purpose, a scheme.” How does that definition fit what resurrection is all about?



Jim Whitmer

**I**n the crucifixion and raising of Jesus, God was plotting a hostile action indeed. The Resurrection is the climax of the Holy One's scheme to overthrow the great enemy we call by various names: hell, death, the grave.

In Mark's account of the first Easter, these forces of evil are symbolized by a huge stone. This stone blocked the entrance to the tomb in which the dead body of Jesus had been laid. The women go to the tomb on that morning with no idea how they will anoint the body of Jesus. They ask each other: "Who will roll away the

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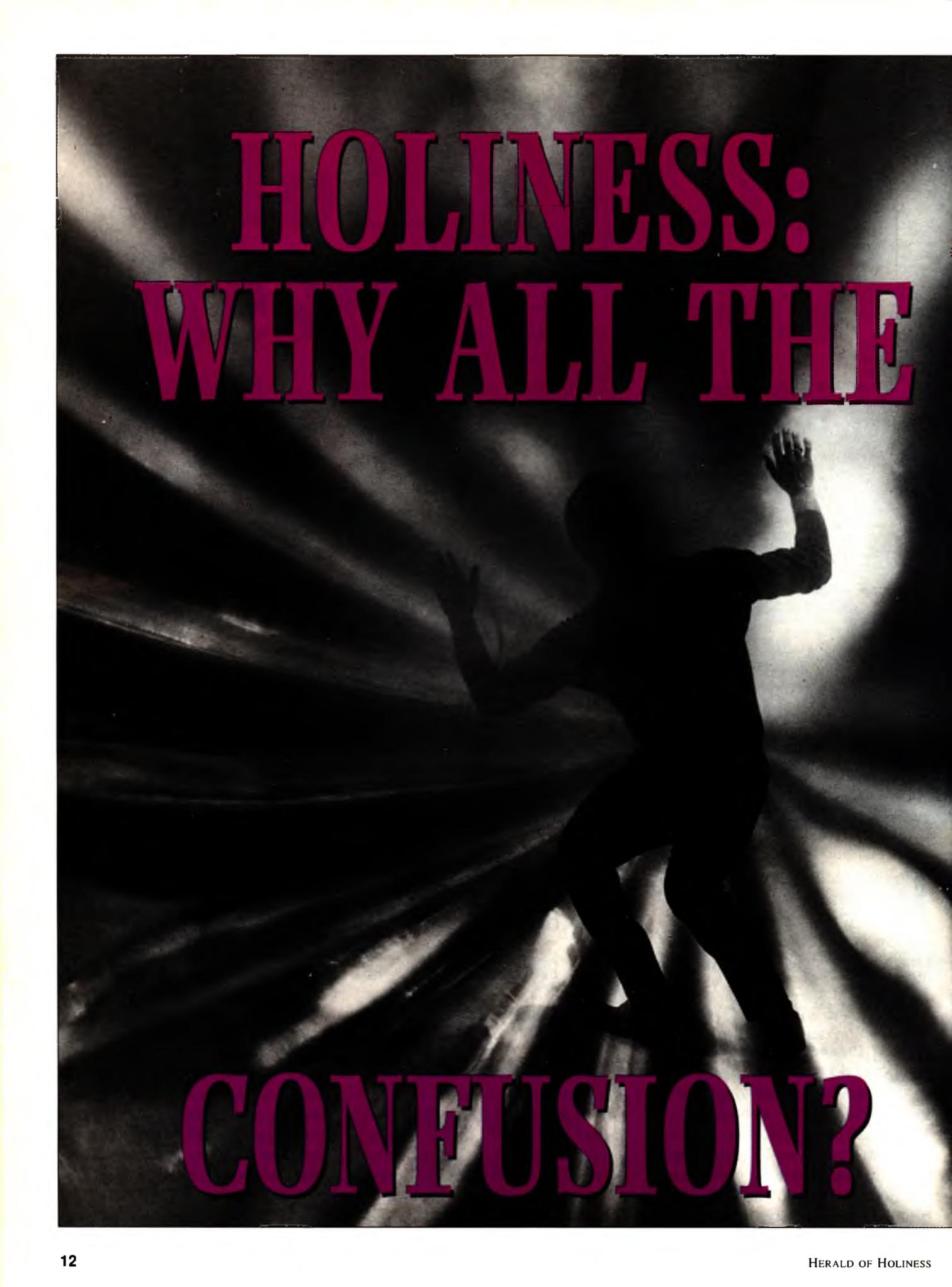
**T**HE DISCIPLES  
RECOGNIZED A  
TURNING POINT  
IN A PLOT  
WHEN THEY  
SAW IT.

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stone for us from the door of the tomb?" (16:3, RSV). The Gospel writer underscores their dilemma by telling us that the stone was "very large" (v. 4, RSV). The power of hell, death, and the grave seemed invincible to the women, as they still do to us.

The stone of evil is very large indeed. Do we not often despair when we hear of so much that is wrong in the world—drug addiction, violent crime, abuse of power in high places, oppression of the poor all over the world, disease, bloodshed? Who will roll away the stone?

*continued on page 40*



**HOLINESS:  
WHY ALL THE**

**CONFUSION?**

by William M. Greathouse

**H**ave you been sanctified?" the pastor asked the counselee. "Oh please, Pastor, don't bring that up," she protested. "I have enough problems as it is." Holiness a problem? Unfortunately, for some it is.

But why the confusion? It should not arise from the doctrine as derived from Scripture.

The truth is simple. Holiness is God's provision for us through Christ<sup>1</sup> and His work within us by the Holy Spirit,<sup>2</sup> freeing us from sin (from its power in the new birth,<sup>3</sup> its corruption in entire sanctification<sup>4</sup>) and progressively restoring us to Christlikeness in spirit, attitude, and lifestyle.<sup>5</sup>

Experientially, the Holy Spirit is "the immediate cause of all holiness in us."<sup>6</sup> He applies to our hearts the benefits of Christ's redemptive sufferings. "He is God in His special activity and agency of secret invasion and invisible occupation."<sup>7</sup> He is thus the sanctifying Spirit, making us partakers of the divine holiness.<sup>8</sup>

Holiness is the work and gift of the Triune God. The Father wills and plans our holiness; the Son reveals and provides holiness; the Spirit imparts holiness, God's holiness. As Harriet Auber puts it,

*And every virtue we possess,  
And every victory won,  
And every thought of holiness  
Are His alone.*

Let us briefly trace the development of holiness in personal experience.

1. Holiness has its roots in prevenient grace, in unresisted conviction. In the unconverted state, it originates with "the sanctifying work of the Spirit" who constrains and enables us to "obey Jesus

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Christ and be sprinkled with His blood."<sup>9</sup>

2. Holiness of *life* begins in conversion, "by the washing of regeneration and renewal in the Holy Spirit."<sup>10</sup> This is the beginning of both outward and inward holiness.<sup>11</sup> The life the Spirit imparts is a *holy* life. Therefore, as new creatures in Christ, we begin to "walk in the same manner as He walked."<sup>12</sup> A new pattern of obedience has displaced in us the old pattern of sinning and disobedience.<sup>13</sup> *One* standard is required of *all*: "As obedient children, do not be conformed to the former lusts which were yours in your ignorance, but like the Holy One who called you, be holy yourselves also in all your behavior."<sup>14</sup>

3. Holiness of *heart* results from the deeper purging of entire sanctification. "Purity of heart," says Kierkegaard, "is to will one thing." Heart holiness is the perfection of the purity that begins in regeneration. "Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God."<sup>15</sup>

John Wesley spoke of this perfected holiness as entire sanctification or Christian perfection.<sup>16</sup> Taking into account more fully the Old Testament "promise of the Father," the Holiness Movement also refers to it as the purifying baptism with the Holy Spirit.<sup>17</sup>

"Entire sanctification," Wesley explains, is neither more nor less than pure love—"love excluding sin; love filling the heart, taking up the whole capacity of the soul. . . . How strongly [does this] imply the being saved from all sin! For as long as love takes up the whole heart, what room is there for sin therein?"<sup>18</sup>

"This love that fulfills the law is the essence of Christian perfection."<sup>19</sup> It is blamelessness rather than faultlessness.<sup>20</sup> "Pure love reigning alone in the heart

and life—this is the whole of scriptural perfection.”<sup>21</sup> Wesley, however, makes an important qualification. “But even that love increases more and more, till we ‘grow up in all things into Him that is our Head;’ till we attain ‘the measure of the stature of the fulness of Christ.’”<sup>22</sup>

4. Perfected Christlikeness is the final manifestation of holiness; this grace awaits the resurrection.<sup>23</sup> Meanwhile, in E. Stanley Jones’s fine phrase, we are but “Christians in the making.” Nevertheless, we are “confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.”<sup>24</sup>

There we have in bold outline Christian holiness as understood by those of us who call ourselves the heirs of John Wesley and Paul.

*Why, then, all the confusion about holiness?* Answer: It arises from a failure to hold to these scriptural guidelines. Certain unscriptural ideas have developed in the “folk theology” of the church, such as:

1. The tendency to think of sin as a “thing” that, once eradicated, is gone forever. Rather, in Scripture, sin is a disease; holiness is moral and spiritual health restored. To remain spiritually whole, we must observe the laws of spiritual health.<sup>25</sup> Again, sin is darkness; holiness is light. Spiritual darkness returns when we fail to walk in the light.<sup>26</sup>

2. The tendency to think of entire sanctification as the *end*, rather than the means to spiritual maturity. It is the end only of sin—our corrupt self-centeredness, our self-sovereignty, our imagined self-sufficiency. Once this is resolved, we can begin to grow in true Christlikeness.

3. The tendency to think of heart holiness as the eradication of our human drives and instincts. While these urges are essential to our humanity, they must be kept subservient to the will of God—in the power of the Spirit.<sup>27</sup> Sin may once again reign in our mortal bodies if we yield to these desires.<sup>28</sup> They are not, however, sinful per se. Temptation does not become sin until it gains the consent of our will.<sup>29</sup>

4. The tendency to think of Christian perfection as a state of sinlessness. Those filled with God’s pure love are still finite, human, and fallible. Inevitably, they fall

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short of God’s perfect law of love and are guilty of “involuntary transgressions.” The holiest of persons, therefore, need to pray, “Forgive us our debts, as we forgive our debtors.” They still need the Blood to atone for their “coming short of the full mind that was in Christ, and walking less accurately than they might have done after their Divine Pattern.”<sup>30</sup>

5. The tendency to forget that our holiness is always a *derived* holiness, mediated to us and maintained only as Christ lives in us and we in Him. I conclude with my favorite quote from Wesley:

The holiest of men still need Christ, as their Prophet, as “the light of the world.” For he does not give them light, but from moment to moment: The instant he withdraws, all is darkness. They still need Christ as their King; for God does not give them a stock of holiness. But unless they receive a supply every moment, nothing but unholiness would remain. They still need Christ as their Priest, to make atonement for their holy things. Even perfect holiness is acceptable to God only through Jesus Christ.<sup>31</sup>

**Endnotes**

1. 1 Corinthians 1:30; Romans 8:1-4; Hebrews 10:11-18.
2. Ezekiel 36:27; 2 Thessalonians 2:13; Romans 8:3, 9, 13.
3. Romans 6:1-7, 17-18; 7:4-6.
4. 2 Corinthians 7:1; 1 Thessalonians 4:8; 5:23-24.
5. 2 Corinthians 3:18.
6. John Wesley, *Letters* (London: Epworth Press, 1931), 3:9.
7. Charles W. Lowry, *The Trinity and Christian Devotion* (San Francisco: Harper and Brothers, 1946), 73.
8. 2 Peter 1:4; Hebrews 12:10.
9. 1 Peter 1:2 (NASB).
10. Titus 3:5 (RSV).
11. See 1 Corinthians 6:9-11.
12. See 2 Corinthians 5:17; 1 John 2:1-6 (quotation of v. 6, NASB).
13. 1 John 3:3-10; 5:18.
14. 1 Peter 1:14-15 (NASB).
15. 2 Corinthians 7:1 (NASB).
16. From 1 Thessalonians 5:23 and Mark 12:28-34.
17. See Ezekiel 36:25-27; Jeremiah 31:31-34; Malachi 3:2-8; Matthew 3:11-12; Luke 3:16-17; Acts 1:4-5; 2:1-36 (cf. v. 33 with John 7:39); 15:8-9.
18. John Wesley, *Works*, 14 vols. (reprint; Kansas City: Beacon Hill Press of Kansas City, 1978-79), 6:46, 52.
19. See Romans 13:8-10; 1 Timothy 1:5.
20. Ephesians 1:3-4; Colossians 1:22-23.
21. Wesley, *Works*, 11:401.
22. *Ibid.*, 6:509.
23. See Philippians 3:10-15, 20-21; Romans 8:18-25; 1 John 3:2.
24. Philippians 1:6 (NASB).
25. The word *wholly* found in 1 Thessalonians 5:23 (*holoteleis*) occurs only here. It is the combination of the ideas of wholeness and completion. Lightfoot suggests the meaning may be given here as “may he sanctify you so that you may be entire.” The next verse is a prayer that those thus made whole may be *preserved* in blamelessness and health.
26. See 1 John 1:4-7.
27. Romans 8:13; 1 Corinthians 9:27.
28. Romans 6:12-13.
29. James 1:14-15.
30. Wesley, *Letters*, 4:189.
31. Wesley, *Works*, 11:417.

## Devotion and Duty in Deuteronomy

# When God Says “No!”

**ROGER L. HAHN**



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

*“And I pled to the LORD for grace at that time, saying, ‘Lord God, you have now begun to show your servant your greatness and your mighty hand. For what god is there who performs such works and mighty deeds as yours? Let me cross over, please, and see the good land that is across the Jordan, that good hill country, and the Lebanon.’ And the LORD was angry with me because of you and did not listen to me. And the LORD said to me, ‘Enough from you. Do not speak to me again about this matter’” (Deuteronomy 3:23-26).\**

FEW PROBLEMS ARE as difficult for Christians as unanswered prayer. In extreme cases, unanswered prayer has become the turning point for people who rejected Christianity and even God’s existence. For most of us, there is a collection of explanations that offer us a reason for God’s refusal of our heart’s desire. Those explanations need to be examined in the light of Scripture, reason, tradition, and experience. We need to be sure that we do not contradict other truths we know about God as we try to explain why petitions are not granted.

Deuteronomy 3:23-28 presents the prayer of Moses to enter the Promised Land and God’s refusal of Moses’ request. The context of this request is Deuteronomy 1—4, the first of three

speeches by Moses in the book. Moses spoke to Israel as the people were waiting to enter the Promised Land. He began his address with a review of God’s faithfulness to Israel during the wilderness wanderings. His request and God’s refusal is the final paragraph of the review.

That context is important. God’s refusal to grant Moses’ request was not evidence that He was unreliable. The whole point of Deuteronomy 1—3 is the covenant faithfulness and reliability of God. It is also clear that He was being faithful to His purposes and will. Israel certainly did not understand that God was being faithful at each step of the 39-year journey through the wilderness. Sometimes, in fact, Israel was sure God was unreliable because He did not immediately respond to their agenda. However, by the end of the journey, they were able to see that He had never failed them.

Numbers 20:12 and 27:12-14 state that Moses’ failure to trust (and obey) God regarding water from the rock was the reason he would not lead Israel into the Promised Land. Deuteronomy 32:50-51 also refers to Moses’ personal sin as the reason he could not enter the land.

However, Deuteronomy 1:37 and 3:26 state that God denied Moses’ request “because of” the people of Israel. At the incident of the golden calf, Moses had demanded that God identify his own future with that of Israel (Exodus 32:32). Thus, when Moses’ generation of Israelites forfeited their chance to enter the Promised Land, so did Moses.

Sometimes God does not answer our personal requests because of the people we belong to. Some illnesses are the product of the way God constructed the human race. (Birth defects are one ex-

ample.) Some tragic deaths are the result of choices a nation has made. (Many deaths by automobile accidents are examples.) In some instances, our culture does not allow us to be open to some of the ways God would answer prayer.

Some interpreters see Moses’ identification with Israel as pointing forward to the suffering servant described in Isaiah 42—55. Moses described himself as God’s servant in verse 24. Because he shared in the punishment of Israel’s sins, he helped pave the way for the next generation to enter the Promised Land. Often after God has denied one of our prayer requests, we discover that His refusal allows the door of salvation to open for another person.

If we would pay attention, we also discover that there is often a “yes” along with God’s “no.” Actually, Moses’ request was twofold, according to verse 25. He asked to cross over the Jordan to “see” the land. Though God did not allow Moses to cross the Jordan, He did allow him to “see” the land from Mount Pisgah. By emphasizing what Moses did not get, we often ignore the blessing God did grant. We would do well to celebrate the ways in which God says “yes” to us even when His “no” is hard for us to understand.

**Sometimes God says both “No” and “Yes” in answer to our prayers.**

*For further study: (1) Study 2 Corinthians 12:7-10. What insights into unanswered prayer come from these verses? (2) On the Cross, Jesus quoted Psalm 22:1. Read Psalm 22. Note the ways the psalmist accurately describes your feelings when God does not answer your prayers the way you wish He would. (3) Ask the Lord to open your eyes to the ways He says “yes” along with the times He says “no” to your prayers.*

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

H

## Evangelism Reaps Harvest in Bangladesh

Tentmaker pastors led the way as more than 300 persons were baptized in Bangladesh in 1995, according to Arlen Jakobitz, South Asia field director. The baptisms occurred in four villages where newly organized churches are led by tentmaker pastors from the local congregations.

Raj Kumar, a builder and farmer, serves as pastor of the Chatail Church, where 63 converts were baptized. The other tentmaker pastors in-

clude Robindra Nath, a teacher; Rev. Bhupen, a farmer; and Atul Roy, a lawyer's assistant.

The churches also are involved in a number of compassionate ministry projects. Led by Sukamal Biswas, Bangladesh coordinator for the Church of the Nazarene, the churches have been involved in several programs aimed at improving the health and hygiene of families in area villages.

## Regional NCM Coordinators Hold First Conference

Developing a strategy of compassionate ministries for world mission areas in the Church of the Nazarene to the year 2000 and beyond was the goal of the first annual Nazarene Compassionate Ministries (NCM) Network and Planning Conference held recently in Kansas City. "NCM is finding that many new world areas are being opened as a result of compassion evangelism," said Gustavo Crocker, NCM coordinator and conference moderator. "We are part of a major emphasis toward holistic ministry. The time has come for us to begin to share our ideas and efforts to enhance our overall effectiveness for the sake of God's kingdom."

Crocker said the meeting resulted in renewed and reinforced commitment of participants to serve the needy in the poorest parts of the

world. Discussions included how to maximize resources within world mission regions, improving communications, and a review of the past 10 years of Nazarene compassionate ministry efforts. Crocker said it was eye-opening for participants to see the growth from the establishment of the office of Nazarene Compassionate Ministries in 1984 to the present.

"Our vision for the next century is the same—to help the needy," said Steve Weber, NCM administrative director. "The only thing that has changed—and will continue to change—is the involvement of people and resources around the world. We want to continue to maximize Nazarene gifts around the world to give more cups of water in the name of Jesus."

## S.A. Adopts Curriculum

The Salvation Army has announced official adoption of WordAction Sunday School materials for its U.S. Army corps (churches), according to Mark Gilroy, director of WordAction Publications, the curriculum arm of Nazarene Publishing House. The announcement from the Salvation Army National Headquarters follows completion of a successful pilot program in which 80 corps tested use of the curriculum.

WordAction was one of six Sunday School curricula presented to an ad hoc curriculum committee of the Salvation Army in July 1994. Miriam J. Hall, Children's Ministries director, and Gilroy made the presentation to the group.

A strong favorable response from last fall's test prompted the Salvation Army to open the order process to all corps for the spring 1996 quarter. The Salvation Army National Headquarters for Canada and Bermuda will also offer WordAction curriculum to their corps this spring.

"I am so pleased to work with a dedicated staff who really do care enough to provide the very best for the Church of the Nazarene," said W. Talmadge Johnson, Sunday School Ministries director. "We are delighted with the decision of the Salvation Army to be part of a curriculum cooperative among holiness denominations."

"The Salvation Army's announcement is particularly gratifying in light of all the other curriculum options presented to them," said Bob Brower, president of Nazarene Publishing House. "This is a great reminder for all of us as to the strength and high quality of WordAction Curriculum."



Participants in the first annual NCM Network and Planning Conference included (l. to r.): Karen Horner, Nazarene Child Sponsorship; Steve Weber, NCM; Luis Meza, South America; Gustavo Crocker, NCM; Nicole Skuy, Africa; John Smee, Caribbean; Hermann Gschwandtner, Eurasia; Helmer Juarez, Mexico and South America; and Dave Hane, Asia Pacific.

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## Progress in Ivory Coast

The Ivory Coast District (French West Africa) held its fifth district assembly last November. The reports reveal that Sunday School attendance increased by 78 percent, church membership rose 79 percent, and morning worship attendance went up by 83 percent.

Seven of the eight churches received the Evangelistic Honor Roll award. Five had started new works in other villages or towns. The district now has 23 pastoral students, 5 district licensed ministers, and 5 ordained ministers.

Nazarene Ivory Coast medical workers treated more than 38,000 persons during the year. Some 15,000 of these were children and expectant mothers who were given vaccinations.

Lambert N'Guessan was elected assistant district superintendent. His church received 144 members by profession of faith last year. The congregation now holds three Sunday morning services in a tent facility on property borrowed from the government.

For the first time, the district assembly was covered by national television. The Minister of the Interior sent a representative, and he led in a prayer for peace. Douglas Runyan (superintendent and mission coordinator) and Lambert N'Guessan appeared in a 45-minute televised interview.

The medical work of the Church of the Nazarene was fully certified in 1988. It is hoped that permanent official recognition of the Church of the Nazarene by the Ivoirian government will come soon.

### Mail Stories

to

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## Brubaker Named General NWMS Coordinator



Eunice (Marlin) Brubaker has been named coordinator of the 18th General NWMS Convention, according to Nina Gunter, general NWMS director.

A graduate of Mid-America Nazarene College and Nazarene Theological Seminary, Brubaker is an elder on the Kansas City District. She served as a missionary in the Philippines for 13 years. She currently teaches in the religion department at MANC.

"I am thrilled that Eunice Brubaker has accepted the monumental task of

General Convention coordinator," said Gunter. "Her background in the workings of NWMS, as well as her experiences as a missionary, will be valuable to the General Convention experience."

As coordinator, Brubaker will serve as liaison for the General NWMS Convention in staff personnel meetings concerning the General Assembly and conventions. She will coordinate information and mailings to districts around the world and other items related to the General Convention. She will begin her assignment in June 1996.

The General NWMS Convention will be held June 18-20, 1997, in San Antonio, Tex.

## PLNC Celebrates Opening of Cooper Music Center



### The Cooper Music Center at Point Loma Nazarene College

The new \$7.9 million Cooper Music Center at Point Loma Nazarene College opened with a gala concert featuring the San Diego Chamber Orchestra Nov. 16. The center was dedicated at a ceremony the following day.

The centerpiece of the Cooper Music Center is the Chester C. Crill Performance Hall—a 400-seat auditorium with a full stage, support area, and orchestra pit. San Diego Chamber Orchestra conductor Donald Barr calls the Crill Performance Hall the finest concert venue in the city. It was made possible by a generous gift from the late Chester C. Crill and his

wife, Alice. Crill served as chair of the college's fine arts department for almost 30 years.

The Cooper Music Center also features the highly acclaimed Wenger Acoustical Virtual Environment module, which allows students to emulate the acoustics of any size hall or arena. The facility also houses choral and instrumental rehearsal rooms, classrooms, recording control rooms, music department offices, teaching studios, musical laboratories, and a parlor for receptions.

A full slate of concerts and activities is scheduled for the opening season of the Cooper Music Center.

## NYC-Europe Is Success

The Eurasia Regional NYI began 1996 on a high note with Nazarene Youth Congress-Europe, the first self-supporting youth congress for the region. More than 150 students and youth leaders representing 20 countries, including two areas where the church has new works, participated in the event.

"NYC-Europe marked a new beginning and exceeded our expectations in many ways," said Deirdre Brower, NYC-Europe coordinator and Eurasia regional representative on the General NYI Council.

Held Jan. 2-6 in St. Michielsgestal, Noord Brabant, Holland, NYC-Europe offered participants a wide range of activities, from morning seminars/workshops and evening services to small-group sessions and late-night concerts.

"Students were incredibly responsive, and God's Spirit was honored in the services," said Fred Fullerton, NYI Ministries director. "The future for NYI in Europe is bright as these emerging young leaders continue to grow in their commitment to Christ and the Church."

Guest speakers and seminar leaders included Fullerton; Brower; Laura Holleman, General NYI Council youth representative and youth congress assistant; missionaries: Jay and Teanna Sunberg (Russia), John Scott (Romania), and Bob Skinner (Ukraine); district superintendents: Trevor Johnston (France), Daniel de Barros (Portugal/Azores), Daniel Pésado (Spain), and Salvatore Scogniamlio (Italy North); regional resource personnel: Antonie Holleman, Ana Cruz, Samuel Montiero, and Amarelido Reis; and John Haines, Northern Europe field director.

Future plans include regional leadership conferences during the years prior to the next youth congress in 1999, according to Fullerton. Significant growth in communication throughout the region is already taking place, with the introduction of a regional newsletter and editorial committee responsible for gathering and sharing news items of youth ministry across Europe.

## Committee Plans for Future of Women's Ministry

The Women's Ministries Planning Committee met for the second time in Kansas City Jan. 4-6, according to Linda Hardin, general Women's Ministries program coordinator. The committee worked to develop goals and objectives for women's ministries at all levels. The group also developed a mission and purpose statement.

"This committee grew from a desire to make women's ministries more effective as we head into the 21st century," said Hardin.

"We made a lot of progress in terms of the work we wanted to get done, but the meeting also turned into a revival and retreat for each of us."

In addition to the goals and objectives, the committee is developing a resource notebook for women's ministries that Hardin hopes to release at the 1997 General Assembly. The notebook will include resources for women's ministries at the local, district, and general levels, as well as other information on ministry to women.

The Women's Ministries Planning Committee is composed of represen-

tatives from each of the educational regions in the U.S. Three international representatives are also members of the group. Those attending the meeting included: Jamie Johnson and

Barbara Tate from the Trevecca Nazarene University region; Cheryl Roland from the Southern Nazarene University region; Kerrie L. Palmer, Juanita Leamaster, and Judy Fox from the Northwest Nazarene College region; Cindy Smith from the Point Loma Nazarene College region; Betty Bowes and Aletha Hinthorn from the Mid-America Nazarene College region; and Nita Evans from the Olivet Nazarene University region. The international representatives included Cisca Verwoerd, Elnor Small, and Alice Pigeo Wallack. Genell Johnson, wife of Sunday School Ministries Division Director W. Talmadge Johnson, also participated in the meetings.

For more information about Nazarene women's ministries, contact Linda Hardin at 6401 The Paseo, Kansas City, MO 64131.



Members of the Women's Ministries Planning Committee at their recent meeting in Kansas City.

## Renegar Honored with Timothy Award



Rev. Wally Renegar, director of special gifts at SNU, was recently honored for his work with youth. Regional NYI President Terry Armstrong presented the Timothy Award to Renegar in ceremonies on the Bethany campus. "Wally has made a great contribution to our youth for decades," Armstrong said, "and we wanted him to know that his dedication has not gone unnoticed."

The Timothy Award was created by NYI as a way to recognize signifi-

cant service to youth. Churches and church agencies such as regions, districts, and colleges can nominate persons who have served young people with distinction. The General NYI Council then must vote approval.

Rev. Renegar has ministered as a pastor in the Church of the Nazarene for 25 years and has served in a number of youth-related positions of leadership at the district, regional, and college levels. Wally and his wife, Waulea, live in Bethany. Their daughter, Taryn, is a speech therapist in the same city, and their son, Todd, is a pastor in Texas.

## Poloma to Address Nazarene Sociologists



Dr. Margaret Poloma, internationally known sociologist of religion, will be the featured speaker at the March 1996 meeting of the Association of Nazarene Sociologists of Religion (ANSR). Dr. Poloma is the author of seven books, including *Charisma and Institutionalization: A Sociological Account of the Toronto Blessing*.

The ANSR meeting will be held March 14-16, 1996, at the King Conference Center in Kansas City. The theme of the conference is "Nazarene Identity: What Were We? What Are We? What Are We Becoming?"

ANSR President Jon Johnston said that the association is hoping that more women in sociology (or other disciplines) will participate in the 1996 meeting.

For more information about the conference, call Connie Riddle at 816-333-7000, ext. 2463.

## Festival of Joy and Praise at MVNC

More than 700 senior adults participated in the second annual Senior Adult Day at Mount Vernon Nazarene College September 7, 1995. Some 500 persons attended the event in 1994.

"Saging not aging" was the theme stressed by Dr. Stephen Nease, special speaker and first president of MVNC. Building on the writings of social psychologist Gail Sheehy, "saging" was defined as "the process by which men and women accumulate wisdom and growth to become the culture's sages." Nease went on to say, "How desperately the younger generation needs sages—sages of principle, sages who accept the authority of the Word of God, sages who are willing to impart their wisdom to a generation that so often flounders

helplessly in our midst." Thus, he urged seniors to—with God's help—"take charge of your own future."

Other special guests on the program included Mount Vernon Mayor Ernest Farmer, Dr. William Stroud, K. Allin Kahrl, Terry Kidd, Mike Williams, Esther Jetter, and Garry Dennis. Music was provided through the gifts and talents of Vivian Kizzee, Jan LaSalle, Mary Lou Coburn, Christine Nease, and Robert Wiens.

Senior Adult Day was sponsored by the MVNC Institutional Advancement division and was coordinated by Doris Webb, Juanita Ferguson, and

Novice Morris.

The 1996 Senior Adult Day will be held October 18. For more information, contact the college.



Former MVNC President Stephen Nease speaks on "saging, not aging" at MVNC's Senior Adult Day.

## SNU Claims Women's Basketball Record

The Southern Nazarene University Lady Redskins basketball team is in the record books following their 93rd consecutive home victory Saturday, January 5. SNU defeated MidAmerica Nazarene College 90-48 to claim the all-time women's home court record for consecutive victories. The record was previously held by Cloud County (Kans.) Junior College from 1977 to 1985. SNU's 93 consecutive home victories is the most by a women's team at any level.

The Lady Redskins tied the record on Thursday, Jan. 4, by defeating Point Loma Nazarene College 93-51. The games were played as a part of the Comfort Inn/Bethany Kiwanis Club Nazarene Invitational Tournament.

SNU last lost a home game in January 1989. They have never lost a home



Members of the Southern Nazarene University Lady Redskins set the all-time women's home court record for consecutive victories with their win against MANC Jan. 5.

game during the six-year tenure of head coach Jerry Finkbeiner. Since the winning streak began, the Lady Redskins have gone 155-17 overall, with

two National Championships, six All Americans, and five National Coach of the Year awards. SNU is the two-time defending NAIA National Champion.

# Depression: More than Just the Blues

by Jeanette D. Gardner

**A**s I drove down the road, I prayed God would let me wreck the car and die,” Jill says, her forehead crinkled. “I thought about suicide. But I didn’t want my family to lose the insurance money. So it seemed logical to pray for a car wreck. Death actually did seem as if it would be better than the depressing vortex life had become.”

Circumstances were the catalyst for Jill’s depression. After extenuating circumstances, she chose to leave a job she’d enjoyed for 10 years—taking a demotion and a 30 percent pay cut. At the same time, she ended a relationship with a man she’d planned to marry.

“Those were two major losses, but I didn’t recognize them as losses and grieve,” Jill explains. “I told myself, ‘Shape up. Other people have worse problems than you do.’”

“Then a lot of little things started happening—car wrecks that weren’t my fault; health problems; financial problems; family illnesses; stresses from the new job. Each little problem added more weight to my burden.”

Trying to escape her depression, Jill actually increased it. “I thought I needed to get more involved in other people’s lives to keep my mind off myself. Before long, I was involved in half a dozen outreaches at church.

“I finally realized I was facing more than the blues,” Jill says with a wry smile. “During one church service, I was in the choir loft, and tears suddenly poured down my cheeks for no reason. I was so embarrassed. I slipped out of the service and cried all afternoon. I realized something was wrong. I began crying all the time. I dropped activities. Then I started to sleep a lot. That’s when I started to pray that God would take my life. I felt hopeless.”

Jill’s experience is not uncommon. The National Institute of Mental Health reports that at any time, 15 million Americans suffer from clinical depression—from mild cases to severe cases that can harm self-images, careers, marriages, and even lead to suicide. Depression strikes the full scope of people from middle-management people like Jill to CEOs, blue-collar workers, and homemakers—people from all races and economic scales.

Women seem more vulnerable than men. According to

*Fortune* magazine, 15 percent of the population—1 man in 10 and 1 woman in 5—will face a serious depression in their lives, usually before they turn 40. When depressed, women usually report sadness. Men do not generally acknowledge moods but report increased sleep problems.

Depression has risen among people born since 1940, with boomers and busters three to six times more likely to report depression. Elderly persons who live alone, those with a family history of depressive disorders, chronic drug or alcohol abusers, and people with coexisting illnesses are also susceptible.

## What’s the Difference Between the Blues and Depression?

The blues are a natural response to life’s disappointments. We can accept the blues, knowing we’ll bounce back in a few days.

An inability to bounce back is one sign that our blues may be depression. With depression, the gloom lingers for months or years, often joined by irritability, restlessness, hopelessness, pessimism, or a lack of concentration.

Dr. Donald E. Rosen, of the Menninger clinic, highlights a difference between the blues and depression: “Depression doesn’t respond to common sense. A depressed person takes a vacation and doesn’t feel better. Or a friend tries to cheer him up, and he feels worse.”

Each year, 75 million Americans will fight battles with the blues. More than 90 percent recover fully.

Those who are depressed may not fare so well. The National Institute of Mental Health reports that two-thirds of those who are depressed don’t realize it or won’t acknowledge it.

“Depression is a syndrome—a cluster of symptoms that individually are a normal part of life,” explains Ellen Frank, from the Western Psychiatric Institute and Clinic. “At times, all of us feel down in the dumps or wish we could sleep all day. Even when all the symptoms come together, people often don’t think of it as an illness, as they would if they had those symptoms plus a fever and a bad cough.”

As a result, less than 40 percent receive treatment. But



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even when it is unacknowledged, depression has results. A Medical Outcomes Study found depressed people function as bad as, or worse than, patients with major illnesses—only people with serious heart disease function as poorly.

### What Causes Depression?

Why are so many people depressed? Genetic, biochemical, and environmental factors may all contribute.

Researchers note that our emotions, behavior, memory, appetite, sexual arousal, and thoughts may be influenced by the interplay of various brain chemicals. When these chemicals are imbalanced, they can cause or increase glum feelings.

Stressful life events and losses—even positive stresses, such as a job promotion—can trigger the imbalance.

Scientists also believe tendencies toward depression can be inherited. Relatives of a depressed person are 4 times more likely to become depressed than a non-relative—a twin has 10 times the risk.

Depression can also be induced by some medications. And people facing major illness must often deal with depression during their recovery.

### Is Depression a Sign of Our Spiritual State?

We've all heard well-meaning people denounce depression as a sin of selfishness, rebellion, or repressed anger. However, when asked to cite backing scripture, they're hard-pressed.

When Jill realized her blues weren't dissipating, she asked friends at church to pray for her.

"Big mistake," Jill says with a wry grin. "I was bombarded with, 'Well, if you trust God, you won't be discouraged.' And 'If you were in God's will, you'd have peace.' But I knew my life changes were directed by God. No one suggested professional help. I became bewildered. And I never mentioned it again—even when suicidal thoughts peaked."

Just as salvation doesn't result in a physically carefree life, neither does it guarantee an emotionally carefree world.

Sure, the guilt from unconfessed sin may trigger that imbalance and cause depression. But depression isn't a sign of spiritual failure, or even a lack of faith. It's a sign of someone needing help.

Scripture doesn't hide the personalities and emotions of faith heroes. Consider the blues and doubts faced by Jonah and Moses. Solomon's "futility of life" speeches reeked with hopelessness. Job had good reason to be depressed. And he had to deal with his own "comforters" who spiritualized real trauma.



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Elijah fell emotionally after a strong victory. Rather than scolding Elijah, God sent angels to minister and let him sleep. David, the man after God's own heart, gives repeated evidences of dark days. Even fiery Paul writes of despairing of life in 2 Corinthians 1:1-8.

More contemporary saints have also confessed dances with depression. Yet no one questions the spirituality of Martin Luther, Charles Spurgeon, David Brainerd, John

Wesley, and other greats who battled depression.

According to clinical psychologist and professor Dr. Les Parrott III, "Depression is not necessarily a sign of spiritual failure. Often, personal healing only begins after the Christian has accepted this fact. Spiritualizing a problem that is psychological or physiological in nature hinders attempts to get at the root of the problem, just as psychologizing a spiritual problem hinders spiritual healing."

### Dealing with Depression

What should we do if we have a case of unshakable blues? Many depressions lift without treatment in six months, but 15 to 20 percent linger longer. If your glumness won't leave, acknowledge that it might be more serious and take action.

Look at the symptoms of depression. If you think you're facing the blahs or may be borderline depressed, take time off and relax, or talk with a caring friend.

Don't underestimate the power of exercise. Even the mildest activity can soothe tension, increase energy, and stimulate optimism. Exercise stimulates the natural production and release of endorphins (similar to morphine) into the bloodstream.

Diet is another key element. Pay attention to balanced eating. Also, keep your body clock and sleep schedule synchronized.

Even though you may feel like becoming a hermit, don't overdo it. Join friends for board games, shopping, or other absorbing activities.

The company of strangers can help—a casual chat with a store clerk or bank teller can help your frame of mind. Enjoying a video or book can ease a troubled mind (as long as you don't consistently use this as an escape). Also, give yourself a treat once in a while.

If actions don't help, consult a doctor. Realize that willpower alone seldom overcomes depression—but can compound feelings of weakness, helplessness, and isolation.

Don't be embarrassed. Remember, *millions* of people face the same ailment. In fact, depression has been referred to as "the common cold of the mental health profession."

Depression, like arthritis and high blood pressure, is a disorder that responds to treatment. In fact, depression is one of the most easily treated ailments. More than 80 percent of those facing depression recover—usually within a few weeks.

If you visit a doctor, don't just mention symptoms and hope he diagnoses depression. Instead, tell him you think you're facing depression. According to the AMA, in two of three cases, doctors miss diagnosing depression—understandable since patients are reluctant to spell out their fears. A doctor who doesn't realize a patient is depressed may prescribe an antianxiety drug or sleeping pill, which could worsen the situation.

If the doctor agrees that depression is the diagnosis, he will probably advise medication or seeing a psychologist.

You may be unenthusiastic about taking an antidepressant. Researchers found that 70 percent of the population said they'd take medication for a headache, but only 12 percent would unwarily take an antidepressant. Antidepressants are not mood elevators or tranquilizers. If you're depressed, they can help you. But if you're not depressed, they will not give you more energy, make you happier, or change your personality.

Antidepressants are not addictive, but even severely

*continued on page 47*

## How to Help Someone Who's Depressed

► Listen. Sometimes an open ear does wonders for a person.  
► Be slow to speak. Realize the depressed person seldom needs answers, just compassion. Therefore, don't preach, offer unasked-for advice, or scold.  
► Be slow to judge. Remember you're probably seeing this person at his or her worst. Weigh anything he or she says and does accordingly.

► Don't ignore the subject. Don't be bashful about asking how the person is doing. If you must, directly ask the person if he or she is down.  
► Encourage the person to get help. Then do your homework and help find the resources for him or her.  
► Offer to accompany the person to a doctor or counselor.  
► A depressed person

will be negative—about himself or herself and about the world. Don't feel you have to combat every negative comment with a positive one. But do feel free to frequently point out the person's strengths and things you admire about him or her. Through doing this, you can help that person feel like a worthwhile human being.  
► Encourage the per-

son to talk about problems. But also get him or her to talk about other things, light topics.  
► Offer your presence. Be willing to go places, like church, with your friend. Suggest outings you know that person would enjoy. Or just be willing to share dinner or an evening watching videos. That combats the terrible aloneness a depressed

person can feel.  
► After the person is undergoing treatment, frequently ask how it's going and let the person talk about it.  
► Some sources suggest if you think a coworker is depressed, ask the company doctor to pay a visit (as long as the doctor can keep the situation confidential).

—Jeanette D. Gardner

# Truth Telling Can Overcome Depression

by Judith A. Schwanz

**A**lice is depressed. She goes to bed at night and tosses and turns for hours. She finally falls asleep, only to waken more exhausted than before this whole ritual began. She drags herself through the day, doing only what she cannot avoid. She drops into bed at the end of the day, only to begin the cycle again.

What caused Alice's depression? The source of her deep pain can be found in a lifetime of lies. No, Alice is not a pathological liar. As a matter of fact, as a Christian, she firmly believes that "honesty is the best policy!" She would never lie to anyone—except herself. If you could tape-record her thoughts or words muttered under her breath, you would hear, "You idiot! . . . You always mess up anything you touch. . . . The world would be a better place without you."

Centuries ago, Solomon wrote, "As [a man] thinketh in his heart, so is he" (Proverbs 23:7). When we fill our minds with negative, critical, hopeless thoughts, we become negative, critical, and hopeless. If we tell ourselves a lie over and over, we'll start to believe it. Often depressed people lie against themselves by hurling invectives that directly oppose the truth found in God's Word.

## Sources of Lies

Lies come to us from many different sources. The first possible source we encounter is family. In her earliest memory, Alice can still hear her mother's voice: "You're so naughty! Can't you ever do anything right? Go to your room and stay there." Some children grow up with the words "I wish you'd never been born" or "You'll never amount to anything" ringing in their ears. Depressed parents are probably more likely to send these negative and untrue messages to their children. This may explain why depressed kids tend to come from depressed families.

Then the growing child goes to school. She may walk down the hall and see two other girls pointing at her and giggling. He may be chosen last for the kick-ball team—every time. Even if no words are spoken, these actions scream, "You're not good enough."

Adolescence is a time of great change and turmoil. Teenagers are bombarded by lies on television and in what they read, which may deepen the pain. Commer-

cials and advertisements show the *ideal* man—tall, handsome, and muscular; and the *ideal* woman—perfectly proportioned and beautiful. They imply that those who don't match the "image" cannot be successful or are somehow inferior.

By the time we reach adulthood, our minds may have filed away a library of lies. We bring out these files and recycle them in adult situations. For example, the young man who receives a promotion at work may feel undeserving and inadequate for the task. In his mind, he hears echoes of his classmates' taunts on the playground as he was chosen last.

## Common Lies

Lies that plague us tend to focus on three things: the self, the situation, and the future.

"*Self*" lies follow a pattern:

"I am dumb, no good, ugly, unlovable, etc."

"I can't do anything right, sing like Susie, get it together, etc."

"I should be perfect, lose weight, say yes to everything, etc."

"*Situation*" lies see only the negative side of any happening and exaggerate its importance. For example, consider a waitress on her first day at the job. Returning to the kitchen with a trayful of dirty dishes, she trips and falls. Several dishes break. She says to herself, "Clumsy! You've ruined your chances here. They'll fire you for sure. What a failure."

This waitress is also guilty of "*future*" lies. "Things will *never* get better" and "I'll *always* feel this way" are standard thought content for depressed people. Future lies often include generalizations like *always* and *never*. These words accentuate the hopelessness and are seldom accurate.

## Finding the Truth

A medical exam is the first step. Emotions are affected by health, diet, and hormones. These should be considered first. Often individuals are too depressed to even put effort into counseling or becoming aware of the lies they tell themselves. Antidepressant medication can help them gain enough energy to work on getting better.

The next step is to begin monitoring your inner conversation. Popular psychologists call this self-talk. Notice (or even write down) the lies you hear yourself

OUR  
MINDS MAY  
HAVE FILED  
AWAY A  
LIBRARY  
OF LIES.

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Shigold

repeating. Once you recognize the lies, you can begin to argue with them.

The greatest weapon against a lie is the truth. The source of truth is the Bible. Jesus said, "The truth will set you free" (John 8:32, NIV). When you catch yourself in a lie, you can search the Scriptures for the truth. If you hear yourself thinking, *You are ugly, you are so dumb, you can say, No!* "I am fearfully and wonderfully made" (Psalm 139:14, NIV).

When you feel unlovable and tell yourself you don't deserve to be loved, you can remember that

self means recognizing the positive side of reality as well as the negative. Some people can learn to be honest with themselves on their own. Others will benefit from the help of a good friend or a Christian counselor. Honesty means admitting that you hurt, but knowing it is not the end of the world. The truth also means knowledge that God will help you to bear the situation. This is positive believing—believing based on the solid foundation of the truth of God's Word.

Judith Schwanz teaches pastoral counseling at Western Evangelical Seminary.

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God loves you so much that, *while you were still a sinner*, Christ died for you (Romans 5:8).

If you hear yourself thinking that a situation is unbearable, remind yourself that God is with you. You needn't face any situation alone. You might write out and memorize the words to a hymn like "Does Jesus Care?" or "Under His Wings." In quiet moments, visualize Jesus putting His arms of protection around you.

When you find yourself thinking negative lies about the future, repeat aloud the words of David: "Why are you downcast, O my soul? . . . Put your hope in God, for I will yet praise him, my Savior and my God" (Psalm 42:5-6a, NIV, italics added).

This is not a mere matter of positive thinking and trying to pretend that painful losses and circumstances never happened. It is not a matter of chanting "I think I can, I think I can" like the *Little Engine That Could*.

Being honest with your-

## For More Help or Information, Contact:

► National Foundation for Depressive Illness, P.O. Box 2257, New York, NY 10116, 800-248-4344  
► National Institute of Mental Health,

5600 Fishers Ln., Room 14C-02, Rockville, MD 20857, 800-421-4211  
► Christian Recovery International, 310-697-6201

► Narramore Christian Foundation, P.O. Box 500, Rosemead, CA 91770-0950  
► Suicide Prevention Hotline, 800-333-4444

► American Psychiatric Association, 1400 K St. N.W., Suite 1050, Dept. C.M., Washington, DC 20005, 202-682-6220

► National Depressive and Manic-Depressive Association, 730 N. Franklin, Chicago, IL 60610, 312-642-0049

# New Hope—A Ministry for Recovering Persons

by Paul D. Fitzgerald

**M**y readiness for recovery began like most—in an undeniable personal crisis. Physically exhausted, in septic shock, and nearly dead, I finally gave in to my wife’s insistence to go to the hospital. I was sure it was nothing more than the flu. Looking up into the concerned faces of the ER staff, I recall thinking, “Maybe I will have to stay overnight. But I must leave tomorrow to prepare for my trip to Washington. Too many people are depending on me.” My wife and doctor humored me and suggested I might feel better the next day.

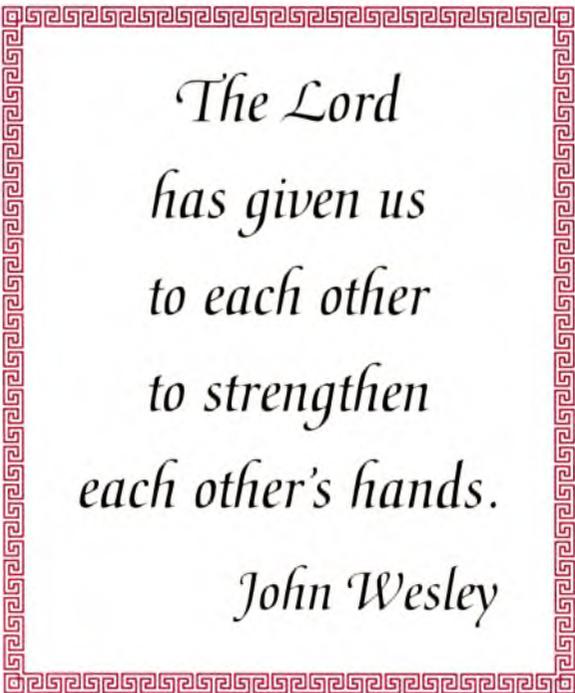
Sometime the next morning, it began to dawn on me that I wasn’t going to make the meeting. I called the office, asking them to send out my mail, but my wife kindly sent word for them to ignore my requests. Why was this happening to me? Why now? As a minister serving in denominational administration, I had tried to serve God faithfully. Why did I have to let down all those who were depending on me? There were many more questions than answers. I looked for something or someone to blame for my state and saw only myself. In fact, I really saw myself for the first time in a long time. I did not like what I saw.

Readiness for recovery is not recovery. I knew something was wrong. My body, my wife, and a few honest friends had been trying to tell me this for a long time. None of us had a good name for the pain

my work-addicted lifestyle was causing. Many encouraged me, saying that soon I’d be well and back at work. Yet, I knew something had to change. After all, the old way had resulted in this close call. Wasn’t there something to learn from my experience?

Returning to work was a struggle physically and emotionally. My job did not provide the same old emotional energy or sense of personal achievement as in the past. In God’s providence, Dr. Paul Cunningham asked me to join the ministry staff at Olathe College Church. It was unclear where God was leading with this change from administration to personal ministry, yet we felt assured of His leadership.

Part of my new assignment was to establish a small-group ministry for fellowship and Bible study. Examining small-group models in other churches, I observed that many also had specialized support or 12-step groups for recovery. I visited such a group to observe how it was run, certain that nothing there would apply to me. I heard several tell their stories of personal crises and of their recovery from compulsive work addiction. I saw myself and knew that this was something I had to explore. Friends at other churches shared how their small groups had attracted those with struggles and emotional needs beyond the group’s ability to help. Having a support group ministry was one way to refer people to other ministry settings. Finally, I planned an announcement in the



*The Lord  
has given us  
to each other  
to strengthen  
each other’s hands.*

*John Wesley*

church newsletter for people with 12-step experience to call and discuss the possibility of starting a recovery ministry. Little did I know that several had been praying for an opportunity to share their recovery experiences.

Recovery was a new concept for me. Personally and theologically, I knew about salvation and entire sanctification. So what was there to recover from? I visited open meetings of various 12-step groups. There, I looked into the eyes of persons who shared how they had repented and committed their lives to God, yet continued to struggle with relationships. They shared stories of struggles in dysfunctional childhoods and in their marriages. I noticed that my pastoral counseling load was filling with Christians with similar stories. Some had grown up in alcoholic families or rigid, controlling, religious families. Some had been physically, emotionally, or sexually abused. Others lived with an addicted, abusive, or dysfunctional spouse. Their fear of abandonment was greater than their pain, so they felt stuck. Most struggled spiritually and emotionally to find freedom from the past and courage to face the future. Some needed referral for depression, stress, anxiety, and other crisis conditions. Most did not need referral, but they did need God's grace to find serenity.

Traditional advice to pray, read the Bible, memorize Scripture, fellowship more, or get involved in a ministry was not wrong, yet both they and I needed more. How could God's grace of recovery be available to us?

I began searching for recovery literature. Fortunately, Christian publishers were beginning to print such materials. Although we did not know exactly how a recovery ministry would be received, New Hope for Recovery began quietly one Thursday night in 1989 with a few brave searchers. In six years, New Hope has ministered to more than 3,000 adults and hundreds of children. Numerous participants testify that without New Hope, their next step would have been suicide. Hundreds of marriages and families have been renewed by the grace of God.

Typically, the weekly New Hope meeting is two hours each Thursday evening. The first 30 minutes often involves a local Christian counselor or staff pastor sharing with the whole group. The balance of time is given to small-group meetings. New participants

are invited to an orientation group for four weeks. Videos, lectures, and discussion are used to introduce the New Hope Group and to help them decide if this is the place they want to be on their journey.

Participants are invited to open group discussions with five to six others for the following 25 weeks of the program. Group rules are designed to guide the discussion away from fixing or controlling each other and to make the group a safe place for everyone. No one is ever forced to share, but everyone is encouraged to share anything they wish. They are invited to break the "Don't Talk, Don't Feel, Don't Trust" rules that kept them from experiencing nurturing intimacy in their families.

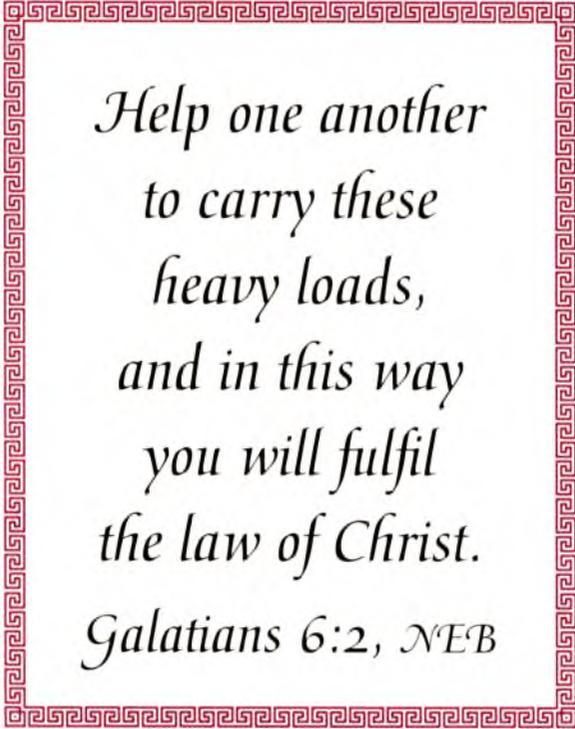
Next, participants may apply to join a covenant group, where they use a biblically based journaling workbook to work through the 12 steps as modified for their personal recovery issues. Members commit for up to 35 weeks to practice certain spiritual disciplines and to share their journal responses with their covenant group. Upon completion, some of these groups choose to continue as a Bible study or to meet periodically as an accountability group. Some individuals choose to take facilitator training to help new participants, work with the children of New Hope members, or accept other leadership opportunities.

Participants are invited, but not required, to attend church services. A special Sunday School class, New Hope in Christ, is designed as an entry point into the life of the church. Teachers and class leaders understand and use recovery terminology in teaching this class.

I am frequently asked why worship services, traditional evangelistic services, and Sunday School classes are not enough to provide recovery for everyone. The answer is complex, but the key issue addressed in recovery groups is internalized shame. Many people have had childhood experiences that were emotionally traumatic, neglectful, or

where they were otherwise shamed by family or peers. This can cause shame to become internalized as a lens through which all experiences are interpreted. Separate from guilt, shame can be internalized as part of one's self-image.

While guilt for sin needs the grace of forgiveness provided by the sacrifice of Christ, internalized shame may continue to be experienced long after forgiveness



*Help one another  
to carry these  
heavy loads,  
and in this way  
you will fulfil  
the law of Christ.  
Galatians 6:2, NEB*

is found. Internalized shame feelings include a profound sense of being unworthy, inadequate, powerless, vulnerable, weak, and subject to injustice. Choices to hide these feelings and avoid further shame may include addictions, social withdrawal, perfectionism, grandiosity, verbal put-downs, and rage. The shamed person fears abandonment to the extent that healthy interpersonal relationships are inhibited.

The experience of internalized shame serves as a primary barrier to one's sense of being acceptable to God. It is surprising to many Christians that the Bible has many more uses of words related to shame (i.e., ashamed, dishonor, disgrace) than to guilt.

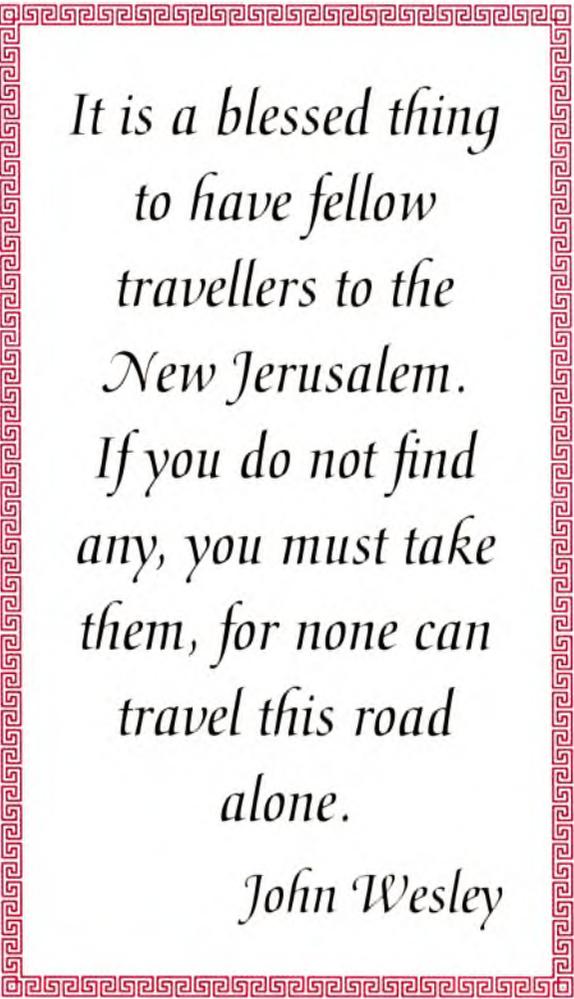
Recovery from internalized shame requires a safe place where that which one is most shamed about can be discovered, exposed, and acknowledged without experiencing more shaming or abandonment. As loving and caring as many Sunday School classes and congregations are, the risk of being vulnerable is so overwhelming that a place like New Hope for Recovery is needed to find grace for shame.

Many pastors and churches have honest questions about the use of 12-step programs in the church or the need for support groups, or the possibility of people

becoming dependent on them. While these questions must be carefully examined before beginning a recovery program, no effective form of ministry is without risk of distortion and perversion. Nor will a single

pattern of recovery ministry fit the ministry style of every church. However, if internalized shame is a major barrier to healthy spiritual formation for many people in our churches and communities, every church should ask the question, "How are we going to help people find the grace for their shame?"

First John 2:28 records the challenge to "continue in him, so that when he appears we may be confident and unashamed before him at his coming" (NIV). Confidence that comes from being unashamed is a key theme in 1 John 3:21; 4:17; and 5:14. What is recovery? Recovery is a healing process that leads to a humility that is consistent with confident boldness in approaching God and in claiming His grace in spite of all the limitations of our humanity. That is the grace I found through my recovery journey—a grace that gives new hope.



*It is a blessed thing  
to have fellow  
travellers to the  
New Jerusalem.  
If you do not find  
any, you must take  
them, for none can  
travel this road  
alone.*

*John Wesley*

Paul D. Fitzgerald, D.Min., is director of pastoral care for the Genesis Treatment Program in Kansas City and serves as consultant for Recovery Ministries for the Church of the Nazarene. 

## Recovery Ministry Consulting Service

In response to requests for information and resources for recovery and support group ministries, Adult Ministries has appointed Dr. Paul D. Fitzgerald to serve as consultant for Recovery Ministries. He is

also a teacher, spiritual director, and recovering person. His dissertation research examined the effectiveness of the New Hope Recovery model at Olathe College Church and the impact of internalized

shame. A member of the National Association for Christian Recovery, he serves on the advisory board of the National Clergy Network for recovering clergy.

The New Hope for Recovery model has

been successfully used by other churches to establish recovery ministries. Adult Ministries is coordinating the development of a variety of resource and program materials for recovery and support group ministries. Dr.

Fitzgerald may be contacted at 14700 W. 142nd Ct., Olathe, KS 66062, phone/fax: 913-768-6796, E-mail: [Recovry@aol.com](mailto:Recovry@aol.com).

*Adventures in Christian Parenting*

# Reality Check

**JERRY AND LYNDA COHAGAN**



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

## SETTING

It's Saturday afternoon, a bright, sunny, winter day. An inch or two of snow covers the ground. A family of four is returning home—the parents have been shopping while the children have spent a couple of hours at their grandparents' house.

## CAST

**Daddy:** Also known as Jerry, he's anxious to be home after battling the parking lot at the mall. He has been heard to utter frequently during the last 10 minutes, "Chase, stop kicking the back of my seat."

**Mommy:** Also known as Lynda, she is busy reviewing the remaining items on the list of errands to run. She has an uncanny ability to completely block all surrounding bedlam out of her conscious mind.

**Chase:** Typical five-year-old male, he likes to torment his younger sibling. Suffers from chronic whining.

**Tori:** Typical three-year-old female, she likes to torment her older sibling. Suffers from chronic whining.

## DIALOGUE

*(Car rounds a corner.)*

Daddy: Chase, I've told you before—stop kicking the back of my seat!

Mommy: Obey your father, Chase.

Tori (*whining*): The sun is in my eyes.

Mommy: Close your eyes.

Tori: But it's bothering me. It really is. (*Fake sob*) Make it move.

Daddy: Stop complaining. I know Mommy pretty much rules your universe, but she can't make the sun move.  
Chase: She could if she had a remote.

## COMMENTARY

That made us wonder what kind of image our kids have of the universe. Do they think God is up there with a super-deluxe model remote control, clicking snowfall, clicking accidents, clicking miracles?

Not a bad idea, actually . . . cosmic remotes. There are times when we would very definitely like to mute our kids. Or at least change their channels. Wouldn't that be great? Your kid is stuck on a cranky, crabby channel, and *click!*—suddenly it's all smiles and loving-kindness.

Or maybe when that annoying rerun starts up, "Does there have to be a pile of your stuff in every room?" you could just click the remote, and wow! Your spouse is suddenly neat, zooming around the house, putting things in alphabetical order.

Or maybe reruns would be nice on occasion. In those seasons of our lives when things are so unpredictable, when life seems to be throwing us nothing but curveballs, wouldn't it be nice to sit back and channel-surf with our cosmic remote? We could flip through old days, find a time when everything was stable and comfortable, and just enjoy the rerun.

That's probably not such a good idea after all. If that was possible, a lot of folks would miss an awful lot of reality. And, riding home on a Saturday afternoon with two cranky kids, a truth hit us: reality will always be better than virtual reality. Maybe not easier or more stress-free, but it will always be

richer, fuller, more edifying.

No matter how technologically advanced the world becomes, no matter that our five-year-old can work the remotes to both the TV and VCR at the same time while Dad remains "digitally challenged," no matter that our three-year-old can "boot" the computer and type CD\PLAYWRLD while Mom still thinks a mouse is a rodent, *God is still sovereign. He is in control.* And He's not doing it with remotes or Windows 95 or even the Internet. He's doing it with *love*.

It seems like all of the "why?" questions that our children ask eventually lead back to God:

"Why does it get dark at night?"

"Because the sun goes down."

"Where does it go?"

"The earth spins around, and our part turns away from the sun."

"Why does it spin?"

"God made it that way."

"Why don't we get dizzy?"

"God takes care of us."

We want our children to know that God is a God of love, and He's created a universe of order and design. The more our kids learn about the spinning earth or how to operate a new computer program, the more we want to teach them that God has wonderfully made them with intelligence and creativity, or

## Does God have a remote?

in other words, that they are made in His image.

Albert Einstein reportedly said, "Either everything is a miracle, or nothing is." We want to be in the "everything" camp. Just think about it. The earth keeps spinning (and we don't get dizzy). The sun feels warm on a cranky face through a car window when the windchill is 10 below. Laughter can chase away tension and tiredness. What a miracle this reality is!

H



# Fund payment establishes new

## 100% PAYMENT



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Not since 1980 has the denominational average for payment of the Pensions and Benefits Fund exceeded 92%. For the past 15 years, the percent of payment has fluctuated in the 90 and 91 percent ranges. The 1994-95 assembly year figures proved different. Support for the P&B Fund reached 92.29%. This compares to only 90.69% for the previous year.

In addition, the number of districts reaching 95% and 100% levels has broken all records of the last 15 years. Fourteen districts paid 100% or more while 24 paid 95% or more of their P&B Fund amounts. This means that nearly half of the districts (38 of 80) paid at the highest levels.

Congratulations are in order for the district superintendents who led the churches of their districts to such outstanding achievement.

Such strong support for the P&B Fund by local churches and districts is a recognition of the Fund's importance in providing basic benefits to their ministers.

The P&B Fund contributes cash to ministers' retirement accounts. It pays 3% of the "Average Pastor's Salary" into qualifying ministers' accounts and

## 95%

# 15-year benchmarks

nually. For 1996, each minister receives \$387. On "100% districts," each minister receives a bonus of 10% of the contribution amount (i.e., \$426 instead of \$387).

The P&B Fund protects ministers' families. It pays a life insurance premium for ministers. Coverage is \$1,500 if district-licensed and \$2,500 if ordained. On "90% districts," coverage is doubled. On "95% districts," it's tripled. On "100% districts," it's quadrupled.

The P&B Fund honors promises already made. 4,000+ retirees depend on pension payments supported by the P&B Fund. Thousands more are counting on benefit checks when they retire.

The P&B Fund eases financial hardships. It pays Emergency Medical, Temporary Monthly Disability, and Funeral Assistance. These plans are ready to help ministers at district request.

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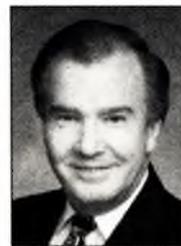
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## March's

# 10-Point Quiz

1. Dewey Bruce Hale was bitten by a rattlesnake he had brought to church in a box. When he took it out during the service, the snake bit him on the hand. Hale died a few hours later. This occurred in the New River Holiness Church of:

- A. Enigma, Ga. B. Blythe, Ark. C. Fairmount, W.Va.

2. The number one cause of accidental deaths last year in San Francisco was:

- A. traffic collisions B. drug overdose C. eating places

3. In Sweden, 50% of all births are to unmarried women. In Denmark, the figure is 46%, and in France, 33%. What percent of U.S. births are to single mothers?

- A. 30% B. 40% C. 60% D. 10%

4. Over the last five years, the increase of teenage births in the U.S. has gone up 6% among blacks and 11% among whites, while among Hispanics, teen births have risen by:

- A. 22% B. 33% C. 51% D. 16%

5. The number of convicted felons who ran for the position of alderman in Chicago last year was:

- A. 5 B. 2 C. 14 D. 21

6. The average annual interest rate on a car loan in Mexico is:

- A. 32% B. 42% C. 92% D. 102%

7. The top 20% of U.S. earners paid what percent of all income taxes collected by the federal government?

- A. 2% B. 30% C. 73% D. 91%

8. Federal research and treatment expenditures under the Clinton administration for heart disease is \$95 per victim; for cancer, \$260 per victim; and for each AIDS victim, the government spends:

- A. \$1,000 C. \$125  
B. \$15 D. \$2,000

9. The amount an Alabama church raised last winter in a "Coon Hunt for Christ" was:

- A. \$37 C. \$97  
B. \$2,500 D. \$80,000

10. The title of the new book by Nazarenes Eddy Hall and Gary Morsch is:

- A. *The Message*  
B. *The Triumphant Marriage*  
C. *The Lay Ministry Revolution*

### Answers:

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

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## Crucify Him

As hatred spread throughout the crowd,  
A voice, first whispered, then aloud,  
Cried, "Crucify Him! Crucify Him!"

And so it was, they all began  
A chant that swelled into demand  
To crucify Him! Crucify Him!

No one was seen, and no one knew,  
The source from which the screaming grew  
To crucify Him! Crucify Him!

But to our everlasting shame,  
The choice was made; the soldiers came  
To crucify Him! Crucify Him!

Two thousand years have come between,  
To shield us from that cry obscene  
To crucify Him! Crucify Him!

Yet when I feel temptation pull,  
I hear a whisper straight from hell  
Say, "Crucify Him! Crucify Him!"

Lord Jesus Christ,  
Son of God,  
Be merciful to me,  
A sinner.

—Chet Baylor

# Touch Me, Lord

SUSAN HANSON BATES



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

"No!" THE TODDLER'S VOICE shrieked through the silence of the waiting room. Even through two closed doors, we could hear his defiant yells over the reassurances of his mother and doctor.

"No! Don't you touch me! Leave me alone. Go away!" Moments later, a red-faced young mother appeared with her squalling three-year-old, equally red-faced.

"He doesn't like shots," she offered in answer to our quizzical stares. "Guess we'll try again later."

No one likes getting a shot. But as adults, we can understand that a moment of pain is better than a lifetime of disease . . . or can we?

I was reading Dr. Luke's account of one of Jesus' remarkable healings. The Master and His disciples had arrived by boat in Gerasene country and were greeted by the town's shrieking, hideous madman. Possessed by a "legion" of demons, the man fell at Jesus' feet and begged for mercy. Jesus heeded the request and sent the demons into a herd of pigs. Over the cliff they went in a suicidal frenzy.

Now all is still. The madman has regained his sanity and is sitting quietly. The pigs are history. The disciples are amazed into silence. In the distance, the shouts of the townspeople well up. What are they shouting?

"Praise the Son of God who heals!"  
 "Thanks be to Jesus for deliverance from the evil one!"

"I'm sick, Lord. Won't you heal me too?"

None of the above. Rather, the Bible tells us, "And everyone begged Jesus to go away and leave them alone (for a deep wave of fear had swept over them)" (Luke 8:37, TLB).

I know about fear. Sometimes I fear change, or the unknown, or the loss of the familiar. There are times I kneel before the Great Physician, and He reveals to me a place of disease in my soul. Just like that toddler, I want

to scream, "No! Don't touch me! Leave me alone. Go away." You see, I'm not yet ready to give up my anger, or pride, or greed, or self-centeredness. I'm comfortable with my sin and fear His healing more. But even though Jesus knows how much this sin is sucking the life and love out of me, He is always a perfect gentle-

man. He heeds my request: just as He did that of the townspeople overwrought about the price of swine futures.

Luke writes, "So he [Jesus] returned to the boat and left" (ibid.). To our knowledge, He never came back. They had a chance, but they let fear control them.

Jesus once asked an ailing man, "Do you want to get well?" (John 5:6, NIV). He asks the same question of each of His children. I pray I will never send Him away but will instead whisper, "Yes, Lord. Touch Your child once again." H

**Why would you fear His healing touch more than you fear your sin?**

**Q.** How come my *Herald* costs so much? I can remember when the subscription price was \$5.

**A.** You are younger than I. I can remember when the subscription price was \$3. But a postage stamp was only a nickel then. Our postage rate for the *Herald* went up last year by 23%. Other costs have increased too.

You need to know this as well. For many years the *Herald* has been made available to our readers below cost. During 1995, the *Herald* cost about \$190,000 more than the subscription revenues collected. If we could get more subscribers, the per unit cost could be lowered. At present, however, most Nazarenes do not subscribe. Only one-third of Nazarene households subscribe to the *Herald*.

At \$12 per year, the *Herald* is still a good value when compared to similar publications of our sister denominations. Readers pay \$12.50 for the *Wesleyan Advocate* (14 pages shorter than the *Herald*). The *Free Methodist Light and Life* goes for \$15 per year, (20 pages shorter than the *Herald*). *Vital Christianity* (Church of God) is four pages longer than the *Herald*, but costs twice as much: \$24.95.

**Q.** What do you think about teens wearing baseball caps in church?

**A.** I think it's a violation of good manners whether the caps are worn by teens or anyone else. At NYC, Tony Campolo told youth workers that teaching manners to kids was one of their three basic duties. In many public schools, kids are not allowed to wear baseball caps—not even in the halls. I asked a youth pastor how you get kids to take them off during church. "Ask them. Courteously," he said. Good start.

# NAZARENE FAMILY



## Southern Teens Minister in Cincinnati



Teens from the Battlefield Parkway Church of the Nazarene serve at an inner-city work in Cincinnati.

Twelve teens and three adults from Battlefield Parkway Church of the Nazarene, Oglethorpe, Ga., recently spent a week working at Common Ground Ministries in Cincinnati. Common Ground is an inner-city, low income family housing ministry.

The group from Battlefield Parkway worked on apartment houses by painting, laying tile, rebuilding floors, installing siding, and cleaning. They also worked in the food and clothes pantry and ministered to some 80 inner-city children through puppet shows.

"The teens really learned about servanthood and how to share themselves and their talents with those who are less fortunate than themselves," said Kevin Simons, youth pastor to the group. Simons said the group plans to do similar outreach projects on a regular basis.

## 94-Year-Old Continues to Serve



Rev. Clifford A. Newby on his three-wheeler in Ocoee, Fla.

After 34 years of ministerial activity in Indiana, Clifford A. Newby moved to Ocoee, Fla., near Orlando. He continued to minister for several years doing pulpit supply and teaching an adult Sunday School class until his failing sight and hearing caused him to step aside. But he did not let his handicaps keep him from ministry. Purchasing a three-wheel bicycle, Rev. Newby has turned to collecting aluminum cans, which he sells,

giving the proceeds to various ministry projects.

Thus far, he has collected 176,000 cans with a cash value of more than \$2,500. The money has helped purchase hot lunches for children in Haiti, sponsor tuition for pastors' children in the Dominican Republic, send Bibles to Russia, purchase supplies for Sun Valley Indian School, and provide New Testaments for a prison ministry.

Rev. Newby is a popular man in Ocoee, where most of the children know him for the sweet treats he shares with them during his rides across the community.

"At 94 years of age, he is happy to have found a place where he can still be active," said Mildred Warren, NWMS president and the pastor's wife at Ocoee Church of the Nazarene. "It is not unusual for him to get my attention after one of our services and say, 'I've got an extra hundred dollars I'd like to give to missions. Where is the greatest need?'"

Rev. Newby insists that he is helping himself both spiritually and physically as he helps others.

**Send Items for Nazarene Family to:  
Herald of Holiness, 6401 The Paseo, Kansas City, MO 64131.  
Please include a daytime phone number.**

**FREELY GIVE—  
THAT THE WORLD MAY KNOW**



**EASTER OFFERING FOR WORLD EVANGELISM**

## Ministering to Mothers and Babies in Appalachia

Gaylan Good and his wife, Sandy, had plans to serve as Nazarenes in Volunteer Service (NIVS) in Papua New Guinea when they retired, but God had other plans. Instead of moving around the world, they moved 85 miles to Hazard, Ky., to establish **Master's Lambs Ministries**. The outreach program of **Mercy Mission** in Middlesboro, Ky., assists poor Appalachian women and their babies. Good was recently honored by the JCPenney Company with one of four **James Cash Penney Grand Awards for Community Service and Education**. He received a special crystal award, while his ministry received



**Gaylan Good (l.) and James Oesterreicher, vice chairman and CEO of JCPenney,**

\$10,000.

Good retired as manager of the Corbin, Ky., JCPenney store in 1993 after a career in retailing that spanned 32 years. Sandy is a nurse with a master's degree in pediatrics studying for Inter-

national Childbirth Education Association certification. They started their ministry in Hazard in March 1994.

The typical client of Master's Lambs is a mother, age 16 to 22, with two or three children. "We open our home to these young mothers; they literally come to our front door asking for help," said Good. "In 1994, we had more than 100 visits to our home each month."

The Goods see their ministry as a means of reaching persons in their community for Christ. They plan to open a Nazarene church in Hazard as soon as possible.

The Penney Awards for Community Service and Education recognize active and retired associates for their volunteer efforts in the community.

## Novelist Continues Work



Nazarene novelist **Donna Fletcher Crow** (featured in the January 1995 *Herald*) has written another major novel, *The Fields of Bannockburn*. Recently released by Moody

Press, the 700-page book traces the rise and history of Christianity in Scotland. In 1992, Crow's 900-page novel *Glastonbury* traced the beginnings and rise of Christianity in England to A.D. 1500.

At this writing, Crow is researching a novel about the start and development of Christianity in Ireland. While in Ireland, she is also on assignment for the *Herald*, writing three articles about Irish Nazarenes.

## Notice

The Christian Holiness Association will hold its 128th national convention April 23-25 in Indianapolis. General Secretary Jack Stone is calling for volunteer ministers and laypersons who wish to be delegates for the denomination at the convention without expense to the General Board.

If you are interested, submit your name, address, and the name of the church where you are a member by Mar. 15 to: General Secretary, 6401 The Paseo, Kansas City, MO 64131.



## Ordinations

**(Left) 1995 West Virginia South District ordinand class (l. to r.): District Secretary Norman K. Phillips, General Superintendent William J. Prince, Rev. De-lores Ann and Stanley Hunt, and District Superintendent C. Harold Smith.**

**(Right) 1995 Indianapolis District ordinand class (l. to r.): Rev. John Leach, Rev. Cheri Childs, Rev. Wayne Childs, Rev. and Mrs. Earl Gillett, District Superintendent Ted Lee, and General Superintendent John A. Knight.**



**(Left) 1995 Missouri District ordinand class (l. to r.): General Superintendent John A. Knight, Rev. and Mrs. Jerry Campbell, Rev. and Mrs. Dan Deeter, Rev. Mary Fling, Rev. and Mrs. Wes Harris, Rev. and Mrs. Ed Stoner, Rev. and Mrs. David Sutton, Rev. and Mrs. Taft Williams, Rev. and Mrs. Paul Womack, and District Superintendent Jack W. Eystone.**



**(Right) 1995 Virginia District ordinand class (l. to r.): Rev. and Mrs. Rnbert Spalding, General Superintendent Emeritus Eugene L. Stowe, Rev. and Mrs. Gerald Bohall, Rev. and Mrs. Brad Estep, Rev. and Mrs. Greg Norwood, Rev. and Mrs. Scott Anderson, and District Superintendent Charles L. Thompson.**



# LIFT HIS LIGHT

by Charles Gailey, *professor of missiology,*  
*Nazarene Theological Seminary*

**A**s soon as Paul was converted, Jesus gave him a job. Jesus gave him a job description in Acts 26:17-18. "I am sending you to them to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me." Paul's answer comes echoing back in verse 19. "So then, King Agrippa, I was not disobedient to the vision from heaven" (NIV).

## Collective Vision

Notice the *collective vision* of the Christian Church to *lift His light*. The Church sent missionaries to kindle a flame of love in Africa, and that flame is spreading like a gigantic prairie fire across that great continent. *Time* magazine has reported 16,600 people a day joining the Christian community in Africa. Lamin Sanneh, from Yale University, says that soon after the year 2000, Africa may be the most Christian continent on earth. It is happening in Africa today. People that you sent to lift His light have been successful.

But it's happening not just in Africa. This past year, my wife and I went on an around-the-world survey of world missions. We found in Korea, where at the turn of the century missionaries were prohibited and pastors were persecuted, that 30 percent of the entire population of South Korea now say they are Christian, as do over 50 percent of the Korean armed forces. We worshiped in the largest Christian church in the world. It's located in Korea.

It's happening not just in Africa and Korea. Did you know that in Indonesia, nearly 1.5 million have been baptized since the colonialists left?

And it's happening not just in Asia, but in Central America. A few years ago, you saw the Contras and the Sandinistas of Nicaragua splashed across your television screens. That civil war did not stop the Church of the Nazarene from growing during that same period—by 100 percent!

And it's happening not just in Nicaragua, but it's spilling over into El Salvador and right on throughout South America, where real revival has been taking

place. *Newsweek* magazine says that 400 people an hour are joining the Christian Church in South America. That's 9,600 a day. It's happening in South America.

And it's not just in South America, but words would fail us to tell of what is occurring now in Eastern Europe since the Berlin wall came tumbling down in 1989. Doris and I, this last year, were able to worship in the First Church of the Nazarene in Moscow. Who would have thought it possible 10 years ago? But it's happening today.

And it's happening not just in Russia and in Eastern Europe, but in the Caribbean, where, when the Communists took over Cuba, we had 300 church members. At the assembly in 1995, they reported 2,300 church members. Last year, your fellow Nazarenes in Haiti began 40 brand-new churches.

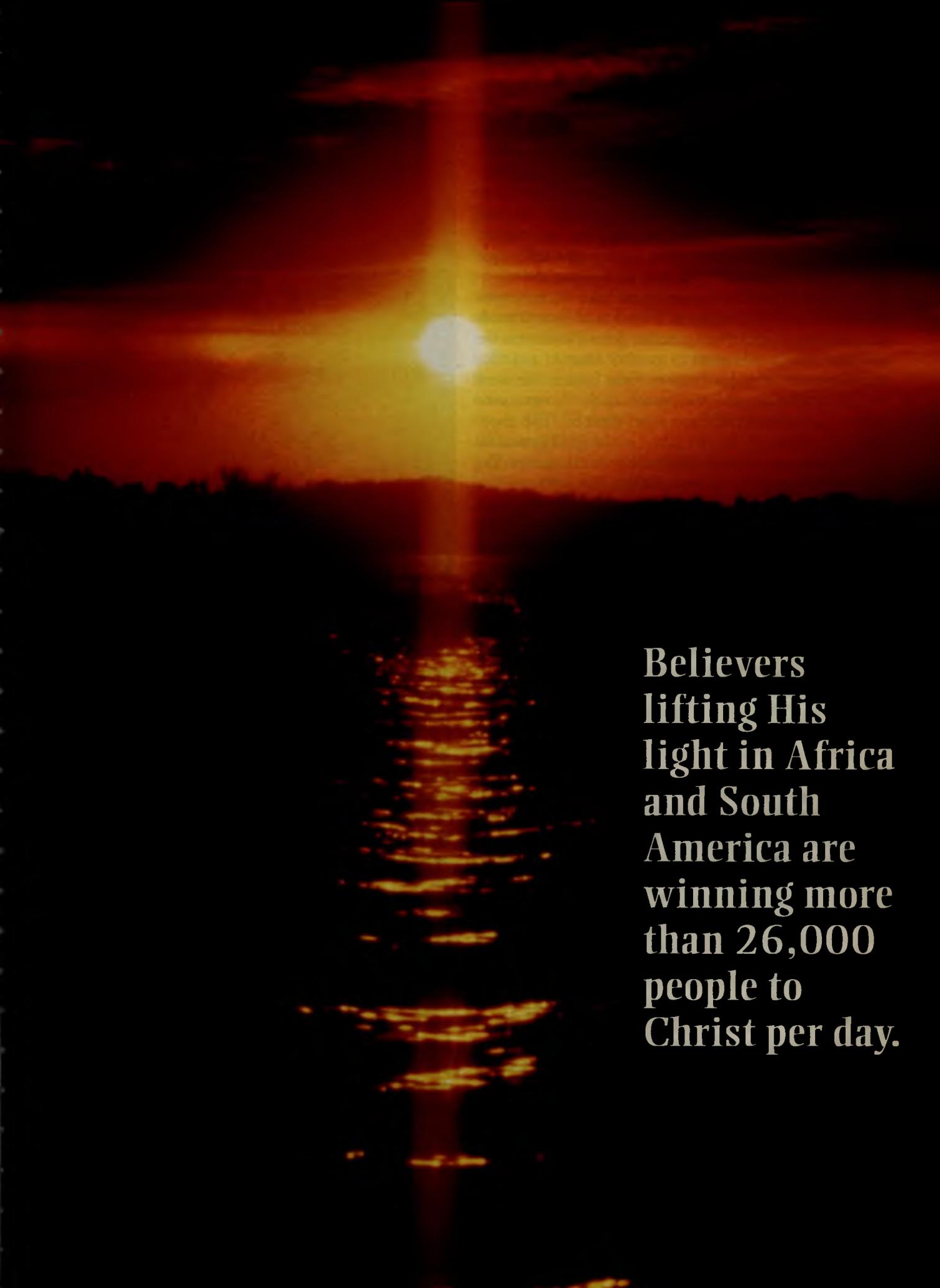
And words would fail us to tell of the wonderful story of China. China, where during those years of Mao and the Gang of Four, we wondered, "Are there any Christians left in China?" Then the bamboo curtain began to split ever so slightly. We began to think that there might be as many as a million Christians in China. Then one pastor came forward and said, "I know that we have at least 5 million Christians in my province alone." And current estimates are that there are between 70 and 80 million Christians today in the People's Republic of China.

Jesus Christ himself said, "I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18). The Church has been obedient to its vision to *lift His light*.

## Individual Vision

"What makes up the Church?" Every true church in the world is made up of persons, individuals. A church is not the building. We have plenty of empty church buildings in Europe. A church is made up of God's people! Individuals! The church never has a vision unless individuals catch a vision.

We learned that as we flew into Papua New Guinea, landed at Port Moresby, climbed into that little plane, and wound our way around those fog-en-shrouded mountains, finally coming to that little land-

A photograph of a sunset over a body of water. The sun is a bright, glowing orb in the center of the frame, casting a long, shimmering reflection down the center of the water. The sky is a deep orange and red, with some dark clouds visible. The water is dark, with the reflection of the sun creating a path of light. The overall mood is serene and hopeful.

**Believers  
lifting His  
light in Africa  
and South  
America are  
winning more  
than 26,000  
people to  
Christ per day.**

ing strip at Mt. Hagen. The missionary took us in the car, and as we went from Mt. Hagen down to Kudjip and beyond to Nondugl, it seemed that every mile or so, we'd see another Church of the Nazarene. What God has wrought!

But then I thought of two people, Sidney and Wanda Knox, way back there in the 1950s, who gave their lifeblood—to lift His light in Papua New Guinea. And as we met their very first convert, we praised God again for individuals who had caught the vision of lifting His light in this remote part of our world.

We went to the Philippines, and John Nielson took us around to the churches. We went to one church, and the pastor said it was Brother John Pattee that began this church. We went to another church, and they said it was planted by Brother John Pattee. We went to a third church, and the pastor said, "I was saved under the ministry of Rev. John Pattee." The thousands of members that we have in the Philippines today exist because some *individual missionaries* like John Pattee caught a vision of lifting His light.

We moved on to China. How did that church come to lift His light through a hail of persecution? It was because of people like Rev. Chan (not his real name), imprisoned 25 years for his faith, still living in Beijing, still pastoring the church. In his 80s now, he says, "They can't touch me now. I'm too old." Our own Dr. Mary Scott lifted His light even as a prisoner of war in China. The testimony today of 70 or 80 million Chinese Christians proclaims that their vision to lift His light was not in vain.

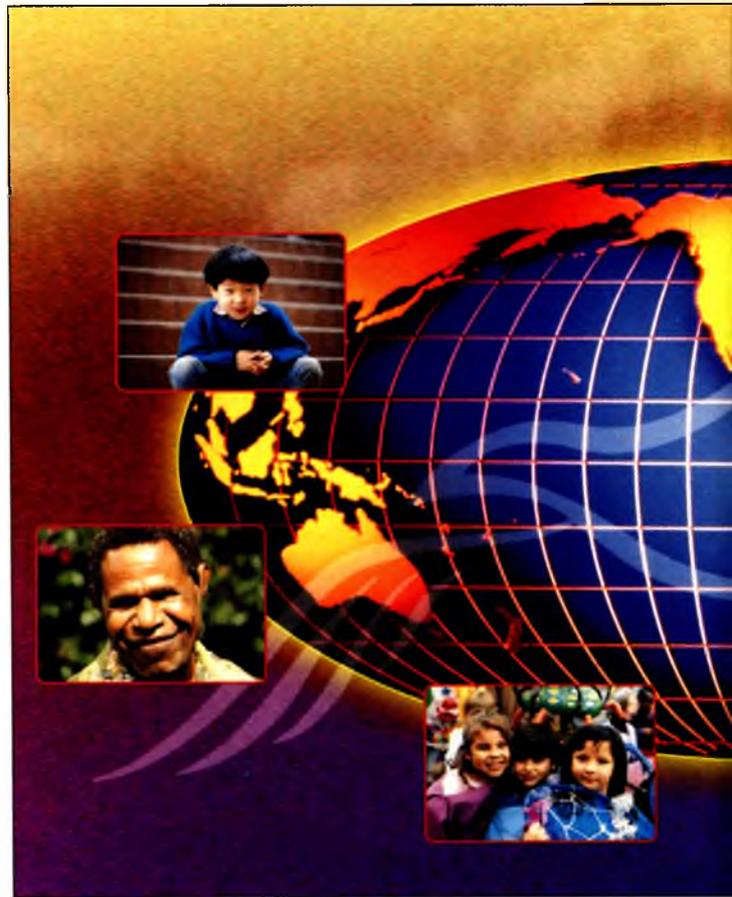
In seven weeks, I will be back in Africa. I will stand again by the grave of Harmon Schmelzenbach I. Everyone told him he mustn't go to the lowlands of Swaziland, or he would die of fever. He went up on the mountain and prayed through. God gave him a vision up there on the mountain. It was a vision to lift His light among people that had no other way of knowing, and Harmon Schmelzenbach went.

On May 22, 1929, Harmon Schmelzenbach gave his life, but it wasn't until 15 churches had been planted in the lowlands. And those churches still survive today. Recently I spoke in a retreat at a church that Harmon Schmelzenbach himself planted. The church never has a vision unless individuals catch a vision.

### Personal Vision

Well, you can see that's where I'm going. Because having talked about the *collective vision* of the church and the *individual vision*, you know that your personal vision is next. For turning people "from darkness to light, and from the power of Satan to God" is not just a vision for Paul. Jesus made it universal in the Great Commission.

The Great Commission is not the Great Suggestion. It is the marching orders for Christians like you and



me. The only way to keep the gospel is to give it away. This is central to our faith. I heard Dr. Alex Deasley say, "If you take mission out of the New Testament, there isn't very much left."

The world is so hungry. We discovered that when we arrived in Beijing. We told our guide on Easter Sunday morning, "We must go to church. It's Easter Sunday. We are Christians; we must go to a church." We had a terrible time finding one. The taxi driver in that officially atheistic country was not really familiar with taking people to church. But finally, going down an alley and through a gate in a great thick wall, we arrived at a church.

And what a church! Over 2,000 people crowded into that church on Easter Sunday morning. It was standing room only. With people standing in the back, in the vestibule, with people everywhere, we began to sing "Up from the Grave He Arose." The atmosphere was electrifying. Then in that Communist land where they had just published a new law promising immediate imprisonment for witnessing, a soloist sang, "Because He Lives, I Can Face Tomorrow." We were bathed in lights, the very glory of God, as that great group of Chinese believers who had been turned "from darkness to light and from the power of Satan to God" worshiped the living God. Sixty people were baptized that Easter Sunday morning.

While all of this was going on, our guide began to



get hungrier and hungrier. She began to ask me questions, and to make a long story short, before the day was out, our guide had prayed to receive Jesus Christ as her Savior.

We had a week of Bible studies with her before we left. Because of the new law, I was not allowed to *officially* witness to her. But we found a way. The next day, we went to the Temple of Heaven (I thought that would be a good place to talk about religion), and we found a secluded place on the grounds where there was a bench. Doris was the lookout, and we had our first Bible study.

Another day, the three of us rented a paddleboat and went out into the middle of the lake at Beihai Park and had prayer and Bible study. After a week, we got on the plane to Russia. We were higher than a kite (no pun intended) because we were leaving behind a brand-new Christian in China.

On the plane, God placed a Chinese man in the seat next to us. We talked throughout that long flight to Russia. We talked about what may have created the universe as we know it, and before the lights of Moscow appeared below our plane, that man had prayed to receive Jesus into his heart and into his life. And I'll never forget how he grabbed my hand. He said, "Thank you, thank you, thank you." That God-shaped hole in his life had now been filled with the presence of God. Other people got up to get off the

plane. He just sat there. He didn't want to leave. "Thank you, thank you," he said again and again. His face was radiant.

Let me tell you, people are ready to be turned from darkness to light.

What's your vision? What will you give for world evangelism? How much of your prayer, your money, your life will you give?

I've seen people like my friend Bongi, in Swaziland. She was a little girl, 12 years of age. She was poor. Bongi was poorer than anyone reading this magazine has ever been. You say, "Well, I don't know about that. Where I grew up, we . . ." No, no. I'm not talking about having an old jalopy for a car or even an old rusty bicycle. I'm not even talking about shoes for the feet, because one can live happily without shoes. I once saw a man in Swaziland bring his only pair of shoes. He laid them on the altar for an offering. It was all he had to give.

You can live without shoes. But you can't live without food. In Africa, you can't live without rice and cornmeal.

Bongi's parents realized that they could not provide enough rice and cornmeal to keep their children from starving to death. That mom and dad made what I'm sure is the hardest decision parents ever have to make. They decided that they would have to give away some of their children in exchange for errands that they could run in order to earn food for their stomachs.

A Nazarene pastor and his wife, in their love, said, "We will take one." And that's how Bongi came to live in our Nazarene pastor's family. I can still see her, dressed in her ragged dress, pocket half torn away. But there in that pastor's home, Bongi learned about the love of Jesus.

One day, Bongi was in town, and she met her real daddy. In a burst of fatherly love, that father reached into his pocket and took out a coin worth about 10 cents in American money, and he pressed that coin into his daughter's hand as a love gift. Bongi was absolutely ecstatic. This no doubt was the largest amount of money she'd ever had in her life.

You say, "But 10 cents, that's not much." Let me tell you, 10 cents there was like \$1,000 here. Bongi went home excited and happy. That next week, an outreach offering was taken in the church. Bongi reached down into that half-torn-away pocket and took out the entire 10 cents and gave all that she had.

Do I really need to tell you that God took care of Bongi, providing her, miracle of miracles, with a wonderful education?

What is your vision for a broken and fractured world? God is giving you a job to do. Are you willing to pray, give, and go? How much are you willing to step out on faith and give this next year in order to lift His light?



Russian Christians celebrate the Resurrection with a feast of traditional Easter cakes. These days, this act of worship can be conducted publicly.

Richard Lord

## Changed

*What metamorphosis is this—  
That takes a mourning dove  
And gives it eagles' wings?  
A lame man leaps?  
A dumb tongue sings?*

*And by what alchemy  
May weak humanity declare  
"I'm strong"?  
And in his darkest hour  
Burst forth in song?*

*What transformation this—  
When deep-dyed stains are made  
Whiter than snow?  
And when in desert places  
Fresh streams flow?*

*And blessed mystery—  
A mortal man  
Shall put on immortality,  
And death shall lose its sting,  
The grave, its victory!*

—Ruth Glover

## PLOTTING THE RESURRECTION

*continued from page 11*

But the Gospel says that the women did not despair. They did not stay at home wringing their hands, nor did they tell themselves it was no use to go to the sealed-off tomb. They went with spices for anointing. They went even when all they went with was a question: "Who will roll away the stone . . . ?" And their going was their part in the plot against the

forces of evil. They were plotters of resurrection.

**W**hat about that last definition of *plot*? This is the book report meaning, *plot* as the series of actions in a story with a beginning, a middle, and an end. What Easter represents in this plot is the turning point, the climax. With the empty tomb, with the Resurrection, you and I know at last how the story will come out. It's going to be a happy ending.

None of us knows the exact details of how the story will con-

clude—whether it be the story of our lives or the story of creation. Neither did the writers of the Gospels. But they knew a turning point in a plot when they saw one.

They saw it in a stone rolled away and in an empty tomb. And they became, in the telling of the story, part of the plotting. We too can join a great company of those who, in times past and in times present, joined with God in plotting resurrection, a joyous plotting for a world that so often lies in the grasp of death. **HH**

# Praying the Lord's Prayer Backward

MORRIS A. WEIGELT



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

IN A CLASS AT European Nazarene Bible College last May, an alert student asked: "How would the Lord's Prayer have been different if our Lord had designed and taught it after Pentecost instead of before?"

That question has continued to reappear on the screen of my mind. My only response is: But, as a matter of fact, He did not design it after Pentecost. That leaves us with the single option of understanding the pattern that is recorded in Scripture.

Some commentators see the structure of the Lord's Prayer in the form of a V.

- |                          |                      |
|--------------------------|----------------------|
| A Invocation             | A' Doxology          |
| B Hallow Thy Name . . .  | B' Deliver Us . . .  |
| C Thy Kingdom Come . . . | C' Lead Us Not . . . |
| D Thy Will Be . . .      | D' Forgive Us . . .  |
| E Give Us This Day . . . |                      |

In such a pattern, there is an interesting correlation between the petitions. The invocation (A) parallels the final flurry of praise (A'). The call for God to display His holiness (B) is balanced by the plea to snatch [the Greek word is very vivid] us from evil (B'). The prayer for God to send His kingdom crashing through (C) is closely related to the petition that requests freedom from the temptation to return to doing everything under our own budgeted energy (C'). The request for the saving will of God to be accomplished (D) is balanced by the recognition of the need for forgiveness (D').

The whole V balances on the petition for daily bread. In daily bread we find the intersection in which the divinely oriented section of the prayer meets the human needs for forgiveness and deliverance. What an interesting structure!

In so simple but so fundamental a thing as offering prayer over the bread on our table, we are verbalizing the level of trust that we place in God as Provider. One writer identified his grandfather's table blessing as a statement of faith—a statement of his fundamental beliefs—an expression of the quality of trust in the Heavenly Father!

The significance of the structure of the Lord's Prayer continues to stimulate my thinking. What does the struc-

ture of the prayer have to say about the structure of my own living? Does my mealtime prayer rest fully in the grace provided by my Heavenly Father?

The question of the student at ENBC led to yet another question: What would happen if the Lord's Prayer were prayed in reverse?

To follow the Lord's Prayer as it is given to us by our Lord creates a particular mood and understanding. The prayer opens with an invocation that immediately draws our attention Godward. The first petition focuses on calling God to hallow His name—inviting Him to make His hidden holiness powerfully visible in our broken, sin-focused world. The second petition calls for God's kingdom to become visible—sweeping away our own plans and leading us to total submission to His plan and purpose. The third petition includes an even wider span, as it requests that God set His saving will in motion on a universal basis—and use us in the process. What a prayer!

By the time we arrive at the central petition focusing on daily bread, our screen has been filled with the image of God and His saving design for all of us. Suddenly bread and forgiveness and deliverance find their appropriate place and size in comparison with God at work. When the first 47 percent of our prayer [on the basis of counting words in the Greek text] is focused upon God, our prayer lives take on a totally different dynamic.

What happens when we pray the Lord's Prayer backward—from a structural point of view? When our prayers begin with personal petitions instead of worship of God

**Praying the Lord's Prayer as our Lord taught us to pray it leads us to submerge our situation in God's design.**

and His design, our screens tend to become cluttered with our own needs and wants. We lose sight of the One to whom we are praying, and our prayers degenerate into obsessions with our own needs—deliverance and forgiveness and daily bread.

Praying the Lord's Prayer as our Lord taught us to pray it leads us to submerge our situation in God's design. Praying the Lord's Prayer backward allows us to drown in our own needs. Structuring our prayers to begin with our own needs often leads to panic and anxiety. Structuring our personal prayers on the design of the Lord's Prayer leads us to a deeper trust and inner peace. What a difference! **H**

## Deaths

REV. PAUL D. BEAVER, 76, pastor of 33 years, Oskaloosa, Iowa, Nov. 18. Survivors: wife, Irene; son, Dale; daughters, Jeanine Caponigro, Coleen Pool; stepsons, Howard Keeney, Vernon Keeney; 10 grandchildren; 15 great-grandchildren.

HASKELL LEE BURGNER, 90, Fort Worth, Tex., Dec. 10. Survivors: daughter, Patsy Stephens; sister, Mary Johnson; seven grandchildren.

LOUISE L. BURNETT, 83, Blue Island, Ill., Nov. 27. Survivors: husband, Henry; daughters, Joyce Pratt, Esther Glecier; sons, Tom, Alvin; sister, Mable Courter; brother, Frank Brooks; many grandchildren and great-grandchildren.

EDNA H. CERRATO, Palos Hills, Ill., Dec. 27. Survivors: husband, former Kansas District Superintendent Robert J. Cerrato, sons, Bob, Rick, Jay; daughters, Linda, Kathy.

CLARENCE COLBURN, 86, Jackson, Mich., Oct. 18. Survivors: stepchildren, Norma Irish, Melvin Clark, Orville Clark, Donna Goodrich.

REV. GEORGE T. GIBBS, Mobile, Ala., Nov. 20. Survivors: wife, Lela; sons, Leland, Adrian, Timothy; sister, Mary Natchand; four grandchildren.

REV. DAVID H. GREENE, 65, West Mifflin, Pa., Nov. 4. Survivors: wife, Fanny; daughters, Linda, Lorrie, Lani.

JOHN W. GRIFFEY, 67, Clarksville, Tenn., Dec. 20. Survivors: wife, Phyllis; son, John Jr.; daughters, Janis Williams, Kerri Kelley; mother, Nannie Griffey; two sisters; three brothers; two granddaughters.

EDITH M. HAGOOD, 93, mother of Northwest Nazarene College President Richard Hagood, Nampa, Idaho, Dec. 22. Survivors: sons, Neil, Mel, Julian, Richard; daughters, Doris Parsons, Betty Cable, Marie Barker; 20 grandchildren; 31 great-grandchildren; 5 great-great-grandchildren.

ALICE J. HAMMERSTROM, 84, Kansas City, Mo., Jan. 9. Survivors: husband, Milton; daughters, Karen Miller, Sheryl Hammerstrom, Kay Rice; three grandsons.

LUCILLE HANEY, 75, Miramar, Fla., Nov. 19. Survivors: husband, Lloyd; son, Bud; daughters, Marlene Crawford, Cheryl Russell, Karen Baldwin, Donna Sparling; 11 grandchildren; 7 great-grandchildren.

MARIAM E. HARRIS, Dodge City, Kans., Dec. 22. Survivor: husband, Ernest.

OPAL C. HASTINGS, 90, Watsonville, Calif., Dec. 15. Survivors: daughter, Mary Jo (Mrs. Reuben) Welch; two grandchildren.

WILLIAM E. (BILLY) HAYNES, 79, Chamblee, Ga., Dec. 4. Survivors: wife, Dorothy; sons, Jimmy, Chuck, Timothy; brother, John; sisters, Gladys Ridley, Helen Rozzell.

LLOYD R. LENN, 79, Rochester, Minn., Dec. 21. Survivors: wife, Evelyn; sons, James, Carey; daughters, Deanna Hussman, Palma Smith, Deborah Van Someren; 17 grandchildren; 4 great-grandchildren.

LUGENE BAILEY LORD, 40, Andrews, Tex., Aug. 31. Survivors: husband, Rev. Stephen; son, Chayson; parents, Leroy and Betty Bailey; grandmother, Maggie Coffman; sister, Lanette Bley; brothers, Steve, Allen, Mike, and Hank Bailey.

JOYCE SEBBY MARSHALL, 76, Marseilles, Ill., Sept. 21. Survivors: husband, Walter (Bud); brothers, AlVerne and Orion

Sebby; sisters, Georgia Lyons, Lois Wold, Mary Smith.

REV. MARY WALSH MATHEWS, 103, Calgary, Alta., Dec. 26. Ordained in 1938, Rev. Mathews attended the first classes of Northern Bible College, the forerunner of Canadian Nazarene College, where she later served for 10 years as dean of women.

DOROTHY SCHMELZENBACH MYERS, 75, Coeur d'Alene, Idaho, Dec. 8. Survivors: husband, Vincent; son, James; two grandchildren. She was the last surviving child of pioneer Nazarene missionary Harmon Schmelzenbach.

PAUL JUDSON PARSONS, 80, Boise, Idaho, Dec. 19. Survivors: wife, Margaret; son, Raymond; daughter, Joann Kinter; foster son, Don Rittenbach; brothers, Dan, Ralph; sister, Margaret Koolhof; three grandchildren; three foster grandchildren; one great-granddaughter.

EARL BELL ROWLAND, 87, La Mesa, Calif., Oct. 17. Survivors: son, Terrance; daughters, Janet Defenbaugh, Linda Coone, Rebecca Nowlin; eight grandchildren; four great-grandchildren.

REV. CLINTON C. SPENCER, 69, Grampian, Pa., Oct. 10. Survivors: wife, Carrie; sons, Lonnie, Vernon; daughters, Jane, Karen.

DAVID A. SUTTER, 45, Beloit, Kans., Oct. 16. Survivors: wife, Janet; sons, Jesse, Jason; mother, Lesta; brother, Rodney; sisters, Barbara, Beth.

GREGORY J. SUTTER, 36, pastor of 12 years, Balko, Okla., Nov. 19. Survivors: wife, Myrna; sons, Nathan, Jonathan; stepson, Logan Ball; daughter, Kaytlin; stepdaughter, Lacey Ball; mother, Lesta; brother, Rodney; sisters, Barbara, Beth.

WILLIAM CLARK TAYLOR, 74, Clarksville, Tenn., Sept. 30. Survivors: wife, Betty; sons, Maxie, Steve; daughter, Becky Bibb; six grandchildren.

P. JONES THOMPSON, 82, Hollywood, Md., Nov. 7. Survivors: wife, Dorothy; son, Mendell; daughters, Dora Kirby; Karen Hoopengardner; six grandchildren; six great-grandchildren.

LELAND F. WAGNER, 73, Council Bluffs, Iowa, Dec. 12. Survivors: wife, Marcelle; sons, James, Paul, Michael; daughter, LeeAnne Grandberg; sisters, Alice Jacobson, Verda Weiske; seven grandchildren; one great-granddaughter.

ARNOLD BOND WOODRUFF, 75, Sycamore, Ill., Oct. 1. Survivors: wife, Margaret; sons, Arnold, Lawrence, Martin, Kenneth; daughters, Margaret (Peggy) Fernandez, Emily Davison; brothers, Kenneth, Jack; 12 grandchildren.

## Births

to MARK and CHRIS (BIGHAM) ARNI, Sanborn, N.Y., a girl, Faith Elisabeth, Mar. 9. to RANDALL and BETH CAMPBELL, Nashville, Tenn., a girl, Emily Elizabeth, Apr. 17.

to JARRY and CINDY CLOUD, Chula Vista, Calif., a girl, Michelle Christine, Nov. 30.

to DEAN and ALICE (SANCHEZ) COONRADT, Medford, Okla., a boy, Thomas Josiah, Nov. 27.

to GARY and CHRISTI (HENDERSON) CUMMINGS, Fort Smith, Ark., a girl, Kaylin Ann, Jan. 12.

to TIM and BECKI (LEE) DARLAND, Cedar Rapids, Iowa, a girl, Jessica Lee, Nov. 30.

to RAYMOND and TONJA DICAMILLO, Collingdale, Pa., a girl, Oksana Nicole, Oct. 18.

to CARY and SARAH BETH (BOWLES) GOMER, Palmer, Tenn., a boy, Philip Clay, Jan. 4.

to STEPHEN and SHERRI (IDE) HENDRIX, Irving, Tex., a girl, Cassandra Joy, June 24.

to TOM and BECKY (MILLS) KUHN, DeMotte, Ind., a boy, Robert Samuel, Dec. 9. to BRUCE and MARJORIE (KAINE) LAMPLEY, Kansas City, Mo., a girl, Amanda Nicole, Oct. 2.

to JOSEPH and JENNIFER (BOGATAY) SAYEGH, Taylors, S.C., a boy, Landon Daniel, Sept. 7.

to JIM and DEBBIE THOMPSON, Holt, Mich., a boy, Michael James, Aug. 21.

to PHIL and SONJA (EVANS) WALKER, Great Falls, Mont., a boy, Christopher Richard, Jan. 4.

## Marriages

CINDY COLLEY and DON STEWART, Aug. 12, at Aurora, Colo.

ANGELA KATHRYN JOHNSON and RYAN DAVID TUROSKI, Dec. 23, at Great Falls, Mont.

REBECCA ANN LOVING and DAVID RAY FENTON, Dec. 23, at Oklahoma City, Okla.

TAMARA PAIGE MUMFORD and KYLE ALLEN EATON, Dec. 10, at Salisbury, Md.

STACEY NASH and CHRIS FICK JR., Dec. 1, at Gananoque, Ont.

## Anniversaries

DEWEY and MAE ANDERSON, Parkhills, Mo., celebrated their 65th anniversary Jan. 3.

VOLNEY and ELAINE JOHNSON, Sunnyside, Wash., celebrated their 50th anniversary Dec. 31 with an open house at the Grandview Church of the Nazarene, followed by a dinner for family and close friends. The events were hosted by the couple's two children and six grandchildren, together with their spouses.

RALPH and LORAIN LEARY, Montclair, Calif., celebrated their 50th anniversary Jan. 16 with a reception given by their daughters Jan. 21. The Learys have two daughters and five grandsons.

HENRY and RUTH MAURER, Eau Claire, Wis., celebrated their 50th anniversary Dec. 27 with a reception at Eau Claire First Church of the Nazarene, followed by a dinner hosted by their children. The Maurers have 6 children, 15 grandchildren, and 2 great-grandchildren.

## FOR THE RECORD Moving Ministers

BOB ANNON, from Sioux Falls, S.Dak., to Carrington, N.Dak.

TIM BARBER, from Pittsboro, N.C., to Florence (Ky.) Community

MICHAEL BECKLEY, from student, Nazarene Bible College, to pastor, Al-loway, N.J.

RONALD A. BERRIAN SR., to pastor, Oak Hill, Fla.

LEONARD W. BITTLE, from Naomi, Ky., to Ozark, Ark.

G. DEWAYNE BOLTON, from Palestine, Tex., to Winnesboro (La.) First

KEVIN G. BORGER, from associate, Oskaloosa (Iowa) First, to associate, Nampa (Idaho) College

TIM L. BOURLAND, from associate, St. Joseph (Mo.) Northside, to associate, North Vernon, Ind.

JAMES S. BURLINGAME, from Greensboro, Pa., to Riceville, Pa.

VERNE CARPENTER, to pastor, Pierre, S.Dak.

PAUL CREW, to pastor, Sheakleyville, Pa.

TAL S. DENNY, from Arlington (Tex.) East Park, to Zephyrhills, Fla.

TED DITTMER, to pastor, East Tawas, Mich.

DOUGLAS S. DOWNS, from New Albany (Ind.) First, to Evansville (Ind.) Grace

MARK E. EBY, from Lewisburg (Tenn.) First, to Brookville, Fla.

JAMES M. ELLIS, from student, Nazarene Bible College, to pastor, Lizemores, W.Va.

RANDY L. ERNST, to pastor, Custer Hill, Okla.

HEYWARD M. EVANS, from Charleston, S.C., to Lake City (Fla.) First

JAMES FARBER, from Morris (Ill.) First, to Maccleddy (Fla.) First

TIMOTHY D. FLICK, from New Castle (Pa.) First, to Covington (Ky.) Eastside

KENNETH R. GINTER JR., from student to pastor, Doylestown, Ohio

R. NEAL GRAY, from associate, Ovilla Road, Tex., to pastor, Terrell, Tex.

JOHN W. GUNN, from student, Nazarene Theological Seminary, to pastor, Hillsborough (N.C.) New Hope

BILL HART, from pastor, Nashville (Tenn.) Trinity, to associate, Richardson, Tex.

DONALD L. HAYES, from Vienna, W.Va., to Little Sandy, W.Va.

MICHAEL D. JACKSON, to pastor, Overland Park, Kans.

JESSE L. KEENAN, from Bruceton Mills, W.Va., to Parkersburg (W.Va.) Mart-town

TIM P. KELLERMAN, from Bedford, Ind., to Conway (Ark.) First

LAWRENCE E. LEEPER, to pastor, Bartow (Fla.) First

JOSH T. LIVELY, from Ripley, W.Va., to Terra Alta, W.Va.

DONALD G. MEINER, from Gaston, Ind., to Goshen, Ind.

TONY R. MILLS, from Jacksonville, Ark., to Kimberly, Idaho

ROBERT MILTON, from Jacksonville (Fla.) Lem Turner, to Jacksonville (Fla.) Beaches

TOM MIXON, from Port Arthur (Tex.) Grace, to Sheffield (Ala.) First

SAM A. MOUNTAIN, from Bethlehem, Pa., to Cape May (N.J.) Seashore Community

DAVID N. PARKER, from student, Nazarene Bible College, to pastor, Temple (Tex.) Grace

OLLIE R. PARSONS, from Charleston (W.Va.) Loudendale, to Lens Creek, W.Va.

JOHANNAH RIES, to pastor, McDonald, Pa.

BILLY H. RING, from Wilmington, N.C., to High Point (N.C.) Calvary

J. GERON ROGERS, from Sulphur Springs, Tex., to Cimarron, Kans.

THOMAS L. ROSWICK, to pastor, Mill-creek, Pa.

DALE O. SCHNEIDMILLER, to pastor, Richmond (Va.) Christian Fellowship

ANDREW SHIMKO, from Jacksonville

# NTS PROFILE

## EDUCATION FOR A LIFETIME



Rev. Stephen Egidio  
Master of Divinity,  
NTS, 1985  
Pastor—Greenville Church of  
the Nazarene, Greenville, Pa.

I graduated from NTS in 1985 and was called to a small church in Pennsylvania where I have served for over 10 years. When I first arrived, a well-meaning, self-educated pastor said to me, "Your seminary education will last you about 2 years—tops, after that you will be on your own!"

**I am glad to say that he was wrong!**  
The contrary is true. The education I received and the discipline I developed at NTS have been a solid foundation for dealing with the unique challenges that exist in a long-term pastorate in a small-town church.

The experiences I gained at NTS, whether in class, in the field experiences, or in the extracurricular activities, still help me in my work for the Lord even after 10 years. I believe that NTS is a God-given gift to the Church of the Nazarene for training people for His work, and I am grateful to the Lord for Nazarene Theological Seminary!

## Nazarene Theological Seminary

### "COMMITTED TO HOLINESS MINISTRY"

FOR MORE INFORMATION CONTACT:

Nazarene Theological Seminary  
1700 East Meyer Boulevard  
Kansas City, MO 64131  
1-800-831-3011  
E-MAIL: [WetmoreG@aol.com](mailto:WetmoreG@aol.com)

(Tex.) Beaches, to Sublette, Kans.  
EUGENE G. SMITH, from Sioux City (Iowa) First, to Ottumwa (Iowa) Trinity  
BILL STIRES, from Blossom, Tex., to Syracuse, Ohio  
TIMOTHY A. TAYLOR, from associate, Richmond (Va.) Southside, to pastor, Elon College (N.C.) Power Line  
ROBERT A. WALTER, to pastor, Wilson, N.C.  
JERRELL W. WESTBROOK, from Forrest City, Ark., to Camden, Ark.  
CHARLES L. WITTE SR., to pastor, Tampa (Fla.) Grace  
GREGORY L. WOOD, from associate, Fort Myers (Fla.) First, to pastor, Brevard, N.C.  
JACKIE WOOD, from Sarcoxie, Mo., to Hope, Ark.  
GERALD WOODS, from Huntsville (Ala.) First, to Winter Haven (Fla.) First  
DARRELL R. ZUMALT, from Port Arthur (Tex.) First, to Anniston, Ala.

TROUTMAN, PHIL and PAULA, Mozambique, Furlough Address: 4501 N. Hammond, Bethany, OK 73008  
WAGNER, LARRY and JANET, Philippines, Stateside Address: 1303 Broadway W., Little Falls, MN 56345  
WESLEY, DAVID and GLYNDA, SAM Regional Office, Stateside Address: 146 Arnhyrn Dr., Orlando, FL 32835

### Recommendations

The following have been recommended by their respective district superintendents:  
RUDY CERVANTES, song evangelist, Heavenly Trumpet Ministries, 112 S. Murray, No. 1C, Colorado Springs, CO 80916 (719-574-3703), by Ronald G. Greeno, Sacramento District.

JOHN F. HAY SR., evangelist, 2799 Dan Jones Rd., Plainfield, IN 46168-8767, by Ted R. Lee, Indianapolis District.

ROBERT HUDSON, evangelist, 6644 Walrond, Kansas City, MO 64132, by Keith Wright, Kansas City District.

THOMAS JACOB, evangelist, 243 Flint Ridge Dr., Gahanna, OH 43230 (614-476-9291), by Richard L. Jordan, Central Ohio District.

HELEN KELLY, song evangelist, 302 N. 11th St., Apt. C1, Oskaloosa, IA 52577, by Gene C. Phillips, Iowa District.

HERBERT L. ROGERS, evangelist, 5655 Clover Leaf Ct., Grove City, OH 43132, by Richard L. Jordan, Central Ohio District.

BILL SINGH, evangelist, 1919 Carmel Cir., Lodi, CA 95242, by Ron Greeno, Sacramento District.

### DIRECTORIES

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

**GENERAL SUPERINTENDENTS EMERITUS:** V. H. Lewis, 1406 Cambridge, Olathe, KS 66062; Orville W. Jenkins, 2309 W. 103rd St., Leawood, KS 66206; William M. Greathouse, 1179 Rosewood Tr., Mount Juliet, TN 37122; Eugene L. Stowe, 5555 S. Emporia Cir., Englewood, CO 80111-3635; Raymond W. Hurn, 7810 W. 118th, Overland Park, KS 66210.

### Notice

Vital Statistics are printed as soon as possible after they are received. When submitting information, please observe the following guidelines:

**DEATHS:** Please provide name, age, hometown, date of death, and the names of survivors and their relationship to the deceased.

**BIRTHS:** Please provide parents' names, hometown, name of child, sex of child, and date of birth.

**CHURCH ANNOUNCEMENTS:** Please submit church announcements at least three months prior to the issue you want the notice to be printed in.

Please include your name and phone number when submitting information for Vital Statistics to:

**Herald of Holiness**  
6401 The Paseo  
Kansas City, MO 64131

### Announcements

BILLINGS (MONT.) TRINITY CHURCH will celebrate its 50th anniversary Apr. 21 with Dr. Ross Price speaking in the 10:30 A.M. service, followed by dinner and special afternoon activities.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact Pastor Jerry Elliott, 25 Hilltop Rd. E., Billings, MT 59105 (406-252-5445).

CHESTER (W.VA.) FIRST CHURCH will celebrate its 75th anniversary Mar. 20-24 with a prayer meeting, community-wide singspiration, and services featuring former pastors. A reception will follow the services.

For more information, contact the church (304-387-2694), or Chuck or Martha Govey (216-385-5150).

OZARK (MO.) CHURCH will celebrate its 25th anniversary June 1-2.

Former pastors, members, and friends are invited. For more information, contact 500 N. 12th Ave., Ozark, MO 65721 (417-485-7394).

### Moving Missionaries

ASHFORD, JAMES and CANDACE, SAM Regional Office, New Field Address: Casilla de Correo 154, 1629 Pilar, Buenos Aires, ARGENTINA

BRUNK, KEVIN and JOAN, SAM Regional Office, New Field Address: Casilla de Correo 154, 1629 Pilar, Buenos Aires, ARGENTINA

COX, DON and CHERYL, SAM Regional Office, Furlough Address: 10126 Lamplighter Ln., Hanna City, IL 61536

GRUVER, BEVERLY, SAM Regional Office, Furlough Address: 1400 E. Ridgeway Dr., No. 204D, Olathe, KS 66061

JONES, AL and KITTY, Ethiopia, Furlough Address: 1375 Joselyn Canyon Rd., Monterey, CA 93940

KOMMEL, CHERYL, Swaziland, Furlough Address: 11321 W. 53rd Terr., Shawnee, KS 66203

McKELLIPS, BRUCE and CINDA, Paraguay, New Field Address: Casilla 2200, Asuncion, PARAGUAY

RICH, DWIGHT and CAROLYN, Ecuador, Furlough Address: 815 N. 7th St., Neodesha, KS 66757

SKINNER, BOB and COLLEEN, Ukraine, Field Address: PO Box 166, Kiev, Ukraine 252135

## Minister Murdered in Colombia

Rev. Julio C. Ruibal, a Cali, Colombia, pastor, was gunned down en route to a December 13 ministers' meeting in an area church. A Ruibal Foundation spokesman in Miami said Dr. Ruibal received threats on his life daily and was told that he would die in December. One of Ruibal's children traveling with him and his bodyguard to the meeting said Ruibal insisted on stopping a block and a half away and ordered them to proceed to the church to park the car. Ruibal was later found by the roadside, shot in the head.

Several disputes between Ruibal's organization and a local drug dealer had taken place over land near the church. Ruibal wanted it for his ministry, which includes a radio station, a TV station, and a school, but the drug dealer also claimed it. When the courts ruled in Ruibal's favor, he was murdered. His killing brought the number of murders in Cali to 2,800 for 1995.

Dr. Ruibal told participants at a November prayer gathering in Los Angeles that meetings of up to 50,000 praying Christians that he had organized in Colombia contributed to the collapse of the Cali drug cartel. "One by one, leaders of the Cali cartel were jailed until it was virtually dismantled." He said, "Cali will no longer be the drug capital of the world."

Cali was a city corrupted by tens of billions of dollars in drug trafficking. A Ruibal spokesman said the murder suspects, still at large, were reportedly paid \$20 to kill the widely respected minister. "Julio Ruibal is a martyr not unlike the early apostles," said Dr. Bill Bright of Campus Crusade for Christ. "He left us with a powerful example of uncommon courage."

Ruibal's wife, Ruth, intends to carry on the ministry. Ruibal was born in Bolivia but was a U.S. citizen and a former student at Multnomah Bible College, Portland, Oregon.

## Cookers for Christ

Throughout Africa, Trans World Radio (TWR) is urging belief in the Son—as well as the sun.

On its "Africa Challenge" program, TWR teaches foremost the importance of faith in Jesus Christ, but also of utilizing solar cookers, which capture the power of the sun and thereby reduce firewood use. "Africa Challenge" is aired over TWR-Swaziland and on national radio stations in 20 other countries across the continent. World Mission Radio of the Church of the Nazarene is a major partner of Trans World Radio.

Each year, 3.2 million acres of potential farmland in Africa are turned into desert as trees, roots and all, are used for firewood.

The TWR solar cooker, made of aluminum, wood, and glass, reflects and traps sun rays. It can heat food to 350 degrees Fahrenheit—high enough to kill bacteria.

The value of solar cooking and the TWR cookers, as well as how to get them, are presented on broadcasts. Local churches often present training seminars on the use of the cookers to persons from churches, government agencies, and volunteer agencies such as the U.S. Peace Corps.

Rev. Stephen Boakye-Yiadom, TWR's regional director for Africa, said, "Jesus is our model, who not only pointed people to himself but also fed them. . . . If we neglect God's creation, we will destroy our world."

## Angels Ascending—Still

Belief in angels continues to rise. According to a Gallup Poll, 72 percent of Americans now believe in angels. Seventy-eight percent of women, 76 percent of teenagers, and 65 percent of men believe. The over-65 crowd is the slowest to adopt angel theology, with only 61 percent believing in angels. PRRC *Emerging Trends* says that the fascination with angels may be detracting from the historic Christian paths to spiritual development. It could be the "patent medicine" of contemporary Christianity, the Princeton-based research organization suggests.

## WHERE THERE IS A WILL



## THERE IS A WAY

- 1 For YOU to name guardians for minor children.
- 2 For YOU (not the State) to say to whom and how your estate shall be distributed.
- 3 For YOU to exercise a final act of stewardship over the things you leave behind.

## Send for your FREE WILL KIT today!

Rev. \_\_\_\_\_  
 Dr. \_\_\_\_\_  
 Mr. \_\_\_\_\_  
 Mrs. \_\_\_\_\_  
 Miss \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Telephone ( \_\_\_\_\_ ) \_\_\_\_\_

Birth Date \_\_\_\_\_ (Month) \_\_\_\_\_ (Day) \_\_\_\_\_ (Year)

Spouse's Birth Date \_\_\_\_\_ (Month) \_\_\_\_\_ (Day) \_\_\_\_\_ (Year)

**Better yet, your church may wish to have our representative conduct a Wills Seminar. Call today.**

**1-800-544-8413**





## ★ 1995 STEWARDSHIP HONOR ROLL ★

In order to qualify for the Stewardship Honor Roll, a church must pay all budgets in full and meet the formula for 10% Giving.

Listed below are the churches that have qualified for the Stewardship Honor Roll for 30 or more consecutive years:

Consecutive Years	Church
48	ALEXANDRIA (ALEXANDRIA, IND.)
48	BETHEL (AREZVILLE, ILL.)
48	ELKHART FIRST (ELKHART, IND.)
48	HARRIS CHAPEL (SELMA, IND.)
48	KANSAS CITY FIRST (KANSAS CITY, MO.)
48	MONONGAHELA (MONONGAHELA, PA.)
48	MOUNT HOPE (BERNE, IND.)
48	SUBLETTE (SUBLETTE, KANS.)
48	WARREN FIRST (WARREN, OHIO)
48	WINCHESTER (WINCHESTER, IND.)
47	MARION FIRST (MARION, OHIO)
46	BEARDSTOWN (BEARDSTOWN, ILL.)
46	CHATTANOOGA FIRST (CHATTANOOGA, TENN.)
45	COLUMBIANA (COLUMBIANA, OHIO)
45	NEW BRIGHTON (NEW BRIGHTON, PA.)
44	HARMATTAN (OLDS, ALTA., CANADA)
44	PEORIA FIRST (PEORIA, ILL.)
43	WARREN (WARREN, PA.)
42	BRADFORD FIRST (BRADFORD, PA.)
42	DINUBA (DINUBA, CALIF.)
42	ELKHART (ELKHART, KANS.)
42	GRAND HAVEN (GRAND HAVEN, MICH.)
41	OTTAWA FIRST (OTTAWA, ILL.)
40	BELLE (BELLE, W.VA.)
40	BETHEL (BETHEL, KANS.)
40	FORT RECOVERY (FORT RECOVERY, OHIO)
40	KINGSTON (KINGSTON, MO.)
40	PENIEL (HUTCHINSON, KANS.)
40	WESTBROOK (INDIANAPOLIS, IND.)
39	IRONTON FIRST (IRONTON, OHIO)
38	BETHANY (HUTCHINSON, KANS.)
38	COLLEGE (NAMPA, IDAHO)
38	GEORGETOWN (GEORGETOWN, ILL.)
38	NORTH PLATTE (NORTH PLATTE, NEBR.)
38	ROANOKE FIRST (ROANOKE, VA.)
38	SOUTH PORTLAND (SOUTH PORTLAND, MAINE)
38	WASHINGTON FIRST (WASHINGTON, D.C.)
37	BETHANY JERNIGAN MEMORIAL (BETHANY, OKLA.)
37	OSKALOOSA (OSKALOOSA, IOWA)
37	UNION CHAPEL (CLAY CITY, IND.)
36	BUCYRUS (BUCYRUS, OHIO)
36	HANOVER (HANOVER, PA.)
36	KANSAS CITY ST. PAUL'S (KANSAS CITY, MO.)
36	LOGAN (LOGAN, OHIO)
36	MONTICELLO (MONTICELLO, ILL.)
36	OIL CITY (OIL CITY, PA.)
36	ROCK HILL WEST MAIN (ROCK HILL, S.C.)
35	ANNA FIRST (ANNA, ILL.)
35	BEL AIR (BEL AIR, MD.)
35	INDIANAPOLIS WESTSIDE (INDIANAPOLIS, IND.)
35	MACKEY (MACKEY, IND.)
34	MEADE (MEADE, KANS.)
34	PORTLAND BRENTWOOD (PORTLAND, OREG.)
33	BALTIMORE FIRST (ELLICOTT CITY, MD.)
33	BARSTOW (BARSTOW, CALIF.)
33	CHARLESTON SOUTHEAST (CHARLESTON, W.VA.)
33	CIMARRON (CIMARRON, KANS.)
33	EASTON (EASTON, PA.)
33	ERIN (ERIN, TENN.)
33	FORT MADISON (FORT MADISON, IOWA)
33	IOWA CITY (IOWA CITY, IOWA)
33	LONG BEACH FIRST (LONG BEACH, CALIF.)
33	REED CITY (REED CITY, MICH.)
33	ROANOKE EAST GATE (ROANOKE, VA.)
33	YORKTOWN (YORKTOWN HEIGHTS, N.Y.)
32	FAIRFIELD (FAIRFIELD, OHIO)
32	HIGHWAY (AVA, MO.)
32	INDIANAPOLIS SOUTHWEST (INDIANAPOLIS, IND.)
32	KNOXVILLE (KNOXVILLE, IOWA)
32	LEXINGTON LAFAYETTE (LEXINGTON, KY.)
32	NEW PALTZ (NEW PALTZ, N.Y.)
32	OAKLAND CITY (OAKLAND CITY, IND.)
32	RYOT (ALUM BANK, PA.)
32	TIFFIN (TIFFIN, OHIO)
31	MARKDALE (MARKDALE, ONT., CANADA)
31	SAGINAW FIRST (SAGINAW, MICH.)
31	MOBERLY (MOBERLY, MO.)
31	CHARLOTTE TRINITY (CHARLOTTE, N.C.)
31	JACKSONVILLE FIRST (JACKSONVILLE, FLA.)
31	ELKHART NORTHSIDE (ELKHART, IND.)

Consecutive Years	Church
31	FAIRFIELD (FAIRFIELD, CALIF.)
31	DAYTON FIRST (DAYTON, OHIO)
30	BLUFFTON (BLUFFTON, IND.)
30	FAYETTE (FAYETTE, OHIO)
30	NEW BEDFORD FIRST (NEW BEDFORD, MASS.)
30	PENNS MANOR (VILLAGE OF KENWOOD, PA.)
30	ROCHESTER TRINITY (ROCHESTER, N.Y.)
<u>30</u>	
87	TOTAL

Listed below are the districts that reached or overpaid their accepted General Budget for 1995:

Percentage	District	District Superintendent
142.69	SOUTHWEST INDIAN	REV. LAWRENCE E. SALWAY
107.29	NAVAJO NATION	REV. JOHN R. NELLS
104.60	SOUTHWEST INDIANA	DR. M. V. SCUTT
104.25	WEST VIRGINIA NORTH	DR. JOHN W. DENNIS
103.41	NORTHWESTERN OHIO	DR. J. E. SHANKEL
102.08	CENTRAL LATIN AMERICAN	REV. JOE DIMAS
101.67	SOUTHERN CALIFORNIA	DR. B. MAURICE HALL
101.37	SOUTH CAROLINA	DR. JAMES M. BEARDEN
100.92	EAST TENNESSEE	DR. THOMAS M. COX
100.88	NORTHEASTERN INDIANA	DR. F. THOMAS BAILEY
100.65	WASHINGTON	DR. JERRY D. PORTER
100.54	HAWAII PACIFIC	REV. ROBERT C. KILLEN
100.27	AKRON	REV. MARION W. BARBER
100.19	NORTHERN MICHIGAN	REV. MILTON E. HOOSE
100.18	ALASKA	REV. KENNETH G. SPICER
100.10	KANSAS CITY	REV. KEITH M. WRIGHT
100.08	CANADA QUEBEC	REV. CARLTON F. HARVEY
100.07	MICHIGAN	DR. C. NEIL STRAIT
100.00	CENTRAL FLORIDA	DR. C. E. FULLER
100.00	SOUTHWEST LATIN AMERICAN	REV. ALEJANDRO SANDOVAL
100.00	WISCONSIN	DR. LAUREL L. MATSON

Listed below are the districts with 50 percent or more of their churches qualifying for the Stewardship Honor Roll for 1995:

Church Percentage	District	District Superintendent
67.0	NORTHWESTERN OHIO	DR. J. E. SHANKEL
65.0	NORTHWEST OKLAHOMA	DR. JERRY W. WHITE
63.0	NORTHWEST	REV. STEVEN C. FLETCHER
61.0	WASHINGTON	DR. JERRY D. PORTER
60.0	AKRON	REV. MARION W. BARBER
60.0	HAWAII PACIFIC	REV. ROBERT C. KILLEN
60.0	NORTH CENTRAL OHIO	DR. JACK R. ARCHER
57.0	SOUTHWEST INDIANA	DR. M. V. SCUTT
56.0	ALASKA	REV. KENNETH G. SPICER
56.0	INTERMOUNTAIN	REV. RONALD K. KRATZER
55.0	MICHIGAN	DR. C. NEIL STRAIT
54.0	NORTHEASTERN INDIANA	DR. F. THOMAS BAILEY
54.0	WEST VIRGINIA NORTH	DR. JOHN W. DENNIS
53.0	INDIANAPOLIS	DR. TED R. LEE
51.0	SOUTH CAROLINA	DR. JAMES M. BEARDEN
50.0	COLORADO	DR. LEON F. WYSS
50.0	IOWA	DR. GENE C. PHILLIPS
50.0	KANSAS	DR. EDMOND P. NASH
50.0	OREGON PACIFIC	DR. GERALD E. MANKER
50.0	PHILADELPHIA	REV. TALMAGE N. HAGGARD
50.0	SACRAMENTO	REV. RONALD G. GREENE
50.0	SOUTH ARKANSAS	REV. RUSSELL BRANSTETTER

Listed below are the 10 churches on the Stewardship Honor Roll with the highest percentage of giving to General Budget and mission specials for 1995:

Percentage of Giving	Church
107.95	PARAGOULD WOODLAND HILLS (PARAGOULD, ARK.)
88.43	BURLESON (BURLESON, TEX.)
65.12	FAIRMONT FIRST (FAIRMONT, W.VA.)
50.17	HOUSTON OAKWOOD (HOUSTON, TEX.)
49.26	GADSDEN FIRST (GADSDEN, ALA.)
47.78	SANTA FE (SANTA FE, N.MEX.)
44.15	MADISON BARBARA MEMORIAL (MADISON, FLA.)
42.09	CRESTON (CRESTON, OHIO)
41.57	CALVERT (CALVERT, ALA.)
37.29	WASHINGTON FIRST (WASHINGTON, D.C.)

# A Breath of Fresh Air

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

NAMES ONCE HAD SPECIAL MEANINGS. A moment's reflection tells the story of the Bakers, Taylors, Smiths, and many others. Those distinctions are not present in most cultures today. If your name is Baker, you don't necessarily make croissants and cookies for a living, but the historic concept is understood.

First-century names often had special meaning as well. For example, take this message from prison by Paul to Timothy:

*Everyone in the province of Asia has deserted me, including Phygelus and Hermogenes. May the Lord show mercy to the household of Onesiphorus, because he often refreshed me and was not ashamed of my chains. . . . When he was in Rome, he searched hard for me until he found me. May the Lord grant that he will find mercy from the Lord on that day! You know very well in how many ways he helped me in Ephesus (2 Timothy 1:15-18, NIV).*

Everyone in Asia, including Phygelus and Hermogenes, had deserted Paul. However, a third individual, Onesiphorus, lived up to his name. His Greek name meant "refresher" or "one who brings benefit." He came into Paul's life as a breath of fresh air.

All that is known of this early disciple is found here in 2 Timothy. His Greek name tells us that he was a convert from paganism. He was a member of the church in the great city of Ephesus.

What brought Onesiphorus to Rome? Business, pleasure, or a chance to minister to the prisoner Paul?

What a challenge it must have been for a stranger to arrive in the great city of Rome and set out to find one lone prisoner! Persecution was in the air, and to get involved with a Christian leader such as Paul was no small risk. Yet Onesiphorus persevered and did at least three important things for Paul, things that we should be doing for others.

First, Onesiphorus was looking for Paul in a time of need: **He searched hard for me until he found me.** Sometimes when a friend suffers, we don't know what to do, so we don't do anything. Onesiphorus, however, did not hesitate. He served God by serving others.

Jesus calls us to live the life of a Good Samaritan. No doubt about it, the price of involvement is high; it costs us something of ourselves to care for others. Yet that is our calling.

Second, Onesiphorus actively responded to Paul's needs: **He often refreshed me.** We are not told what form this "refreshing" took. Perhaps it was just his presence. Perhaps he took Paul a few things—fresh fruit, a pillow, new sandals, who knows? Whatever he did, he did it "often." Onesiphorus, the refresher, was consistent.

Third, he publicly identified with

Paul's distress. Paul writes, **[He] was not ashamed of my chains.** At a time of crisis and fear when others turned away, Onesiphorus remained a faithful friend.

This action was not the exception, but the pattern. *"You know very well in how many ways he helped me in Ephesus."* What Onesiphorus did in Rome, he had also done at home in Ephesus. To look to the needs of others was a way of life.

Paul had no way of repaying Onesiphorus for his kindness, but he knew that God would be faithful and would bless this special friend. *"May the Lord grant that he will find mercy from the Lord on that day!"*

"On that day" refers to the second coming of Christ, perhaps a reference to the words of Jesus: *"Come, ye blessed of my Father, inherit the kingdom prepared for you. . . . I was in prison, and ye came unto me."*

**How could you earn the label "a breath of fresh air"?**

*"Then shall the righteous answer him, saying, Lord, when saw we thee . . . in prison, and came unto thee?"*

*" . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:34, 36-40).*

Be a breath of fresh air in someone's life as you serve God by serving others. Do you suppose God wants you to be "a breath of fresh air" to anyone?

depressed people rarely stay on antidepressants long—usually they are in balance again within six months.

In fact, if you're facing depression, healing may be only weeks away. Medications typically relieve depression in four to six weeks. Therapy may bring results in six to eight weeks. Compare that to the six months to two years that many untreated major depressions last.

And help is probably more affordable than you think: the cost for six weeks of medication runs about \$100; therapy for eight weeks will likely run \$400 to \$1,200. Most insurance plans cover part of either treatment.

### Hope: The Valuable Asset

One of the most valuable assets for a depressed person is hope. Life can improve; life *does* improve.

"I found some scripture verses I literally clung to some days," Jill recalls. "Like Jeremiah's 'I know the plans I have for you, says the Lord, plans to prosper you and show you good success.'

"All of Psalm 139 and Romans 8 comforted me. And remembering Job's 'Though he slay me, yet will I trust in him' helped me keep my sense of humor. Reading about people in scriptures and history who'd gone through this helped."

Once a major depression ends, many people can still pinpoint positive results of the experience.

Jill also found this to be true. "During my depression, my spiritual life looked weak. I wasn't *doing* all the activities we expect people to do. At times, I became too numb to even read my Bible. However, I learned a stronger sense of God's presence than I'd felt in the height of my activities. I felt His arms of comfort around me so many times. I learned in my heart that His love for me didn't depend upon anything I *did*, but upon who He was. That time of my life may have been dark, but I feel I've emerged with a precious jewel of knowledge." H

# marked/copy #

Notes from an editor's journal

by Mark Graham, Managing Editor

## The Gift

She was a waif in her T-shirt top, dingy pleated skirt, and beat-up pair of loafers with no socks—summer or winter. As far as we could tell, she never changed her clothes. Her hair was a matted forest. In short, she was what my mama called "pitiful."

When my mother came to get Mike and me at elementary school every afternoon, we would see the nasty little girl. She walked to and from school—a distance of about a mile and a half—too far for a child her age, especially during winter months.

Mama's heart was touched. She saw a need, and she set out to meet it. She started by going to Nancy's—the premiere place for kids' clothes in our town. She didn't buy everything at once. She would save a little from Daddy's paycheck each Friday and would visit Nancy's—picking up a skirt one week, a top the next. On one visit, she purchased a pretty pair of dainty ankle socks with embroidery and lace. I think Mama always wanted a girl (especially after raising me and three brothers).

By the time Mama completed her trips, she had a bundle of items. Her generosity even melted the heart of old Nancy, who threw in a couple of pairs of socks.

Mama was into object lessons. The day she picked to deliver her collection, she put everything in a grocery bag, added a bar of soap and some shampoo (Mama hoped the girl would know what they were for), then she grabbed up Mike and me for a trip to the little vagabond's house.

We waited for the little girl to arrive home from school. As the child neared her house, Mama took the bag of goodies, approached her, and said, "Here are some things I wanted you to have. I hope you like them."

The girl took the bag with a puzzled look, turned, and walked into the house. There was no response.

In the days that followed, we eagerly watched for the little girl. We expected to

see a Pygmalion-like transformation. We waited, waited, and waited some more. There was no change. She never wore the new clothes, and, as best we could tell, she lost the soap.

I was confused and angry. Such nice gifts! I thought the child would wear and appreciate them. I thought they would make a difference in her life. What an ingrate!

Mama never said much about it, but we knew she was disappointed. She had spent a lot of energy, not to mention money that we could have used for other things, to try to make a little girl feel special. Her efforts didn't

pay off.

In the many years since our trip to the little girl's house, I have thought about her and wondered if she ever made it out of her life of squalor. My guess is that she didn't. But I do know that there was a moment in her life when someone cared enough about her to try to make a difference. In her own simple way, my mother was saying to this child, "I love you, and I want you to have a richer life."

Christmases, birthdays, anniversaries, graduations, weddings—many of the major events of our lives are marked by the giving and receiving of gifts. Is it any wonder that God likes to give them?

On April 7, we will celebrate God's greatest gift to us. It was a costly one, a gift that expressed love from His very heart. It is a love that has changed the lives of pitiful vagabonds like me and you.

My prayer is that I will do more to tell others about this wonderful Gift that is there for the taking. True, like the little girl, they may choose to ignore it and continue to live as paupers; but then again, they may accept it and become rich indeed.

Mark G

Many of the major events of our lives are marked by the giving and receiving of gifts.

## Skidmore Succumbs to Cancer



Judge L. Thomas Skidmore, 63, chairman of the Communications Department of the General Board,

died Jan. 20, at his home in Medina, Ohio. Death was the result of cancer.

Funeral services were held Jan. 24, at Wadsworth, Ohio, Church of the Nazarene.

Skidmore was diagnosed with inoperable cancer Dec. 4. He had undergone treatment since the cancer was discovered last April.

"Judge Skidmore was a distinguished layman," said Michael R. Estep, Communications Division director. "His service to the church was evidenced by his effective leadership and Christian character. His influence was great, and it will be deeply missed by the General Board and the Communications Division."

Skidmore was a probate and juvenile court judge in Medina, Ohio. He was plan-

ning to pursue another six-year term when the cancer was discovered.

Skidmore was a member of the General Board for 15 years and was involved in the church on every level. He was a charter member of the Mount Vernon Nazarene College Board of Trustees and was active in civic roles in his community. He also served as a member of the North Central Ohio District Advisory Board.

"Judge Skidmore was an outstanding Christian gentleman and churchman," said LeBron Fairbanks, MVNC president. "The board of trustees looked to him, not only for his legal advice, but for his wisdom and perspective."

A graduate of Eastern Nazarene College, Skidmore earned a J.D. at Case Western Reserve University in Cleveland. He was a native of East Liverpool, Ohio.

Skidmore is survived by his wife, Lois; two sons, Lee and Rob; one daughter, Cyn-di; and five grandchildren.

A memorial scholarship fund has been established at MVNC.

## Nazarenes Safe Following Abduction



King

Abidjan, Ivory Coast. They were abducted and robbed at gunpoint after giving two men a ride in their car.

King, a retired school administrator and member of Olathe,



Seaman

college. He and Seaman were traveling across town when the robbery occurred.

King said they met their abductors after stopping their car to change a flat tire. The two men approached the Nazarenes with the story that they, too, had had a flat and would change their tire in exchange for a ride. The group had traveled about a half mile together when the "helpers" drew automatic pistols and commandeered the car.

After two hours of escorting the Nazarenes around the city, the driver pulled through some brush and into

Leland King, a member of the General Board, and Nazarene missionary John Seaman are safe following a robbery Jan. 6 in

Abidjan, Ivory Coast. They were abducted and robbed at gunpoint after giving two men a ride in their car.

King, a retired school administrator and member of Olathe,

Kans., College Church of the Nazarene, was in Ivory Coast teaching a course on leadership at the Nazarene Bible Col-

lege. He and Seaman were traveling across town when the robbery occurred.

King said they met their abductors after stopping their car to change a flat tire. The two men approached the Nazarenes with the story that they, too, had had a flat and would change their tire in exchange for a ride. The group had traveled about a half mile together when the "helpers" drew automatic pistols and commandeered the car.

After two hours of escorting the Nazarenes around the city, the driver pulled through some brush and into

a clearing where he ordered the Nazarenes out of the car. The gunmen took money, glasses, cameras, and other items. They also tried to force King into the trunk of the car, but chose not to after Seaman implored them to have mercy on his friend. The abductors finally set the Nazarenes free.

"During the drive across the city, I could tell John was witnessing to the men," said King. "Although one of the men was agitated and told John to 'be quiet,' the other listened. All the while I prayed and sang 'God Will Take Care of You.'"

After Seaman and King were released, they walked a few miles to a church where several people were preparing for the next day's services. King recognized the location because he had helped build a Nazarene church a short distance away a few weeks earlier. The people in the church knew the local Nazarene pastor and went to find him. The Nazarene minister brought money to the Americans so that they could catch a cab back to Seaman's home.

King said the robbery was something that happens in every city in the world daily. "It could have happened anywhere, including the U.S.," he said. "Most importantly, I knew the words of the song were true. God was taking care of us."

There is no indication that Americans or missionaries were specifically targeted in the robbery.

## S.A. Regional Office Moved

The South America regional office has been temporarily moved to Pilar, Argentina, according to Louie Bustle, World Mission Division director. The move follows the kidnapping of Nazarene missionary Don Cox last December.

The situation in Ecuador will be evaluated during the next six months, according to Bustle. Following the evaluation, a decision will be made about the location of the regional office. Bustle added

that the potential danger to Nazarene missionaries in Ecuador will also be evaluated.

"There is no indication that our missionaries are in danger," said Bustle. "However, we are taking a cautious approach to the situation."

All missionaries assigned to Ecuador have been temporarily reassigned to various parts of the South America region, according to Bustle. Some are on early furlough in the U.S.

"The work of the church continues to march forward," said Bustle. "Our leaders are

taking responsibility to see that the work of missions does not slow down while at the same time assuring that our missionaries are safe."

Don Cox was abducted Dec. 10 from the campus of the Nazarene seminary in

Quito. He was rescued by Ecuadorian police Dec. 24. He and his wife, Cheryl, and their four sons are currently on a six-month furlough in the U.S. Following the furlough they will be assigned to a new field.

# THE THINGS THAT MATTER MOST

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Matthew 10:8 (NIV)