

JANUARY 1996

Herald of Holiness

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NAZARENE PUBLISHING HOUSE SUNDAY
January 7, 1996

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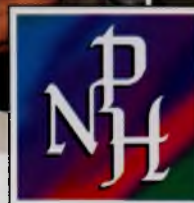
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Mrs. Bearden at Rest



Nancy Bearden, 54, the wife of South Carolina District Superintendent James Bearden, died around 6 A.M. Nov. 9, at Richland Memorial Cancer Research Hospital in Columbia, S.C. Death was the result of cancer.

Funeral services were held Nov. 11 at Columbia, S.C., First Church. Burial was Nov. 13 near Nashville, Tenn.

Survivors include Dr. Bearden; two daughters, Julie Ann (Mrs. Kyle) Poole and Jamie Sue (Mrs. Stan) Myrtle; a son, Paul; brothers,

Dorsey and O. C.; sisters, Rachel (Mrs. Jack) Archer, Edna (Mrs. David) Baker, Ruby (Mrs. Everette) Barber, Norma (Mrs. Jay) Bibey, and Justine (Mrs. John Allan) Knight; and one grandchild.

Mrs. Bearden attended Trevecca Nazarene College and was an active participant in her husband's ministry as a pastor and district superintendent.

A memorial fund has been established to benefit the New Hope Compassionate Ministry Center. Contributions and messages to the family may be sent in care of the South Carolina District Office. The address is: P.O. Box 2386, Irmo, SC 29063-7386.

Pioneer Pastor to Germany Dies



Rudy Quiram, 60, pioneer Nazarene pastor to Germany and Switzerland, died of a heart attack at his home in Cottage Court, Oreg., Oct. 30.

Quiram resigned from the superintendency of the Switzerland District last fall after 16 years in the post. He had served as pastor in Cottage Court for four months.

He is survived by his wife, Nancy; and three daughters, Christine, Barbara, and Heidi.

Services were held Nov. 2 at Cottage Court.

"He was one of those extra-special guys, an unsung hero,

and one of the greats of our church," said General Superintendent Jerald D. Johnson, who opened the Nazarene work in Germany.

Born in Germany, Quiram and his mother fled to Romania during World War II. They later were able to return to Germany, from which they migrated to Portland, Oreg. He graduated from Pasadena College and pastored in Oregon before returning to Germany, where he became the first German Nazarene pastor. He served in assignments in Kaiserslautern, Frankfurt, and Berlin before he became a teacher at European Nazarene Bible College. He pioneered the work of the denomination in Switzerland and later became its first superintendent.

Typhoon Cripples Philippines



A member of the Church of the Nazarene in Luzon does her laundry at her front door following the flooding caused by Typhoon Angela.

Nazarenes are homeless and several church properties damaged in the wake of Typhoon Angela, which struck the largest Philippine island, Luzon, Nov. 3, according to Robert Craft, mission director. Angela, with sustained winds exceeding 165 miles per hour, was the most powerful typhoon to hit the Philippines in more than a decade.

Angela is blamed for at least 500 deaths and the damage or destruction of some 37,000 homes. As many as 500,000 persons were left homeless, according to Nazarene Compassionate Ministries assessments.

"Many of the small islands were completely covered with water," said Diane Barker, NCM coordinator for the Philippines. "In one case, the Liguan family had to dive nine feet just to find

where their home had once stood. They have three children."

Nazarene churches and parsonages south of Manila were damaged.

"The damage done to church members' homes is the main problem Nazarenes are facing right now," said Barker. "Our people in the Cavite area have a very limited water supply, and much of what they have is undrinkable. Some have no water at all."

Contributions for relief may be sent to the Nazarene Compassionate Ministries Fund, earmarked "Philippines Typhoon," payable to General Treasurer, 6401 The Paseo, Kansas City, MO 64131. Canadian contributions should be sent to the Brampton, Ont., national office. Contributions qualify as a Ten Percent Mission Special offering.

Former Missionary Dies at 97



Estelle Crutcher, 97, died of old age Nov. 3 in Alhambra, Calif. A memorial service was held Nov. 7 in Lee Chapel at Pasadena, Calif., First Church of the Nazarene.

Crutcher is survived by daughters Hazel Lee and Grace Brown; sons Keith, James, and Lowell; and numerous grandchildren, great-grandchildren, and great-great-grandchildren. She was preceded in death by her husband, Reginald, in 1951.

Raised in India, Rev. Crutcher was or-

dered in 1931. She pastored churches in Florida, New York, and New Jersey before entering full-time evangelism.

Memorial contributions may be sent to the Crutcher-Lee Ministerial Scholarship Fund at Nazarene Theological Seminary.

New Year's Affirmations

WESLEY D. TRACY



FOR 1996, WHY NOT forfeit New Year's resolutions in favor of affirmations?

While meditating on Psalm 56, two affirmations winged their way into my heart. "This I know, that God is for me" (v. 9) and "In God I trust without a fear" (v. 11).*

I want to make them daily affirmations in 1996. I hope to make Psalm 56:8-13 a subject of prayer and spiritual reading often during this year.

Since the Lord laid this psalm on my heart, I have been checking it out. It has a long history of helping people into the presence of God. Sometimes it was used as a liturgical psalm sung by choirs and congregations during worship. For years, devout Jews used it as the morning prayer for the 11th day of the month.

The psalm is a *Miktam* of David, a "golden psalm." It has been given several titles or introductions. In my study Bible, the instruction to the "choirmaster" says that the psalm is to be sung to the tune of "The Dove on the Far-off Terebinths." Another translation goes, "To the tune of the dove in the remote woods." When the Jewish people were held in exile, the worshipers understood the "dove" in the remote woods to be the people of God oppressed and separated from the holy temple of God.

I don't want anyone to be listening when I try to sing the 56th psalm in the mellifluous tones of the dove in the remote woods, but I still intend to try.

The idea of picking a scripture to be your long-term guide has a rich history. In the synagogue schools, every student had to choose a lifelong text. It was to start with the first letter of the boy's name and end with the last letter of his name. For example, a boy named Abner might choose as his personal text, "A soft answer turns away anger."

I tried to find such a text for my last name, Tracy. But the only verse I could find that began with "T" and ended with "Y" was "Thou shalt not commit adultery." Great verse, but an odd choice for a lifelong text.

We are almost certain that Jesus studied in a synagogue school. I wonder what text the young Jesus selected as His own personal text?

Bettye and I recently attended a confirmation service in a Lutheran church. Each confirmation candidate was assigned a lifelong text by the priest. I'm telling all this to show that in selecting a personal passage for 1996, I am in good company.

Besides the two daily affirmations I found in Psalm 56:8-13, I found affirmations for each day of the week.

Sunday: The Loving Care of God

Thou hast kept count of my tossings; put thou my tears in thy bottle!

Are they not on thy book? (v. 8). Every trial that comes in 1996 will

be carefully noted by our God. The "bottle" refers to the custom of collecting tears in a special bottle at the death of a loved one and putting it in the loved one's tomb.

Monday: Day of Victory

My enemies will be turned back . . . when I call (v. 9). Powerful people were out to kill David. That's probably not your situation, but spiritual enemies

threaten your family and friends. Pray today that they will be "turned back."

Tuesday: Praised Be the Lord

In the Lord, whose word I praise . . . I trust (vv. 10-11). Could every Tuesday in 1996 become a day of praise to God the Father, Son, and Holy Spirit?

Wednesday: Day of Commitment

My vows to thee I must perform, O God (v. 12). The only appropriate response to a God who sends His own Son to save us is faithful obedience.

Thursday: Day of Deliverance

Thou hast delivered my soul from death, yea, my feet from falling (v. 13). Today praise God for spiritual life and divine guidance.

Friday: Day of Thanksgiving

I will render thank offerings to thee (v. 12). What acts of devotion or service can I give as a thank offering today?

Saturday: Day of Joy and Light

That I may walk before God in the light of life (v. 13). When December 31 rolls around, won't it be joyous to look back and see that you walked with God

**This I know, that God is for me.
In God I trust without a fear.**

in the "sunlit fields of life"?

Back to the daily affirmations. "This I know, that God is for me" and "In God I trust without a fear"? Too bold? Will nothing frightening ever happen? David wrote this when the Philistines had seized him in Gath! Thinking he was crazy, they let him go. In joy David then wrote Psalm 56.

*Scripture quotations are from the RSV.



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The Power of a Life

by Paul G. Cunningham

My father was a man of unshakable integrity and exemplary faith. As a child, I stood by and observed him resign a very fine position because he was being asked to conduct company business in an unethical way.

He didn't have another job, and it was several months before he secured his next position. At times, things at home were very difficult. I remember the family kneeling around the open Bible where Dad had laid our bills, and together we prayed for God's intervention. I recall one such time when we had no more than finished our family prayer time when friends from church were knocking at our back door bringing us several sacks of groceries.

God never failed us, and finally, as Dad vigorously pursued every job possibility, a new position came open, and he secured a better assignment than the one he resigned.

My parents' faith and integrity powerfully influenced my life. Their faithfulness to God and the church in spite of life's adversities were significant touchstones in my formative years. I thought about them when reading Keith Drury's article about "virtual religion." He suggests that technology's ability to provide us with "virtual reality" through interactive television and video games allows us to have all the sensations and excitement of everything from flying jet fighter planes to driving high-speed race cars without any real danger. You can have all the thrills without any risk. He contends some of us in the church might be satisfied with "virtual religion." We want the excitement and thrills without the risk of authentic discipleship.

My father wouldn't have understood

that. He lived with the teaching that said if we are followers of Christ, we will take up our cross and deny ourselves in order to follow Him. Matthew 16:25 (NIV) goes on to say, "For whoever wants to save his life will lose it, but whoever loses his life for me will find it." No "virtual religion" here. Instead, we find transparency and authenticity. As a layperson, Dad embraced all the pain, all the risk, and all the gain of authentic discipleship.

SHE THRIVED ON THE TRIUMPHANT ADEQUACY OF CHRIST.

I am confident the modeling power of my parents' lives dominated my formative years in incredibly positive ways.

But I am also encouraged with the fact that the ability to exercise strong influence over others is not relegated to parents over children.

For example, while I was a first-year student at Nazarene Theological Seminary, I was struggling with a significant throat problem that was impairing my ability to speak. Mrs. Audry Williamson, wife of Dr. G. B. Williamson, came as a guest lecturer and heard of my problem. She had a background in speech therapy. Though she did not know me, she made special time for this struggling seminarian. She volunteered to meet with me weekly for several months until she discovered and

cured the source of my problem. She became a friend for life.

The last time we saw her was one day before her 95th birthday. She was vibrant and strong in her faith, even though her body was now exceedingly frail. Our two daughters were with us, and she spoke encouragingly to them and then proceeded to quote all the words from the beautiful hymn "All the Way My Savior Leads Me."

It was her last will and testament to us.

I had the privilege of preaching at her funeral just over a year ago. I said, "She lived as a soaring eagle. She experienced high flight. She enjoyed the rarefied air of high altitude living. She knew that with Christ helping her, she could overcome any obstacle, climb any mountain, cross any sea. She thrived on the triumphant adequacy of Christ. As a result, she thought big thoughts and dreamed big dreams. She lived largely, and the power of her life reached out and changed me."

Paul said in Galatians 6:9-10 (NIV), "Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people."

Mrs. Williamson often told me that whenever someone she had helped rendered effective Kingdom service, she always felt as though she was being paid a dividend.

This is what I mean by the power of a life. We all have the ability to powerfully and positively impact others. We are in the business of changing lives! Let's seize every opportunity! The results could be paid in big dividends—the eternal kind—the kind that lasts forever.

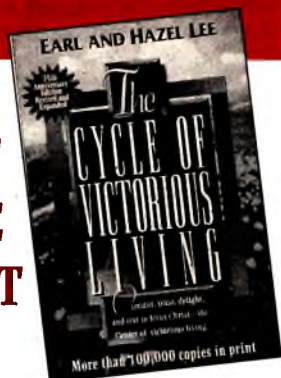


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MASCULINE JOURNEY

Mending Fences

MARK METCALFE



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

WHEN I WAS 16, my family moved to a new church. I was invited to visit some friends back on our former district, but it was against my parents' better judgment to let a 16-year-old take a train alone to East Rockaway, New York. My dad was the key to my planned visit, and he had said no.

It was a defining moment, because I stifled our relationship with silence until my father relented in frustration. With my stubbornness, I "won" a battle of adolescent independence but lost a growing relationship by tearing the bond between us.

I spent New Year's Day 1976 lamenting the price that I had paid to get what I wanted. I was very familiar with the story of the prodigal son, having grown up in a pastor's home. I determined to say I was sorry for the pain I had caused, and hoped to pick up where I had left off. But the story didn't end like it was supposed to. I did ask and receive forgiveness, but the wounds remained to be healed. I had squandered my family capital because of selfishness and pride.

In my mind, it took nearly a decade

to rebuild our relationship to where it should have been all along. My wife's family helped me to understand that it isn't enough to have my loved ones somehow "know" that I love them; I needed to tell them and to show them. My father-in-law is an ever-hugging teddy bear, demonstrating the outward affection that I needed to exhibit with my family. Since then, I have a personal ambition to tell and to show my father (and mother) that I love them . . . often.

A second defining moment in our relationship came with another lesson in demonstrative love. I had the rare opportunity for one-on-one time with my dad, accompanying him on a trip to Ohio and back. He talked with me about our places in the succession of father and son, saying that all fathers will make mistakes with their children. His father made mistakes with him, and he made mistakes with me,

**The story didn't end
like it was
supposed to.**

but that we each need to come to the place of forgiving our fathers for those mistakes. He then asked me to forgive him for those errors he thought he had committed and for those he would never know about. Even though he must have already known that his Christian son had forgiven him before that moment, he needed to ask and he needed to hear me tell him.

Indeed, I had already forgiven my dad long before that conversation. Still, there was something very liberating in the out loud asking and granting that brought our relationship full circle, making it whole and complete. It was an outward demonstration of love that I am determined to carry on as I raise my children. **H**



Modesty, Please

I am writing to say I agree with the senior Sunday School class of the First Church of the Nazarene Church in Richmond, Kentucky, and Charles L. Gorman in Louisville, Kentucky, in the Nov. '95 *Herald of Holiness* about the pictures in the September issue.

Not only the pictures, but I see it in our own Nazarene churches here in Idaho, and it grieves my heart. I wasn't allowed to dress like that as a child, though my parents weren't Christians, and after I became a Christian in 1956, I could not dress that way.

I thought our church had standards for modesty?? I know *our Lord* is not pleased with it either.

*Unsigned
Boise, Idaho*

Standing Up for Teens

You know, I have searched and searched the scriptures over from beginning to end several times, and try as I might, I cannot find even one tiny little verse that says young people wearing shorts is a direct indication that the church has ceased being a holiness church. I think it is sad that instead of focusing on the fantastic things that NYC did for many of our young people in attendance, these people have chosen to see only something that has no eternal bearing. I can only hope they feel as strongly about their neighbors going to hell because they don't know Jesus as they do about young people wearing shorts in 121 degree weather.

By the way, would you consider putting this particular section in the back pages? It is hard enough trying to get a holiness magazine into non-Christian homes when one of the first things they will read are "Christian" people bickering over predominantly noneternal issues. I guess that makes me part of the problem.

*James A. Taylor
Spokane, Washington*

Upset

I just received my November *Herald*. I was very upset with the letters from the people in Kentucky regarding the teens in the September issue. I save my *Heralds*, so I found the issue. I think that it's a sad day in our church when "holiness" is founded solely on dress. Look at the joy of serving on their faces.

As a single parent and a lifetime Nazarene, I scrimped and saved to make the trip possible for my daughter. Her "holiness" or lack of "holiness" is not shown through her shorts or jeans; it comes from within. While we seek modesty in dress, none of the young people in the *Herald* were immodest in their dress.

Get your eyes off the externals and rejoice with these young people that they want to be in 110 degree heat during vacation serving Christ. If we want to show our true "holiness," let us find joy in the spiritual growth of this younger generation of Nazarenes. Personally, I am proud to be associated with them. They are living out their "holiness" and not finding fault.

*Connie Leckrone
Adrian, Michigan*

Dismay

I am writing to express my dismay and sadness at the letters you received berating the young men and women who were involved in the NYC service project for their choice of attire—namely shorts. I want to express to those teens that a great number of us "holiness" persons found it thrilling to see young men and women who would give of their time, talent, and sweat (it was 121 degrees that day), to extend a "cup of cold water" in Jesus' name to the community of Phoenix. . . .

John Wesley and P. F. Bresee would have been right at home helping the NYCers care for the poor and downtrodden of the



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world. If these young men and women are the future of the Church of the Nazarene, we have much to be thankful for!

*Greg Ferguson
Kansas City, Missouri*

Appalled

I for one am outraged and appalled at the degrading attitude toward the Nazarene young people of today. I myself am a Nazarene teenager and I praise God I was able to attend this extraordinary event called "NYC '95." . . .

Man looks at the outward appearance, but the Lord looks at the heart. Holiness is being pure, free from sin, and having integrity of moral character. It distracts many to hear your definition of holiness.

It was so exciting to see young people my age also living for Christ in this fallen world . . . If you would only listen to what the Bible is saying and realize the miracles God has done in our lives, I'm sure your presumptuous opinions and attitudes would not be so offensive and derogative.

*Tonya N. Jewell
Fort Wayne, Indiana*

Disappointed

Reading the November 1995 issue of the *Herald*, I was disappointed to see the comments of some of the readers [who] felt it necessary to write in their discouragement after reading the September issue. I struggled to understand their point of view (and later "The Question Box" assisted me). Yet, in all honesty, I can't help but think that these men and women have missed the boat.

They were finding definite fault with the dress and attire. . . . We were trying to show our genuine love for the hurting people in the city of Phoenix . . . Record-breaking temperatures in the upper 120s were felt. It was not healthy to try to stick to one ideal of a dress code during this week. And besides, we had much more to worry about, things like: total surrender, worship, friendship, and learning.

I hope I have not offended anyone . . . I realize that those people who wrote are much older and wiser than myself, . . . however, we teenagers are learning to love Jesus in new ways. Please throw your loving Nazarene arms of support around us—we need it more than ever.

P.S. To the man who was reluctant to show the September issue to his nonbelieving friends—I can think of no better witness than those pictures of young Christians doing their service projects at NYC '95.

*Matthew Francis
British Columbia, Canada*

Shock

After receiving the November *Herald of Holiness*, we were shocked by the attitudes of some of our senior adults in regards to clothing that was worn by teenagers attending NYC.

We, too, are members of the Church of the Nazarene. More important, though, we are members of the family of God . . .

We didn't spend a year flipping burgers, baby-sitting, and saving to go to NYC for segments of our senior adults to criticize our clothes and question our Christianity. We prepared long in advance for our once-in-a-lifetime trip to Phoenix. While in Phoenix, we didn't just run around in skimpy clothes. We attended workshops, services, concerts, devotionals, and helped with a work and witness project in 121 degree heat. We met Nazarenes from other districts. We grew closer to our own district. We got to know ourselves better. Most of all, we renewed our faith in God. This was the real reason we attended NYC.

We also love the church and hope it might return to our "grass roots," which to us means the love and caring attitude of Jesus Christ.

*Christy Madaffari
Dana Smith
Harlingen, Texas*

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What I Needed to Hear

The November *Herald* arrived, and I have found it to be very helpful to me in my present situation. My dear wife has been suffering with Alzheimer's disease for 5 years. It has been, by far, the most devastating experience of all my 62 years as a pastor. She has been with me for all but 2 of those years. I have prayed and struggled with this burden almost incessantly. Then the *Herald* came, and the first article I read was your editorial "You Never Know . . ." It is, by far, one of the most helpful messages I have received. Your quotation from Don Osgood's book *Listening for God's Silent Language* rang all the bells for me and turned on all the lights. The quotation you used and the very effective manner of its presentation has spoken to my heart as nothing else in these 5 years. "You never know that JESUS IS ALL YOU NEED UNTIL JESUS IS ALL YOU HAVE," is what I needed to hear. . . .

I proceeded to read Morris Weigelt's article "Serious About Sin," Roger Hahn's "The Secret of Contentment," and "Break a Vase." There are times when one particular edition of a periodical is worth the price of the year's subscription. I feel that way about this issue.

*J. Mel Anderson
Santee, California*

Lessons Learned Early:

The Story of Nazarene Jurist

Sergio Gutierrez

by Tim Bunn

Great men are formed out of humble beginnings. Years ago, Sergio Gutierrez began a journey that is enriching the lives of his family, his community, his people, and his church. His arrival at the halls of justice as the first Hispanic judge in the state of Idaho is significant historically. His accomplishment is little short of miraculous, given his humble beginnings.

Broken family relationships and agonizing need brought the family to Stockton, California, from Chihuahua, Chih, Mexico, in 1955 when Sergio was a year old. For some, poverty is a dirt floor, a stable in Jerusalem, or a Kentucky cabin. For Sergio, poverty is vividly remembered as “Grandma’s shack with holes frequented by big rats and one gas heater to warm all the rooms.” It meant one gift from the Salvation Army and a pair of shoes at Christmas. Grandma’s welfare check bought beans, rice, chicken, and bulk cheese. From her, little Sergio learned resourcefulness. Sergio was raised without the security of his mother and father, separated from his brothers and sisters. But for Sergio, adversity served as the seedbed for growth and maturity.

Sergio knew how to read in his native tongue before he ever began to attend school. His *abuela* (grandma) had taught him, using the Proverbs and Psalms from her Bible.

Sergio recalls his grandmother’s constant example of Christ’s love. “She was never too busy to stroke a brow or hold a child,” says Sergio. “One of the greatest lessons she taught me was, *‘Tu eres un hijo de Dios’* (‘You are a child of God’).

“My consolation came from that fact,” says Sergio. “By age seven, I was already conscious that before family station, before social or cultural status, even before gender, I was God’s child. That saved me from the confusion that others face when it comes to fitting into community, family, or culture.”

GOD WORKS CONSTANTLY
TO BRING ABOUT HIS WILL
IN MY LIFE.”

Grandma Sandoval was left destitute when her oldest was only 12 years old. She worked the farm alone with her children. It was at this dark time in her life that an evangelical pastor offering food and help visited her home. Her conversion from Roman Catholicism to a faith that involved her in a vital personal relationship with Jesus Christ affected her in a way that would influence her descendants.

Sergio invited Jesus into his heart as a child. But his security

was snatched from him at the age of 12 when his godly grandmother passed away. The loss of his beloved *abuela* tore the delicate fabric of Sergio’s fragile security. At 13, he rejected God. Sergio dropped out of school at the age of 16, joined the Job Corps in Oregon, and later earned his GED. He traded the security of Grandma’s humble home and the church for irregular meals and nights with friends in the street. “My heart always yearned for the peace I had once known with Christ,” says Sergio as he remembers this time of rebellion. “The Holy Spirit was working on me. I would lay awake at night and think about how my life might have been different if I hadn’t left God for my own way.”

Bitterness and loss gave way to love. At 17, Sergio married his 15-year-old sweetheart, Mary. He again committed his life to Christ and decided to continue his education. He earned an undergraduate degree in education from Boise State University. Marriage proved a challenge for the young couple. Mary and Sergio found they were influenced heavily by their youth and a culture that failed to recognize the biblical perspective of respect and equality in marriage. Learning to cultivate a loving marriage relationship proved a difficult task for Sergio as he learned what it meant to be a Christian husband. Nearly 10 years passed before God was able to shape his attitude into one of mutual love and respect for his spouse. “Mary

was in Nampa, and I was at Hastings Law School in California,” says Sergio. “One night I saw a family putting up Christmas lights and thought, ‘Boy! My family is over there sacrificing for my career and education. I have a great, supportive, hardworking wife . . .’

At that point, I changed my attitude about our relationship—I was no longer the boss, Christ was. My wife became my helpmate.”

During peak growing and harvest seasons, Sergio and his young wife worked as field laborers to support their educational pursuits. They sometimes had strong discussions about who should complete undergraduate school first. Each wanted the other to matriculate first. Sergio and Mary look

at the pathways of the past and the present and consider the very real possibility that the two roads are not that much different. People assume the road becomes easier as you travel it—less painful than it used to be. The thorns of the past are just barely hidden in the pavement of today’s journey. It remains a struggle to obey God, to be a good husband and father, to be a quality worker in one’s profession. “The little things add up,” says Sergio. “Imperfections are overlooked by achievements. This requires perspective. God works constantly to bring about His will in my life.”

No one could be more proud of Sergio than Mary. She describes him as “a wonderful father and husband. He encourages our children to perform well in school and to participate in sports and church activities. He has been supportive of my career and our marriage. He

degree at Hastings University in San Francisco; his return to Idaho in 1983 to work as a staff attorney for Idaho Legal Aid; his becoming a U.S. citizen in March 1993. Who could imagine that this son of a field-worker and high school dropout would one day stand in



Judge Sergio Gutierrez with wife, Mary, and their children, Dellia, Ruth, Saul, and Samuel.

provides positive spiritual leadership for our family. During the school year, each day a different member of the family prays for God’s blessings on us and others. On Sunday mornings, he is usually the first one up. The rest of the family is awakened when he plays and sings gospel music in preparation for the Lord’s day. His Christian devotion has strengthened our family, and I believe that is the reason for the accomplishments in our lives.”

And what accomplishments they are: his work as a paralegal in the migrant outreach office of Idaho Legal Aid; his pursuit of a law

front of the governor of Idaho to be appointed the first Hispanic judge in the state? Which one of his friends might have imagined that he would be an inductee of the National Job Corps Hall of Fame in 1994? “It’s overwhelming,” says Sergio, “when I look at where I started and where my career has taken me.”

Long before becoming a judge on November 30, 1993, Sergio Gutierrez wanted to make his mark on the lives of

people. Seventeen years earlier, he stood before a class of elementary students. As he introduced himself, he told the youngsters that he was going on to study education. A Hispanic boy tried to correct him, saying, “That’s not true.” The boy went on to explain, “You can’t go to college. You can’t be a teacher!” The impression on Sergio was so great that he made up his mind in that moment to do anything possible to be a role model and to encourage other Hispanic youth to go to college—“to become something.”

As Sergio takes part in church board meetings at Karcher Church

of the Nazarene in Nampa, as he gathers with fellow members of the Board of Regents at nearby Northwest Nazarene College, as he gives counsel to the Wesley Center for Applied Theology as an Advisory Board member, and as he serves on the bench of the Third District, he sees his faith as an integrated part of his life journey. That faith has an impact on his judicial responsibilities. "I view the courts as just another institution that works jointly with our families, churches, educational institutions, and, of course, our law enforcement systems," says Sergio.

Richard Hagood, president of Northwest Nazarene College, is thrilled with Gutierrez's contributions to his community, college, and church. "I met Sergio five or six years ago when I was trying to recruit him for a position at our college," says Hagood. "I saw then that Sergio is extraordinary. He has a sense of where he has come from and uses that experience in his life to motivate and help others. His life really is a miracle of God's grace. The church helped him in his drive to make something of his life, and now he is giving back to that great institution of his faith."

A former colleague in the law profession said of Sergio's appointment, "There is no question his appointment is historical. They couldn't have found a better choice, not because Sergio is Hispanic, but because he is reasonable and of high moral character."

"I feel fortunate and grateful," says Sergio when asked about how he views the future. "I have so many opportunities to meet

people that God will help. I can see, first of all, that the Lord truly is my Shepherd. Based on my life circumstances, He has proven that. He has helped me see that my life is not about fame or position. It is about service. Like Christ, I am called to be a servant

what I do. I see my job as a ministry."

Few men make daily decisions of the scope and nature of Judge Gutierrez. The most difficult cases he hears are those that involve families. Often, sending a criminal to jail means taking a primary income provider from a family and home. At times, one is forced to weigh the cost to a family against the rights of a victim's and society's protection. All attorneys are instructed in judicial ethics. Knowing about ethics is not difficult. Applying ethics to specific cases in light of one's faith is a challenge for this newly elected judge. Judge Gutierrez looks forward



Judge Sergio Gutierrez (far left) with the other members of the board of the Wesley Center for Applied Theology at Northwest Nazarene College.

to others. As I serve counties and the State of Idaho, I don't think about politics. I see people with problems. I try to make a difference with tough decisions that affect people's lives every day. I pray that my life will reflect Jesus

forward to the future, anticipating its difficulties and rewards. He will shoulder a great responsibility as a model for his people.

In a day when role models are scarce and our courts are bombarded with challenges, it is refreshing to see a man who loves his family and gives of himself to efforts of conviction based on a relationship with Christ. He is a man of integrity—a man of God.

We are inspired by this man's story. It is our story. In his struggles and dreams, we see ours. We are moved by the confusion of a lost, rebellious teen. We are encouraged by a grandmother whose imparted faith lives long after her passing. Most importantly, we are thankful for a God who stubbornly proves faithful to those who seek His will.

Tim Bunn is senior pastor at Eagle (Idaho) Church of the Nazarene.



**HIS CHRISTIAN DEVOTION
HAS STRENGTHENED OUR
FAMILY, AND I BELIEVE THAT
IS THE REASON FOR THE
ACCOMPLISHMENTS IN
OUR LIVES."**

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WHATEVER HAPPENED TO THE DOCTRINE OF HOLINESS?

by Gordon Wetmore,
president, Nazarene Theological Seminary

The setting of this story could be A.D. 2025. The church library is in a moderate-size Church of the Nazarene in a city in the U.S.A. The events and discussion reveal that something may have been missing. We still have time to do something about it.

* * * * *

“Dad, I found a book in the church library about something called ‘Christian perfection.’ It was written in the late 20th century by someone in our denomination. Have you ever heard of Christian perfection? What is it?”

“Son, you ask a good question. I’m not sure I have a good answer, but let me try.

“Our church seemed quite sure about what it believed in its early years. Doctrine, the word that describes the core set of biblical beliefs in a church, was deeply respected. Books were even written about it. The best sermons were those that clearly taught biblical truths with illustrations that described those who believed and lived by these truths. One of those doctrines, the one that set our denomination apart, was called ‘Christian perfection’ or ‘perfection in love.’ Sometimes it was called ‘perfect love’ or ‘entire sanctification.’

“I’m not surprised that these words are foreign to you. For the last half century, it seems that some of us have traded doctrinal distinctives for broadly accepted Christian affirmations. The popular sermons are often those that describe how God does good things for us as Christians. There were good reasons for this, I guess.”

“I find this old book very interesting, Dad. It may be a good item for our youth group. Lately we’ve been wondering where our church and our beliefs came from. But, Dad, you seem to know so much about our church’s ‘doctrines,’ as you call them. Why don’t I?”

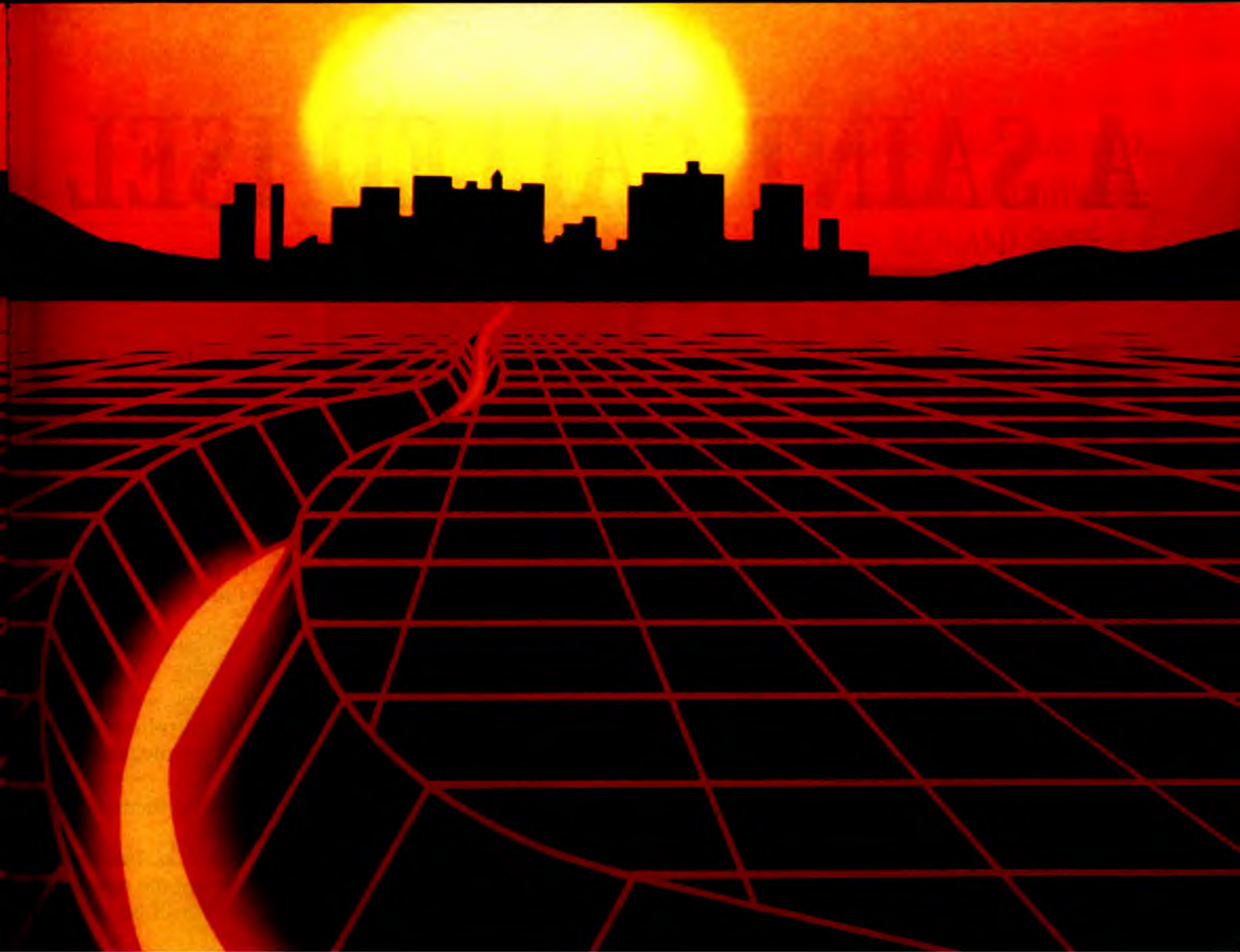
“As your father and as a church member, I want to be careful in what I say. I may be part of both the problem and the solution. In no way do I want to imply our church has failed its people. The doctrinal statements in our *Manual* haven’t changed. Our church leaders continually remind us of our doctrinal heritage. There continues to be some good doctrinal preaching. If you, however, having been brought up in the church, have little or no understanding of what my generation considered to be the heart of our church, then several things may have been missing.”

“Missing? This is becoming more interesting. Have I missed something that has been there all the time, or has the church missed it?”

“You’re pressing me on this, aren’t you? Your good questions are forcing me to reflect on how we who have been responsible for the church have valued our doctrines and their teaching over the last few decades. I say ‘we who have been responsible’ because as a leading layman, I have both influenced the selection of our pastors and have expressed my opinion on evangelism and Christian education in our congregation. You may not have been listening to helpful doctrinal information in sermons and in Sunday School, but it may not be all your fault.”

“The ‘leading layman’ role sounds very impressive, Dad.”

“Strike that one, Son. I will say, however, that persons in the pews play a major role in keeping the sound, biblical doctrines alive in the church.”



"I'll grant you that. Earlier you said that you have influenced the choice of pastors for our church. What does the selection of a pastor have to do with whether or not I know anything about the doctrines of our church?"

"I'm glad you asked. You may have touched on one of the most significant and deciding influences in the preservation of our doctrines. How our pastors are prepared spiritually, theologically, and doctrinally to minister and how they respond to that preparation make all the difference. I am very interested in who provides pastoral leadership. The character and godliness of our pastor, as well as how well our pastor understands the biblical foundations and contemporary applications of our doctrines, will determine as much as any other influence how well you and your friends identify with the doctrines of your church."

"That's placing a very heavy burden on pastors, Dad."

"You're right, but it is true. The Bible uses the metaphor of the good shepherd. Jesus called himself the Good Shepherd, and He is calling some of His disciples today to the task of shepherding His flock all over the world. The divine call to ministry is still God's way to provide leaders for the church."

"It must take more than a call to pastor. The job seems complex, much like that of a doctor or lawyer. How does a pastor learn how to apply ancient biblical principles to the problems of my time? For example, how does a pastor learn how to explain 'Christian perfection'?"

"Your denomination always took this matter seriously. In the beginning years of the Church of the Nazarene, our founders built Christian colleges and universities where holiness values could be learned by persons in all professions and walks of life. Along with their strong emphasis on world evangelization, they knew that they needed to raise up God-called,

continued on page 40

A SAINT CALLED ISEL

by Bill D. Hallsted

Her name was Isel. Odd name I'd never heard before. Appropriate, though—I never knew anyone quite like Isel.

A good example ought not to be ignored. A great example should be shared. I know it's risky to hold others up as examples, but still, that's the way we learn.

I learned a lot from Isel. All of it by example. I can't remember a single "lecture," but I certainly remember many lessons.

I wish I had known her before the stroke and age took such a toll. She must have been quite a lady! For that matter, she still was when I knew her.

The stroke had left one side paralyzed. With the aid of a leg brace and a cane, she could walk, sort of. She would move her good leg forward, then drag the useless one up even with it. It took a long time to get anywhere.

One arm was withered. It had become only deadweight to be washed and cared for, but not used. Her once-resonant voice was reduced to a high-pitched, strained squeak. I had to listen very closely to understand her. She had to work even harder to understand me. Her hearing was extremely poor.

Isel came to church. Isel always came to church! She even came to Sunday School. That's one thing that had such an impact on me. She taught me how important faithful attendance is.

I already knew the scripture, "Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching" (He-

brews 10:25, NIV). Isel taught me what it meant.

She began her Sunday at 4 A.M. It took her a long time to get dressed. She had to work at it for 30 minutes or so, then rest. Her simple act of dressing expended as much effort as some people's workday.

I SEL ALWAYS SAT RIGHT UP FRONT SO SHE COULD HEAR. WELL, WE THOUGHT SHE COULD HEAR.

She was always ready, standing in the lobby of the nursing home, when her ride arrived. One of the men in the church picked her up every Sunday. He never had to wait.

Isel couldn't sit through both Sunday School and worship service without going to the rest room. That was a great problem. Our church building was old and far from handicap accessible! The rest rooms were in the basement. The steps were too narrow and steep for her.

About 10 minutes before Sunday School dismissed, Isel would make her way out of the front door, down the broad front steps, around the side of the building, and into the rear entrance, where the steps were fewer and wider. To our shame, she made that trek

summer and winter, rain and shine.

Worship was often started when she made it back by that same circuitous route. I can't imagine what grit and determination that weekly walk required. I cannot forget what it taught me. It is truly important to be present when the community of faith meets together for worship.

Isel always sat right up front so she could hear. Well, we thought she could hear. When we wired a couple pews for earphones, we knew she would be pleased. We wired the back two pews. We thought people using them would feel less conspicuous.

The next Sunday, as Isel came in, I told her, "We got the new earphones installed. You'll be able to hear now."

She smiled at me. "Thank you. Yes. That's nice."

She shuffled on past the pews with the earphones, heading for her usual spot, up front.

The man who usually provided her ride stopped her. "We put in some earphones so you can hear now," he nearly shouted.

"Thank you so much," Isel smiled at him. "You are so helpful."

She started her shuffling drag toward that front pew again. I laid a hand on her good arm. I held up a finger to indicate she should wait a minute. I walked over to one of the wired pews and held up a set of earphones where she could see them.

Her eyes lit up. An understanding smile beamed across her face. "Oh, you got the earphones put in!"

After the services that day, she told me several times how much

SHE MADE THAT TREK SUMMER AND WINTER, RAIN AND SHINE.



she had enjoyed the service. “I could even hear the sermon today!”

Think about that! She hadn’t heard the hymns, the prayers, or the sermon in all those months she had struggled so hard to be there! Even so, it was that important for her to attend. “Let us not give up meeting together . . . but let us encourage one another.” She lived that admonition, and encourage us she did.

When she passed away, we talked about these things at her funeral. We talked about what it would mean to her to be able to leap and dance up golden streets. We talked about what it would mean to her to throw two strong arms around her husband in joyful reunion. We talked about how her deep, strong voice would resonate as she harmonized with angelic choirs. We talked about what it would mean to her to hear, clearly and perfectly, the soft-spoken words, “Well done, good and faithful servant.”

But these spiritual speculations are not what I remember most. What sticks in my mind is an image even more lovely. It is the picture of Isel, withered arm hugged against her side, situating her cane just right to drag the steel-clad, hinged leg along each step, beautiful, glorious, triumphant in her determination to be with the people of God when they met together.

I asked her once, “Why, Isel? When you were able to hear almost nothing that was going on, why did you want to be there so bad?”

“Why wouldn’t anyone?” she responded.

Why indeed!

HH

What you need for the new year is . . .

EMPOWERING ASSURANCE

by Steve Rodeheaver

Assurance
The witness of the Spirit.
The doctrine of assurance.
If you've traveled in Nazarene circles for a while, or heard much about John Wesley, you've probably heard these terms before, perhaps often. More than likely, you've sung the hymn "Blessed Assurance."

Growing up in the Church of the Nazarene, I've always taken *assurance* to mean a special knowledge that if you were to die right now, you would make it to heaven. It's a knowledge that God's Spirit gives your spirit that you are presently a Christian, and that if Jesus were to return this moment, He would take you with Him. It's not a guarantee that you will be a Christian on the day of your death, but an assurance that you are presently a Christian, and that if you were to die right now, you need not fear hell. You have peace about God's judgment because, by the witness of His Spirit, you know you are a child of God.

As I study John Wesley and the world he lived in, and as I look at my own world and the people to whom I minister, I'm coming to the conclusion that the old understanding of assurance is inadequate. It's not wrong or untrue; it's just small and incomplete. I've seen the peace it gives but have been blind to the power it provides.

Wesley's world (18th-century England) was one of extreme poverty—both economically and morally. There was no middle class; the aristocrats (roughly 5 percent of the population) enjoyed all of the nation's wealth. Among the poor, living conditions were horrendous. There was no sanitation, and the streets served as the sewer. Everyone, including the butcher, dumped his garbage into the streets.

There was much disease and death, especially among children. From 1730 to 1750, three out of every four

children living in London died before reaching their sixth birthday. Life was cheap. Persons were hanged for the slightest criminal activity, including killing a rabbit or stealing a coin.

Alcohol was also a major problem. If ever a nation was drunk, it was 18th-century England. Sometimes Parliament had to adjourn early because its members were too drunk to continue. Wesley believed there was a bread shortage because all the grain was being used to produce alcohol.

Adulterous living was the norm, from the poor in the streets to the prime minister himself. Where was the Church of England in all this? Couched snugly with the aristocrats, its back to the poor.

This was the world in which John Wesley lived and preached the gospel. His ministry was primarily to the poor and oppressed, those without hope. What

did Wesley's message of endurance mean in this context? What was the significance of God's Spirit bearing witness to a man's or woman's spirit that he or she was a Christian? While this assurance brought peace about God's judgment, it had to have meant much more.

In a world that was completely against you, it meant that God was for you. In a world that deemed you worthless, it meant that God reckoned you worthy of His very presence. In a world that offered no love, but only exploitation, it meant that God cared profoundly and offered His Son. In a world where children died unnoticed, it meant that God took notice and made you His own child.

The witness of the Spirit didn't just provide assurance that you would survive judgment; it assured that God was present in you in the midst of a world that seemed God-forsaken. It was an assurance that the Shepherd knows His sheep by name, and they know His voice, and He won't allow them to be snatched from His hand. The Spirit's witness gave you confidence that no matter how deadly the world became, it could not destroy your rela-

IN A WORLD WHERE CHILDREN DIED UNNOTICED, IT MEANT THAT GOD TOOK NOTICE AND MADE YOU HIS OWN CHILD.

tionship with the Life-Giver. You had a river of life flowing within that could not be dammed.

As I look at my world, the city of San Diego, I see need for the same kind of assurance. It's not enough to know you're going to make it to heaven; you need to know that you're going to make it through the pressures of this world. Everywhere I go, I see oppression, hurt, drugs, hopelessness, and death. Teenagers feel as if they have no future, adults live as if the world ended yesterday, and children are bearing the consequences of it all.

Drugs and violence are everywhere. A pregnant woman is more concerned about her crack habit than the health of her child. A 19-year-old kid pulls the trigger of an Uzi in a drive-by shooting. The spray of bullets kills a grandmother sitting at a bus stop. Others are wounded. Life has become cheap. It is randomly taken away just for kicks. Certain car wheels are "worth killing for." Jobs are hard to come by, especially jobs that make you feel as if you are somebody. The American dream is lots of money. If you don't have a job that pays it, you're nobody. If you have money, no matter how you got it, you're somebody.

Dreams are supposed to give life. This dream destroys it, making material more valuable than life itself. Adultery seduces our freedom, leaving commitment a lonely divorcee. Sexual sins have made for epic social diseases. Our sexuality is constantly exploited by the media, so that being a man or woman has nothing to do with character and integrity. It is solely a matter of image. We have become objects to each other. Whether we want to admit it or not, we have made life cheap, and cheap life

is no life at all. It is only death in disguise.

Do you get the picture? We live in a world that crushes life. If we are to truly live and bear up under it, we need the assurance of One who has been in the world and overcome the world. And that is the good news! One has been sent into this world, and He has overcome the world through His death and resurrection! Even more, He invites us to partake of His life through His Spirit, so that we are in Him and He in us! By love He casts out our fear of judgment.

But that's not all. His Spirit assures us that greater is He that is in us than he that is in the world. The world may seek to take life, but it cannot destroy our sustaining relationship with the Life-Giver himself. No

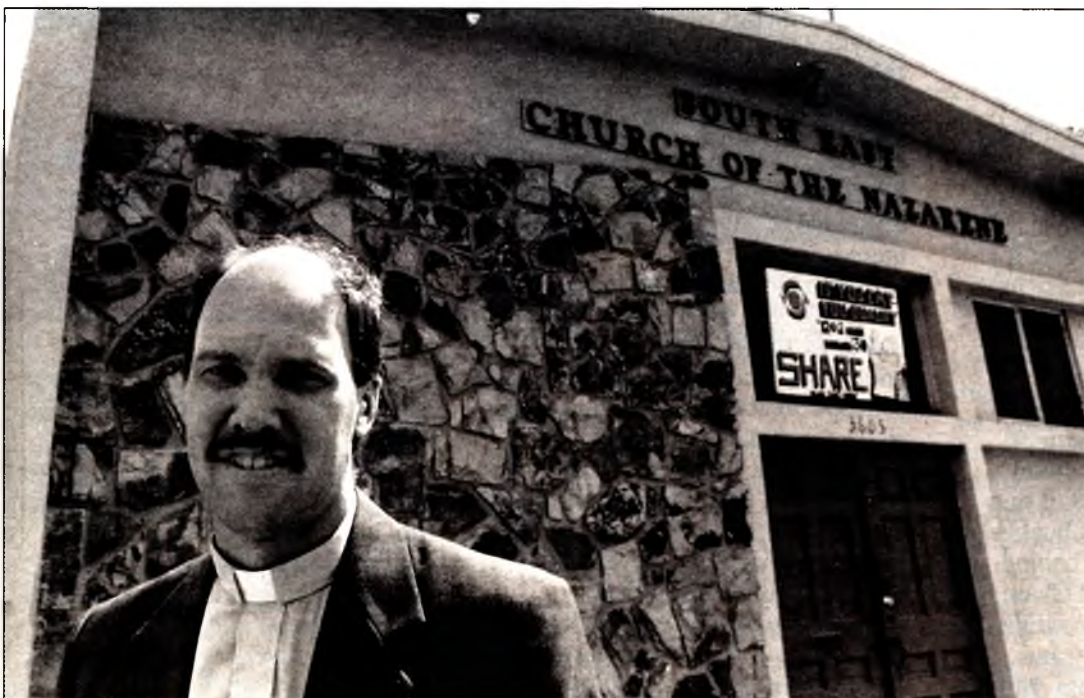
matter how hopeless things may appear, there is a living hope within us that cannot be quenched. Even though we may be brought low for a little while, we cast our anxieties upon Him because we know that He cares for us and will raise us up in due time. Hardship does not have the final word. Nor does tribulation or persecution. No, not even death itself. For absolutely nothing can separate us from the love of God in Christ Jesus, who died and was raised that we might have life and have it to the full.

That is the kind of assurance we need—not simply to know that we would go to heaven if we suddenly died, but to know that God is with us, and for us, and in us, empowering us to live death-defying lives. This isn't just the assurance we need—this is the assurance we have! "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me" (Psalm 23:4).

✠

THIS ISN'T JUST THE ASSURANCE WE NEED—THIS IS THE ASSURANCE WE HAVE!

Courtesy of Grow magazine



Steve Rodeheaver is pastor of the Southeast Church of the Nazarene in San Diego.

Adventures in Christian Parenting

That Championship Season

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.

THIS PAST FALL, Chase was a member of the mighty Sharks, one of the community soccer teams made up of five-year-olds. It was a pretty cool experience because they got to choose their own team name, and they all got to wear these shin guards that came up to midhigh and matching jerseys and black team shorts that hung down to mid-calf. They practiced once a week and played a game every Saturday.

It was a very low-pressure event. The goals were simple: everybody got to play, have fun, bring snacks, and no one kept score (except for the parents, of course). Chase took to this like a fish to water. Not to the rudiments of soccer, but to the idea of having fun and eating snacks. Wherever the ball was, there could be found a group of three-footers engulfed in a mad frenzy, much like a school of hungry sharks fighting over a bucket of chum. About 5 to 10 feet behind this group could be found Chase, giving the thumbs-up sign while grinning broadly at Daddy and Mommy along the sidelines. Mom-

my would smile and hold her thumbs up while Daddy yelled, "Go get the ball, Chase!" Daddy's admonition invariably caused Chase to snap out of his reverie and pump his arms and legs in place, much like a cartoon character, then take off running looking more like a guppy swimming upstream than a mighty shark. At the end of every quarter, Chase would scamper over and suggest we have snacks. This may explain why he wanted his team to be called the Brownies instead of the Sharks.

Chase spent the entire season giving us the thumbs up while safely 10 to 15 feet away from the heat of battle, eating snacks, and celebrating any goal by patting that player on the back, whether it be a Shark or the opposition.

Several concepts were learned this past season. Chase grasped the concept of fellowship really well; he just chose to pass on the actual concept of soccer. Mom kept comforting Dad that this was OK, that it was more important for Chase to have fun and get along with his teammates. In theory, Dad understood and agreed with this concept. In actuality, Dad just wanted Chase to make contact with the ball . . . once. It was not to be. No doubt Chase has inherited his athletic prowess from his mother, who spends every sporting event she attends rooting for the clock.

Mom grasped the camaraderie concept in the first two weeks. She spent practice and game times chat-

ting with other moms: "Oh, your boy, Alex, has such a cute haircut!" or "How'd you make those Rice Krispie treats look like soccer balls?"

The concept Daddy's beginning to grasp was planted in his mind by a man much wiser than he. During a recent Sunday School lesson, the teacher said, "We are made to fellowship with God." That is our purpose. We are here to share life with Him. God's will for us is that we, first and foremost, commune with Him. Not exactly the same as have fun, eat snacks, and not keep score, but not that far away either. The heat of the battle will always be there. And in a competitive world that measures each other by education, yearly gross, square footage, and retirement plans, our purpose is to enjoy God and let Him enjoy us! And in the midst of life, a pat on the back for someone else's success and

Dad just wanted Chase to make contact with the ball . . . once.

a hug when your neighbor is down is going to come a lot closer to getting the thumbs up from above.

God is reminding us not to forget our purpose here. In the busyness of life, in the midst of the fray, God continues to find ways to break through. And just as Chase tugs at Daddy's sleeve and reminds him, "It's time to have a snack together . . ." so does God.

Nazarene Roots

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B. T. Roberts and Free Methodism

by Stan Ingersol, *denominational archivist*

The schism that led Free Methodists out of the Methodist Episcopal Church in 1860 crystallized around social issues that still resonated when Nazarene parent bodies originated in the 1880s and 1890s.

Opposition to slavery was a critical element in Free Methodism's rise. The slavery issue troubled the M.E. Church from its beginning in 1784. In 1843, Wesleyan Methodists left because the M.E. Church had not condemned slavery and did not appear likely to do so. In 1844, the M.E. Church itself divided—one church for the North, the other for the South. Still, the northern church's General Conference refused to condemn slavery, fearing that annual conferences in the border states would unite with "the Church South" if they did so. Abolitionist sentiments, heightened by perfectionist tendencies, fired the hearts of Free Methodists in 1860.

But there were other issues behind Free Methodism's rise, many spelled out by the church's principal founder, Benjamin Titus Roberts, in his article "New School Methodism" (1857), his book *Why We Need Another Sect* (1879), and his paper, *The Earnest Christian*.

Roberts was a Methodist minister in the Genesee Conference of New York when he first decried the growing worldliness in the church. He attacked lodge membership by Methodist clergy and laity, especially the Masons and Odd Fellows. He had various objections. For one thing, secret societies bred a "brotherhood" mentality among its members, but that "brotherhood" was restrictive—it

was not open to all, but only to "the right kind" of people. Further, fraternal ties competed with the Christian ministry's own brotherhood ideal, dividing the ministers into two groups when they should be united by their ordination vows. Roberts had evidence that the stationing of ministers



Nazarene Archives

B. T. Roberts, Free Methodist founder, whose conflict with clergy belonging to secret oath-bound societies influenced other holiness churches, including the Church of the Nazarene.

was affected by lodge ties, not by a congregation's needs and a given minister's ability to meet them. A church whose key members belonged to a certain lodge might insist that a minister be appointed who shared their fraternal association. The ideal at the heart of Methodism's appointive system of ministry was be-

ing defeated. In his struggle with the conference over the issue, Roberts ironically received support from "some well-known Masons, both in the Conference and out of it," who "insisted that it was a gross perversion of Masonry to use it as a means for controlling the affairs of a church." When it organized, the Free Methodist Church banned membership in secret societies.

Another issue behind the schism concerned the poor. Fashionable Methodist churches in the East rented pews to its wealthier members to help retire church debts. Those who could not afford a rented pew sat in less desirable parts of the sanctuary. Roberts objected that rich and poor were treated differently, and that this was neither true Christianity nor true Methodism. By contrast, the Free Methodist *Discipline* required that all pews be free. The "Free" in Free Methodist stood, then, for free Blacks, free pews, and freedom from secret societies.

The Church of the Nazarene arose after the slavery issue was settled by a bloody Civil War, and it reconciled people alienated from one another by the sectional tensions generated by slavery and that war. Nazarenes shared Free Methodism's concern for the poor, and pew rentals were contrary to the ideals of Nazarene founders. B. T. Roberts's well-publicized struggle against secret societies had a direct influence on Nazarenes. His stand, reflected in Bresee's *Manual* of 1905 and the Holiness Church of Christ's *Manual* of 1904, was incorporated into the 1908 *Manual* of the united church.

HH



THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

Q. A friend of mine is in a study group sponsored by the Church Universal and Triumphant. She was raised an evangelical Christian and is very spiritual, but some of the things she gets from CUT make me nervous. What can you tell me about this organization?

A. Historically, CUT is an offshoot of the "I Am" movement that was started in the U.S.A. in the 1930s by Guy Ballard, a man who claimed that he had been reincarnated many times, once as George Washington. He based the movement on Exodus 3:14, but it was anything but a biblical movement, combining elements of ancient gnosticism, theosophy, Eastern mysticism, and Christianity. The movement attracted 3.5 million members in the '30s before the allegedly immortal Ballard died.

Edna Ballard took over from her husband, and though membership shrank drastically, she and her son kept the outfit going until her death in 1971. Then Edna's organist, Fred Landwehr, and Jerry and Ann Craig took over. A remnant still is headquartered in Schaumburg, Illinois.

One of the offshoots of the "I Am" movement is the Church Universal and Triumphant. Before it took this name, it was known as the "Great White Brotherhood," and before that, the "Summit Lighthouse." It has been headquartered in Washington D.C.; Colorado Springs; Camelot (a monastery in California); Corwin Springs, Montana (the leaders bought Malcom Forbes's ranch); and now CUT operates from a 40,000-acre Inner Retreat Center near Gardines, Montana.

The principal leader of CUT was Mark Prophet. His associates were gathered in anticipation of his ascension into the Godhead, but, unceremoniously, he died of a stroke. Again, the followers thinned out, but again, as Mrs. Ballard had done, Mrs. Elizabeth Clare Prophet took over the reins. She proved to be an efficient leader in spite of divorcing her second husband, Randall King. She soon married again, and the church, which called her "Guru Ma," prospered. The cult has grown so fast that the leaders say they cannot estimate the number of followers. CUT flourishes around the world, with large numbers of disciples in Ghana and Sweden.

What are the teachings that attract so many people?

1. Salvation: Self-realization is the essence of salvation. This is accomplished as the devotee realizes his or her own divinity. This is in harmony with Hindu and New Age notions. The idea of atonement is mildly present. Not the atonement wrought by Jesus but by all the avatars who take upon themselves some of humankind's "karma."

2. Revelation: Both "I Am" and CUT hold that revelation comes only through the "Ascended Masters," those super saints who have ascended into God and now communicate with us by way of mystic illumination.

The Ascended Masters are Jesus, St. Germain (whom Guy Ballard claims to have met in 1930 on Mount Shasta in California), El Morya, Guy and Edna Ballard, and Mark and Elizabeth Prophet. Communications from them rank at least as high as the Bible, in which CUT says it also believes.

3. Doctrine of God: The Trinity is denied in favor of an Eastern pantheism. There is no distinction between God and His creation. Thus, we are all part of God, as is your rosebush and the cat under it. Jesus is just one of several helpful deities, and the Holy Spirit is a nonpersonal force.

4. Eschatology: The end times teachings of CUT are constant and seem to center on fear tactics. They say that Armageddon is imminent, and they hope to escape the holocaust by building bomb shelters in Montana.

This outfit is sub-Christian in just about every important area. Do whatever you can to steer your friend back into true Christian beliefs and practices. If you want to read more about CUT, see the *Dictionary of Cults, Sects, Religions and the Occult*, George A. Mather and Larry A. Nichols, Zondervan, 1993, 125-28.

Q. I understand that the Promise Keepers organization has excluded women pastors from its 1996 National Clergy Conference. Is this true?

A. Originally, Promise Keepers intended to exclude women clergy, according to the response from their office when a friend of mine (a denominational executive) telephoned them about this matter.

The Promise Keeper representative said that they are not trying to make a theological statement, but they feel that the program goals of Promise Keepers as a ministry to males must not be compromised. Thus, only male ministers were invited to the "National Clergy Conference." Some 70,000 clergymen are expected to attend February 13-15, 1996.

However, The Wesleyan Church's Task Force on Women in Ministry says that "at this point, Promise Keepers is aware that they cannot legally exclude female clergy members and, therefore, they will receive your registration at 1-800-408-4872."

The women clergy of The Wesleyan Church have organized a preconference meeting in Atlanta with that denomination's general superintendents. The meeting is billed as dealing with prayer, encouragement, and consciousness raising. Though women clergy are especially urged to attend, Wesleyan ministers of both genders are invited.

The 1994 conference for Holiness women clergy invited men to participate, and several did. The April 11-14, 1996, Holiness Women's Clergy Conference in Indianapolis is again open to interested male clergy. **H**

The Steps of a Good Man

MORRIS A. WEIGELT



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

I STOOD ON THE HIGHEST HILL on my brother's farm. Our grandfather homesteaded that piece of property in 1905. Our father, in turn, farmed that land for more than 30 years. On the previous day, we had celebrated our father's life and then buried his earthly remains at the cemetery less than three miles away. My mind and heart were overflowing—as well as my eyes. I kept coming back to the words of the scripture: "The steps of a good man are ordered by the LORD" (Psalm 37:23). Over and over I spoke aloud: "He was a good man."

As the sun rose over the eastern horizon, I pondered the quality of spiritual life that my father lived and the forces that shaped that life. And I reflected on the forces now shaping my own life, for I am only 30 years behind him in age.

It was clear that his spiritual life had been shaped by living close to the earth. He learned to live the rhythm of the seasons. He learned to cooperate with the laws of nature. He spent many hours driving his horses—and later, his tractors—across that land. He used those hours to think deep thoughts about the nature of life and the nature of God. His physical geography was deeply intertwined

with his spiritual geography.

His spiritual life had been shaped by regular immersion in Scripture. I recalled the day in 1976 when his local church honored him for more than 30 years of teaching Sunday School classes. His pattern of preparation was: Read the Scripture lesson for the following Sunday as Mother was putting Sunday dinner on the table. Read and reread that text each day of the week. Ponder the meaning of that text during the days of the week as he plowed or cultivated or harvested. Small wonder that he was asked year after year to teach again.

He committed so much Scripture to memory that it became his native language. One of the last times I had any extended interchange with him, I read Scripture to him from his German Bible. He was able to complete texts that I began and to translate words for which I asked an English translation. Several persons told me that they read scripture to him in the last months of his life, and even when his voice was no longer audible, his lips were moving in sequence to the words. What an inheritance to give to his children and his children's children!

Scripture was not only on his lips but also implanted into mind and heart and life. He was a man of integrity long before Promise Keepers made those words into a slogan. The range of persons who gathered to give thanks for his life on the previous day were a tribute to the quality of his life.

On the front cover of the funeral folder we printed: "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; and his leaf also shall not

wither; and whatsoever he doeth shall prosper" (Psalm 1:3). He often repeated that verse in both German and English. On the back cover of the folder we printed the words of Psalm 91 in both German and English. Verse 1 reads: "He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty." The final verse (v. 16) reads: "With long life will I satisfy him, and shew him my salvation." Ninety-one years of living under the shadow of the Almighty certainly is a powerfully shaping influence.

The roots of Dad's life were deep, and the fruit of his life predictable. We could only celebrate and give thanks for such quality of life. No one is able to calculate the total effect of those years of living.

As the sun rose that morning bathing the land with its warmth, I thought about the words of Henry

The roots of Dad's life were deep, and the fruit of his life predictable.

Ward Beecher when he compared the death of a good man to the setting of the sun. He observed that the horizon glows for a long while after the sun has set. The horizon will glow for a long while because my father lived so wisely and strategically. He was a good man.

The sun that morning invited me to lean into the future. I long to be a good man too—and to have my steps ordered by the Lord.

HH

MVNC Student Killed



Matthew John Rice, 20, a sophomore business administration student at Mount Vernon Nazarene College, was killed in an auto accident near Bolivar, Ohio, Nov. 3. Services were held Nov. 7 near

his hometown of Baltic, Ohio.

Rice is survived by his parents, John and Mardella Rice; a sister, Amber; grandparents; and a great-grandmother.

Rice was one of three passengers and the only MVNC student in a car driven by Douglas McCahill, 22, of New Philadelphia, Ohio. McCahill's car was eastbound on Ohio Highway 212 when it was struck on a hillcrest by a westbound vehicle. The 16-year-old driver of the other vehicle was passing when the accident occurred, according to an Ohio Highway Patrol report.

Four persons in McCahill's car and four occupants of the other vehicle were transported to area hospitals.

Rice, who was wearing a seat belt, was taken to Timkin Mercy Hospital in Canton, Ohio, where he was later pronounced dead. The accident remains under investigation, according to a college spokesperson.

Rice transferred from Kent State University last year to play baseball at MVNC. He is the third MVNC student to die in a traffic accident this academic year.

SNU Student Drowns



John Jeremy Davis, 19, sophomore aviation-business major at Southern Nazarene University, drowned while swimming with friends Oct. 22, around 6 P.M. Officials at Robbers Cave State Park began searching Lake Wayne Wallace and nearby woods Monday morning. Davis's body was located two days later.

Services were held Oct. 28 in Gilmer, Tex.

Davis is survived by his parents, Rev. John and Kay Davis of the Greenville, Tex., Peniel Church; and a

sister, Ginger Michelle. The Davises moved to Greenville from Mount Vernon, Tex., in July.

Davis reportedly was camping with his roommate, Chuck Ballard, and Jason Hart during the SNU fall break, which began Oct. 20. The young men apparently had decided to swim about 300 yards across the lake to reach some secluded woods. The water was reportedly cold and choppy at the time.

When Hart began to have trouble, he and Ballard swam back to shore. They saw that Davis was continuing ahead, but when they later looked back, he was not in sight.

Davis's body was located by park officials underwater about 15 yards from the opposite shore.

The college held a special memorial chapel service to honor the young man.

Davis had maintained a 4.0 grade point average at SNU.

Jenkins Undergoes Surgery



Orville W. Jenkins, 82, is continuing to improve following quintuple heart bypass surgery Oct. 25. The surgery, performed at Research Medical Center in Kansas City,

Mo., took almost eight hours.

"My doctor calls me the 'miracle man,'" said Dr. Jenkins. "He didn't give me much hope to make it through the surgery."

Jenkins, who underwent a similar operation almost 10 years ago, said he is slowly growing stronger.

Dr. Jenkins, wife Louise, and their family want to express their thanks to the many Nazarenes who have been praying for them.

The general superintendent emeritus suffered a heart attack Oct. 22. Tests revealed complete blockages in four arteries and almost complete blockage in a fifth. Doctors said he would not have survived long without the surgery.

Dr. Jenkins served as a member of the Board of General Superintendents from 1968 until 1985. Prior to this, he served four years as executive secretary of the Department of Home Missions of the denomination. He was su-

perintendent of the Kansas City District from 1961 to 1964. This was preceded by a two-year pastorate at Kansas City First Church. Prior to this, he was superintendent of the West Texas District for nine years.

A native of Texas, Dr. Jenkins studied at Texas Tech and graduated from Pasadena College. He was ordained in 1939 on the Northern California District and was honored with the doctor of divinity degree by Bethany Nazarene College in 1957.

The Jenkinsons have two daughters, Jan Calhoun and Jeanne Hubbs; and a son, Orville Jr.

Messages may be sent to Dr. and Mrs. Jenkins at their home, 2309 W. 103rd St., Leawood, KS 66206.

Carr Honored by NNC



Jeff Carr, director of the P. F. Bresee Foundation at Los Angeles First Church, has been named as the first recipient of the Leon Doane Award from Northwest Nazarene College. The award is

presented to recent graduates who have demonstrated leadership, Christian character, professional endeavor, and support for NNC.

The award memorializes the late NNC president, who distinguished himself as a general church leader, business leader, NNC Alumni Board president, and NNC Board of Regents chairman. Doane was the first NNC alumnus to be elected president of the college.

Prior to serving as director of the foundation, Carr was the founder and director of the Bresee Youth Program at L.A. First. Begun in 1987, the community-based youth program reaches more than 1,000 youth and children through programs in sports, educational assistance, computer literacy, employment, and social activities.

Carr was a 1994 Eureka Foundation Fellow and a 1994 inductee into the NAIA District 2 Athletic Hall of Fame. He also was inducted into the NNC Athletic Hall of Fame. He is currently pursuing a master's degree in theology and ethics at Azusa Pacific University.



Scenes from the 31st annual meeting of the Wesleyan Theological Society (WTS). (Above) General Superintendent Emeritus William M. Greathouse confers with keynote speaker Theodore Runyon. (Upper right) NTS Professor Albert Truesdale addresses the society. (Right) WTS President Donald A. D. Thorsen presents the Lifetime Achievement Award to Rev. Dr. James Earl Massey. Barry L. Callen, center, made the presentation address.



Wesleyan Scholars Meet

Some 120 Wesleyan scholars explored the relationship of sanctification and the new birth at the 31st annual meeting of the Wesleyan Theological Society (WTS) Nov. 2-4 at Northwest Nazarene College. The theme for the sessions was "Sanctification and the New Creation."

Theodore Runyon of Emory University delivered the keynote address, "New Creation: The Wesleyan Distinctive." "The greatest strength of the Wesleyan doctrine . . . lies in its ability to mobilize the believer to seek a future that surpasses the present," said Runyon. "It turns the Christian life into a project constantly open to new possibilities. . . . It is not blind to the negative forces. However, it does not take them as inevitable in human existence but precisely as that which can be overcome."

The presidential address was delivered at the annual banquet by outgoing president Donald A. D. Thorsen. He urged members of the society to work at finding ways, through various media, to publish the hopeful message of the Wesleyan worldview.

He also recommended the establishment of a WTS endowment fund. The society adopted the recommendation, making it possible for the WTS to solicit and receive contributions and legacies to enlarge the scope of its ministry.

The society's Lifetime Achievement Award was presented to James Earl Massey, dean of Anderson University's School of Theology since 1989 and an elder in the Church of God (Anderson, Ind.).

The theme for the 1996 WTS meeting will be "Worship." It will be held at Wesley Theological Seminary in Washington, D.C.

"We live in an era of worship experiments, many of them unguided by any coherent theology of worship," said Wesley Tracy, vice president of the society. "I believe that WTS can do our movement a great service, not by preserving the pedantic or baptizing the faddish, but by exploring the biblical, theological, and cultural foundations and guidelines for Christian, Protestant, Wesleyan/Holiness worship."

Global Institute Organizing

The resources of Nazarene schools around the world are being coordinated to improve ministerial preparation, according to Jerry Lambert, general education commissioner. Some 54 schools, all at various academic levels, will be linked together as a resource network under the International Board of Education. The cooperative venture is called the Resource Institute for International Education (RIIE).

"The Spirit of God is reaching into the hearts of young men and women of all ages in calling them to develop the holiness church in their own cultures," said Lambert. "The Church of the Nazarene is blessed with a worldwide system for ministerial preparation. Now, the resources of all these schools, including American colleges and universities, will be linked together in a great network of resources."

Al Truesdale, professor of philosophy and ethics and former dean of the faculty at Nazarene Theological Seminary, will serve as institute coordinator. The institute is directed by a board that includes: Louie Bustle, World Mission Division director; Bill Sullivan, Church Growth Division director; Gordon Wetmore, NTS president; and Lambert.

A coordinating council will oversee the networking of ministerial preparation resources. Its members include: Wilbur Brannon, Pastoral Ministries director; David Hayes, World Mission personnel coordinator; Roy Stults, World Mission theological education coordinator; and Truesdale.

"The RIIE will in no way replace what is currently being done at Nazarene institutions," said Lambert. "It will function as a consulting and linking agency to enable institutions of ministerial preparation to excel."

"The specific tasks of the institute are still being developed. But it is designed to serve as a 'seminary without walls,' providing theological and doctrinal coherency to materials and programs used to prepare ministers."

Early projects, which include pastor training programs in Argentina, Brazil, and the Caribbean, are being produced in English, Spanish, Portuguese, and French, according to Lambert.

Mother Church Celebrates Centennial

What General Superintendent John Allan Knight called the “mother church” of our denomination—Los Angeles First Church—celebrated its 100th anniversary with a week of commemorative activities.

The celebration peaked with a centennial service at Shrine Auditorium on Sunday, Oct. 29. Some 5,000 persons attended the three-hour event, which began at 4 p.m. Many Nazarene churches in the area dismissed their evening services so their people could attend this historic event. The theme of the service was “Celebrating Our Heritage: A Church with a Mission.” It was anchored by two sermons, one by Pastor Ron Benefiel, the other by General Superintendent William J. Prince.

“This new body [Los Angeles First Church of the Nazarene] was from the beginning destined to be a church,” said Prince. “His [Phineas F. Bresee’s] plans were larger than a city mission. They included becoming a vital movement of historic Christianity dedicated to the Wesleyan teaching of scriptural Holiness and the grace of God.”

Other highlights of the service included participation by each of the members of the Board of General Su-

perintendents of the denomination, greetings from community religious and civic leaders, the presentation by NPH President Bob Brower of Carl Bangs and his new book on Bresee, a video by D. Paul Thomas featuring “Words from Dr. Phineas F. Bresee,” and testimonies by Kalani Benavides, Rusty Harding, and Cheryl Beyioku.

On Sunday morning the four congregations (Hispanic, Filipino, Korean, and Anglo) of L.A. First joined together to worship. Persons were present from 29 cultural groups. “You have never heard ‘Amazing Grace’ at its best until you hear Christians of all races sing it as the one common denominator that holds them together as a family of faith,” said Wes Tracy, editor of the *Herald of Holiness*.

Other events of the week included tours of significant historical spots in the L.A. area; reunions of Sunday School classes and musical groups from the church’s past; an open house at Bresee Institute; opening of the L.A. First archives and picture gallery; showing of the video about Bresee, *The Sun Never Sets in the Morning*; and the Centennial Banquet, attended by some 300 persons.

Commemorative activities concluded on Monday, Oct. 30, with two events. One was a scholars’ symposium, the other was a golf tournament to benefit the Bresee Foundation. Neil B. Wiseman moderated the symposium, which was titled “What Would Wesley and Bresee Say to the Church of the Nazarene as It Enters the 21st Century?” “Does God’s Future for Us Thunder in Our Past?” was the title of a paper presented by Wes Tracy. Two hours of spirited discussion ensued.

Los Angeles District Superintendent Roger E. Bowman said the anniversary celebration not only was successful but also held “real significance for Nazarene work in the Los Angeles area in terms of the challenging mission that lies before us.”

“It was a heartwarming reminder of what God can do when we put our energies and resources at His disposal,” said Michael R. Estep, Communications Division director. Estep is former director of the Thrust to the Cities program that teamed up with Los Angeles First Church, Bresee Institute, and the L.A. District to launch a number of ministries in the community.



Dave Anderson



Scenes from the centennial (clockwise, beginning left): Carl Bangs discusses his new biography on Phineas F. Bresee; celebration at the Shrine Auditorium; Esther Bresee, wife of the late Horace Bresee, grandson of Phineas; the Korean Children’s Choir during Sunday morning’s service; and the youth group from Highland, Calif., Church, which volunteered a day of work at an outreach ministry of First Church in downtown L.A.



VBS Underwrites New Child Sponsorship Program



Jordanian children who will be assisted by offerings given by children in Nazarene Vacation Bible Schools this summer.

Nazarene Vacation Bible School (VBS) has announced plans to provide a \$10,000 block grant to support Nazarene schools in Syria and Jordan. The onetime grant will go to the Christian education program of Nazarene Child Sponsorship (NCS), according to Tom Felder, VBS editor.

The money will be used to purchase Christian education materials and equipment, to improve facilities, and to provide scholarships for needy children. The grant will come from mission offerings given by 1996 VBS participants and will be awarded to the Child Sponsorship Program next fall.

Each year, Nazarene VBS raises an offering through local church-sponsored VBS programs for various missionary projects. "Our motivation is to perpetuate a mission-mindedness among our VBS kids," said Felder. "The offering

has been a tremendous success."

The theme for the 1996 VBS Mission Offering is "Share the Light." The bulk of the annual offering is usually split between projects in world mission and non-world mission areas. The world mission project for 1996 also will help fund the production of Spanish VBS materials. In the U.S. and Canada, contributions will be used to help local churches establish after-school ministries for at-risk children and to provide VBS materials for home mission churches.

"VBS has been a longtime supporter of our program," said Karen Horner, NCS coordinator. "We appreciate their commitment to helping needy children, not only in the Middle East, but around the world."

"While government schools in these areas provide a basic education, they

Media Work and Witness Team Proposed

Nazarene Media International is seeking a group of professionals to form a media Work and Witness team, according to David Anderson, Media International director. Team members would volunteer their time to provide video, film, photography, and audio resources for world mission areas.

"Work and Witness teams have traditionally been thought of in terms of using building skills to further Kingdom work," said Anderson. "I believe it is time to challenge Nazarene media professionals to help solve a serious and ongoing ministry need in our world evangelism efforts. I also believe there are laypersons with professional media skills who will be willing to offer their services as gifts of ministry."

Anderson said that initial projects are centered around three video productions needed for the Africa Region and the creation of media resources for the Africa Region Communications Center. Other opportunities exist in South America and the Asia-Pacific Region.

"Some may decide that they cannot go but would like to offer equipment, production services, or financial support for others who can," said Anderson.

For further information, contact Anderson at 816-333-7000, ext. 2390, or via fax at 816-333-6966 or E-mail <Media8000@aol.com>.

disregard the values of a spiritual life," said Felder. "We want to support Child Sponsorship's efforts to combine quality primary education along with Christian education."

The Middle East ministry is the newest of six programs currently run by Nazarene Child Sponsorship, according to Horner. Those interested in more information may contact NCS at 6401 The Paseo, Kansas City, MO 64131 (phone: 816-333-7000, ext. 2509).

ANSWERS
to the
Crossword
Puzzle on
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Nazarene News by E-mail
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News Briefs

• **Africa Nazarene University** began its new school year with "a wonderful spiritual deepening emphasis," according to Martha John, ANU vice-chancellor. Michael Porthen, superintendent of the KwaZulu-Natal District in South Africa, served as evangelist.

• **Howard Culbertson**, missionary-in-residence at Southern Nazarene University, was recently recognized as the 1995 SNU Teacher of the Year. Culbertson, who teaches missions, currently oversees church planting initiatives in Bulgaria and Sicily as well as an evangelistic/medical/construction thrust to Mexico. He served for 15 years as a Nazarene missionary to Europe and the Caribbean.

• **John Bowling**, president of Olivet Nazarene University, was reelected to a five-year term by the ONU Board of Trustees, Oct. 3. Since Bowling became president in 1991, enrollment at ONU has increased 33 percent.

As a gift of appreciation, the trustees presented Bowling with a one-month trip to Nairobi, Kenya.

• **Kent Hill**, president of Eastern Nazarene College, was reelected to a four-year term by the ENC Board of Trustees, Oct. 18. Hill has served at ENC since 1992.

In other business, the trustees raised tuition 5.8 percent to an overall annual cost of \$14,565, which includes tuition, fees, room, and board. It is one of the lowest increases in the last 15 years, according to Hill.

• **Lucille Noray**, NWMS president of the Trinidad and Tobago District, has been elected as regional representative to the General NWMS Council. She succeeds Robert Dabydeen, who recently moved off the region.

A Nazarene for 25 years, Noray served as district NWMS president for 7 years. She took early retirement in 1983 from the government printing office.

• **Tim Mastin**, 30, has been named assistant to the director of Nazarene Compassionate Ministries Resource Development, according to Steve We-

ber, director of Stewardship Services/Planned Giving. NCM Resource Development is a new arm of NCM organized under the direction of Weber.

• **Nazarene Bible College** has eight new members of the faculty and administration this fall, according to Hiram Sanders, NBC president. They are: Kenneth Crow, professor of church growth, registrar, and director of institutional planning and research; Don Stelting, dean of extension education; Ron Freeborn, Christian education division chair; David Hoffman, assistant professor; Alan Lyke, assistant professor of music and Bible; Vernell Posey, library director and assistant professor of English; Fred Shepard, director of admissions; and Jan Sanders, director of the Women's Studies Program.

• **Nazarene Theological College**, Queensland, Australia, recently received accreditation approval for its Advanced Diploma of Ministry program from the Queensland Minister for Education, according to Robert Dunn, NTC principal. The new status will allow students to transfer college credits and qualify for assistance programs.

"Reflective of the encouragement from the International Board of Education and other bodies, a decision was made to seek accreditation that would benefit NTC and its students," said Dunn. "NTC is one of a very few private education providers within Queensland that has received government accreditation through the Office of Higher Education. We are grateful for a church structure that has provided resources and encouragement through the process."

MidAmerica Pioneers Compete in First Bowl Game



The MANC defense in their first-ever postseason game. (Pioneers in white.)

The MidAmerica Nazarene College Pioneers defeated Ottawa University 38-0 in the first annual Wheat Bowl in Ellinwood, Kans., Nov. 18. With the win, the Pioneers ended the season at 8-2-1.

Senior Jermaine Peacock rushed for two touchdowns and 151 yards on 17 carries. For his efforts, he was named most valuable offensive player of the game. Junior defensive back Charles Smiley led the Pioneer defense with an interception returned for a touchdown and broke up three passes. He was named defensive player of the game.

The Pioneers gained 407 yards in total offense while giving up only 150 yards to the Braves. The game marked MidAmerica's first shutout of the season and the first since the opening game of 1990.

During the 1995 season, the Pioneers gave up 15.6 points per game while scoring 30.

Running back Peacock and defensive end Jeremy Pfaff were named to first team, all-conference.

This was Coach Mike Redwine's fifth season with the Pioneers, who were ranked 23rd in NAIA Div. 2.

Caravan 1995 Phineas F. Bresee Recipients

The general Caravan office is delighted to announce the recipients of the 1995 Phineas F. Bresee Medal, the highest award children in the Church of the Nazarene can earn. These recipients gave over 4,500 hours of service to local churches. Each child learned the history of the Church of the Nazarene, read biographies about early church leaders, learned the 16 Articles of Faith and supporting scriptures from the *Manual of the Church of the Nazarene*, and earned a minimum of 46 badges.

If your local church would like to join this fun-filled and exciting program, contact Caravan, 6401 The Paseo, Kansas City, MO 64131.

Akron Melanie Beekman Matt Krabill Aaron Lint Ben Rodak Jared Speer Gabe Strohl Chris Campbell Amanda Medley Kari McIlvanie Jennifer Martin	Central Ohio Stephanie Carroll Aaron Hughes Sara Radabaugh Kimberly Wilt Kimberly Lanham Carrie Yost	Intermountain Amber Roach Rachel Sullivan Savannah Eisenbies Rebekah Murphy Jon Samson Robin Alloway Jason Beyer Jonathan Boyd Elva Boyd Katie Cantrell Sarah Coursey Amanda Durlinger Krystal Gingrich Andrea Larson Kevan Lee Doni Moore Mark Pemble Jayna Poe Nathan Johnson	Heidi Erdman Kendra Mauck Danielle McNaney Clinton Snyder Rebecca Stringer Christalina Rameriz Jake Loughridge Jason Parson Kimberly Renee Bery Jennifer Buerki Anna Doll Caleb Elder Kelsey Ernich Amanda Farmer Kate Finkenbinder Vanessa Garcia Adam Hodges Kristy Jacobs Jason Janzen Susan Klewfeld Jesse Knight Jeremiah Kratz Cassie Ledbetter Alicia Mattson Kelly Pound Matthew Smith Leslie Thomas Derik White Mary Beth DeBoard Greg Helsel Jared Jennings	North Central Ohio Tara Bishop Audrey Daiber Leslie Lowmiller Michaela Strine Joshua Stage Aaron Johnson Candace Barker Sarah Scott	North Florida Seth Snellgrove	Northwestern Indiana Adam Freeman Wesley Owen Kyle Owen Heather Williams Michelle Garver Steven Stewart Richard Vail Hannah Burch Aaron Bolerjack Aaron Roehm Shannon Guillot Zachary Barton Rachael Maxson Lee Williams Rochelle Hoile Tyler Altes	Northeast Oklahoma Meagan McDonald Megan Ryan Stacey Satterlee Hannah Burch Aaron Bolerjack Aaron Roehm Shannon Guillot Zachary Barton Rachael Maxson Lee Williams Rochelle Hoile Tyler Altes	Northern California Adam Copp Daniel Anderson Stacy Keogh Ken Hindersinn Nathan Holbrook Dianne Wickstrom	Northwest Aaron Stuvland Laurel White	Northwestern Illinois Jonathan Lewis Jason Coffman Breana Heitsenrether Jonathan Pfavtz	Northwestern Ohio Wendy Boyer Ashley Miller Amanda Roehrig Kristal Calvert Jim Hussey Andrea McCord Chuckie McDonald Kevin Perkins Darcy Dodds Jonathan Barker Jessica Barker Nick Brown Shauna Clark Cortney Redding	Oregon Pacific Tom Habelt Stephen Merrigan Stephen Carter Ryan Hawkins Corey Crist Sarah Crist	Nicole Crist Troy Mishler Robert Biglin Kari Howard Kyle Thoren Kim Doran Andy Spicer Annalisa Crabb	Philadelphia Crystal McCarney Jonathan Hauser Kimberly Van Hook Kaitlyn Folmer Jason Morgan Tiffany Sauers Erin Sauers Joshua Troup Brandon White Ryan Crossan Reed Smith	Pittsburgh Mindy Caldwell Mary Obinger Maria Conklin Rebekah Fuller Lacey Stizinger Christopher Welsh Jennifer Huffman Kelly Kulat Robbie Parker	Rocky Mountain Daniel Friesen Melissa VanCleave Jessica Frew Shannon Schlenker	Sacramento Daniel Else Anne Homme Sarah Long Brett Cardoza Jessica Hodges Michelle Hart Elizabeth N'Dolo Amanda Watkins	San Antonio Joy Emmanuel Elizabeth Roark Neisha Hamner Kristen Sudduth	South Carolina Stephanie Pierce	South Florida Rick Harper Jeffrey Howell Todd Archer Stephanie Burgett	Southern California Stephanie L. Deal Ashlie Figueroa Lindsay Heathcoat Bryan Lonn Michael Meyer Kristy Collins Nicholas Pool Kristen Taylor	Southwest Oklahoma Lauren Gillespie Adam Reeves Amber Aduddell Robert Breeden Jered Fitzgerald Brandon Nelson Brian Porterfield Jeremy Young Randy McAroy Adam Meek Russell Murrow Alicia Roach	Southwestern Ohio Sara Highfield	Bobby Bowden Chad Grisham	Tennessee Andy Ingram Jared Allsbrooks Katie Bell Mandy Middleton Robert Sugg Gary Snuffin Amber Ventling Kimby Finch Stacy Bruce Stephanie Cherry Holly Deason	Virginia Nakada Pulliam Joshua Naber Jacob Davis David Janosik Ryland Lundy Adrian Mills Angela Taylor	Washington Sara Huffman Eric Slonecker Matthew Clarke Jacob Crouse Vanessa Davis Eric Follett Melissa Gunter Alison Higgs Maki Hirai Katherine Myers Joshua Sherman Jennifer Snider Andy Bowman Shellvy Fritz Steven Smith Sarah Justin Justin Wantz	Washington Pacific Ryan Black Sam Garr A. J. Rickard Jordan Schenk Kimberly Abbott Sara Pickens Sara Cobb Becky Meyer Sydney Roth Ryan Roth Jed Heath	West Texas Cody Tucker Justin Bell Laura Stafford Brian Dotson Jared Welch Ashley Johnson	West Virginia North Trella Williams Joshua Carr Rachel Ayoub Sam Harris Molly Knight Raynard Eric Martin Chris McKnight Jeff Davis Carala Kuhn Rachel Miser Chris Myers Devon Webb	Wisconsin Mary Kay White Brent David Olson Katrina Unbehan Ryan Dax Amanda Flom
Alabama North Hollie Zsborski Andy Williamson Joy Smith	Colorado Robert Bryant Cassie Campbell Stephanie Mann Alison Thompson Rebekah Campbell Angela Comfort Christopher Daly Jayson Gift Ryan Newman Lesley Phillips Jeron Stout Carrie Toews Joy Zimmerman Joshua Stover Rebecca Wheeler Kristin Peach	Iowa Lindsay Barnard Kim Black Nathan Chappell Joel DeJaynes Ashley Johnson Mandi Palmer Michael Roehrkasse Laura York Jennifer Pennington Steven Dearing Christopher Swanson	Louisiana Amanda Ford Nikki Dunagan	Michigan Dawn Pease Matthew Gomez Jaye Smith Heather Waldrop Cody Trumbull Stephen Hruska Jennifer Jardine Chris Brown Andrea Suderman Lindsay Kuncaitis Jennifer Pulsifer Rebekah Bates Christine Burns Erica Marks Ashley Cramton Amy Schweigert	Minnesota Julie Hardy Jenny VanSickle	Mississippi Wesley Alspaugh Kristy Geary Alison Quave	Missouri Justin Gillette Andrea McMillen Becky Pasley	Nebraska Patti Bilka Rachel Parsons	New England Devon Crossen Joel Dickinson Joshua Howard Aaron McCabe Nadine Theroux Jessica Cole	North Carolina Jason Dailey Erin Guerrero Christina Cook Cheryl Cook David Fox Tim Graeser	North Carolina Adam Douglas Stephan Moulton	Arizona Daniel Fender Chase Albin Whitney Mannies Rachel Molieri Nicole Paris Garrett Radke Brandon Reeser Shandra Webster Lindsay Yentes Vicki Bond Kristin Erwin Morica Murrietta Carl Wagner Daniel Plamann Elisabeth Shuck Jeremy Brunansky Jonathan Frinkle Jill Jacobs Katie Layne Laura Linehan Wendy Mallicoat Jeremy Redland Becky Thompson Megan Abrams Nicholas Baar Christopher Burns Joel A. Messner Sherri Belt Jason Brewton Kevin Canterbury Jessica Lanum Lynette Morgan Rebecca Spaite Annette Swanson	British Isles North Lydia Griffith Elizabeth Turner Suzanne Giles	British Isles South Rebecca Kyle Dawn Wigglesworth	Canada Atlantic Lisa McCulloch Kari Bragg Melodie Beal Tanya Campbell	Canada Central Beth Lefler Laura Kay Gary Clark	Illinois Tim Amsler Jolene Evans Lydia Karl Sonya Williams	Indianapolis Ashley Holte Sarah James Sarah Marta David Shanklin Brennan Vidt Jennifer Whiteley Zach Winningham	Kansas Brian Love Joshua Morrison James Wiseman	Georgia David Johnson Amanda Wood Dean Terrell	Hawaii Pacific JoAnne G. LeBlanc	Houston Heather Amos Samantha English Justin Holt Stephanie Lamb Brandon Smith Joshua Stuart Kaylene Ward Justin Rogers Jeffrey Hartley Jonathan Wheeler Peter Crawford									

Devotion and Duty in Deuteronomy

Rehabilitating the Law in Deuteronomy

ROGER L. HAHN



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

*The Lord our God spoke to us at Horeb saying, “Enough for you of sitting quietly at this mountain. Turn, pull up stakes, and go to the hill country of the Amorites . . . and Lebanon—unto the great river, the Euphrates. See, I have given you the land. Go and take possession of the land the Lord swore to your fathers, to Abraham, Isaac, and Jacob, to give to them and to their descendants after them” (Deuteronomy 1:6-8).**

OUR CULTURE HAS MIXED feelings about law. We believe in it. Yet most of us have an innate fear that the law is out to get us. We instinctively check our speedometers when we see a patrol car even when we aren’t speeding. The law of the Old Testament suffers an even worse fate. We contrast law and gospel. The cardinal sin in many churches is not adultery, not idolatry, but legalism. Old Testament Law ranks down with genealogies among the least-read portions of Scripture.

Deuteronomy is one of the victims of our discomfort. It is the longest collection of Old Testament laws. Worse yet, it is repetitive. The word *Deuteronomy* comes from a Greek

word meaning “second law.” The first translators of the Old Testament (from Hebrew to Greek) saw Deuteronomy as a repetition of the laws found in Exodus, Leviticus, and Numbers. More than a few moderns wonder why Deuteronomy was ever put in the Bible.

The New Testament does not share our disregard for Deuteronomy. Deuteronomy ranks with Isaiah and the Psalms as the three Old Testament books most often quoted in the New Testament. Jesus’ response to the temptations of Satan consisted entirely of quotations from Deuteronomy. The very structure of Deuteronomy emphasizes relationship with God. Love for God is one of its major teachings. Careful reading of Deuteronomy reveals an insightful weaving together of devotion to God and the duty of obedience. The church has always faltered when it lost the balance of duty and devotion. Deuteronomy can help us rediscover that balance.

Deuteronomy opens with an invitation to integrate theology and daily life. The Lord spoke to his people at Horeb (Mount Sinai). The Hebrew text seems impatient, “Enough already of this sitting quietly at this mountain.” The mountain of God was a good place. Revelation of God’s will was a good thing. Rest is part of God’s will, but the purpose of resting is to resume the journey.

Verse 7 begins with three commands. The first is “turn.” It calls for a change in focus. Turn from reflection to action. Looking to the past is necessary to rediscover the grace God has already made available. Living toward the past violates God’s pur-

pose in revealing himself. Turn and face the future.

The second command is to “pull up stakes.” Stakes are a tent-dweller’s security. The security of being where we are now, even with God, must be given up if we are to achieve the future to which God calls us. Then comes the command to “go.” Moving ahead in the will of God requires turning from the past and relinquishing our present security.

Verse 7 also describes the goal of possessing all the land God had promised. Every section of Palestine is mentioned, as are areas far beyond Palestine. God was envisioning a future much larger than Israel ever achieved. But without that larger vision, Israel would not have achieved what she did. God’s people always live under the invitation to accomplish more of His will.

Verse 8 reminds us that God has already *provided* what He asks us to do. The demands of God’s will are not hateful. Rather, they offer us the opportunity to discover the presence, power, and love of God. Duty and devotion come together in Deuteronomy.

For further study: (1) Compare Matthew 4:1-11 or Luke 4:1-13 and the responses of Jesus to the devil

Devotion and duty come together in Deuteronomy.

with Deuteronomy 8:3; 6:13 and 16. How do Deuteronomy 6 and 8 increase your understanding of how to respond to temptation? (2) Compare Deuteronomy 6:4-9 with Mark 12:28-34. What parts of Deuteronomy 6 seem especially near the kingdom of God? (3) Write a brief prayer asking God to open your heart, help you grow in your devotion, and fulfill your duties.

*Scripture quotations are the author’s own translation.





**FREELY
YOU
HAVE
RECEIVED
—FREELY
GIVE.**

MATTHEW 10:8, NIV

**MY
OFFERING**

Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall even give unto your bosom. (Luke 6:38)



Nazarene Educator Honored



Larry J. King, member of **Grace Church of the Nazarene**, Port Arthur, Tex., was recently presented the Regents' Merit Award by Lamar University in Beaumont, Tex. Lamar President Rex Cottle presented King with a certificate and a stipend of

\$500 at a commemorative ceremony.

King has been a member of the Department of Communication faculty at Lamar for four years. Before this, he taught at Olivet Nazarene University for three years. He holds undergraduate degrees from Southern Nazarene University and a Ph.D. in communication from the University of Oklahoma.

Golden Anniversary for Dean and Roxie

Dean Wessels (*center*) "honored the trust" for 38 years as director of Pensions and Benefits for the Church of the Nazarene. He and wife, **Roxie**, themselves were honored recently for 50 years of marriage.

The reception was held at Kansas City First Church, where they have been members for 40 years. Among the guests were former pastors **A. Milton Smith**, **Gordon Wetmore**, and **Keith Wright**.

A short program recounting Dean and Roxie's courtship, wedding, and their love and contributions to others was presented by their son and daughter,



Kansas City, Mo., First Church pastor Jesse Middendorf (*left*) extends congratulations to **Dean and Roxie Wessels** during a celebration of their golden wedding anniversary in October.

ter, **Mark Wessels** and **Vickie Morsch**, and by Roxie's brother, **Mark R. Moore**. In fact, most of the original wedding party was in attendance.

Teacher Wins Award for Work with Gifted Children



Barbara Urner was recently honored with the Pennsylvania Association of Gifted Education's "Educator of the Year" award. She won the statewide award for her work in the area of gifted education in the Spring-Ford School District.

Mrs. Urner works at each of the five Spring-Ford elementary schools one day a week with gifted students. She has been teaching on the district for 26 years.

A lifelong resident of Royersford, Pa., Urner began her teaching career 33

years ago. She took off 7 years to be a full-time mother to her daughter before returning to head Spring-Ford's gifted education program in the elementary schools for the last 19 years.

"In our society we don't applaud bright people, and this concerns me," said Urner. "We do it with athletes, but we never do it for a bright child."

Mrs. Urner is a member of **Royersford Church of the Nazarene**, where she is a member of the board and teaches an adult Sunday School class.

Her daughter, **Julia Maio**, is a teacher of gifted students at Spring-Ford Senior High and is a member of Royersford Church of the Nazarene.

SNU Honors Men for Service to Others



Hansen

Southern Nazarene University recently praised two of its own. Oklahoma City Assistant Fire Chief **John Hansen** and senior **José Reyes** were honored during SNU's 1995 homecoming for "serving in the spirit of

Southern." The annual showcase at Bethany First Church of the Nazarene pays tribute to persons who have distinguished themselves serving others.

Hansen is a career firefighter with 25 years of service. He worked his way through the Oklahoma City organization to his current rank. He served as a liaison for both the media and technical rescue support persons in the Murrah Building bombing. Among other accomplishments, Hansen developed the first formal emergency medical services and auto extrication training systems for his department and a public/media affairs program that has served as a model for the nation.



Reyes

Reyes rushed to downtown Oklahoma City after feeling the blast of the bomb last April. He began delivering water to rescuers and subsequently served as a translator for Hispanic families affected by the blast as well as for the Hispanic news media.

Reyes also was honored by Oklahoma Governor Keating for his willingness to help others in their time of need.

Indiana Couple Faithfully Serves the Lord



Kenneth and June Burbrink (center) receive an award for their years of faithfulness from Pastor Garrett Mills on behalf of the congregation of Seymour, Ind., First Church. Sunday School Superintendent Lowell Carter looks on.

Kenneth and June Burbrink were recently honored by their home church, **Seymour, Ind., First Church of the Nazarene**, for their many years of faithful service to God and His Church.

Kenneth has served in a variety of positions on both the local and district levels. Responsibilities have included membership on the church and Sunday School boards and service as Sunday School superintendent for 34 years.

June has spent much of her time in the church focusing on the needs of children. She has served as nursery director and Cradle Roll supervisor. Her reputation as a cook has proven itself time and time again in the form of untold dozens of cookies baked with loving care for

VBS and children's church. She also has served as kitchen coordinator and currently oversees the activities of the church's family life center.

The Burbrinks believe in the importance of Sunday School calling and visitation. Through the years they made many trips to gather and transport children to Sunday School. "One girl, whom they faithfully brought to church for 10 years, gave her heart to the Lord and joined the church," says Pastor Garrett Mills. "Through the power of God and that one convert, 14 other persons were won to the Lord."

The Burbrinks have been married for 53 years. They have two children and six grandchildren.

Pastor Returns to Station



David Perry served for almost 20 years in various law enforcement roles—from uniformed officer to criminal investigator—in Watford, England. But he could not escape what he considered

God's call to pastoral ministry. In 1980 he began studies at **Nazarene Theological College in Manchester**, taking his first pastorate in 1984 in Sheffield, where he pastored an inner-city church for six years.

Upon returning to Watford in 1991, he was appointed by the Bishop of Hertford (the Chaplaincy Program in Britain is organized by the Church of England) as part-time chaplain within the force with special responsibilities to the 320 persons serving at the Watford Police Station. He also is pastor of **Watford First Church of the Nazarene**.

"My previous police service has been invaluable . . . and it has opened many doors," says Perry. "The police service, though, is fast changing and within the Chaplaincy Programme I am becoming increasingly aware of the pressures upon serving police officers and staff."



(Above) 1995 Michigan District ordinand class (l. to r., front) Rev. Scott R. and Colynn Kellogg, Rev. Thomas A. and Marylou Luttrell; (back) District Superintendent C. Neil Strait, District Secretary Randall K. Hartman, Rev. Robert J. and Connie Coen, Rev. Brian A. and Carole Hess, Revs. Irvin G. and Faith E. Poucher, Rev. James R. and Kelley Burggraf, Rev. Jeffrey A. and Linda Horsman, and General Superintendent Jerald D. Johnson. Not pictured: Rev. Dennis E. and Kolene Dubendorf.

(Below) 1995 North Central Ohio District ordinand class (l. to r.) General Superintendent John A. Knight, Rev. David R. and Cindy Gossard, Rev. Wesley J. and Judy Hawes, Rev. Timmy D. and Donna Rowe, Rev. John A. and Sue Wildman, and District Superintendent Jack R. Archer.



Freeing the Sex Addict

by Stephen Arterburn

My brother and I both struggled with sexuality. His brokenness led him through many painful years of homosexuality. Mine led me into promiscuity. My brother died from AIDS; I killed my unborn child with an abortion.

Decisions have consequences; both of ours led to death. Sexual sin always has serious ramifications. Those who are caught in sexual sin need pastors and Christian leaders willing and able to restore them in a spirit of gentleness. Any sexual behavior that violates Scripture, of course, is sin. But when someone repeatedly violates his or her moral standards and is unable to stop, that is besetting sin. That is sexual addiction. Therefore, all sexual addiction is sin, but not all sexual sin is addiction.

Sexual addiction is a powerful, destructive force in a person's life, whether voyeuristic or active, alone or with another person. People may be addicted to masturbating while using pornography, fondling women's underwear, visiting an adult bookstore, entertaining sexual fantasies, or doing anything else for sexual stimulation and escape.

When sexual sin has moved to the level of addiction, it must be treated in a different way. It's often easier to confront sin and work through forgiveness than work through issues related to sexual addiction. In pastoral care, for example, we lead the sinner to repent, confess, make amends, and go on with life. But if the sinner is also a sex addict, failure to confront the issue of addiction may

leave the person on a downward spiral toward destruction.

One woman was shocked to learn that her husband, an associate pastor at a large church, was addicted to pornography and had engaged in numerous anonymous sexual encounters during their marriage. Even more distressing was that the senior pastor had known for more than a year.

The senior pastor had treated the issue as a simple issue of sin and repentance. He had soothed the guilt-ridden staff member but not seen the signs of ongoing sexual addiction (the use of pornography, for example, hidden in the home). Because issues of sexual

SEXUAL ADDICTION IS A
POWERFUL, DESTRUCTIVE
FORCE IN A PERSON'S LIFE,
WHETHER VOYEURISTIC
OR ACTIVE, ALONE OR
WITH ANOTHER PERSON.

addiction were never addressed or resolved, it was only a matter of time until the man began sexually acting out again. That time it involved another member of the church staff.

If the associate pastor had been identified as a sex addict as well as a sinner, the senior pastor could have helped prevent further sin. He later confessed he let things slide

because he did not understand the nature of sexual addiction.

Addiction Indicators

The indicators of addictive sex are distinct; they follow the predictable pattern of other addictions.

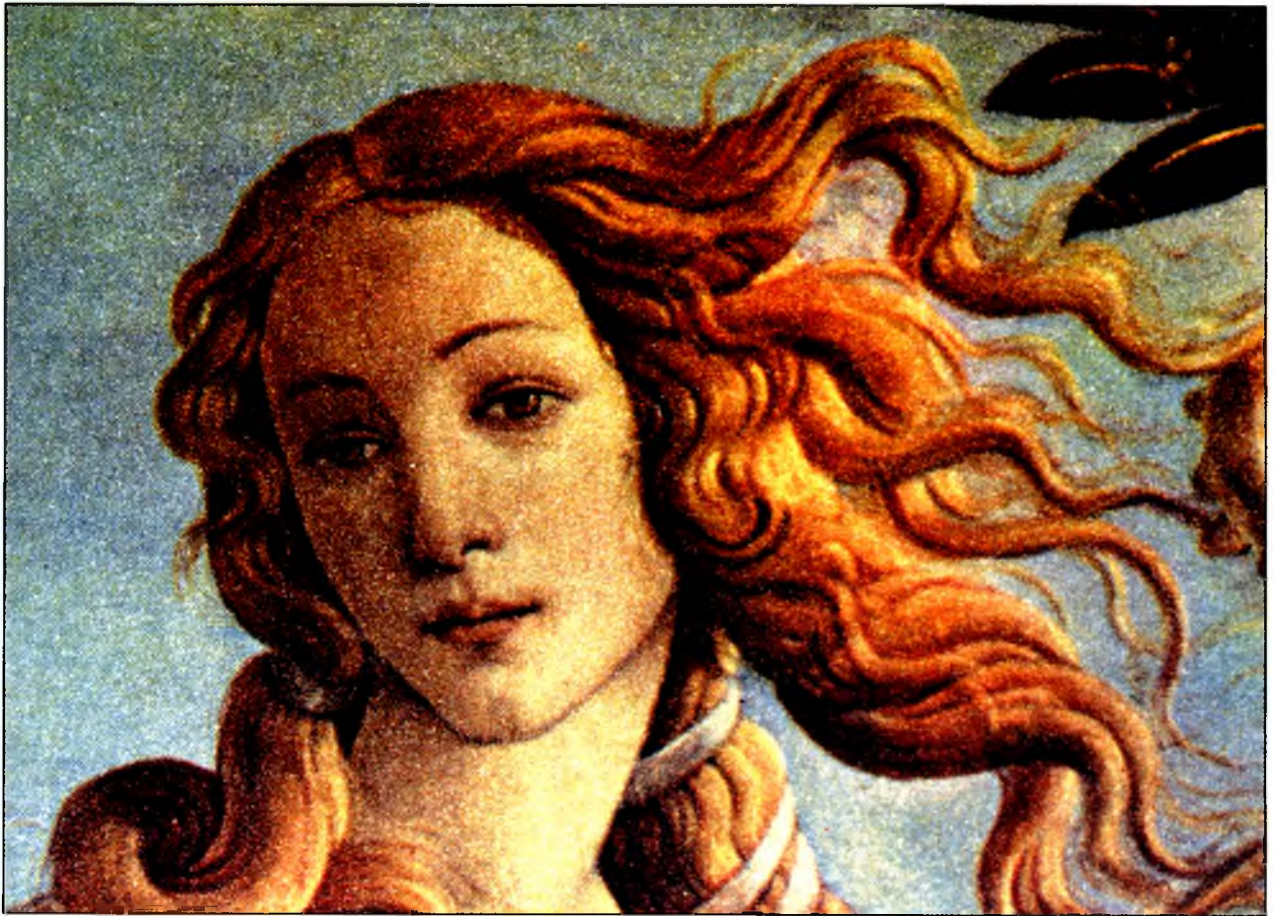
Done in isolation. This doesn't necessarily mean the sexual addict performs certain acts alone. It means that mentally and emotionally, the addict is detached, or isolated, from human relationship. Sex, the most personal of human behaviors, becomes utterly impersonal.

Addictive sex is "mere sex," sex for its own sake, sex divorced from authentic human interaction. This is most clear with regard to fantasy, pornography, and compulsive masturbation. But even with sex involving a partner, the partner is not really a person to whom the addict is relating but a cipher, an interchangeable part in an impersonal, almost mechanical, process.

In effect, sex addicts develop a double life—practicing masturbation, using pornography, patronizing massage parlors or porn shops, engaging in sexual encounters. All this is secreted away from others—and in a sense, from themselves.

One person who engaged in anonymous homosexual encounters never thought of being tested for AIDS. He became so divorced from what he was doing that he deceived himself into believing that what the "other part of him" did could not touch the godly man, the husband of his wife.

Cyclical. The person begins experiencing uncomfortable feelings of pain, stress, or shame. Then, a sexually stimulating activity is



used to medicate or distract from the uncomfortable feelings. The escapist nature of addictive sex is often one of the clearest indicators that it is present. Anyone who uses sex like a mood-altering drug has issues deeper than sexual sin needing to be addressed.

After the act, the sex addict feels intense guilt and self-reproach (often promising himself it will never happen again). Days or weeks later, the scene is repeated.

Over time, the addict becomes desensitized, needing more and more stimulation to produce the same level of results; eventually he does things that were previously off limits. Unless someone or something intervenes, the addict continues his downward spiral.

Leaves emptiness. When married couples make love, they are generally more fulfilled for having had the experience. Addictive sex leaves the participants feeling guilty, regretting the experience, and filled with shame and re-

morse. Rather than being fulfilling, it leaves them more empty. This sets them up for another round in the futile cycle of trying to satisfy an insatiable sexual hunger.

Creates victims. Sexual addiction victimizes the family, the person who becomes an object of sexual arousal or expression, even a church (if the sex addict is in leadership). The obsession with self-gratification blinds sex addicts to the harmful effects their behavior has on others, and even on themselves.

Filling the New House

I know God can certainly do a miraculous intervention and sweep clean the inner house of a repentant sinner. However, if sex addicts are to stay free, they must fill that empty inner house with new understanding and a new way of life. I know of no sex addict who has recovered apart from an ongoing support group prepared to

handle the issues unique to sexual addiction. Sex addicts need the church *and* Christian treatment, which can involve counseling and support groups. The best and first thing a pastor should do is help a sex addict find a Christian therapist.

Sex addicts need tremendous support, given our sexually saturated culture. It's difficult enough for men who *aren't* sexually addicted not to give in regularly to lust and its inexorable pull. In Western culture, viewing sexually stimulating material is almost inescapable. Sex addicts must have the understanding, accountability, and support that is provided in the loving context of Christian treatment and follow-up care.

Recovery for sex addiction is a long and winding road. Addicts must be brutally honest with themselves and others. Sex addicts can experience withdrawal, which

continued on page 37

ADULT ENTERTAINMENT

The image is a dark, textured painting of a man's face, rendered in shades of brown, black, and gold. The man's features are partially obscured by deep shadows. On his forehead, a rectangular sign is mounted, featuring the words "ADULT ENTERTAINMENT" in a bold, black, sans-serif font. The sign is surrounded by several small, glowing yellow circles, some of which are framed by black squares. In the bottom left corner, a video tape is visible, with a white label that has the word "VIDEO" and a large, stylized "XXX" written on it. The overall style is reminiscent of a collage or a heavily layered painting.

ADULTS
ONLY

PLAYERS

VIDEO

XXX

DON'T PASS US BY

One wife's experience with her husband's sexual addiction

It was time to leave for college. The year: 1969. Never having an opportunity to earn a degree, my dad was determined to put all three of his kids through school. He did. As we packed the car and headed for Olivet, I was reminded of the consistent and faithful investment my parents made throughout the years into the Church of the Nazarene. I was so proud to be a part of this Christian community. Dreams swelled up within my heart as a naive 18-year-old looked forward to four years of college life. I just knew I would meet my future husband there, and together we would change our world for Jesus.

I met Stan in our senior year. He was a theology major and had been raised in a Nazarene home. So far, so good. We were married shortly after graduation. We moved to Kansas City so that Stan could attend the Nazarene Theological Seminary to pursue our dream of the ministry. I enjoyed my job as a social worker; Stan, a full-time student. Life was carefree. It was during these early months in our marriage that Stan confessed to me that he had a problem with pornography. Frightened by these confessions, I minimized his behavior, assuring him that it would go away. It became our secret, and denial became our coping mechanism. Embarrassed by the nature of the problem, we told no one.

We lived in Kansas City until 1980, at which time we took an

associate position. I loved Stan's new job. The church became the central focus of our lives. Our dream for full-time ministry had come true. I blossomed.

Over the years, Stan's desire for pornography escalated. Repeatedly, he called out to God for deliverance, but with every subsequent failure, despair set in. He begged for God's forgiveness, promising to change, but true freedom escaped his soul. Eventually, he became withdrawn and quiet. The church members noticed a change. I became increasingly anxious as I covered up for Stan's loss of interest in his career. My sanity felt threatened. He took chances, frequenting video and magazine shops nearby. I worried that he might get caught. I wondered how this turmoil was impacting our little son. I anesthetized my own

I FELT LIKE DAMAGED MERCHANDISE. I EXPERIENCED SHAME IN LARGE, DAILY DOSES.

pain and fear in dysfunctional ways. Stan's secret would soon overpower me. I felt out of control and fragmented. By this time, we were in our second staff position. Although we maintained our image and composure, our relationship deteriorated.

All of the years of secrecy culminated one Sunday morning in 1987 as Stan and I revealed to our senior pastor the pain and shame hidden deep within us. It was the

hardest thing I ever did. It got worse. Little did I realize that loss, rejection, and failure would characterize the next seven years of our lives. We were advised to resign from our staff position. Stan submitted; I grieved. "They" encouraged us to attend a large Nazarene church in the area and "get healthy." Without any other direction or intervention, we did just that. "They" walked out of our lives, leaving me disillusioned.

There were no support systems available as we faced our failure, the uncertainty of our future, the shame and tremendous financial loss. I went to work full-time while Stan lost all sense of competency. His master of divinity degree was virtually useless as he searched for secular employment. We lost everything.

I waited for other believers to respond to my pain. Most of them could not. Fortunately, the people with whom I worked reached out to me. They were not threatened by the ugliness and the hurt within my soul. At first, it

was difficult to accept strength from . . . well . . . sinners; but as they responded with such love and acceptance, I felt a sense of dignity.

Stan's sinful choices and the devastating consequences left us with broken spirits and few opportunities. I felt like damaged merchandise. I experienced shame in large, daily doses. Feelings of alienation were amplified as I struggled to connect with other

Christians. Eventually, my anger toward Stan, the church, and even God worsened. Blackness enveloped me; oppression surrounded me. Every now and then, someone would speak to me, but I was truly alone. God seemed far away in an abstract world watching me writhe in pain. I wanted to die. "Come to me, death!" No—I could not escape this. There were no



shortcuts around this private nightmare.

It was my incredible pain that became the catalyst driving us into therapy. We began seeing a counselor with Life Way, a Christian counseling center that specialized in codependent and addictive behaviors. I finally found a safe place to be. My pain and anger were validated. I could begin to heal. We learned what an addiction was. Stan was truly an addict; pornography was his master. He received insight into the early voids and unmet needs that made him vulnerable to the addictive process. He had to unlearn old behavior patterns while learning new ones. He felt hope as he shared with other addicts, but recovery was slow and difficult. We would eventually separate, then get back together again.

Today, the experience has changed me forever. Even now, amid our recovery, the Holy Spirit

GOD DID NOT DELIVER
STAN INSTANTANEOUSLY.
 OH, HOW WE WISH
 HE HAD!



continues to work in my healing. Stan is a recovering addict. We both have secular jobs. We continue to attend and believe in the Church of the Nazarene, although we've relinquished our dream of full-time ministry. After 21 years of marriage, we laugh once again. Stan talks candidly about his addiction and recovery as he speaks to others. We are experiencing wholeness one step at a time. God did not deliver Stan instantaneous-

ly. Oh, how we wish He had!

Looking back, I can see that God did not abandon me in my brokenness. As C. S. Lewis once said, "God whispers to us in our joy and shouts to us in our pain." God was in the grandstand, shouting to me during the loneliest mile of the race. He knew the depths of my anguish.

What Can Be Done?

What can you do for a person trapped in the addictive cycle?

1. **Provide a fertile ground of honesty and confession.** When men's groups or pastors get together, share more than the "safe stuff." Share feelings, temptations, sins, and failures. Initiate accountability within the church.

2. **Reach out to victims.** They cannot reach out to you—they are hurting. Have them in your homes, feed them, love them, hug them. You will not catch the disease.

3. **Educate yourself about addictions.** You may not feel that they fit our theology, but sexual addictions do exist—in our churches, behind pulpits, on our college campuses. Your daughters could marry an addict; your sons could become one.

4. **In the area of prevention, allow your children to talk freely in the home about their sexual feelings.** Stan could not. He learned very early to associate

shame with sexuality. Finally, be aware of what your children and teens are watching on TV, in videos, or at the movies. Don't roll over and play dead to Hollywood's avenues of entertainment. They can set our young people up for sexual failure and ultimately, spiritual defeat.

Remember, silence fuels any addiction, and silence is Satan's greatest tool in evangelical churches today. Acknowledgment of the problem and a commitment to its victims should begin with our church leaders. Don't pass us by!

Recommended Reading

Carnes, Patrick. *Out of the Shadows*. CompCare Publications, 1983.

Hart, Dr. Archibald D. *Healing Life's Hidden Addictions*. Servant Publications, 1990.

LaHaye, Tim. *If Ministers Fall, Can They Be Restored?* Zondervan, 1990.

May, Gerald G. *Addiction and Grace*. Harper San Francisco, 1991.

Mylender, Charles. *Running the Red Lights*. Regal Books, 1986.

Robertson, R. Joel C. *Help Yourself: A Revolutionary Alternative Recovery Program*. Thomas Nelson Publishers, 1992.

White, John and Ken Blue. *Healing the Wounded: The Costly Love of Church Discipline*. InterVarsity Press, 1985.

Other Resources

Life Way Counseling Center
4015 Executive Park Dr.
Cincinnati, OH 45241
513-769-4600

Sex Addicts Anonymous
Twin Cities S.A.A.
P.O. Box 3038
Minneapolis, MN 53403

Focus on the Family
P.O. Box 35500
Colorado Springs, CO 80935-3550
719-531-5181

Rosemead School of Psychology
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HH

FREEING THE SEX ADDICT

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can cause painful emotional and even physical distress. They need companions offering support and accountability without condemnation, especially during times of failure.

One benefit of finding that support outside the local church is confidentiality. As well-intentioned as church members are, lapses of confidentiality can turn into rumors destructive to the recovering addict, his family, and the congregation.

Battle Plan

In addition to encouraging the person to get treatment, pastors can provide ongoing care. Here are several things to keep in mind when walking beside someone battling sexual addiction:

◆ Reaffirm that God's grace and power are available for all who turn to Him for help.

◆ Reaffirm your love for the sex addict. You may need to ask God to give you true compassion for one who has disappointed you and may have done things you cannot fathom.

◆ Confront and intervene as

necessary. If the person continues to act out in sexually sinful and dangerous ways, confront him. Most addicts become consummate liars. They've learned to lie convincingly to maintain their double life. Don't trust everything they say. If a person has not begun treatment, make the goal for him to take that step. This is done similarly to interventions for alcoholics.

SEXUAL WHOLENESS IS POSSIBLE.

◆ Care for the addict's family, especially the spouse. Some people will cast the spouse as a coconspirator. Many times the spouse is kept entirely in the dark about errant sexual behavior.

◆ Maintain strict confidentiality: Do not tell anyone unless he or she is *directly* affected by the person's behavior. It will be much easier when the repentant brother

or sister is looking for acceptance and support within the church body if the details of the sin have not been rumored about.

◆ Create and follow a plan of restoration. Galatians 6:1 speaks of restoration being similar to the way a doctor sets a broken bone. The treatment process will help this person stop his sexually acting out and set his life to heal properly. Those in your congregation need to uphold the person until the broken pieces can heal. This takes a reaffirmation of love and a diligent commitment to walk alongside the person and family while they are being knit back together.

◆ Hold out hope to the addict of complete restoration. Dare to trust God for wholeness.

Sexual wholeness is possible. Sex addicts whom I have talked with, those who have not acted out for 30 days or more, express feelings of inner cleanliness. They feel right with God and right within themselves. Their chains have been broken.

Stephen Arterburn is cofounder of *The Minirth Meier New Life Clinics*. This article first appeared in *Leadership*.

HH

Anxiety.
Exhaustion.
Apathy.
Resentment.

It's true that parenting '90s-style can produce such symptoms. Look out for parent burnout.

Burnout is a state of physical and emotional exhaustion that is quite common among all sorts of caregivers. Ministers, nurses, physicians, social workers, and yes, caring parents are the usual victims of burnout.

Typical symptoms of burnout include negative and rigid attitudes, dread of starting a new day, difficulty in sleeping, irritability and bursts of anger, lack of energy or enthusiasm, and feelings of being overwhelmed.

Burnout, a Vicious Cycle

Raising children today calls for stamina and the ability to solve problems. First, the child may sense the parent's lack of control and interest and reflect it by becoming apathetic or uncontrollable. The parent blames the child for poor behavior. The child, in turn, blames the parent for negative treatment. In the more advanced cases of parent burnout, the weary, confused adult simply quits caring—leaving the child to basically rear himself or herself.

Most parents experience burnout at some time or another. Single parents are highly susceptible if they carry the burden of rearing the children alone. Homes where both parents have active careers feel this pressure when quality family time is limited. But burnout is also rampant in homes where one adult stays at home full-time. Wherever there is a child to nurture, responsibility for that child nags you constantly. Caring parents can become so consumed with that responsibility that they begin to resent their duties. Resentment and apathy breed burnout.

But burnout doesn't have to result in quitting. If the symptoms are sighted early, we can begin to end the vicious cycle.

Studies show that people confronted with burnout tell of having similar warning signs from stress, such as rapid heartbeat, stomachaches, headaches, or back pain. Once these symptoms signal that the body is under pressure, we should begin to evaluate our obligations and pace ourselves accordingly.

Verbalize Feelings

First, evaluate your personal feelings. Talk about the pressures of being a parent with your spouse or close friend. Some things can never be clearly understood without open discussion. Negative feelings are normal. No relationship is totally immune to resentment or anger.

"I have found it necessary to identify the emotions and what triggers the anger inside me," John, an insurance executive and father of three teens, said. "If a

Parenthood in the '90s: Survival Tips That Work

by Debra Fulghum Bruce

family member has been slack in fulfilling his responsibilities, I try to talk it out before an explosion occurs. Once I identify the initial cause of anger, anxiety, or resentment, I can begin to handle these feelings constructively without hurting anyone."

Set Worthy Goals

Goal setting is a good friend to those who want to avoid or overcome parent burnout. Society pressures us to become a superparent. I overheard several women talking at a local school meeting, and each one seemed to outdo the other with claims of having the "perfect" child. Competing to try to produce the most talented, brightest, and best-adjusted child is futile, usually turns out to be a sin against the child, and often promptly produces parent burnout. Forget the "Mom (or Dad) of the Year" award, and set some goals. Do you have goals for family worship? For curbing television watching? For church attendance? Or do you just hope that these things will take care of themselves?

A pastor shared, "Parents in the '90s must begin to prioritize their goals, and in doing so, they will find lesser activities not as important. The main priority in the lives of Christian families must be God and His Church. Only then will families begin to experience an inner peace that can help heal burnout."

Care for Your Own Needs

To remember that one is a person first and a parent second is important in curing burnout. We cheat our children if we ignore our own personal needs. We have been given the Great Commandment in the Gospels, "Thou shalt love thy neighbour as thyself"



H. Armstrong Roberts

(Mark 12:31). This verse at least includes positive concern about our own well-being. If we are full of tensions and anxieties, perhaps we are not loving ourselves enough. Unless we care for ourselves, we may not be adequate to care for our children.

Use Baby-sitters

Baby-sitters can take over when the pressures of parenting begin to overwhelm us. An older couple may enjoy being substitute grandparents so a couple can take a weekend for renewal. A high school student may enjoy a chance to become a close friend with our children as we get away for an evening. Interview these sitters and make sure their values and methods of discipline are appropriate. Then keep their telephone numbers handy and use them often before the role of "parent" becomes overwhelming.

Divide Chores

To alleviate the mounting parenting pressure, assign all family members household responsibilities. The children can decide how the chores should be

distributed. Parents can outline the specific tasks and how they are to be done so the family can continue to run smoothly.

We need to realize that when we assign household chores to younger children, the task may not be done as we would do it. But by letting the children help, we can have more time for enjoying the children and building relationships.

Use Support Groups

Many Christians depend on church support groups to feel recharged after symptoms of burnout. Jana, the leader of a small church support group, tells of members finding hope as they are able to discuss family problems with other concerned Christians.

"Most churches are usually enthusiastic in helping to start parent support groups," Jana said. "Curriculum can be studied to enrich family life as parents learn to deal effectively with discipline and time management problems. Bible studies can help overextended fathers and mothers have hope when they seem so defeated. And praying with other Christians

gives strength to all members as they leave to tackle the awesome responsibility of raising children."

The minister of your church is an excellent resource for support and guidance in overcoming burnout. If your family problems are too intense, your pastor can recommend professional help. If the situation is temporary, he or she can direct you toward attainable goals that can help during the crucial times.

Conduct Family Worship

Most important, we can lead our families in home worship and Bible study. This time of spiritual oneness with God and each other can keep communication open. Problems can be shared, changes can be planned, and improvements can be made within the family. Parents can talk about personal standards within the family, and children should be encouraged to participate.

Being a parent in the '90s involves setting realistic goals, opening up with personal problems, and taking time to recharge our personal lives periodically. These survival tips can help us avoid parent burnout. **H**

WHATEVER HAPPENED?

continued from page 13

Spirit-filled leaders who understood both the Word of God and the cultures in which they lived. They built Christian liberal arts colleges and universities to which young people could go to mature intellectually, socially, and spiritually. Some of them were singled out by the Spirit of God to be preachers of the gospel. Those people, the ones being called to be spiritual leaders, needed special preparation.”

“What do you mean by special preparation for pastors?”

“Remember your first question about ‘Christian perfection’? The book you are reading will probably make a solid biblical case for the idea of God’s provision for a heart cleansed from all sin. The doctrine of Christian perfection, or perfection in love, is at the heart of our church’s beliefs. This doctrine, which teaches that the grace of God leads every regenerated child of God into a subsequent encounter with the Spirit of God as He calls for a complete surrender to His will, has been the distinctive doctrine of our church. It has been properly called a second definite work of grace. It has been both revered and misunderstood. For those who have come into this experience of heart holiness or entire sanctification, it has brought rich fulfillment to the Christian life along with an ever-growing light to the meaning of being a Christian.

“There is nothing dry or stuffy about this doctrine. It is the wonderful story of how our loving God offers His grace to His children to enable us to love Him unreservedly and to let Christ’s love be demonstrated through our lives in everything we do. We have called it holiness of heart and life.”

“Did your pastor help you to understand this doctrine?”

“Yes, indeed. I know of no greater instrument in my life leading me to understand the doctrine of Christian perfection. My pastor, however, went through a long period of preparation in order to be able to teach it as clearly as he did. A pastor who would preach clearly the timeless doctrines of the church must be cleansed and filled by the Spirit of God, must have a thorough understanding of the Bible—sometimes in the original languages—and be able to interpret the culture in which the gospel is proclaimed. This takes years of preparation and is done best when graduate ministerial preparation is built on a solid undergraduate Christian liberal arts education.

“This is getting heavy and detailed, but you compared the complexity of the pastoral task to that of a

doctor or attorney. You may be interested to know that your church had graduate schools that were dedicated to the preparation of persons for ministry as pastors, missionaries, chaplains, and teachers. Long ago, in 1944, the General Assembly of our denomination established the Nazarene Theological Seminary as a central graduate school for ministers. Over the years, graduates from our colleges and universities in the U.S. and Canada, including our Bible college, as well as graduates from other schools, have gone to Nazarene Theological Seminary to be thoroughly grounded in the biblical doctrines on which our church stands.

Some decades later, the church established our graduate seminary in Manila and a university in Nairobi to serve persons called to ministry from those areas. Around the turn of the century, the church established an innovative multiple-location graduate program for holiness ministers in the Hispanic world. Now the Church of the Nazarene serves the Holiness Movement and the global church by providing thorough biblical and doctrinal preparation for pastors around the world.

Seminary students bring with them the solid learning they have received from professors in Nazarene undergraduate schools. At seminary, they study with well-prepared specialists in theology, biblical languages, church history, and many practical skills for ministry. At seminary, ministers in preparation have time to reflect deeply on the biblical foundations of God’s call to holiness. They also are taught how to apply these timeless biblical doctrines to the cultures in which they will live.

“Your original question about Christian perfection clearly tells us that for you and your friends, it is not enough simply to repeat the traditions of the church. To lead you into the light of Christian holiness, there must be fresh interpretation and Spirit-filled modeling of what Christian perfection means today. Clear holiness preaching based on sound biblical truths and relevant to today’s conditions will bring quick and obedient response in your sincere hearts. You will grow in your understanding of the wonder and joy of Christian holiness.”

“Dad, I think I would like to know more about Christian holiness and Christian perfection. I can see how our church was built around this doctrine. I can also see that for it to be meaningful to me today, I need to be taught the biblical foundations and be shown how they apply to my day. I am grateful for my church and for its willingness to give me a well-prepared pastor who is able to help me know and experience all that God has for me.

Who knows? Perhaps God will call me to prepare to be that kind of pastor.”

H



Heir Raising

C. ELLEN WATTS



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

GRANDPARENTING AT ITS delightful best means that we need no longer play the heavy. If a dead snake graces a reception via the pocket of a grandson or a granddaughter shows up wearing an outfit more suited to barn mucking, I can smile or sigh in peace. Still, while it is up to their parents to act, react, or ignore, I take grandparenting seriously.

While blessed by good parents whose energy and foresight provided me with siblings one short of a dozen, I never once saw any of my grandparents or heard one of them call me by name. Due to a variety of circumstances, our own children never got to see a whole lot of their grandparents, either. Add 15 birthdates to remember and an equal number of grades, ages, and middle names, and the whole is reason enough for me to place grandparenting near the top of my priority list.

For sure, grandparenting got my full attention the day a grandson showed up at a family gathering sprouting a gold ring from a hole drilled into one tortured ear. Like-

wise, when a cousin interpreted the piercing as family tradition.

I thought of the rings my farmer father sometimes attached to the snouts of overzealous pigs.

“You can’t make a silk purse out of a—”

The culprit grinned. “Yeah, Grandma. If God would have meant for people to smoke, he’d have made them with chimneys and, uh, with holes in their ears. Hey, the earring was free—10 bucks for piercing.”

He thought he knew a bargain when he saw one and I, for sure, knew when to shut up.

The truth concerning grandkids is while they may be smarter and better looking than other kids, they are still going to drag in mangy puppies and flub exams. Most will watch too much television, blast the beejebers out of their only set of eardrums, and take turns showing up looking like something the cat drug in. Some will sleep through job opportunities, spend their allowance in advance, and barf up their broccoli. A few will even dare to sass you.

So what’s a grandparent to do now that we have lived long enough to get a good handle on the sometimes devastating permanence of cause and effect?

To borrow a term from a grandkid or three—*loosen up*. I did, and what do you know? One silly earring disappeared near the start of a

new romance and another upon onset of physical pain.

Being a grandparent is not about parenting or censorship. Grandparenting is a God-given role that provides a direct line for giving oneself to the big and little people who mean the most to us.

To our grandchildren, we are the owners of heirlooms and the source of their history, added applause at school programs, and a postcard from Portland. We are soft pillows, homebaked cookies, and the hoarse voice after ball games. We listen to them brag, treat them as individuals, and cook “real” mashed potatoes. Possibly, we can help them see parents as human. We are the playmates who offer security, help with chores, give second opinions (unbiased), and can read nine books aloud at a sitting.

Our homes welcome our grandchildren and model Christian values. We pray daily for them and have hearts attuned and ears to

To our grandchildren, we are the owners of heirlooms and the source of their history, added applause at school programs, and a postcard from Portland.

hear their spiritual needs. What few rules we have are sensible, fair, and enforced.

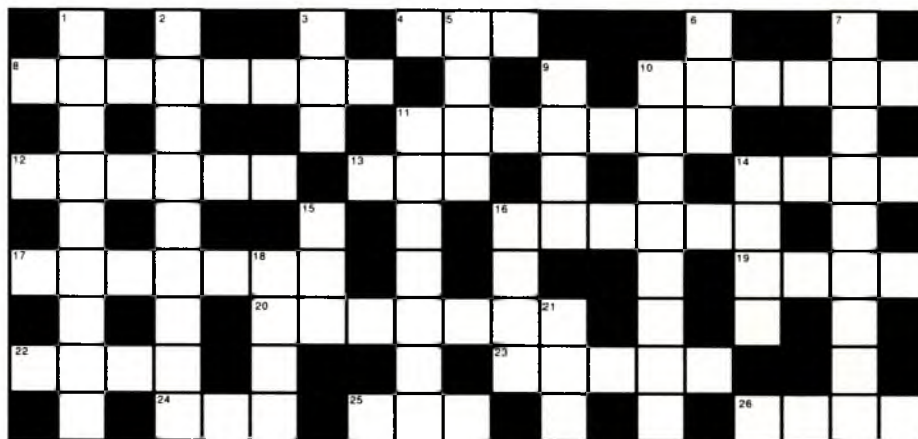
As for poor grades, dead snakes, and other nonsense, the Bible says, “Train a child in the way he should go, and when he is old he will not turn from it” (Proverbs 22:6, NIV).

We’ve already done that. Now it’s their turn.

NIV Crossword Puzzle

The Holy Spirit

by Rick Jansen



ACROSS

4. We are to ____ to excel in spiritual gifts that build up the church. (1 Corinthians 14:12)
8. The prophets thought the Spirit set Elijah on this. (2 Kings 2:16)
10. He can strengthen us through His Spirit out of these. (Ephesians 3:16)
11. This will be a wasteland, till the Spirit is poured out. (Isaiah 32:14)
12. Through Jesus we have this to the Father by the Spirit. (Ephesians 2:18)
13. He who rejects Paul's instruction, rejects him, who gives the Holy Spirit. (1 Thessalonians 4:8)
14. The Spirit through Azariah said that the Lord will be found if you ____ him. (2 Chronicles 15:1-2)
16. The Spirit predicted a ____ famine. (Acts 11:28)
17. Paul said in the Holy Spirit he had this love. (2 Corinthians 6:6)
19. Peter said to be baptized in this of Jesus Christ, and one would receive the gift of the Holy Spirit. (Acts 2:38)
20. One who sows to please the Spirit will reap this life. (Galatians 6:8)
22. May His good Spirit ____ on level ground. (Ps. 143:10)
23. If the Spirit does this in us, we aren't controlled by the sinful nature. (Romans 8:9)
24. The Spirit says he who overcomes will _____. (Revelation 2:7)
25. The Spirit will guide into what truth? (John 16:13)
26. God gives the Holy Spirit to those who do this. (Acts 5:32)

DOWN

1. What God has revealed by His Spirit, no mind has what? (1 Corinthians 2:9)
2. The Spirit will do this for us because we don't know what to pray for. (Romans 8:26)
3. Micah was filled with the Spirit to declare to Israel this. (Micah 3:8)
5. The Spirit came upon Amasai, chief of the Thirty, and so David made them leaders of bands that did this. (1 Chronicles 12:18)
6. God anointed Jesus with this. (Hebrews 1:9)
7. The Spirit gives different gifts as He will _____. (1 Corinthians 12:11)
9. David did not want God to do this with his Spirit. (Psalm 51:11)
10. We have been ____ by dying to the law, to serve in the new way of the Spirit. (Romans 7:6)
11. This fruit of the Spirit is ____ of the self. (Galatians 5:23)
14. The Lord ____ Isaiah with his Spirit. (Isaiah 48:16)
15. Those who live in accordance with the Spirit have their minds what? (Romans 8:5)
16. Having believed, you were marked with this, of the Spirit. (Ephesians 1:13)
18. The Spirit of the Lord will ____ on the Branch. (Isaiah 11:2)
21. Those not sanctified by the Spirit believe the _____. (2 Thessalonians 2:11-13)

Answers on page 25

Deaths

NANCY BEARDEN, 54, Columbia, S.C., Nov. 9. Survivors: husband, South Carolina District Superintendent James Bearden; daughters, Julie Ann Poole, Jamie Sue Myrtle; son, Paul; brothers, Dorsey and O. C.; sisters, Rachel Archer, Edna Baker, Ruby Barber, Norma Bibey, Justine Knight; one grandchild.

VIVIAN J. BOWEN, 71, Petersburg, Pa., Sept. 28. Survivors: husband, Rev. Paul; sons, Rev. John, Rev. David, Timothy; daughters, Rev. Esther Starkey, Anna White; eight grandchildren; one great-grandson.

REV. W. WELDON BULL, 74, pastor of 42 years and Canada Central district secretary for 33 years, Brantford, Ont., Oct. 16. Survivors: wife, Doris; son, J. Weldon; daughters, Ethel, Sharon, Evangeline Keeley; brothers, Earl, Harold, Herb; sister, Ruth; one grandson.

GREETA C. CARVER, 98, San Diego, Calif., Aug. 14. Survivors: daughter, Maurine Hoffman; sons, Frank G., Stephen E.; 10 grandchildren; 20 great-grandchildren.

REV. ESTELLE CRUTCHER, 97, pastor and evangelist, Alhambra, Calif., Nov. 3. Survivors: daughters, Hazel Lee, Grace Brown; sons, Keith, James, Lowell; numerous grandchildren, great-grandchildren, and great-great-grandchildren.

JOHN JEREMY DAVIS, 19, Greenville, Tex., Oct. 22. Survivors: parents, Rev. John and Kay; sister, Ginger.

DOLLIE L. DUNLAP, 86, Florence, Ala., Oct. 11. Survivors: husband, Rev. James; sons, Rev. Don, Ken, James; daughter, Kathryn Riley; seven grandchildren; four great-grandchildren.

EUNICE E. FOSTER, 93, Bloomington, Ill., Oct. 21. Survivors: sons, Rev. Alfred Roy; daughter, Grace Rutledge; 21 grandchildren; 36 great-grandchildren; 4 great-great-grandchildren.

SELMA KLEVEN HANSEN, 90, Salem, Ore., Oct. 25. Survivors: daughters, Judy Manker (wife of Oregon Pacific District Superintendent Gerald Manker), Evelyn Gillespie, Beverly Passons; son, Robert; brothers, Conrad, Odd, Tregue, and Sverre Kleven; sisters, Clara Ege, Kristine Lindner; 15 grandchildren; 20 great-grandchildren.

REV. DALE DEAN HATFIELD, 53, Gainesville, Fla., Oct. 16. Survivors: wife, Wanda; sisters, Louise Gunnels, Ruth Miller, Bonnie Pack, Judy Ford; brothers, Joe, Sam, Jack, Ronald; and his adopted family, the Aubrey Ponce Sr. family.

REV. RUSSELL EDWIN LEWIS, 78, missionary and pastor of 56 years, Overland Park, Kans., June 13. Survivors: wife, Ruth; daughter, Linda; brother, Howard.

RICHARD LINDBLOOM, 70, Boise, Idaho, May 1. Survivors: wife, Lois; sons, Rudy, Christopher, Carlton; sisters, Edith Younger, Annette Lindbloom; 10 grandchildren; 1 great-grandchild.

REV. KENT L. McMAHON, 63, Wheeling, W.Va., Sept. 11. Survivors: wife, Lennura; sons, Dale, Duane, Daniel; brothers, Lincoln, Forrest, Ralph; nine grandchildren.

SHIRLEY E. MEYERING, 58, Litchfield, Minn., Oct. 11. Survivors: husband, Don-

ald; son, Marty; daughter, Karen; sisters, Betty Gray, Pat Williamson; brothers, Rev. Gerald and Bill Von Fine.

MARY ELLEN MOYER, 68, Speedway, Ind., Sept. 23. Survivors: husband, Rev. Marlin; daughters, Patricia Foreman, Carroll Lowery; two grandchildren; two great-grandchildren.

REV. KENNETH L. OWENS, 80, pastor of 36 years, Decatur, Ill., Sept. 30. Survivors: wife, Mildred; son, Howard; daughter, Lila Clifton; one granddaughter; two great-grandchildren.

THELMA (WALCHER) PETERSON, 58, Durant, Okla., Sept. 26. Survivors: husband, Lowell; son, Kevin; daughter, Cynthia; parents, M. A. and Inez Walcher; sisters, Patricia Russom, Joyce Munroe; brother, Merlyn Walcher; four grandchildren.

RUBY PRUEITT, 86, Stockton, Calif., Oct. 26. Survivors: granddaughters, Lori Lyles, Linda Pipkins.

REV. PERRY O. PULTS, 82, pastor of 37 years, Morro Bay, Calif., Sept. 19. Survivors: wife, Leatrice; son, Kenneth; daughters, Barbara Kiwan, Laverne Weeks; brother, Rev. J. C.; sister, Vera Lockheart; 5 grandchildren; 10 great-grandchildren.

REV. RUDY QUIRAM, 60, pioneer Nazarene pastor to Germany and Switzerland, Cottage Court, Ore., Oct. 30. Survivors: wife, Nancy; daughters, Christine, Barbara, Heidi.

MATTHEW JOHN RICE, 20, Baltic, Ohio, Nov. 7. Survivors: parents, John and Mardella; sister, Amber; grandparents; and a great-grandmother.

ROSCOE A. RILEY, 89, Rogers, Ark., May 20. Survivors: wife, Lola; daughter, Constance DeBoard; stepsons, Edward Scott, William Scott; sisters, Alice Carroll, Hazel Grippe; 12 grandchildren; 24 great-grandchildren.

WAYNE A. STEELY, 72, Hastings, Nebr., June 19. Survivors: wife, Wauneta; sons, Stephen, John; brother, Eugene; sister, Maxine Steely; two grandchildren.

REV. GLEN E. STOVER, 70, Akron, Ohio, Sept. 17. Survivors: wife, Wanita; mother, Lola; sons, Glen, Gene, Larry; daughter, Linda Marshall; sisters, Beverly Thompson, Bonnie Boxler; 10 grandchildren; 3 great-grandchildren.

GLADYS KING WOLFE, 71, Monroe, N.C., Oct. 10. Survivors: husband, George; son, Alson; daughters, Nanci Root, Linda Collins, Marian and Kimberly Wolfe; brothers, T. T. and Dewitt King; sisters, Louise Helms, Ethel Dickerman, Dorothy Largo; seven grandchildren; three great-grandchildren.

Births

to **JOEL** and **KATRINA (BANEY) FREED**, Middleburg, Pa., a girl, Amber Lynn, Oct. 6.

to **KIAN** and **SHARI HOLSTEAD**, San Diego, Calif., a girl, Claire Elizabeth, Feb. 5.

to **WILL** and **VICKIE (BROWN) HORTON**, Orlando, Fla., a boy, Wendall Thomas, Oct. 4.

to **BRUCE** and **DENISE (BRESSLER) JAMES**, Mountlake Terrace, Wash., a boy, Ryan Alan, Sept. 26.

to **MARK** and **RENESSA (CARDWELL) KLINK**, Dodson, Tex., a girl, Mikala Cheyenne, June 24.

to **JIM** and **SONYA MORRIS**, Missouri Valley, Iowa, a girl, Miriam Jamicyn (Jamie), Oct. 13.

to **MIKE** and **KATHY (KIZZEE) PELLEY**, Mayfield Heights, Ohio, a girl, Grace Suzanne, July 27.

to **MIKE** and **JANET (BENLIEN) REEVES**, Livermore Falls, Maine, a boy, Seth Taylor, Sept. 18.

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

Marriages

CAMRYNNE BEADLES and **KEVIN SIX**, July 8, at Salem, Ore.

JENNIFER EDWARDS and **ERIC PENCE**, June 24, at Seattle, Wash.

JENNIFER KOIZUMI and **PERRY MOORE**, Oct. 20, at Pasadena, Calif.

JONNA PENCE and **STEVEN EMERSON**, Aug. 5, at Seattle, Wash.

TRACEY SWOPE and **KURT HALVERSON**, Mar. 25, at Tallahassee, Fla.

TAMMY LEE TEATS and **MICHAEL LEE KAUFFMAN**, Oct. 14, at Selingsgrove, Pa.

JUDITH ANN WOMER and **LORAN PALMER TEATES**, Oct. 28, at Selingsgrove, Pa.

Anniversaries

REV. BENNIE and **JEAN HULETT**, Catlettsburg, Ky., celebrated their 50th anniversary Oct. 9 with a dinner hosted by their children. The Hulett's have two daughters and three grandchildren.

CURT and **EDNA MURRILL**, Chelyan, W.Va., celebrated their 50th anniversary Aug. 4 with a reception at the Chelyan Church of the Nazarene. The Murrills have two children and two grandchildren.

WILBUR and **CLEMMMA POSTON**, Dayton, Ohio, celebrated their 50th anniversary Nov. 24 with an open house given by their children. The Postons have two children, six grandchildren, and several great-grandchildren.

SANFORD and **HELEN SEXTON**, Dayton, Ohio, celebrated their 50th anniversary July 2 with an open house given Sept. 2 by their daughters, Donna Gunnoe and Lynn Ditmar. The Sextons have two children, five grandchildren, and several great-grandchildren.

MILLARD and **GRACE TUPPER**, South Portland, Maine, celebrated their 70th anniversary Aug. 8 with a family celebration held at the Church of the Nazarene Aug. 12. The Tupper's have 3 children, 11 grandchildren, 17 great-grandchildren, and 2 great-great-grandchildren.

FOR THE RECORD Moving Ministers

PHILIP J. ALVORD, from Canasota, N.Y., to Carthage, N.Y.

WESLEY G. CAMPBELL, from pastor, Vancouver (B.C.) First, to district superintendent, Canada Pacific

GEOFFREY DeFRANCA, from Oxnard,

Calif., to Watertown, N.Y.

DAVID M. DOWNS, from associate, Salisbury, Md., to associate, Piqua, Ohio

FORD HUBBERT JR., from associate, Colorado Springs (Colo.) First, to associate, Denver (Colo.) First

JOHN L. HUGHES, from pastor, Seminole, Okla., to associate, Bentonville, Ark.

BILLY J. JOHNSTON, from Peryton, Tex., to Kingsville, Tex.

GARY A. JONES, from pastor, Monroe, Ohio, to district-assigned, S.W. Ohio District

DENNIS L. KING, from Potsdam, N.Y., to Urbana, Ohio

WENDLE R. LAHR, from Hollywood, Md., to Plattsburg, N.Y.

JERRY J. LeBERT, from student, Nazarene Bible College, to pastor, Russellville, Ark.

DUSTIN LEDFORD, from associate, Carthage, Mo., to associate, Parsons, Kans.

THOMAS LONG, from Westfield, Mass., to Girard, Kans.

ALAN LYKE, from pastor, Columbia (Mo.) Community, to education, Nazarene Bible College

PAUL I. MILLER, from Ottumwa (Iowa) Trinity, to Cedar Rapids (Iowa) Oakland

JAMES L. MINER, from pastor, Dumas, Tex., to general-assigned, Kansas City

DAVID S. NELSON, from associate, Bethany (Okla.) Western Oaks, to pastor, McAllen, Tex.

KEN NILES, to pastor, Buffalo, Kans.

DAVID NIXON, from pastor, Nashville (Tenn.) Grace, to district superintendent, Dallas

DAVID M. PARKER, from Rochester (N.Y.) Trinity, to district superintendent, Canada Atlantic

DAN A. PAXTON, from associate, Ava (Mo.) Highway, to associate, Marshfield, Mo.

BILL F. POST, from Marshfield, Mo., to associate, Nixa, Mo.

JAMIE RAMSEY, from associate, Richardson, Tex., to associate, Nampa (Idaho) College

DAVID L. RINGHISER, from St. Louis (Mo.) Overland, to Springfield (Ohio) High Street

TED L. ROBINSON, from Fostoria, Ohio, to Jefferson, Ohio

RICK H. SHAW, from student, Nazarene Bible College, to pastor, Calamine, Ark.

DOUGLAS B. SMITH, from associate, Mount Vernon (Ohio) First, to student, Nazarene Theological Seminary

DWIGHT SPONAGEL, from associate, Carlsbad (Calif.) Las Flores, to student, Nazarene Theological Seminary

GEORGE S. STADLER, from Ebsenburg (Pa.) Lakeside Community, to Cleveland Heights (Ohio) Garfield

RICKY L. THOMASON, from student, Nazarene Bible College, to pastor, McCune, Kans.

RANDY L. VORCE, from missionary to pastor, San Antonio (Tex.) Northwest

BRIAN E. VOTAW, from associate, Weirton (W.Va.) First, to associate, Troy (Ohio) First

LEE H. WEST, from Corning, N.Y., to Broc-

ton, N.Y.

LELAND G. WOOLERY, from pastor, Hendersonville, Tenn., to district superintendent, Northwest Indiana

Announcements

CHICO (CALIF.) FIRST CHURCH will celebrate its 75th anniversary May 4-5 with a "get reacquainted" dinner Saturday evening and a meal following the Sunday morning worship service. District Superintendent Ron Greeno will bring greetings during the morning activities.

Former pastors, members, and friends are invited to attend or send greetings. For more information or to RSVP for the dinners, contact Pastor Jerry Skidgel, 1184 East Ave., Chico, CA 95973, 916-342-1086.

HOLDENVILLE (OKLA.) CHURCH will celebrate its 75th anniversary June 8-9 with an informal reception Saturday afternoon, Sunday morning service with Dr. Howard Culbertson speaking, followed by dinner and an afternoon service.

Former pastors, members, and friends are invited. For more information, contact 401 S. Oak, Holdenville, OK 74848, 405-379-2628.

Moving Missionaries

CALHOUN, RONALD and SHELVA, Africa Nazarene Theological Seminary, Furlough Address: 398 Burke St., Bourbonnais, IL 60914

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

GANT, RANDY and LINDA, Kenya, Furlough Address: 216 S. River St., Montgomery, IL 60538

HANE, DAVID and KIM, Asia-Pacific Regional Office, Field Address: P.O. Box 38050, Agora Complex, Cainta 1900 Rizal, PHILIPPINES

HUGHES, GARY and KATHY, Caribbean Regional Office, Field Address: 9707 Hammocks Blvd., Apt. 108, Miami, FL 33196

MOWRY, JONATHAN and KATHRYN, CIS, Field Address: P.O. Box 88, Volgograd 400066, RUSSIA

OVANDO, SAMUEL and EVELYN, Mexico, Field Address: Apartado Postal 44-970,

03101 Mexico, D.F., MEXICO
SPRUNGER, JOHN and ROSE, Swaziland, Furlough Address: 7216 Dartmoor Ave., Greendale, WI 53129

TEAKELL, GARNETT and MARILYN, Costa Rica, Furlough Address: c/o Mr. L. E. Teakell, 1221 N. Lea, Clovis, NM 88101
WEISEN, JAN, Romania, Field Address: Vilor House, Int Vilor Nr 4, Sect 5, Bucharest, ROMANIA

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

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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 relationships 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



1995 Rocky Mountain District ordinand class (l. to r.): General Superintendent William J. Prince, Rev. Daniel and Dee Dee Crider, and District Superintendent Larry D. Coen.



1995 Northeast Oklahoma District ordinand class (l. to r.): General Superintendent Jerald D. Johnson, Rev. Sylvia and Ralph Eguren, Rev. and Mrs. Clark Rabe, Rev. and Mrs. William David Phillips, Rev. and Mrs. Michael Daugherty, Rev. and Mrs. Daniel Dyer, and District Superintendent and Mrs. Russell Humen.



1995 Southwest Indiana District ordinand class (l. to r.): District Superintendent M. V. Scutt, Rev. and Mrs. Ronnie L. Higgs Sr., Rev. and Mrs. Trevor Stanley, Rev. and Mrs. Andrew Tindle, Rev. and Mrs. Gary Arnold, Rev. and Mrs. Deny Kost, and General Superintendent Paul G. Cunningham.



1995 Illinois District ordinand class (l. to r.): General Superintendent James H. Diehl, Rev. Tom and Donette Brewer, Rev. Gregory and Anita Breeden, Rev. Tom and Rebecca Parks, Revs. Okran and Myeong Mo Kim, Rev. Earl and Valerie Drake, and District Superintendent Allen H. Dace.

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Graham Chooses Successor

Billy Graham has announced plans for the future of his ministry. The Billy Graham Evangelistic Association's Board of Directors elected his son Franklin to serve as first vice chairman. That is a new position with direct succession to become chairman and CEO of the BGEA should the elder evangelist become incapacitated. "The action settled within the organization the question of succession," the BGEA said. Franklin Graham will continue his ministry with Samaritan's Purse and World Medical Mission and also conduct crusades for the BGEA.

Billy and Franklin Graham shared the pulpit for the first time ever at a four-day crusade in Saskatoon, Sask. The Franklin Graham crusade brought 55,000 people to SaskaPlace, a hockey stadium, and thousands more watched the crusade by satellite at venues in Regina, Moose Jaw, Yorkton, and Prince Albert, Sask., and Marwayne, Alta. Some 200 churches organized and participated in the crusade, during which several thousand people committed their lives to Christ. Billy Graham, who turned 77 Nov. 7, preached the crusade's final night.

House Votes Abortion Restriction

For the first time since *Roe v. Wade*, the U.S. House of Representatives has voted to ban a specific abortion procedure. The lawmakers voted to outlaw partial-birth abortions unless they are necessary to save the mother's life. In the procedure, doctors partially deliver a living fetus before suctioning out its brain. Abortion-rights supporters tried to halt the bill by claiming the procedure is sometimes necessary to protect the mother's health. But "there is no justification for this type of abortion, and [pro-life groups] proved that," said Cathy Deeds of the Family Research Council. FRC opposes all abortions except to save the mother's life.

The House voted 288-139 to pass the bill on Nov. 1. Several lawmakers who fa-

vor legal abortion "experienced an authentic moral revulsion" after reading the eyewitness accounts of nurse Brenda Shafer, said Douglas Johnson of the National Right to Life Committee.

Abortion-rights groups argued that the procedure is performed only in extreme cases, but abortionists testified they commonly use the procedure after the 20th week of gestation. The FRC, NRLC, Traditional Values Coalition, and Christian Coalition "were very effective in educating people about the procedure," Deeds said. Despite a motion by Patricia Schroeder (D-Colo.) to block them, line drawings of the procedure were displayed on poster board to the House and were then broadcast on C-SPAN, ABC News, and CNN.

School Bible Studies Are Constitutional

Public high schools must permit student Bible studies on campus during lunchtime if they allow other noncurricular student activities at the same time, a federal court ruled. The Ninth Circuit Court of Appeals in California acted in the case of Melony Cenicerros. She sued under the Equal Access Act after officials at San Diego's University City High School, where she is a student, banned her Bible club from meeting during lunch.

The decision is binding in nine Western states and is likely to persuade courts in other parts of the country, said Gregory Baylor of the Christian Legal Society's Center for Law and Religious Freedom. The decision "makes it clear to school districts that they cannot dis-

criminate against religious clubs that meet before school, after school, or during lunchtime," attorney Brad Dacus of the Rutherford Institute said.

Religious groups cooperated with the Clinton administration in the case. The Rutherford Institute represented Cenicerros. The CLS and the American Center for Law and Justice supported her case with briefs. The National Council of Churches, National Association of Evangelicals, and Christian Life Commission of the Southern Baptist Convention joined the CLS brief.

The White House Office of Legal Counsel intervened to persuade the Justice Department to file a brief in support of Cenicerros's arguments, Baylor said.



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Live and Let Live?

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

HUSTLING TO MAKE IT BACK from a Work and Witness trip to Kenya, I boarded a plane in Amsterdam bound for Chicago. It was early on a Saturday morning about 10 years ago.

I settled into my seat and closed my eyes when a businessman beside me asked, "Where have you been?"

"Nairobi, Kenya, in East Africa."
"Vacation?"

"No, I went with a group from our church to help our missionaries there."

"Are there still missionaries in the world?" the fellow asked.

"There are still a lot of missionaries in the world."

"Hmm," he responded, shaking his head as if to say, "What kind of people would sign up as missionaries in this day and time?"

I gave him a minisermone: "Isn't it interesting that

- If a person goes abroad to study, we think he or she is brilliant and gifted.

- If a person works abroad, we think of him or her as wealthy and industrious.

- If a person travels abroad for extended periods, we think of that person as privileged and cultured.

- If a person serves his or her country abroad in the army or in state ser-

vice, we think of him or her as patriotic.

- If a person lives abroad as part of of the Peace Corps, we see him or her as humanitarian.

- But if people choose to study, live, work, travel, and serve abroad in and for the name of Christ, the world sees them as fanatic or as an oddity. Isn't that strange?"

"I think what turns me off," he said, "is that I believe others have as much right to their religion as we have to ours. I mean, where do we get off trying to change them?"

"Live and let live, is that what you mean?" I asked.

He nodded.

"That philosophy seems right, but it isn't. We don't practice that in the United States. Courts overrule parents who withhold medical attention from their children, even in the name of religion. And if some U.S. religious outfit said they believed in cannibalism, we'd put a prompt stop to it. The Mormons were not even allowed to have as many wives as they wanted.

"The notion that *everybody ought to believe and do what they choose* isn't always right. There is a myth that the primitive peoples live in a blissful ignorance and that they are happy and fulfilled in their animism, superstition, and ancestor worship. Therefore, we should leave them alone.

"But in those cultures, where the witness of Christ is absent, evil often reigns unchecked and brings untold misery and hopelessness."

"But when you change a man's religion, you change his culture," my seatmate complained, "and you destroy who he is. By what right do we

dare change another person's culture?"

"Really believe that?" I asked.

"Sure," he nodded.

"Well, if you believe that, you have to be consistent. You can't just speak of cultural sensitivity in religious terms. What of the presence of American businesses in these countries? American business has done more to alter foreign culture than missions. Many of those alterations are suspect to say the least.

"Missionaries, on the other hand, are generally quite culturally sensitive. They take the time to learn the language and live with the people, not in isolation from them. American businesspeople overseas outnumber missionaries 100 to 1.

"The church, through its missionaries, seeks only to change destructive elements of culture. The motivation for missions is neither profit nor power. Missionaries serve because they know that every person needs to know God."

He shrugged and said, "Well, maybe you're right."

His silence for the next few hours told me that *you don't have to go to Africa to find a mission field*. Here, beside me, was a man who needed a missionary of his own.

American business has done more to alter foreign culture than missions.

"I hope you don't think I came on too strong earlier," I said as we were about to land.

"Not at all," he replied, putting his hand on my arm. "Not at all. In fact, you've given me something to think about. I used to go to church, and I think it's time I start going again. Who knows, maybe I'll be a missionary."

Who knows?

HH

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Notes from an editor's journal
by Mark Graham, Managing Editor

Lost Opportunity

It was one of those opportunities that slipped by all too fast. I was standing at the checkout in QuikTrip waiting to pay for my "Double Quart" Diet Coke when I spotted him. He was about seven years old, with blond hair, blue jeans, and a dark green T-shirt. He was slipping along the candy counter to my left. As I watched him, he dropped a 99-cent pack of powdered doughnuts into a box of candy bars.

Mom had apparently told him he couldn't have them and was hustling him out the door. As I proceeded down the steps toward my car, I watched him and noticed he was clutching a 20-ounce plastic bottle of pop under his left arm and was struggling to open a packet of candy. He had a slight limp and looked like he couldn't coordinate his hands together very well. Mom told him to stand beside her as she made a call on the pay phone. It was then that I noticed the pink, pale weblike whelps on the back of his arms and neck. The child had been burned severely. His skin grafts were evidence that he had been through some tough times in his short life.

In my haste to get back to work, I drove up the street with the little guy's image etched on my brain. "Why didn't I just grab those doughnuts when I had the chance and give them to him with a hearty, "My treat"? By the time I was a half mile from the QT, I was really kicking myself. That's when I decided that (if possible) I was gonna do something about it.

I pulled into the Dolly Madison day-old bread place off Highway 71, jumped out, ran in, scoped out the largest bag of powdered doughnuts I could find, and dropped them in front of the lady behind the counter. "Those are buy one, get one free," she drawled. "Fine," I said. "I'll take two." (I figured Joey would enjoy the second bag.) I jumped back in my

car, gunned it toward the QT and wheeled into the parking lot, scanning the pavement for my little friend.

He was nowhere to be seen. I parked, got out, and walked around the gas pumps, over to the side of the store, staring through car windows. People must have thought I was planning a car-jacking; I got some strange looks with my bag of powdered doughnuts.

After several minutes, I realized that I was too late. My opportunity for a random act of kindness had passed me by. The little blond-haired fellow had been snapped up by

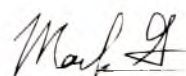
his mom and was gone.

I was annoyed with myself. I don't know what impact it would have made on the kid, but I know it would have made me feel better.

I didn't tell you this story to get any pats on the back for being such a noble guy. After all, if I were really such a neat person, I would have picked up the doughnuts he threw down and the kid would have walked out of the store with powdered sugar all over his T-shirt. I share this because I think we all need to watch for opportunities to do simple little deeds of kindness for others. A short note of thanks or praise, some flowers for someone (for no particular reason), a plate of cookies for a neighbor, or a pack of doughnuts for the kid at the QT won't cost us a lot of time or money, but it will make someone's day a lot brighter. And I think God will look down on us and smile, because we have brought a spark of joy into someone else's day.

By the way, I've got a few doughnuts left, would you like one?

**What simple,
kind act could
you do for
someone else
today?**



I WOULD DO IT IN A HEARTBEAT!

Some of the unsung heroes of the church can be found in our Nazarene colleges. Faculty members at Nazarene colleges share one common goal—to challenge students to be transformed by the renewing of their minds (Romans 12:2).

Dr. Doug Henning, head of the psychology department at MidAmerica Nazarene College, represents hundreds of Nazarene faculty members who pour their energies into the lives of students.

“While serving with the air force in Southeast Asia, I became a Christian. I also acquired a self-discipline that would benefit me through college and professional life.

“During heavily loaded semesters, I met several professors who encouraged and spent time with me as I developed as a student. Later, while studying for my master’s degree, I began to imagine how fulfilling it would be to serve in a similar supporting and mentoring role.

“After graduation, family needs and job opportunities found me following a clinical, as opposed to an academic, path. In 1987 I decided to restrict my private practice to a total of three days per week so I could teach part-time at Pacific Lutheran University.

“In the mid-1980s I began to rethink my relationship with Christ. This refocusing proved to be pivotal and was dramatically impacted as I began attending the Nazarene church in Puyallup, Washington. The pastor, Dr. Jack Eye-stone, played a major role in assisting me as I wrestled with leaving a successful private practice in Tacoma, where I had worked for nearly 20 years.

“When we decided to move to Olathe, Kansas, and teach at MidAmerica Nazarene College, it did not make sense from a purely logical perspective. We owned a small ‘gentleman’s ranch,’ I had a well-established practice, and my wife loved the teaching job she had. Our house sold a couple days after I signed the contract with MANC. However, a major piece of the puzzle remained unsolved. Joyce had completed applications in 15 school districts in the Olathe area. Yet, as of the day the movers came, she had not heard from any of them. We arrived in Olathe on a Saturday. By the following Tuesday she had signed a teaching contract. We later learned that there had been more than 300 applications for the three or four elementary openings the district had.

“So at 45, I made a career change to teach full-time in Nazarene higher education. I am now in my fifth year at MANC. Even though there have been typical, even difficult, adjustment issues, I have found teaching at a Christian college very fulfilling. If I had it to do all over again, there is no question. *I would do it in a heartbeat!*”

As our colleges grow, and as long-term faculty members approach retirement, there is a growing need for our alumni to complete doctoral programs in all fields of study and return to Nazarene colleges to teach.

As Carol Foster-Breeze, a 1977 Point Loma Nazarene College graduate and University of Colorado assistant professor of otolaryngology, says, “The dedication of the professors and the class size help you stand out above the competition. At other schools, they know you only by your grades; but at our Nazarene schools, the professors really stand behind you and work on your behalf.”

Following are current faculty openings at Nazarene colleges and universities. Contact the office of the vice president of academic affairs at the respective college for additional information.

Eastern Nazarene College

Athletic Training
Business**

MidAmerica Nazarene College

Communications*
Education*
History*

Mount Vernon Nazarene College

Biology/Biochemistry*
Business*
Communication*
Education*
English*

Northwest Nazarene College

Biochemistry*
Special Education*
Speech Communication*

Olivet Nazarene University

Art
Director of Teacher Education*
Fine Arts* (Division Chair)
Nursing

Point Loma Nazarene College

Biology—	Ecology*
Chemistry—	Analytical*
	Inorganic*
Education—	Educational Psychology*
	Philosophy*
	Reading*
	Curriculum*
	Administration*
Graduate Education—	Guidance and Counseling*
	Pupil Personnel Services*
Music—	Theory*
	Computer*
	Musicology*
Religion—	Biblical Studies*
	New Testament

(These openings result from increased student enrollment and anticipated faculty requirements.)

Southern Nazarene University

Education*
Nursing* (Division Chair)
Nursing
Philosophy*
Psychology*

Trevecca Nazarene University

Accounting*
Mathematics*
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Physician Assistant

*Candidate must hold earned doctorate in teaching field.

**Preferred doctorate.

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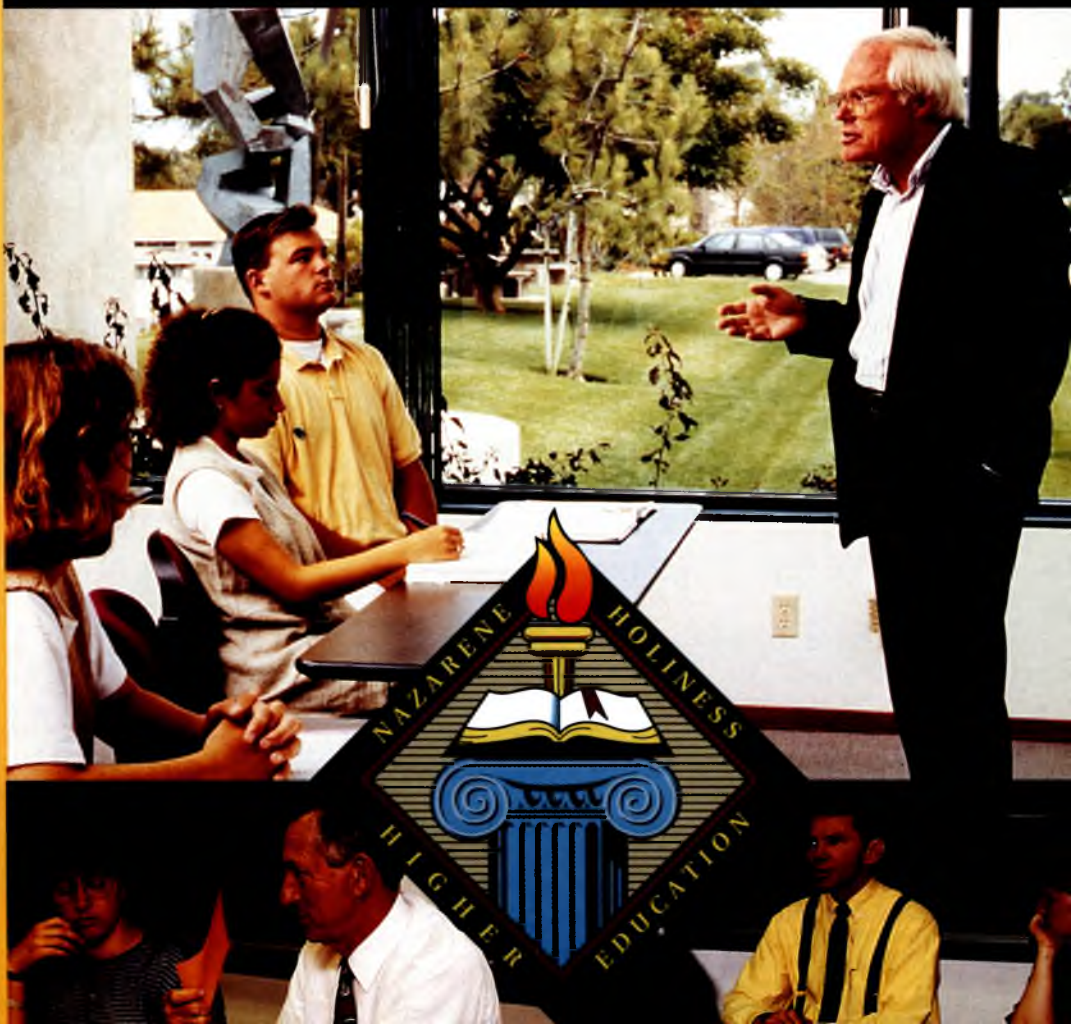
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