

# Herald of Holiness

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MAY 3 '93



**TEEN PREGNANCY**  
in the Parsonage  
When It's Your Daughter  
The Simplicity of Holiness  
All I Really Need to Know  
I Learned from My Parents



# PENTECOST—

## The Day Peter the Wimp Became Peter the Rock

BY JOYCE WILLIAMS

**D**on't you just love Peter! In our humanity, we can relate to his blunders and failures. But because of our Savior's forgiving, transforming grace, it is this uneducated, impulsive, crude, rough, tough fisherman who the Holy Spirit chose as the spokesman for the Pentecost message. How amazed the people must have been to see this guy (who had impulsively stepped out on water and then nearly drowned, slept through Gethsemane, angrily cut off the soldier's ear, and then, afraid of servant girls, disowned any association with his Lord) now speaking with such authority!

Have you ever wondered how many followers gathered initially in that room to await the infilling? After a few days, I believe it was very likely that some of the original crowd began to drift away to take care of the mundane matters of daily living. Peter, in the process of "rock solidification," undoubtedly urged everyone to hold steady—to wait for the promised manifestation. However, it is likely that many missed the premier celebration of Pentecost—the birthday of the Christian Church, when the promised infusion of the Holy Spirit fully came. The faithful remnant, numbering 120, were finally totally united, and Holy Ghost empowerment swept through that upper room in a phenomenal way at about 9:00 A.M.

What a glorious outpouring and manifestation was the coming of Third Person of the Trinity to actually indwell the frail flesh of mankind! Dr. William McCumber says, "The Holy Spirit wears funny clothes; He chooses to live in us." How incredible!

Think of the phenomena evidenced that day: (1) a sound from heaven (probably thunder, the forerunner of the

Divine Presence); (2) rushing mighty wind, (actually ushering in the Holy Spirit); (3) tongues of fire that separated and sat upon each one present, individualizing the infilling; and, (4) the miracle of enablement of these uneducated men to speak so that they were

**Like those gathered on the first Pentecost, the world around us needs to hear the gospel in their own language.**

understood by everyone present, regardless of his nationality or native language. And Peter, formerly the crudest of all, led the pack. He strode to the podium and began to speak with the authority of Holy Ghost empowerment.

Because the Feast of Pentecost is celebrated 50 days after the Passover, its name comes from the Greek word "pentecoste" meaning 50. Isn't it interesting to correlate the fact that God mandated the Feast of Pentecost to commemorate the giving of the Law to Moses on Mt. Sinai? Then in the New Testament, Pentecost became the day marking liberation from the external laws by its replacement with an internal love.

Also, I think it is fascinating to realize that God chose the Feast of Pentecost as the day to give the fullness of the Spirit to the Church. This Feast was celebrated historically 50 days after the Passover. The Gift of the Spirit came 50 days after Calvary when Christ, our "passover Lamb," was sacrificed for us.

Oh, yes, Pentecost was the day when the world knew for sure Peter the Wimp was truly Peter the Rock, upon which the Church would be built. Imagine, 3,000 converts at that birthday celebration with Peter as the solid rock speaker!

Don't you agree that the key to the success of Pentecost was due to the total obedience and committed faithfulness of the 120 to wait upon the coming of the Holy Spirit as promised by our Lord? Is there just the slightest hint here of what today's Christians, all of us, should be doing a lot more of?

Using Peter and his faithful band as our role models, we can truly experience a modern day Pentecost in our own hearts and churches. The lost, dying, and hurting world around us is desperate to hear the gospel in its own language. The challenge before each of us is to serve Christ in the power of the Spirit—living our lives as reflections of our Lord who indwells us so that they will clearly understand the message. It is certain that most of us are not called to preach as Peter was. But every Christian can live a life demonstrating to the hopeless that there is hope as they witness the presence of Jesus being manifested before their eyes.

Yes, Peter truly became the Rock, because he, the impatient one, finally learned to wait for Pentecost. Are you, too, willing to tarry for rock formation?

# Herald of Holiness

CHURCH OF THE NAZARENE

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MAY 1993

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## THE PENTECOSTAL POWER FOR THE PRESENT

BY DONALD D. OWENS, GENERAL SUPERINTENDENT

**P**entecost, as an event in the book of Acts, has important historical and experiential significance for the world. We commemorate this happening on May 30, 1993. Historically, the Day of Pentecost marks the inauguration of the age of the Spirit and the proclamation of the Church as the Body of Christ. The outpoured Spirit was clear evidence of the resurrection and exaltation of Jesus as Lord and Christ (Acts 2:33, 36).

Experientially, it was the institution of a new and fuller dimension of God's progressive covenant of grace. Henceforth, the promise of inward cleansing and power could be realized as normative Christian experience. In the proclamation of the full gospel, it is appropriate and arresting to ask all followers of Jesus, "Did you receive the Holy Spirit when (or after, margin) you believed?" (Acts 19:2 NIV). Lawrence W. Wood argues rather persuasively for the King James translation of this question, "Have you received the Holy Spirit since you believed?" (Lawrence W. Wood, *Pentecostal Grace*, Francis Asbury, Inc., 1980, 82-83).

Logic behind this question would indicate that (1) It is possible to receive the Holy Spirit, (2) The baptism of the Holy Spirit is for believers, (3) One can know that one has received the Holy Spirit. That is the burden of this short article; have you *received* the fullness of the Holy Spirit?

Jesus commanded His disciples to "wait for the gift my Father promised, which you heard me speak about" (Acts 1:4 NIV). "If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heav-

en give the Holy Spirit to those who ask him!" (Luke 11:13 NIV). This is the "promise of the Father" for His children.

Ezekiel 36:25-27 was a favorite text for John Wesley's preaching on Christian holiness. "I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols" (v. 25 NIV). It is evident that Jesus equated that promise with the baptism of the Holy Spirit (Acts 1:5),

---

**The baptism with the Spirit  
is a gift given and a  
promise fulfilled.**

---

and Peter indicated that this baptism with the Spirit was indeed the fulfillment of the promise as recorded in Joel 28-29 (Acts 2:17-21).

The baptism of the Holy Spirit was to empower the disciples for witnessing to the ends of the earth (Acts 1:8). One must assume continuum in this command-promise and the availability of the Spirit for all of His followers throughout the ages. The "fullness" motif described in Acts 4:8, 31; 6:3, 5; 7:55; 9:17; 11:24; 13:9; and Ephesians 5:18 emphasizes the continuing ministry of the Spirit in His church.

The language of the Bible is replete with the good news that the sanctifying Spirit is received as a gift and is related to the Pentecostal gift. Please read the following verses and rejoice that the Holy Spirit is *received* in the

most evangelical sense: John 7:39, 14:17, 20:22, Acts 1:8; 2:38; 8:14-15, 17, 19; 10:47; 19:2; Galatians 3:2 and 3:14.

As saving grace is appropriated by faith (Ephesians 2:8-9), so is the Holy Spirit in purifying grace received in His fullness by faith (Acts 15:8-9 and Galatians 3:2). By simple faith we receive the Lord Jesus as our Savior, and by simple faith we receive the fullness of the Spirit.

Child of God! Object of your Heavenly Father's love, recipient of His heavenly gift! Could you not pray this prayer now!

*Lord, as of old at Pentecost  
Thou didst Thy pow'r display,  
With cleansing, purifying flame  
Descend on us today.  
For mighty works for Thee, pre-  
pare  
And strengthen ev'ry heart.  
Come, take possession of Thine  
own.  
And nevermore depart.  
All self consume, all sin destroy!  
With earnest zeal endue  
Each waiting heart to work for  
Thee.  
O Lord, our faith renew!  
Speak, Lord, Before Thy throne we  
wait:  
Thy promise we believe,  
And will not let Thee go until  
The blessing we receive.*

"Pentecostal Power," *Worship in Song*, 273





"Self-preservation is the first law of nature; self-sacrifice the highest rule of grace."

Anonymous

"*Saint: a dead sinner revised and edited.*"

Ambrose Bierce

"A Christian will find it cheaper to pardon than to resent. Forgiveness serves the expense of anger, the cost of hatred, the waste of spirits."

Hannah More

"*The cross is central. It is struck into the middle of the world, into the middle of time, into the middle of destiny. The cross is struck into the heart of God.*"

Frederick W. Norwood  
*Today Is Mine*

"No sin is small. No grain of sand is small in the mechanism of a watch."

Jeremy Taylor

"*Jesus is not at war with our humanity. The destruction of our human nature is not the goal of Christ-living, but conversion—the conversion of our feelings, drives, passions, instincts.*"

Maxie Dunnam

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CHURCH . . . AND LESS!

Cartoon, cited by  
R. Kent Hughes

"*Without somehow destroying me in the process, how could God reveal himself in a way that would leave no room for doubt? If there were no room for doubt, there would be no room for me.*"

Frederick Buechner

"Being the creature . . . I am, I shall not lack for pain to keep me awake."

Robert Frost, New Hampshire

"*Somebody has calculated that the two words 'fear not' are found 365 times in the Bible (one for each day of the year).*"

Alan Walker  
*Jesus the Liberator*

"All men should strive to learn before they die, what they are running from, and to, and why."

James Thurber

"*The most successful knaves are usually . . . as smooth as razors dipped in oil, and as sharp. They affect the innocence of the dove, which they have not, in order to hide the cunning of the serpent, which they have.*"

Charles Caleb Colton



## PROFILE



#### NAME:

Rev. John Seaman

#### NTS:

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

#### CURRENT MINISTRY ASSIGNMENT:

Field director for West Africa,  
Church of the Nazarene

#### PREVIOUS MINISTRY ASSIGNMENTS:

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

#### ON MINISTRY:

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

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

NAZARENE THEOLOGICAL SEMINARY

## The Lamb Wins

**I**t's the stories that you remember.

Leader's Conference and the General Board meeting devoured February. I came back to the office on the 23rd with two notebooks and a briefcase full of reports, minutes, and recommendations. But after the pep talks, slogans, goals, and get acquainted exercises, it's the stories that you remember.

George Barros told one of the funniest. It seems that he had gone to Kansas State University to see a multi-lingual computer demonstrated. You input information in one of several languages, and the computer instantly translates it. George was interested in the Portuguese to English—English to Portuguese capability of the machine, until he noticed how it translated these words from Matthew 26:41, "The spirit is willing, but the flesh is weak." The marvelous computer with the electronic brain translated it, "The whiskey is good, but the meat is spoiled."

Then there was the one told by George Hunter, III, about the wealthy Arab who offered his three sons any gift their hearts desired. The first son wanted a city, an oil rich city like Houston, Texas. "No problem," replied the father, "I'll buy Houston for you." The second son confessed that he had always wanted to own IBM. That was no problem for the father, either. The third son, a little less mature than his brothers, said that all he wanted was a Mickey Mouse outfit. With pain, the father replied, "Son of my heart, you have asked for a gift that is impossible for me to give. You see, the United Methodist Church is not for sale!" (Yes, Hunter, a guest

speaker at the Leader's Conference, is a Methodist.)

Dr. John Bowling, President of Olivet Nazarene University told a powerful story about a Russian ballet that beautifully presented the story of the Prodigal Son. Baryshnikov played the lead role. In the closing scene, the father, opulently arrayed, came out and stood on a small platform on one side of the stage and posed with his welcoming arms outstretched. Then a spotlight shone on a bedraggled figure on the other side of the stage—Baryshnikov, as the destitute prodigal son. He was so famished and broken that he could not even walk. In a tortuous crawl, he made his weary way slowly across the stage toward the father. Inching his way, he finally reached the platform and managed with his weak and weary hands to take hold of the father's feet. With tears of repentance streaming down his face, and mustering his remaining strength, he pulled himself up to the father's knees and held tremulously to them. Then, in one swift athletic move, Baryshnikov leapt upward into the father's arms. The audience wept and cheered as the father cradled him—"But that's all wrong," Dr. Bowling said. He explained that our heavenly Father does not wait for us to crawl across the barrenness of our broken lives. He does not wait for us to pull ourselves up to His feet, His knees, His arms. He does not stand aloof and make us save ourselves. No, no, a thousand times No! When we make the slightest move to turn our repentant face homeward, He rushes out to meet us.

Dr. John Allen Knight told us a great story about his visit with Mother Teresa. Dr. Eugene Stowe's presentation of a moving Olympic event was one of the most unusual you will ever see and hear. Perhaps he will repeat it for us all at General Assembly. I wish I had time and space to tell you these, along with the Erma Bombeck story of the child who got in trouble for smiling in the church, but I feel the end of this page looming in the very near future.

I'll close with a George Hunter, III, story about the First Methodist Church in Prague, Czechoslovakia

*The whiskey is good,  
but the meat is spoiled."*

(or what used to be that country). Czechoslovakia had more than 100 laws limiting what the church could do. They couldn't witness, evangelize, or even put up a church sign. Then came the day when Communism collapsed. All the 100 anti-church laws were repealed at once. The elders at First Methodist, Prague, met to consider what to put on their very first church sign. They discussed, prayed, meditated, and voted. The meeting lasted late into the night. The next day, there was a sign in front of the church—"The Lamb Wins."

H



## Re-visiting Your Journal

**T**he journal is a river . . . a mirror . . . an anchor . . . a process of survival," writes Christina Baldwin in *One to One: Self Understanding Through Journal Writing*.

Many persons begin a spiritual journal with the best of intentions—but the necessary discipline ebbs away. Others, able to muster the discipline over a longer period, never get around to paying a return visit to their journals.

To re-visit the journal is to look into the mirror for a fresh look, to view the river of your life from a new angle.

Most persons avoid returning to the unpleasant entries in their journals because they have not given the hidden parts of themselves to Christ. They hope the problems will just go away.

The Wesleyan way to spiritual formation calls for self-examination and self-knowledge as a preface to total self-surrender. In his fascinating study of spiritual formation in the letters of John Wesley, Wesley Tracy assembles a variety of examples of the kinds of self-examination questions which John Wesley raised. He regularly chided persons who were bypassing self-examination.

Until we squarely face the destructive results of sin in our lives, we will not be prepared to understand and receive grace. Tracy designates this movement from honest self-examination to self-surrender as "a crucial distinctive of Wesleyan spirituality" (*The Wesleyan Way to Spirituality: Christian Spirituality in the Letters of John Wesley*, p. 121).

The journal is a marvelous tool for the self-reflection which leads us to ongoing self-surrender. Gathering the broken pieces of our lives convinces us that we cannot solve the

complex problems of life in our own puny strength. To return to the journal enables us to see the emerging patterns. To offer those patterns to God in the presence of the Risen Christ is one of the most holy acts of life. Suddenly, grace breaks through in new ways because of our greater need and our greater openness. St. Patrick wrote, "Belong to God, and become a wonder to yourself."

George Simon, in *Keeping a Spiritual Journal*, writes, "Writing is like planting a package of mixed seeds. Some of what we sow will spring up almost immediately; other fruits and flowers will emerge at odd seasons to nourish and grace our lives when we need them most. Certain entries are annuals, others perennials" (p. 55).

The key to the ongoing value of a journal lies in the "harvesting" of the journal. Cultivate the soil and harvest the fruit through the gracious guidance of the Holy Spirit.

In a recent class in spiritual formation at Nazarene Theological Seminary, a student began harvesting his journal. With his permission, I quote from his final report: "On many fronts I have been reproducing my own inadequacies regarding intimacy, and fostering a sense of guilt that grace can only partially absolve . . . I began to see some of this pattern during the second week, but the mosaic is the result of harvesting my classroom notes and journal in this report." He finishes the report with these words: "For many years I have been struggling in vain to overcome unknown obstacles to my intimacy with God. By

God's grace I believe those obstacles have been finally removed . . . And this grace will not 'deadend' in me."

Here are some suggestions for harvesting your own spiritual journal.

1. Begin with prayer, open yourself to the Holy Spirit.
2. Search for patterns and rhythms in your spiritual life—offer them to Christ.
3. Index or cross-reference your journal so you can see the patterns. For example, use "c" to mark significant clues or "TD" (To-Do) for items that call for action.
4. Try charting or graphing the patterns of your life. One person draws "weather-maps" of the soul.

***Belong to God,  
and become a  
wonder to yourself.***

5. Set aside specific periods of solitude for reviewing your journal (monthly or annually) and write a "State of My Soul" paper.

6. Pay attention to the "muddy water" principle. When life begins to get "muddy" it is time to reflect upon God's overall action in your life in order to chart the future. The clearer understanding of the past under God provides a platform for leaping into the future with confidence and joy.

Morris A. Weigelt teaches New Testament and spiritual formation at Nazarene Theological Seminary. **H**



### Vote Yes on Nazarene Colleges

I just want you [Dr. Stephen Nease] to know that I am in total agreement with you in the article you wrote about our Christian young people choosing to attend a Nazarene college instead of a state university (which is completely secularized).

My husband, Kent, was brought up in the Nazarene church from his infancy. I was raised in the Southern Baptist Church until I married and joined the "Nazarenes." We have been blessed with three children who accepted Christ as their Savior at early ages.

We count it a *privilege* to have two daughters who will be MANC graduates. We are hoping our son will decide to attend also.

So what if MANC costs us more? Our young people are worth it! We have seen them mature into lovely young ladies who are committed to Jesus, the church, and high standards. They have made deep Christian friendships that will endure. How refreshing in today's sin-sick, "polluted" world.

We have heard so many positive things about the Christian professors and staff. The MANC campus is so attractive. . . .

We are trying to encourage other young people in (our church) to consider attending MANC.

Oh, by the way, both of our daughters have recently become engaged to fine Christian young men—both of them are MANC guys!

*Linda Pharaoh  
Henrietta, Okla.*

### Pray for Your Pastor

I so appreciated the article "Why You Should Pray for Your Pastor" by Larry McKain in the February issue of the *Herald of Holiness*. We certainly need all the prayers we can get, and I know of countless times when I have been uplifted, strengthened, and guided through the prayers of various people. Thank you for reminding us all of this important ministry.

However, I have one concern. At the end of the article, where Rev. McKain lists four reasons why we should pray for our pastors, he uses only the male gender when referring to pastors. This was probably just an oversight, but I think we really need to acknowledge women ministers and break our habit of referring to our ministers only as "he."

Thanks for the article, your listening ear, and your attention to this matter in the future.

*Rev. Gary W. Jones  
Quincy, Mass.*

### "Thanks"

This little, informal note comes to tell you how meaningful it is to have the *Herald* come, issue after issue.

May God's very best rest upon you and your staff.

*A. Ralph Boxell  
Clinton, Mo.*

### Rejoice, Don't Complain

In her letter printed in the March '93 *Herald* regarding Forrest Haworth's article in the January '93 issue, Cynthia K. Myers is unquestionably correct in saying that rape is **WRONG** under any circumstances.

However, I agree wholeheartedly with Mr. Haworth in seeming to feel the crime perpetrated on his classmate's wife who was "never provocative in action or dress" was even more heinous than if she had the actions and appearance of a modern Jezebel. Many women tantalize intentionally and are not entirely blame free before a Holy God (1 Timothy 2:9).

I pulled out the January issue and reread Mr. Haworth's whole article and feel Ms. Myers had no right to take exception to anything he had written. In the interest of factual reporting, he had every right to describe the victim's dress and demeanor. . . .

The *Herald* is carefully written, and the first time I read Mr. Haworth's article I was thrilled by his courage and faithfulness in a difficult situation, and that by obedience to God's leading, a lost soul had been won for Christ.

*Velma R. Menke  
Midlothian, Tex.*

### Wesley and Lent

"Lenten Reflections" and the "Marked/Copy" observations about Lent (Mar. 1993) are useful guides to Christian practice of a spiritual season that unites Christians across barriers of time, space, and perspective.

The appeal to John Wesley confirms but also cautions the return to observance of this penitential discipline. As a young teacher at Oxford, Wesley used Lent as a time for the daily instruction of his students in Christian theology. In his pastorate at Savannah, he observed Lent with self-denial that exceeded the usual Anglican practice. In the early years of the Methodist revival, he used Lent to gather his preachers for daily lectures on Christian doctrine and ethics. In later years, however, when the Methodists in the new American nation would be a separate church, he prepared for them an abridgment of the Book of Common Prayer in which he dropped Lent altogether, concentrating instead on Holy Week. He preferred to see penitent self-denial as a year-round Christian obligation, and he practiced and inculcated the ancient custom of fasting every Friday.

*Carl O. Bangs  
Prairie Village, Kans.*

### Evolving Image

Your editorial in the February 1993 edition ("Shaping Up Our Image") was courageous and "right on."

Perhaps we are evolving into our "image" . . . but then don't we take on a new image every generation or so?

Anyway . . . good writing . . . and here's to continued courage!

*Earl Lee  
Wrightwood, Calif.*



### Come on Home

Please let me commend and say "thanks" for "Come on Home" in the March edition of the *Herald*.

I have been in the church a long time and also pastored all my life. In the midst of all the "stuff" that we have seen come and go in the church world, I thank God that we can have leading to hold steady and to be ready for people to "Come on Home."

In our area much of the church has been like a barefooted man standing on blacktop in the hot summer sun. Every kind of jig and dance has been tried to hold or gain people.

As a longtime Nazarene, it is really wonderful to know and be reminded that our message really satisfies. I hope I can do more than ever to proclaim it and to really emphasize Thomas Kelly's quote at the end of your article.

Thank you for the beautiful invitation to the troubled of this age and may many, many heed it.

L. Richard Graley  
Yucaipa, Calif.

### The Herald Heritage

We would like to tell you how much we appreciate and enjoy the *Herald*.

Last winter while on holiday in Yuma, Ariz., we realized just how far-reaching this magazine has been. We met a couple at our church there who told us this story:

Mr. Vincent's father had come to Saskatchewan, Canada, in 1907. He was a community leader and helped to establish and build the first church—Methodist. In the years following the union of Presbyterian and Methodist churches, he felt he could no longer worship in his church because of the ever increasing liberalism. In the late 30s he tuned into "Showers of Blessing" beamed from Regina, Sask. Through it he subscribed to the *Herald*. No other evangelical church was available, so he—now becoming elderly—dressed in his dark suit, white shirt and tie, and with Bible and *Herald* in hand sat down in the living room of their farm home to worship every Sunday morning. His family members are serving the Lord and are actively involved in the Christian and Missionary Alliance Church. The *Herald* had its part in their spiritual journey.

Joyce Derksen  
Kelowna, B.C. Canada



"Yes, you have to go to school again today—unless, of course, you learned everything there is to know yesterday."

### Looking for Roots

I am adopted and am looking for my biological parents. I understand they are/were both members of the Church of the Nazarene. Possibly someone would know of my family and be able to give me some help. I am 32 years old and simply want to know them. My parents are not very old, and it would be my life's dream to meet them. I have put together the information I have:

Boy, born 3-27-61 at Rest Cottage, Pilot Point, Tex., 1:50 A.M.; mother born 1936 (had worked at a bank for six years as a secretary), father born 1940 (construction worker), (my mother's name could begin with a "J"). My mother has one brother (my maternal grandfather had owned a road paving business for 18 years at the time of my birth). My father has three brothers (one is a half brother; each of my father's brothers have children; my father is the youngest of the four). Both are Swedish descent and their religion was Nazarene (paternal grandmother was an evangelistic singer). If you have any information, please write Danny Estes, P.O. Box 6055, Waco, TX 76706, or call (817) 751-9406 after 6 P.M.

Daniel D. Estes  
Waco, Tex.

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# WHEN IT'S YOUR DAUGHTER

A black and white photograph showing a young woman on the left with dark, curly hair, looking down with a somber expression. She is wearing a dark, patterned top. To her right, an older woman with dark, curly hair looks at her with a serious, concerned expression. She is wearing a dark, double-breasted jacket over a white top. The background is a plain, light-colored wall.

**The Family Dynamics  
of a Teen Pregnancy**

BY LINDA HARMON

## *This is a time for deep breaths and slow responses—not unbridled anger and reproach.*

**I**want to shake you . . . and hug you. I want to spank you . . . and hold you in my arms. I want to do all this because I love you.” These words were written by a father to his 14-year-old daughter just hours after he learned she was pregnant. The anguish expressed by this father is typical of thousands of families each year as they face the dilemma of a teen pregnancy.

According to current Centers of Disease Control statistics, every 24 hours in the U.S., 2,795 teens get pregnant, 1,106 teen abortions are performed, and 1,295 babies are delivered to teenage mothers. CDC data also indicate that *every day* 7,742 teenagers become sexually active. With statistics like these you can be sure that many of those teenagers are “church kids.” In fact, data from crisis pregnancy centers indicate that active church kids are even more susceptible to this crisis than their unchurched peers.

Even though each crisis pregnancy has its own set of circumstances and problems, it can be an especially difficult experience for a Christian family. A teenage pregnancy is a family crisis that affects you, your spouse, your pregnant daughter, and her siblings. Within this excruciating scenario God’s love, forgiveness, and guidance can be played out in unimaginable dimensions.

Though I have no first hand experience to draw upon those who do, say that living through a crisis pregnancy involving teenagers indelibly marks several lives. The parents of the pregnant teen, however, are in the position to most powerfully influence the outcome. It is in this role as parents of the teenage girl that Mom and Dad have the best chance to exhibit and demonstrate God’s love and to show that their faith works best in the worst of times.

### **Parenting Skills Stretched**

The realization that your daughter is in trouble may come to you in one of many ways. Sometimes you may not know until you ask. Often, due to fear, the girl cannot admit to her parents that she is pregnant. Typical indicators of such trauma in a teen’s life include isolating herself from the family, no display of emotion (laughing or crying), as well as a myriad of

physical symptoms such as fatigue or nausea.

Once the suspicion has been confirmed or the news received, a dozen feelings and emotions surface and beg for expression. This is the time for deep breaths and slow responses. Left unbridled, emotions such as anger, shame, hurt, will do more harm than good. What your daughter needs from you *initially* is an expression of love and support.

Over the next few months, however, both parent and child will be flooded with many emotions and feelings that do need to be faced. If you find yourself at a point where you want to cry, stay there, grieve, you have suffered a loss. Your daughter’s loss of innocence has catapulted her into adulthood. Her dreams and your dreams for her may have disappeared. Your concept of yourself as a parent has been shaken, and agonizing decisions approach at warp speed. Allow yourself time to feel and think through your reactions.

If ever there was a time for teamwork, this is it. Support your spouse by planning private time to be together. Expect to be assaulted by fear, guilt, and anger. Discuss, confide, and weep with each other. Allow each other to vent anger, frustration, and regret. Do not hesitate to seek counsel from your pastor, other professionals, or agencies.

Do yourselves a favor, eliminate as many stressors from your life as possible. Wait until next year to take that college course, or put off buying a new house for a while. This does not mean withdrawal, just simplify life as much as possible.

While trying to keep your balance amid a tumult of emotions, you will need to be as informed, objective, and wise as you have ever been. You *both* need to guide your daughter in the decisions she must make. With your help she must determine the fate of her baby and the fate of her soul.

You will have to help her understand that Christ still loves her and forgives her. You will have to show her how much you love her while expressing disapproval of her actions.

Dr. Paul Reisser and Teri Reisser of Focus on the Family advise, “Your daughter will need help, and



Peter G. Haskell

***The message must be so clear that your other children will not interpret your attention to the prodigal as celebration.***

lots of it, but not a rescue. She needs to face all of the tough decisions and demands of pregnancy but with you at her side as a confident ally.” As decisions are made from day to day, don’t be surprised if you find her making the same decisions over and over. Ambivalence may seem to be the prevailing mode of operation. While this may be frustrating to those around the girl, it is probably necessary. She needs the chance to “try-on” each of the options or to mentally role-play the selected alternative. Praying for wisdom is the best thing you can do.

The “be careful” for parents regarding decisions is to not take a decision as final until as late as possible and to not do anything that would make a decision more difficult to undo. Keep as many options open for as long as possible.

One of your best tools in dealing with this pregnancy is empathy. Remember, it took all the courage she could muster to tell you this in the first place. In her

mind, her pregnancy could cost her her family, her boyfriend, and her God. Through internalization of the gravity of this one act, her guilt has dissolved her self-esteem. Love, forgiveness, reassurance, and affirmation are what’s needed now.

It is at this point, Mom and Dad, that the truth of Christianity can be applied as the most soothing balm. The truth is that nothing can separate us from the love of God. It might be good to look at Romans 8:38-39 with some editorial license and read it as “For I am convinced that neither death nor life, [nor pregnancy] . . . will be able to separate us from the love of God that is in Christ Jesus our Lord” (NIV).

Mom and Dad, make sure your other children don’t receive mixed messages regarding their sister’s problem. While forgiving and loving your pregnant daughter, other children must understand that premarital sex is not condoned. The message must be so clear that your other children will not interpret your

attention to the prodigal as celebration. Somehow, the disappointment of not experiencing God's first choice in their lives must be conveyed and hopefully they can learn from their sister's mistakes.

### CONSIDERING OPTIONS

The girl needs to know that there are more options than an abortion or a shotgun wedding. Here again, the use of agencies that specialize in crisis pregnancies makes a lot of sense.

Further, there is evidence that hundreds of homes that "do not believe in abortion" experience a change of mind when a problem pregnancy occurs to a member of their family. Evidence reveals it is not unusual for a teen daughter to confide in a "Christian" mother who quietly whisks the daughter off for a legal abortion, never letting the other members of the family know what has happened. Mother and daughter alone live with their festering secret—a secret that may bear tragic fruit for a long time.

Here are just a few general points to bear in mind when considering the various alternatives involved with a crisis pregnancy. The best course of action is to confer with an agency that can arm you with information and help that is geared to your specific circumstance.

#### Abortion:

Most evangelical Christians reject abortion at once, although some consider it when the pregnancy is the result of rape or incest. But figures show that only one percent of crisis pregnancies are the result of rape or incest.

The tempting thing about abortion is that it appears to be a "quick fix." However, one must consider the long range effects on the mother. There is very definitely a clinical condition known as post abortion syndrome. It can devastate women to the extent that they cannot live a healthy and fulfilling life, thus, the problem never ends. Professionals say that such women

grapple with guilt, relive the abortion experience, and are flooded with memories and thoughts of "what if?" for a lifetime. Abortion is an alternative that cannot be undone.

#### Keeping the Baby:

There are several factors to address when considering this alternative. The responsibilities of parenthood must be fully understood. This option is not the same as getting a new kitten or puppy. If reality is not fully grasped, neither Mom nor baby will get a fair chance. The restrictions that parenting imposes on a naive teenager may result in neglect and abuse.

Another question to consider is who will actually raise the child—its mother or grandparents? What role do the father and his parents play in raising the child? What are the financial restraints of the mother?

#### Adoption:

There are many ways to arrange adoptions; contact with professionals is a must. The birth mother can be involved in selecting the adoptive parents. There are even arrangements where the birth mother can remain involved with the adoptive family throughout the life of the child. Again, this is an alternative that, when completed, the case is closed, adoption is final, and the mother can return to a semblance of her former life.

God has always been in the business of redeeming tragic situations. A crisis pregnancy is no different. It can be a situation that leads us to depend on God as never before and to, in turn, gain insights and strengths that He can use to reveal himself to those we touch in our lifetimes.

Linda Harmon, a lifelong Nazarene, teaches courses on the family at the University of Cincinnati and Wilmington College.

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## HOW A CRISIS PREGNANCY CENTER CAN HELP

**T**wo national organizations that can recommend local agencies to help you with a crisis pregnancy are Focus on the Family (719) 531-3400 and the Nurturing Network (1-800-866-4666).

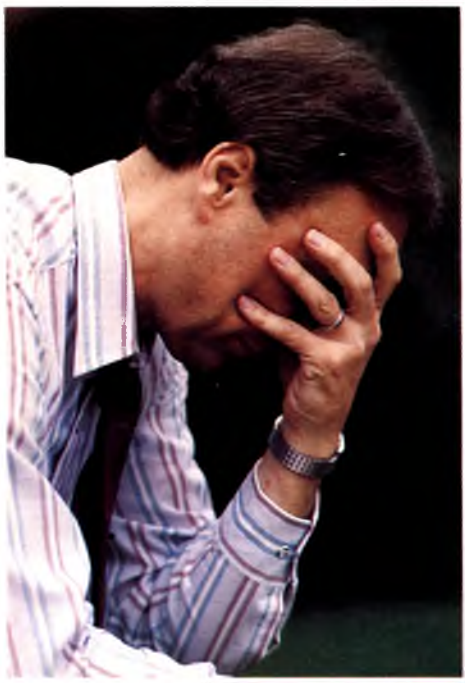
Typically, a local agency recommended by the above national agencies offers services not only to the pregnant girl, but to the father of the baby as well as both sets of grandparents. These agencies are equipped to offer counseling services in the following areas:

- ▮ family counseling
- ▮ adoption counseling
- ▮ parenting counseling
- ▮ employment counseling
- ▮ educational counseling
- ▮ marital counseling

An agency can help procure medical and legal aid, and financial assistance. They can even locate a nurturing Christian home for the pregnant girl if necessary. These professionals can help you grapple with the difficult decisions. They have access to resources and professional services for their clients.

The sad thing is that while these agencies are equipped to help families handle crisis pregnancies, most of their clients are not families. More often than not the pregnant girl faces the problem by herself. These agencies can do their jobs better if indeed a crisis pregnancy is treated as a family problem. **LET THEM HELP YOU.**

—Linda Harmon



# TEEN PREGNANCY IN THE PARSONAGE

*A Nazarene Pastor's Family Faces a Crisis Pregnancy*

**BY MARK GRAHAM**

*Photos by Jim Whitmer*

**F**or almost seven years, Rev. Brad and Marge Finley (not their real names) had ministered to a Nazarene con-

gregation of about 250 in their suburban Midwest community. They and the members of their congregation had watched the Finley's three children, Tom, Ellen, and Cassie grow up.

Oldest daughter, Ellen, was a graduate of a state university, only days away from being married; Tom was a student at a nearby Nazarene college, about to begin his junior year; and

Cassie, the "baby" of the family, was ready for her senior year in high school to begin and end, so she could go away to college.

But the lives of the Finleys, and those of their congregation, were changed one day when a stranger walked into the church.

Brad and Marge were busy with their usual routine on a late August morning when a middle-aged lady entered the church office. "Rev. Finley, Mrs. Finley, you don't know me," said the woman. "I attend another church here in town. Some of the girls in my youth group recently told me of a teen in your church who is in trouble. She has been to a clinic to confirm her pregnancy. We have been praying that she won't get an abortion, but we are afraid she might."

The lady paused, then added, "The girl is your daughter."

The Nazarene pastor and his wife reeled, trying to comprehend all that the woman had said—their daughter? pregnant? abortion?

"It was like being hit by a concrete truck," says Marge. "Everything—our hopes, our dreams for Cassie just came crashing down."

The Finleys immediately walked next door to the parsonage. "Cassie, I think there is something you should tell us," Marge said as the parents entered the girl's room.

The 17-year-old burst into sobs. "It wouldn't have happened if I hadn't been drinking," Cassie cried. She went on to tell them about a high school graduation party she had attended almost two months earlier—teens were drinking and so was she, she got sick and went into another room to lie down. A 19-year-old man (an ex-boyfriend), came into the room and saw her lying on the bed and took advantage of her. Cassie, in no condition to effectively resist, was impregnated by the half-drunk young man. She had visited a crisis counseling center two weeks earlier. She was now seven weeks pregnant.

"I told Cassie what the woman had told us and that we were opposed to her getting an abortion," says Brad,

although he knew that according to the laws of their state, the 17-year-old could legally abort the pregnancy if she wished. "We told her that we would stand by her whatever the situation, but because a baby's life was involved, abortion was out of the question."

"Cassie seemed relieved," says Marge. "She told us that she had considered abortion only as a means of hiding it from us. She said she was afraid that we would be thrown out of our church if the congregation learned she was pregnant." Marge sat with her child on the bed, hugging Cassie and telling her that they loved her.



***"Because a baby's life was involved, abortion was out of the question."***

The parents reassured Cassie that they would all work together to make it through the crisis, although, Brad admits, he didn't exactly know what steps to take at the time.

This all happened on the Tuesday before the Saturday wedding of Cassie's older sister. Family members were en route to the Finley home from across the nation. Afraid that the news would be a damper on the festivities, the Finleys did not reveal the situation to their older daughter or to other relatives until after Ellen returned from her honeymoon.

However, Brad did tell Tom. "He was crushed," says Brad. "At the same time, he was filled with rage that his little sister had been violated." The father and son sat on the couch in the living room, angry and hurt, crying together.

"I had sensed that something was wrong all summer," Marge recalls. "I couldn't put my finger on it, but I couldn't eat or sleep. It seemed like Cassie was pulling away from us—from the Church. She was weepy and explosive, and was running with friends that we didn't like. But I never dreamed she was pregnant."

Brad also had sensed that something was amiss. "In June, I received a phone call from a district superin-

endent asking me to consider accepting a call to a church on another district. We talked about the possibility of moving, but then decided that it wasn't the right thing to do. I later realized that the day I became certain that the call was not right for us, was the very day Cassie got pregnant."

But what about the church? How would the pastor tell the members of his congregation? How would those members react?

Brad decided that the church should be informed as soon as possible to avoid damage that could be caused by rumors. The week following Ellen's wedding was filled with much prayer and planning. Brad met

with two trusted board members to plan the Sunday morning service. He also phoned his district superintendent, explained the situation,

and asked him to be in Brad's church on Sunday morning. "My D.S. is very conservative in his approach, so I didn't know how he would respond," says Brad. "He told me he wasn't sure we should tell the entire church, but I was insistent that they needed to know."

On the second Sunday morning after learning about his youngest child's pregnancy, Brad Finley called a special meeting of his church board during Sunday School. He shared with them what had happened and what they could expect in the morning service.

The service itself began with a special time of prayer around the altar. "When I got up to speak, I walked down to the front of the church, and began sharing what had happened," says Brad. As he spoke, more than a dozen men, board members and other laymen, slipped out of their pews and moved to the front of the church where they stood behind their pastor in a spontaneous exhibition of solidarity.

"I told them that Cassie had been violated and that I wasn't sure how we were going to handle the situation, but that we were going to stand by her," Brad continues. "I reminded them that I had stood by members of

my churches in difficult situations throughout my ministry and that if they desired, I would tender my resignation, but I asked them to stand by us in this time of crisis.

"From the time I began to speak, I could tell that I was surrounded by love and support," Brad recalls.

Brad emphasized that he would keep his members informed of the situation as it progressed, but asked them not to badger him or his family with questions. After sharing for almost 45 minutes, the Finleys left the service for their home. The D.S. then spent 20 minutes sharing with the congregation. He reminded them that

Brad had been an agent of God's comfort in their times of need and that they would need to return that comfort during the days to come. He

asked them not to ask questions or meddle, but rather to offer their support and love. "In short," says Brad, "he asked them to carry the load of running the church, and they did just that."

The Finleys were back in church that night. Brad preached, and Cassie sat up front with the other teens. According to Brad, throughout the pregnancy, no one in the church ever criticized the way they handled the situation. "In fact," Brad says, "several persons joked that we had taken away all of the opportunities for gossip by keeping the church so well-informed."

In the meantime, Marge took Cassie to the family's physician and a gynecologist. Brad consulted an attorney.

Tests revealed that the baby was healthy and normal. But it was not a time for rejoicing. "Throughout the pregnancy, until very near the time for delivery, I think Cassie was afraid of showing her feelings," Marge says. "She was very quiet and almost unemotional. I think she was afraid to act excited about the baby, because she knew we were hurt by the way it came to be."

The attorney told Brad that Cassie's situation legally could be de-

finied as "date rape." But, he added, given the circumstances, it would be difficult to prove. Further, he advised that a skillful attorney could rip the girl's reputation to shreds on a witness stand. The family prayed about it, talked it over, and they all felt that to pursue litigation would be more harmful for Cassie, the family, and the church.

After consulting with his attorney, Brad told Cassie to call the baby's father and ask him to come to their house. "The man was at our house within a few minutes," says Brad. "We sat in the living room and discussed the situation. He was remorse-



***"Cassie lost the baby and her innocence. We lost our little girl and our first grandchild."***

ful. I explained to him that I really disliked him and told him that Cassie would be making the decisions about the baby's future, and that I expected him to honor those decisions. I also told him that we had not decided whether or not to prosecute him at that point.

"I was angry with the baby's father. I probably could say that I hated him at first," says Brad. "It has taken time to forgive him. Even today, I wouldn't invite him over for Sunday dinner, but I truly believe that I have forgiven him."

The Finleys decided that they needed outside help to make it through their dilemma. Cassie received assistance through counselors at the crisis pregnancy center, the Christian agency where she originally had gone to determine whether or not she was pregnant. Her parents found help from a private Christian psychologist.

"I had to have somebody to talk to," Marge says. "At first, I blamed myself for not being more careful about the kids Cassie ran around with, for allowing her to go to the graduation party, for all sorts of things. I have gradually learned to accept that I can't take responsibility for the bad decisions my child makes.

Even Cassie later admitted, that she had no business being at the drinking party. But still, it has been tough at times."

For Cassie, visits with her counselor involved making plans for the birth of the baby she was carrying. Should she try to raise the child herself? Should she ask her parents to raise the child? Should she give the child up for adoption? The psychologist did not press for an answer at first, but gently reminded Cassie that she needed to make a decision by Christmas.

As September approached, Cassie was filled with anxiety. "She didn't

want to face everybody at school," says Marge. "And we had been told by our Christian counselor that Cassie would be urged by school officials to have

an abortion rather than carry the baby to term. Our counselor told us that he knew 25 girls in Cassie's class who had undergone abortions."

Much to her family's relief, Cassie was not taunted by friends or by teachers and counselors. Marge says that by the time school started, Cassie's pregnancy was old news with the kids in her class, and no one made a big deal about it. Teachers, once they learned that Cassie was pregnant, were supportive and asked how they could help.

Cassie even stayed involved in school activities. At the close of the year, her yearbook was filled with inscriptions from classmates praising her for sticking to her decision to have the baby.

By the first of December, in the fifth month of her pregnancy, Cassie concluded that she would give up her baby for adoption. She wanted to keep the child, but recognized the kind of hardships it would place on her, her family, and the baby itself. At this point, she composed a list of criteria that she wanted to see in her baby's adoptive parents.

"She gave us her list of requirements with the request, 'Help me find the best couple to raise my baby,'" Brad recalls. "As we looked at the



# WHAT WOULD YOU DO?

## *Crisis Pregnancy Decisions*

The following cases are true life events. They really happened, and the people involved had to face these choices. If you were in their shoes, what choices would you make? Fill out this questionnaire, clip, and mail to the *Herald of Holiness*.

### Situation I: Janet and Jim

Fourteen-year-old Janet, a high school freshman, was impregnated by her 15-year-old boyfriend and classmate.

1. If you were Janet's mother or father, and after talking with Janet herself, with whom would you most likely **first** seek counsel? Which of the following would be **last** on your list from which to obtain counsel? Mark X by the **first** and 3 by the **last**.

- A. Pastor
- B. Medical doctor
- C. Social service agency
- D. Jim's parents
- E. Lawyer
- F. Family members
- G. Friends at church
- H. Other \_\_\_\_\_

2. As Janet's parent, which of the following would you most likely advise her **to do**? Which of these would you most strongly advise her **not to do**?

- A. Marry Jim
- B. Seek a legal abortion
- C. Keep the baby
- D. Have the baby and put it up for adoption

### Situation II: Joan's Theme—an Incestuous Pregnancy

Joan was 15 years old when she was discovered to be with child by her abusive father.

1. If you were Joan's mother, you would:

- A. Report the father to the authorities and have him charged with a crime
- B. Confront and divorce the father, but not take the matter to the police
- C. Do nothing as far as the delinquent father was concerned
- D. Blame Joan for "leading him on."

2. If you were to advise Joan about where she should turn for counsel, to whom of the following would you refer her? Mark an X by the two that you would **most likely refer her to**, and an 3 by the two to whom you would **not refer her**.

- A. Your pastor
- B. Family members
- C. Crisis pregnancy hotline (community service agency)

- D. Medical doctor
- E. Friends at church
- F. School counselor or teacher
- G. Lawyer
- H. Psychologist or psychiatrist
- I. Christian counseling office
- J. A shelter for abused women and children
- K. Planned Parenthood

### Situation III: Mary Ann—a Rape Pregnancy

Mary Ann is from a good Nazarene family. Three days after her 17th birthday, while she was working in a convenience store, a man from the neighborhood came in, dragged her into the back room, brutally beat and raped her. A pregnancy resulted. Though the man was prosecuted and convicted, Mary Ann and her family had to face the tough decisions about what to do with a crisis pregnancy.

1. If you were Mary Ann's friend or parent, what would you **most likely (X)** advise her to do? Which of the following would you most likely advise her **not to do (3)**?

- A. Seek a legal abortion
- B. Carry the baby to term and keep it
- C. Have the baby and put it up for adoption
- D. Other \_\_\_\_\_

2. To whom would you **most likely (X)** refer Mary Ann for advice? To whom would you be **least likely (3)** to refer her?

- A. Pastor
- B. School teacher or counselor
- C. Psychologist or psychiatrist
- D. Friends at church
- E. Family members
- F. Lawyer
- G. Medical doctor
- H. Community Service agency
- I. Other \_\_\_\_\_

We really want to receive your input on these real life cases. Please mark the questionnaire with your thoughtful, even prayerful, best judgement. Then clip this page and mail it, unsigned, to:

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

sheet, it seemed that she was setting her standards so high that she would have to keep the child. But we took the list and asked lawyers, doctors, ministry associates, and friends to help locate the best adoptive parents that could be found."

More than two dozen possibilities

were selected for Cassie's review. One-by-one, she eliminated the prospects all except the last couple. Something about this couple made her ask for a meeting with them. Arrangements were made through a go-between, and the couple traveled across the country to be with the Fin-

ley family at Christmas.

"We were praying that the couple would satisfy 6 or 7 of the 10 requirements Cassie had established," says Brad. "As we visited with them, it became apparent that God was at work.

*continued on page 19*

# WHO GETS THE

I used to think divorce didn't happen to Christians. Then one day my divorce was final. It had taken my husband and I months to settle up over cars and property.

My daughter, Stephanie, who was 11, and I were unpacking in our new apartment when she picked up an old photo album and started looking through it.

It contained years of family history. One of my favorites had been taken at a restaurant. The three of us—her father, Stephanie, and I—were crammed into one side of a booth because she wanted to sit by both of us. The waitress had taken the shot. Stephanie's tiny arms were stretched around her parents. She was about seven.

She lingered over each page, her eyes were wet and her bottom lip trembled. I thought of reaching out to her. But, what could I say? I couldn't give her what she cried for.

I interrupted by asking her to find my rubber gloves. She looked up and said, "Mama, who gets the memories?"

## Memories Wrapped in Pain and Silence

The failure was still fresh and I was in the middle of amputating myself from that part of my life. My feelings ranged from acceptance to rage.

A friend of mine expressed these feelings well when he wrote me, "I didn't know who God was. I didn't know where He was. I didn't know why He didn't show up on time to save my marriage. I didn't know if He loved divorced people. I didn't know if He loved me."

At my family reunion, Stephanie was talking with my cousin, who is an entertainer. She said, "My Daddy used to sing in church and I've been going with him since I was little. Remember when we went out to that Indian reservation, Mom?"

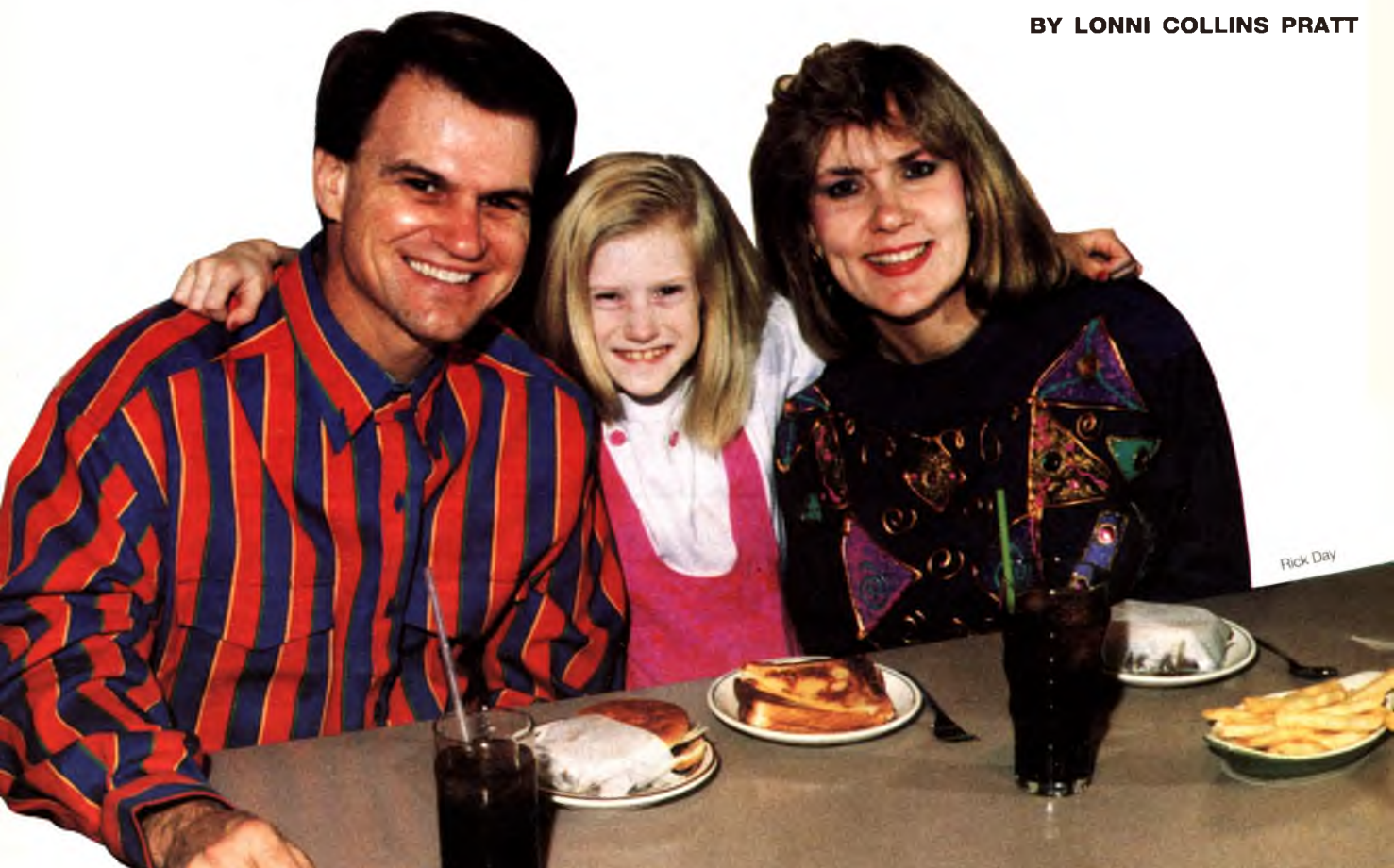
"Steph, that was so long ago. What makes you think about that? It's not important and I don't remember it very well."

Of course, I did remember and the memories served to remind me that my marriage was over. She looked hurt, but I hurried her off to join her cousins in the pool. My claims that I didn't remember the past or that it wasn't important told my child to stop talking about it because it hurt me when she talked about our past.

She was also stinging from the divorce and more than ever she needed me to listen. I only knew how deeply it hurt when she brought up memories. I didn't want to hear it and that's exactly the message I sent.

Later, I read an article about college-age young

BY LONNI COLLINS PRATT



# MEMORIES?

adults from broken homes. One of the boys said that he felt as if his past was a lie and his childhood had been stolen from him. He remembered going through the family photo albums and ripping up the “lying” pictures.

## The Right Kind of Silence

I was sometimes tempted to tell my daughter about memories from my wounded and angry point of view. She remembered riding on her father’s shoulders. I remembered his fists. She remembered gifts and birthday parties. I remembered the fight that ensued because he didn’t like pineapple cake. It seemed that each of us had known a different person.

Last year, I taught a session at a seminar for single adults and during the session I said something about not criticizing the ex-spouse. I also suggested that they keep painful memories to themselves. One young woman in the class became very upset.

She bolted up, her voice broke as she said, “I don’t agree that God wants me to be silent about how I’ve been treated by my children’s father. They have to know the truth about him! They can’t pray for him otherwise. Besides, he has sinned and I should call sin by its name!”

I understood why she felt this way. I’ve known other divorced Christians who shared her opinion. While I might have felt better telling Stephanie the “truth” about Daddy, I knew I was not innocent either. I had silently harbored bitterness and hatred toward her father, making any chance of a real marriage impossible. Neither spouse is blameless in divorce—ever. Divorce is sin and we had both sinned.

As I prayed about the situation repeatedly, God encouraged me to help my daughter sustain a relationship with her father rather than actively damaging their relationship.

That relationship has been rocky at times. Like most fathers, he has struggled with the reality of his little girl becoming a young woman. As she entered her middle teen years, they often fought about dating. If she did not want to spend the night at his house because she was going to camp or staying at a friend’s home, he was hurt. But these were normal father-daughter problems.

I would have compounded her difficulties if I had joined in with her occasional Daddy-bashing.

Once she argued with him about going on vacation with me instead of attending a holiday reunion with him. The argument escalated into a battle of wills while they stood in the driveway at my apartment.

Frustrated, I walked inside and let them argue. Later, she came inside saying, “He just doesn’t under-

stand. He doesn’t love me. You’re all I have, Mom. Now I understand how you must have felt when he treated you mean.”

I had an open door for being the wronged party and making a villain of her father. For a second or two, it seemed appealing. Something in my head told me he deserved it after all he had put me through.

But I had heard other women verbally ripping their ex-husbands to shreds in front of their children. I

*He had not  
divorced his child,  
he had divorced  
me.*



didn’t want to be guilty of that. As a Christian, I knew God wouldn’t be pleased with it either.

I put my arms around her and after a short silence said, “Your Daddy loves you. He wants you to be with him, just the same as I do. He feels hurt and that’s why he lashed out. Under all that huff and gruff, he just misses you.”

## Handling the Painful Memories

Of course, I was angry at my ex-husband—really angry. The hardest thing for me to acknowledge was that he had not divorced his child, he had divorced me. It had never been about Stephanie. Even when his behavior was abusive, it was aimed at me, not his child—ever.

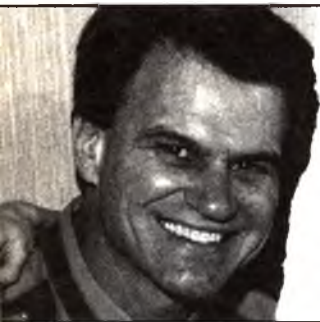
Sure, he could have been a better father. But nothing he had done to me justified denying him parental rights to his daughter.

At first, I looked for proof that he was being mean to her. I scrutinized everything my daughter said about her father. As I grilled Stephanie about the time she spent with Dad, it became increasingly clear that their relationship was better than it had ever been. He talked to her and set aside time to be with her. He was really trying.

A woman I knew was so angry over her husband leaving her for another woman that she just couldn’t put it behind her. She told the children that he was a monster, he didn’t love them, he didn’t want to be with them. It wasn’t just an angry rage of a single incident. It was the theme of her life.

But those children missed their father and still wanted a relationship with him. How can a child, confronted with their mother's rage, admit to missing Daddy, the beast, or even worse—loving him?

Stephanie needed my permission to love her imperfect father. Children should never feel guilty for loving a parent. So, I try not to snarl at her every time she says something nice about Dad, or has a good time at his home.



*She found the photo albums wherever I hid them.*

And even though she loved and missed her father, Stephanie had no delusions about our marriage. There were some painful memories. She had witnessed verbal abuse at times. After an incident on the school bus when someone used profanity, she remembered her father calling me the same name.

"It was after church," she said. "Daddy was angry because you lost the offering envelope"

"Yes, your father did call me that name. I'm sorry you have hurtful memories, try to remember the good times. We'll both try." I went on to explain that she would not have to hear her father talk to me that way again—it was over.

There was nothing superhuman or particularly spiritual about my reply. I didn't like her father. Yet the entire time we were adjusting to our new life, God seemed to remind me that I had to have her best interest in mind.

### **Finding a Place for Memories**

Stephanie's question, "Who gets the memories?" haunted me for weeks. I didn't want to think about it. As we unpacked, I purposely hid any photos or other items that might remind her—and me—of the past. She found the photo albums wherever I hid them. It became a painful game.

A pivotal moment occurred one day when I opened the door to her room and she fumbled to shove the photo albums under her bed. Her cheeks were stained with tears and she furiously rubbed at them.

Oh, God. What am I doing to my child? In that instant, I knew the game had to stop.

Who gets the memories? Her father and I will both go on with our lives and leave the past behind. Stephanie gets the memories for a lifetime.

Later that day, we found a large box and covered it with pretty paper. Then, we gathered all the family

mementos together and it became Stephanie's box of memories. I also gave her my wedding ring.

At first, she spent hours with the box behind shut doors. I didn't know what to do. Often I pressed my face against her bedroom door and cried, "Lord how will she ever forgive us? How will she ever be whole again?"

Stephanie is almost 18. She told me the other day that she spent those hours praying, too. She prayed that God would help her Mom and Dad be happy again. She prayed that we would keep loving her. She prayed that the pain would stop.

A friend suggested that I encourage her to start new photo albums. I gave her a camera, film, and a couple blank albums. I also made her a "memories" notebook to write about her weekends with Daddy.

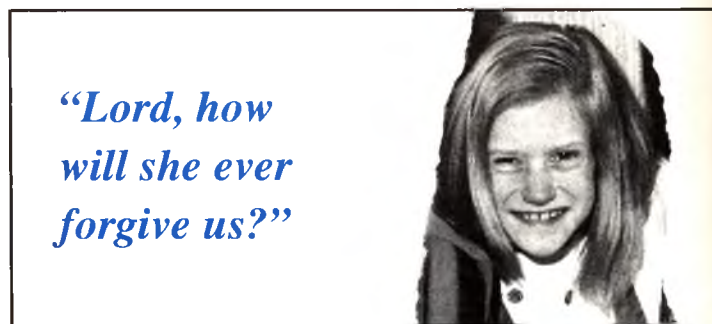
From time to time, she wants me to look at her snapshots and tells me about something she's captured in pictures or in her memory book. It allows me to share the time she is away from me.

She writes her father's relatives. This year a cousin from that side of the family went on vacation with us. She has a picture of Daddy on her dresser.

I don't want her to believe that her past is a lie. I hope that by encouraging Stephanie to cherish her history, she will continue to grow up with a strong sense of identity.

Maybe, as she grows up she can look back at the painful situations God has seen her through. Her memories are a record of God's faithfulness and sustaining love. I hope that by encouraging her to love her father, she will also love her less-than-perfect mother.

When I got home from work last night, Stephanie was stretched out on the floor among pictures with a girlfriend from high school.



*"Lord, how will she ever forgive us?"*

I stood in the doorway and listened, taking a still shot of my own.

"... and this is my fifth birthday party. Look, I have my Dad's smile."

Her friend nodded, "Yeah, but you have your mother's eyes."

Stephanie picked up the picture and studied it a minute. Then she grinned and said, "I guess God gave the best of both my parents."

## Pregnancy in the Parsonage

continued from page 15

They satisfied every single one of Cassie's criteria, even her desire that the baby have access to horses. From our visit, we learned that the parents of one of the couple lived on a ranch where there were—of all things—horses."

"Cassie fell in love with the couple, and they fell in love with her," adds Marge. "It was the Lord at work. We know that He picked out the perfect family for Cassie's baby."

Times within the family were not all smooth, but with the decision to place the baby up for adoption, things began to turn around.

Big sister Ellen went with Cassie

to classes to prepare for the delivery. "During that time, they drew closer than I had ever seen them," Marge says.

Cassie stayed in school until one week before it was time for her to deliver.

On the evening of April 15, 1992, Cassie Finley gave birth to a healthy baby boy. "We fell in love with him immediately," says Brad. Family and friends crowded Cassie's hospital room on the day following the delivery. Nurses and administrators, knowing that Cassie would soon be giving up her child, looked the other way, allowing visitors in the room with the new mother and her son.

The child's father also came to the hospital, although he did not visit Cassie. He was not allowed to hold his son, but he did observe the infant through a nursery window. A special genetic test of the child's blood confirmed, without doubt, that the 19-year-old was the baby's father.

Two days after the birth, Cassie trudged down a hallway to a hospital conference room. There she placed her son in the arms of his adoptive mother. Cassie and her mom returned to Cassie's hospital room where they collectively sobbed. Brad escorted the baby's adoptive mother and

grandmother to their car.

"It was probably the most difficult moment of my life," says Marge. "Not only because of the baby, but because Cassie was hurt so badly. We went home empty-handed and empty-hearted."

Cassie missed the following Sunday of church and a week of school. She didn't take much time out to feel sorry for herself. "But we have spent many hours together, crying and sharing, dealing with the mental anguish," Marge says. "The healing process continues."

Cassie does not know the last name of the family who adopted her baby, but the adoptive couple agreed



***"We went home empty-handed and empty-hearted."***

to send photos of the child periodically. The new parents have sent several batches of snapshots, along with personal notes. The photos show a happy baby.

With the fall of 1992, Cassie entered the Nazarene college on her region. She isn't sure what her major will be, but she is deeply interested in counseling and working with children.

And how did the Finley's church respond? "The kids loved Cassie and stood by her," says Marge. "Her 'best friend' at school dropped her as soon as she realized Cassie couldn't go shopping or to parties anymore, but the kids at church stood by her. The church family, as a whole, watched over her and loved her like she was their own child. Cassie has told us, 'You guys may move to other churches, but this will always be my church.'"

God's grace enabled the Finleys to make it through Cassie's pregnancy, but it wasn't easy. "At first, I felt paranoid," says Marge. "When I went to the grocery store or the mall, I thought everybody was looking at me and talking about me and our situation. I didn't trust others. But there were ladies in our church and wives of other pastors on our district who

came to me. Some had gone through similar situations. They shared with me and loved me. The speakers at WILCON last summer also helped me.

"We had to work through the grieving process that comes from loss," Marge adds. "Cassie lost the baby and her innocence. We lost our little girl and our first grandchild."

"Through it all, God has drawn us closer as a family," Brad is quick to add. "Plus, this whole experience has reemphasized to us and our kids how much we need the Church.

"It also changed the lives of a lot of people. My entire church—every family—was affected by this. They proved again to me that Nazarene laymen have a lot of love to give, if you'll just let them."

"When this all began, I wondered, 'How

could God get any glory out of such a mess,'" Marge says. "We tried to leave it in His hands to let Him redeem an awful situation. And you know? He is doing just that. Today, Cassie is at a Nazarene college, she's happy, and we're happy."

In looking back, Brad has no regrets about the decisions made: "If we had to do it over again, we would do it the same way. We would love and support Cassie unconditionally, and we would tell the church up front of our tragedy, so they could love us and support us.

"The whole thing also has drawn Marge and me closer together. We learned to rely on each other and pray for each other in ways that we hadn't before.

"But, the most positive result is that we have seen, one more time, that God knows what is going on in our lives, and He can take us through—even when we are deeply wounded."

Today, the Finleys are eagerly anticipating the birth of Ellen's first child. Cassie is excited for her sister. She also is hopeful that when her own son is 18, he will want to know more about the mother who loved him enough to have him and give him up for adoption.

H

## One Year After Riots

### DAY OF PRAYER PLANNED FOR LOS ANGELES

In the aftermath of the 1992 Los Angeles riots, Los Angeles First Church of the Nazarene and the P. F. Bresee Foundation took the lead in restoring the city's south central neighborhoods. A year later, the church and urban ministry are still taking the lead in the

restoration process by calling upon Nazarene churches around the world to pray for continued healing in the city.

Sunday, May 2, has been designated as a National Day of Prayer for the restoration and continued healing of Los Angeles by Los Angeles First Church and the Bresee Foundation. The English, Spanish, Filipino, and Korean congregations of L.A. First Church will come together on that Sunday for a combined service of prayer on the

first anniversary of the riots.

"The emphasis on prayer is important for two reasons," said Ron Benefiel, senior pastor, L.A. First Church. "First, we need to recognize and thank God for the progress our city has made this past year. Secondly, we need to remind Christians that the issues that were confronted in such a violent manner are still present today and need immediate intervention by the Holy Spirit."

The Los Angeles District also supports this effort, according to District Superintendent Roger Bowman. "Through the Bresee Foundation, the Church of the Nazarene is on the front-line of ministry to hundreds of needy and hurting people," Bowman said. "Every day, they are practicing the good news in a variety of ways in this great multi-cultural mission field, by showing love and bringing hope to many."

Los Angeles First Church established "Restore L.A." shortly after the riots Apr. 29 - May 1, 1992. The church is located in the midst of the south central area of Los Angeles where most of the rioting took place.

The P. F. Bresee Foundation is a compassionate ministry of L.A. First Church. According to Benefiel, the



When stores and businesses were burned in the 1992 riots, Nazarenes responded with food and other personal items. The group here is shown taking food from Los Angeles First Church to deliver to needy persons in the community.



Many businesses in South Central Los Angeles were burned and destroyed during the 1992 riots, like this one in the vicinity of L. A. First Church.

ministry has been directly affected by the civil unrest. More persons now need assistance, but support systems have diminished.

For more information about the L.A. National Day of Prayer, contact the Bresee Foundation at (213) 387-2822.

#### CONTRIBUTIONS USED TO ASSIST DISASTER AREAS

Contributions to the Nazarene Compassionate Ministries Fund for Hurricane Andrew relief have totaled \$279,642, according to Tom Nees, administrative director, Nazarene Compassionate Ministries, Canada and the U.S.

As of January 26, \$124,566.03 had been spent for disaster response. This includes contributions designated for and sent directly to congregations, administrative expenses directly related to the disaster response, emergency financial assistance to individuals, and \$25,000 approved by the grant review committee of the Church Growth Division for the rebuilding of Goulds Church of the Nazarene. An additional \$10,000 from the Alabaster fund was sent for rebuilding the Goulds Church as well.

According to Nees, the remaining funds will be used for expenses involved in long-term rebuilding efforts in the disaster areas. The use of funds for items other than emergency financial needs will be recommended by the affected districts and approved by the grant review committee.

"None of the contributions for the Hurricane Andrew disaster response have been or will be used for General Church, Church Growth, or NCM administrative expenses," Nees said.

### EURASIA REGION HOSTS YOUTH CONGRESS

More than 200 persons from 17 countries gathered in Fiesch, Switzerland, for the recent Nazarene Youth Congress on the Eurasia Region, according to Brenda Little, Eurasia regional youth coordinator. The NYC was held at the Feriendorf Holiday Center, the site of the 1974 International Youth Congress.

The congress included young people from several countries across Europe and the Eastern Mediterranean. The group included a delegation from Russia and the Ukraine, the first time young people from those countries have attended a regional youth event.

Ed Robinson, Nazarene Theological Seminary professor, was the featured speaker for the congress. Morning devotion leaders included Daniel Fink of Italy, Nikolaj Sawatzky of Germany,

Raquel Periera of Portugal, and Antonie Holleman of the Netherlands.

"It was exciting to see new friendships develop and to exchange ideas during this youth congress," Little said. "Many of the young people realized the scope of the ministry of the Church of the Nazarene for the first time as they listened to reports of Thrust to the Cities and learned of the work of Nazarene Compassionate Ministries around the world."

"The congress was impressive, revealing, motivating, and helpful," said Charlotte Henne, a delegate from Schaffhausen, Switzerland. "I learned that when we pull together through our work and prayers we can make a difference in the world through Jesus Christ."

BY MARK GRAHAM and TOM FELDER



**General Superintendent Eugene L. Stowe urged denominational leaders to focus on the mission of the church while facing the challenges of the future in an address to the 1993 session of the General Board.**

### *Superintendents Present Annual Report*

## **CHURCH CALLED TO LOOK TO THE FUTURE**

The Church of the Nazarene must be both mission-driven and market-oriented, according to General Superintendent Eugene L. Stowe in his address to the 1993 General Board. Speaking on behalf of the Board of General Superintendents, Stowe called upon the leaders of the denomination to focus on the mission of the church while planning to face the challenges of the future.

"Both the shape and size of our denomination in the year 2001 could well be determined by our willingness to face these realities constructively and to seek divine guidance in strategic planning for the future," Stowe said.

Stowe pointed to the mission statement of the Church of the Nazarene,

which was prepared in 1980, as the driving force behind all planning. However, he also emphasized the importance of communicating that mission and of establishing correct priorities in disciple-making.

Saying that the Church of the Nazarene has grown more rapidly in other world areas than in the U. S. and Canada, Stowe asked if the average American church could continue to justify spending 80 percent of its income on local needs and only 20 percent on others. He also questioned whether the denomination's spending patterns are in keeping with correct disciple-making priorities.

To address these issues, Stowe announced that the Headquarter's Planning and Budget Council is responding to the Finance Department's request for personnel reduction of five percent this year and five percent more next year. The major decrease will be in full-time employees with the use of more part-time personnel and outside consultants.

The departments of the General Board also were asked to spend a significant amount of time in creative discussion of goals and strategies for the period from 1993 to 2001. "Goals coming out of the departments will be studied and coordinated by the Planning and Budget Council and presented in the Quadrennial Address of the Board of General Superintendents to the General Assembly," Stowe said.

Stowe spent some time in his report highlighting the statistics of the past year. Citing three decadal goals recommended by the Board of General Superintendents in 1985, Stowe said that the Church of the Nazarene has now exceeded 10,000 churches worldwide (10,599), is operating in more than 100 world areas (105), and is nearing one million full members worldwide (currently there are 966,815 full members and 103,975 associates, for 1,070,790 total members).

"The support system for these significant advances has been the General Budget, along with approved specials," Stowe said. "Missionary giving in 1992 reflects a tremendous commitment to world evangelism which has not been compromised by the economic recession which has gripped the entire world."

### **SUPERINTENDENTS RECOGNIZED FOR YEARS OF SERVICE**

General Superintendents Eugene L. Stowe and Raymond W. Hurn were honored by the General Board during the 1993 session. The two men will retire from the superintendency at this summer's General Assembly.

Stowe leaves the superintendency following 25 years on the board. He is second in the number of years served on the Board of General Superintendents only to H. F. Reynolds, who served 26 years.

Stowe was elected to this post in 1968, after having served as president of Nazarene Theological Seminary for two years. Before this, he served as superintendent of the Central California District (1963-66). Prior to this, he pastored churches for 19 years. Among these was College Church of the Nazarene in Nampa, Idaho, and Salem, Oreg., First Church.

Hurn leaves the superintendency following eight years as a member. Prior to that, he

served 17 years as executive secretary of the Department of Home Missions (now Church Extension Ministries). Before this, he was superintendent of the West Texas District for 9 years and a pastor for 16 years, serving such churches as Norman, Okla., First; Tulsa Central; Atlanta First; and Medford, Oreg., First.

"These of us who serve on the Board of General Superintendents have great admiration for each of these men," said Jerald D. Johnson, in making a special presentation to Stowe and Hurn. "The gifts, the skills, and the knowledge that they have brought to our board will be greatly missed in the days to come. The Church of the Nazarene has been enriched and blessed to have had these men in leadership."



**General Superintendent Jerald D. Johnson (r.) presented checks to General Superintendents Eugene L. Stowe (l.) and Raymond W. Hurn during the 1993 General Board. General Treasurer Norman O. Miller looks on.**

## SECOND COMPASSIONATE MINISTRIES CENTER OPENS IN FORMER EAST GERMANY

More than 200 persons were present recently for the opening of a compassionate ministries center in a former East German army barracks, according to Thomas Vollenweider, superintendent of the Middle European District.

So many were present for the dedication of the ICHTHYS Center that the crowd had to move outside to listen to Norbert and Katrin Dennewill. The Dennewills are in charge of the center in Mahlow/Brandenburg, which will serve as a halfway house/homeless shelter. Mahlow/Brandenburg is in the eastern part of Berlin.

The Dennewills, who are members of a Nazarene church in Berlin, shared their burden for the poor and needy.

"Norbert is, himself, a former drug and alcohol addict who was wondrously saved in 1986," according to Vollenweider. "Katrin is a medical doctor who will be responsible for the medical aspect of the work (detoxification, etc.)."

The ICHTHYS project is part of Berlin '93, the Thrust to the City of Berlin. It is sponsored by International Nazarene Compassionate Ministries and Thrust to the Cities. During the course of this year, seven Work and Witness teams are scheduled to travel to the city to help convert the barracks into a haven for those in need.

Wolfgang Schwarzfischer, pastor of the Jakobus Church of the Nazarene in Berlin, serves as chairman of the ICHTHYS board.

In addition to the building program,

**The ICHTHYS Center is housed in two former East German army barracks. Work and Witness teams will help convert the barracks into suitable quarters as a halfway house and homeless shelter.**



Katrin Dennewill

Norbert Dennewill and Peter Eich, a retired social worker, will begin counseling homeless and alcohol-dependent persons. They hope to make inroads into the community through this ministry while the center is remodeled.

The mayor of Mahlow/Brandenburg praised the volunteers of ICHTHYS and the Church of the Nazarene for their willingness to give of their time and effort for this outreach to the community.

Vollenweider read the story of the Good Samaritan to the crowd and challenged the visitors—many of them non-believers—to not "walk by on the other side" when they see someone in need.

ICHTHYS is the second compassionate ministry to be established as part of the work of the Church of the Nazarene in what was East Berlin. A soup kitchen was begun in Berlin/Wedding more than a year ago.



**Norbert Dennewill, ICHTHYS director (r.), addresses the crowd gathered for the dedication of the new compassionate ministry center in Berlin. He is joined by a young man who was converted through his ministry.**

## PASTORS MEET FOR K-CHURCH CONFERENCE

More than 125 pastors and nearly 80 pastors' wives attended the third session of the School of Large Church Management, Jan. 14-17, according to Bill Sullivan, Church Growth division director. The conference, held in Orlando, Fla., was a part of track two of the program.

Ike Reighard, pastor of New Hope Baptist Church in Fayetteville, Ga., was the keynote speaker for the conference. Other speakers included: Bob Kreitner, University of Arizona professor of management; Jarrell Garsee, pastor, Anaheim, Calif., First Church; and Don Wellman, pastor, Highland Park, Fla., Church of the Nazarene.

Special sessions also were held for the wives who attended. Sandra Summers, a Baptist pastor's wife, led those workshops.

The School of Large Church Management is sponsored by the Church Growth Division and is open to pastors of churches with an attendance of 250 in either Sunday School or morning worship, or with at least 250 members. Track one of the program began in January 1989 with two classes. Two conferences have been held each year since then. The next session for track two will be held Oct. 13-17, in Los Angeles.

## DAY TRIPS PLANNED FOR CHILDREN AT GENERAL ASSEMBLY

Children's Ministries has planned two excursions for children attending the 1993 General Assembly and International Conventions. The day trips will be open to children ages six through sixth grade.

The first activity will include a trip to the Indianapolis Zoo. The second trip will be to the Indianapolis Children's Museum, which features hundreds of hands-on displays and activities.

Parents may purchase a single-day pass to one activity or a two-day pass to both activities. Ticket costs will include admission, transportation, adult supervision, lunch, a special T-shirt, and other items.

For more information about the children's day trips, contact your local or district children's director or Children's Ministries: 6401 The Paseo, Kansas City, MO 64131, or phone (816) 333-7000, ext. 2254.





## ACTIVITIES PLANNED FOR TEENS IN INDIANAPOLIS

At least 1,500 Nazarene young people are expected to take part in a service project during the 1993 General Assembly and International Conventions. According to Fred Fullerton, general NYI president, the teens will work in five of the city's parks.

The young people will work in the parks on Saturday, July 24, following the General NYI Convention. They will be cleaning, landscaping, painting existing playground equipment, and constructing new playground equipment.

The service project is nothing new to Nazarene teens. During the 1989 General Assembly and Conventions, approximately 1,500 teens and adult sponsors participated in a service project during which they picked up trash, cut grass, and installed smoke detectors in the homes of senior adults in the

inner city of Indianapolis. Teens and adults at the 1991 Nazarene Youth Congress in Orlando also participated in several service projects.

"Because of the nature of this project, which includes advance purchasing of equipment, tools, and landscaping items, tickets should be purchased in advance," Fullerton said. "We are limited to a total participation of 1,500 young people."

Tickets for the service project are \$15.00 and may be purchased through the General NYI office.

The service project is just one of many activities planned for teens during the General NYI Convention. Other events will include: Union Station/ice skating, Thursday, July 22; concert and ice skating, Friday, July 23; and a Plaza pizza party, Saturday, July 24. Tickets for these events may be purchased in



**Nazarene young people spent a day cleaning up an Indianapolis inner city neighborhood during the 1989 General Assembly and Conventions. NYI Ministries will sponsor a similar project during the 23rd General Assembly.**

advance, at the registration booth, or at the door.

For more information, write: NYI Convention Activities, 6401 The Paseo, Kansas City, MO 64131, or phone (816) 333-7000, ext. 2213.

## NEW ARMENIAN RADIO PROGRAM IN PRODUCTION

World Mission Radio and Emmanuel Bible College (a Nazarene Bible College extension) in Pasadena, Calif., have finalized plans for a series of Armenian radio programs, according to Ray Hendrix, World Mission Radio coordinator.

Hosted by Yeghia Babikian, EBC president, the programs would be broadcast in the Los Angeles area this summer. Students at EBC would assist in the production of the programs and in follow-up. The initial target audience will be the large Armenian population in southern California.

"Once we get this local program off the ground, we will evaluate it to see how well it would do in Armenia," Hendrix said. "Our hope is to broadcast into Armenia either on local stations or through Trans World Radio. The California broadcast is just the first step."

According to Babikian, the Nazarene radio broadcast should help to dispel some biases Armenian immigrants have about evangelicals in the U.S. "Evangelicals are seen as cultish," Babikian said. "Radio will help introduce the Armenian people to what evangelicals believe. The evangelical message breathes new life into a lifeless form of Christianity."

Even though Armenia is one of the oldest Christian nations, traditional

Christianity has become heavily ritualistic, Babikian said. "An Armenian radio broadcast could help pave the way for future ministry by the Church of the Nazarene in this Eastern European country," he added.

There is currently no Nazarene work in Armenia.

The Armenian programs, currently in production, could be completed by May 1993. Negotiations will begin with local Los Angeles radio stations once the programs are finished.

"With God's help, the voice of the Church of the Nazarene may be heard throughout Armenia within the next couple of years," Hendrix said.

## DIRECTORY OF RETIRED MINISTERS PUBLISHED

Pensions and Benefits USA has announced the publication of the *Directory of Retired Ministers*. The directory is a listing of all Nazarene ministers and widowed spouses who were receiving benefits from the "Basic" pension plan as of January 1993.

Copies of the new directory will be available at the Pensions and Benefits exhibit booth during the 23rd General Assembly in Indianapolis. Copies also may be requested by writing the Pensions office at 6401 The Paseo, Kansas City, MO 64131. Requests will be honored as long as supplies last.



**General Secretary Jack Stone and Nazarene Publishing House Manager Robert Foster place the first bumper sticker promoting this summer's 23rd General Assembly on a car. The bumper stickers (SI-1989) are available free of charge from NPH while supplies last.**

## WORKERS NEEDED FOR INDIANAPOLIS PROJECT '93

Work and Witness Coordinator David Hayse is looking for teams and individuals to assist in Indianapolis Project '93. Hayse recently sent a letter to Work and Witness leaders across the U.S. and Canada asking them to consider participating in this summer's pre-assembly event.

The grass-roots, lay-initiated project is designed to promote and enhance a vision for ministry of the laity by impacting the people of Indianapolis through an exciting inner-city project. It will involve renovating houses for low income families, renovating and repairing an inner-city Nazarene church, and participation in other fix-up, clean-up activities.

"We would like to see a large number of people—skilled and unskilled, adults and youth, men and women—participate in this project," said Hayse.

Hayse said he anticipates perhaps 1,000 Nazarenes coming to Indianapolis prior to the conventions and General Assembly to participate in the event.

Indianapolis Project '93 will begin July 17 (the Saturday before conventions) and will conclude at noon on July 21 (the opening day of conventions). Low-cost housing at a nearby college and university is available for project participants.

Hayse is asking some skilled individuals to come prior to the actual beginning of the project to help prepare for the final five days of the event. He would like to know of those who wish to participate by May 1.

The project is sponsored by the Church Growth Division in cooperation



Participants of an initial consultation in Indianapolis earlier this year to plan for Indianapolis Project '93 included: (back row): Mark Lingle, Shepherd Community; David Hayse, general Work and Witness coordinator; Ray Irvin, director, White River Association; J. K. Warrick, pastor, Indianapolis Westside; Chip Pieper, pastor, Stringtown; Gary Houston, pastor, Fellowship of Excitement; Brian Allen, ONU; Bill Stephen, assistant to the mayor; (front row): Indianapolis Mayor Stephen Goldsmith; Dean Cowles, Shepherd Community director; Catherine Barkes, Indianapolis '93 local coordinator; Vernon Lunn, Indianapolis '93 national coordinator; John F. Hay, Sr., superintendent, Indianapolis District; Charles Lake, Greenwood Community Church; and Mary Margaret Reed, ONU alumni president.

Photo: BassPhoto Co.

with Compassionate Ministries, NWMS, Sunday School Ministries, and the Center for Lay Ministry. For more information, contact: Indianapolis Project '93, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131, phone: (913) 764-5690.

## NNC MEN/SNU WOMEN REACH NAIA SEMI-FINALS

Northwest Nazarene College men's basketball team made it to the semi-finals of the NAIA Division II Men's National Championship before losing to Willamette, Oreg., 77-72 in overtime Mar. 15. The tournament was held on the campus of NNC.

NNC entered the tournament seeded 18th. They received an invitation only because they served as host of the national championship. NNC made it to the semi-final game by defeating 17th seeded St. Joseph College, 80-74; 2nd seeded Grace College, 86-75; and 10th seeded Eureka College, 69-60.

Southern Nazarene University women's basketball team lost to Arkansas Tech 81-79 in the semi-final game of the NAIA Division I Women's Basketball Championship Mar. 8. The loss ended the Redskins' drive to win a second national championship in five years. The team won the national title in 1989.

SNU entered the tournament as the top seeded team after posting a 27-3 record during the regular season. This was the Redskins' third trip to the national championship which was held in Jackson, Tenn.

## LUNCHEON PLANNED FOR RETIRED MINISTERS

The Board of Pensions and Benefits USA has announced plans to sponsor the Sixth Quadrennial Recognition Luncheon Friday, July 23, during the General Assembly in Indianapolis. The banquet will be held in honor of retired Nazarene ministers and their spouses who are receiving benefits from the "Basic" pension plan.

The first banquet was held at the 1972 General Assembly in Miami Beach, Fla. At least 1,000 persons attended in 1989. As many as 1,200 are expected this year.

Highlights of the 1993 banquet will include celebration of the 75th year of Nazarene pensions work and recognition of Dean Wessels' 38 years of service as director of Pensions and Benefits USA.

# Christian Marriage Journal

J. PAUL AND MARILYN TURNER



## You Can Break the Grip of Generational Sins

**H**e came trotting out of center field, threw off his glove, and took a seat in the dug-out. It wasn't long until he started giving the umpire hateful and sarcastic advice. The words out of this guy's mouth told everyone around him that he knew all the answers to umpiring. You got the feeling he enjoyed the role of being right.

The umpire took about as much as he could and finally warned the player, "You're treading on thin ice!" That's all the young man needed. The battle was on! The obnoxious player raised the ante by raising his voice. His advice turned into an attack on the personhood of the ump.

The umpire finally ejected the player from the game and the ballpark. He backed up his decision by calling in the captains, telling one of them that his team would forfeit the game unless this person left the ballpark. The umpire delayed the game until the player was on his way out to the car.

People in the grandstand included a host of the young man's friends, his wife, and son. I watched as this little family packed up all their gear and slowly trudged to the parking lot. I got the impression that his wife had gone through this experience before. She seemed embarrassed, silent, head down, boy in hand, walking several paces ahead of her husband. It was clear he couldn't get along with people; he was a human juggernaut, crushing everybody in his path.

Perhaps it's too easy for couples who have children to lose sight of the fact they may be raising "little husbands" and "little wives." What parenting styles could be used to set a more productive course for our children? What pitfalls can we avoid?

### Rescue Cautiously

Obviously, there are times when parents must step in and rescue a child, but we shouldn't do it every time he gets into a bind. Instill the principle that he must live by his decisions. It's a disastrous thing to leave young people with the impression that they can do as they please because Mom and Dad will come to the rescue.

*Perhaps it's too easy for couples who have children to lose sight of the fact they may be raising "little husbands" and "little wives."*

### Encourage and Praise

It's okay to let your child know that he could have done better. However, such words need to be balanced by letting him know when he did things right and his work was good. And when he or she does his best, provide a reward—it may be an ice cream cone, a bottle of pop, or just a pat on the back with the words, "Good job."

### Learn and Explore

Cultivate being a learning parent. Encourage your child to teach you something he or she knows that you don't. Believe me, if your child has experience on computers and you don't, he can teach you a lot. Learn it from your child and thank him. Then

ask for more. Your child *needs* to be *needed*.

### Respect Rights and Cultivate Privileges

Apparently, the young ball player didn't care about the personhood of the umpire, because he didn't care about his own. His attitude was vociferous and "in-your-face." Clearly, this was a part of his daily self-talk. "If I don't like myself, then certainly I'm not about to like anyone around me." Early on, your child must learn to respect the rights—the space—of his or her peers. This, in turn, cultivates the many relational privileges we enjoy over the years. Think of it as money in the bank.

I often wonder what was said when that family got in the car to leave. I also wonder how it was said. The process (how) is as crucial as the content (what). If the process is corrupted, then so is the content. Show me a couple who can resolve an issue with shouting, name-calling, or sulking in silent withdrawal, and I will show you a marriage that is myth. In his interaction with people, this young ball player had been taught to ignore the emotions of hurt and anger. His emotional focus was on revenge.

I can still see that "little husband," hand-in-hand with his mother, walking ahead of Dad. For one split second, his beautiful dark eyes darted back over his shoulder to look for his father. Something wasn't right, and he knew it. The imprint had taken!

Actions like those of this young father may result in generational sins later on if they aren't taken care of now.

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



# THE CHURCH AT WORK

## GENERAL STATISTICS DECEMBER 1992

### CHURCH OF THE NAZARENE

FROM THE OFFICE OF THE  
GENERAL SECRETARY

\*includes 4 missionaries in Angola and 2 in Ethiopia  
 \*\*includes 2 missionaries in Cambodia  
 \*\*\*includes 2 missionaries in Bangladesh, 2 in Romania, 4 in Russia,  
 and 4 in The Ukraine  
 \*\*\*\*includes 12 Regional Directors and their Wives  
 Please note: WORLD AREAS REPORTED CERTAIN TOTALS ONLY

	AFRICA	ASIA PACIFIC	CANADA
Number of Districts	57	32	5
Number of Churches	1,054	721	165
<b>MEMBERSHIP</b>			
Full Members	79,461	46,337	11,176
Associate Members	21,633	27,167	37
TOTAL	101,094	73,504	11,213
<b>MINISTERS</b>			
Ordained	370	510	247
Deacons	7	3	2
Licensed	404	353	67
Missionaries	*177	**180	0
<b>SUNDAY SCHOOL</b>			
Children—Responsibility List	1,168	629	159
Average Weekly Attendance	NR	NR	5,248
Cradle Roll	NR	NR	3,026
Youth—Responsibility List	NR	NR	238
Average Weekly Attendance	NR	NR	2,256
Adult—Responsibility List	NR	NR	1,096
Average Weekly Attendance	NR	NR	6,736
Summary—Officers and Teachers	NR	NR	3,165
Total—Responsibility List	132,490	56,930	1,232
Average SS Attendance	65,041	38,040	15,710
Ext. Min. Responsibility List	NR	NR	7,287
Average Outreach Attendance	NR	NR	622
Average Total Attendance	65,041	38,040	466
7,753			
<b>VACATION BIBLE SCHOOLS</b>			
Membership	140	300	45
	17,415	20,659	3,118
<b>NWMS SOCIETIES</b>			
Membership	897	482	136
	47,269	22,081	7,101
<b>NYI SOCIETIES</b>			
Membership	929	485	120
	31,435	14,314	2,546
<b>CLT CHURCHES</b>			
Credits	27	1	15
	368	6	901
<b>PROPERTY VALUES</b>			
Local Churches	NR	NR	\$50,028,203
Local Parsonages	NR	NR	7,283,354
District Center and Other	NR	NR	1,693,000
District Parsonages	NR	NR	301,572
Educational Institutions	NR	NR	NR
NPH	N/A	N/A	N/A
International Center	N/A	N/A	N/A
TOTAL	NR	NR	\$59,306,129
<b>PROPERTY INDEBTEDNESS</b>			
Church and Parsonage—Local	NR	NR	\$ 5,985,409
All District Property	NR	NR	234,361
Educational Institutions	NR	NR	NR
TOTAL	NR	NR	\$ 6,219,770
<b>CHURCH FINANCES (PAID)</b>			
Local	\$2,074,358	\$ 9,708,748	\$ 7,918,860
District	208,530	742,896	607,652
Educational	33,450	169,981	304,458
General	181,584	476,641	977,597
TOTAL	\$2,497,922	\$11,098,266	\$ 9,808,567
<b>ANALYSIS OF TOTAL</b>			
Paid by Church	\$2,396,055	\$10,884,423	\$ 9,062,050
Paid by Sunday School	NR	NR	\$ 195,026
Paid by NWMS	\$ 101,867	\$ 213,843	\$ 436,421
Paid by NYI	NR	NR	\$ 54,452
Supplemental Giving	NR	NR	\$ 60,618
<b>PER CAPITA</b>			
Local	\$ 20.52	\$ 132.09	\$ 706.22
District	2.06	10.11	54.19
Educational	.33	2.31	27.15
General	1.79	6.48	87.18
TOTAL	\$ 24.70	\$ 150.99	\$ 874.74

CARIBBEAN	EURASIA	MEXICO/ C. AMERICA	SOUTH AMERICA	UNITED STATES	GENERAL CHURCH	TOTAL	GAIN
27	23	22	59	80	0	305	+13
729	574	977	1,232	5,147	0	10,599	+435
60,894	54,317	65,836	67,366	582,804	0	968,191	+59,073
26,982	1,685	12,146	13,042	1,940	0	104,632	+11,600
87,876	56,002	77,982	80,408	584,744	0	1,072,823	+70,673 7.05%
234	184	428	339	9,306	0	11,618	+188
5	3	27	0	134	0	181	+13
241	139	436	640	2,396	0	4,676	+109
41	***50	52	69	0	0	***581	+4
657	245	989	1,138	4,934	0	9,919	+422
0	2,855	NR	NR	252,763	0	260,866	
0	2,441	NR	NR	136,156	0	141,623	
0	378	NR	NR	4,789	0	5,405	
0	797	NR	NR	140,959	0	144,012	
0	647	NR	NR	61,037	0	62,780	
0	803	NR	NR	394,510	0	402,049	
0	524	NR	NR	202,737	0	206,426	
0	703	NR	NR	59,525	0	61,460	
80,077	10,315	95,963	90,649	852,546	0	1,334,680	+11,337
38,473	8,152	65,089	56,449	399,930	0	678,461	+12,750
0	666	NR	NR	27,519	0	28,807	
0	495	NR	NR	18,967	0	19,928	
38,473	8,647	65,089	56,449	418,897	0	698,389	
202	106	549	373	3,139	0	4,854	+185
21,768	6,455	42,664	27,849	268,240	0	408,168	+19,913
558	219	834	911	4,619	0	8,656	+251
20,616	6,857	36,959	39,783	429,597	0	610,263	+20,056
549	199	825	890	4,366	0	8,363	+618
17,992	4,201	23,472	24,523	157,553	0	276,036	+18,909
34	1	0	0	1,165	0	1,243	+278
252	23	0	0	24,205	0	25,755	-1,783
NR	\$38,974,202	NR	NR	\$2,196,886,277	0	\$2,285,888,682	
NR	7,235,725	NR	NR	290,488,268	0	305,007,347	
NR	NR	NR	NR	78,623,004	0	80,316,004	
NR	NR	NR	NR	6,819,198	0	7,120,770	
NR	NR	NR	NR	N/A	\$226,796,718	226,796,718	
N/A	N/A	N/A	N/A	N/A	5,952,902	5,952,902	
N/A	N/A	N/A	N/A	N/A	6,106,244	6,106,244	
NR	\$46,209,927	NR	NR	\$2,572,816,747	\$238,855,864	\$2,917,188,667	
NR	\$ 125,358	NR	NR	\$ 344,253,949	0	\$ 350,364,716	
NR	NR	NR	NR	10,219,733	0	10,454,094	
NR	NR	NR	NR	N/A	\$ 69,836,837	69,836,837	
NR	\$ 125,358	NR	NR	\$ 354,473,682	\$ 69,836,837	\$ 430,655,647	
\$2,015,166	\$ 5,063,574	\$5,003,168	\$1,398,847	\$ 361,555,793	0	\$ 394,738,514	
192,722	329,470	407,193	138,398	22,651,758	0	25,278,619	
22,917	93,859	71,474	13,411	12,551,466	0	13,261,016	
133,513	374,624	236,172	49,827	48,915,356	\$ 1,690,486	53,035,800	
\$2,364,318	\$ 5,861,527	\$5,718,007	\$1,600,483	\$ 445,674,373	\$ 1,690,486	\$ 486,313,949	\$+17837497 3.81%
\$2,274,187	\$ 5,514,459	\$5,667,822	\$1,572,520	\$ 393,689,806	0	\$ 431,061,322	
NR	\$ 58,006	NR	NR	\$ 10,268,493	0	\$ 10,521,525	
\$ 90,131	\$ 251,228	\$ 50,185	\$ 27,963	\$ 38,397,843	0	\$ 39,569,481	
NR	\$ 37,834	NR	NR	\$ 2,890,154	0	\$ 2,982,440	
NR	NR	NR	NR	\$ 428,077	\$ 1,690,486	\$ 2,179,181	
\$ 22.94	\$ 90.41	\$ 64.16	\$ 17.39	\$ 618.32	0.00	\$ 367.94	
2.19	5.88	5.23	1.73	38.73	0.00	23.56	
.26	1.67	.91	.17	21.46	0.00	12.36	
1.51	6.68	3.02	.61	83.66	0.00	49.44	
\$ 26.90	\$ 104.64	\$ 73.32	\$ 19.90	\$ 762.17	0.00	\$ 453.30	

## Foundations of the Faith in Philippians

# Unlimited Growth



*And I am praying that your love might increase more and more in full knowledge and all insight in order that you may experience the things that are excellent so that you may be pure and blameless for the day of Christ (Philippians 1:9-10).\**

**T**he renewal of life and growth every spring overwhelms me. After the cold, drab winter, nature joyfully sings a song of color and new life. The brighter green on the tips of the evergreen branches shouts that new growth is under way. The flowering weeds in the yard raise the hope that our lawn will come back for at least one more year. The signs of new vitality are everywhere in the spring. And it happens every year! It seems that nature could grow forever. Unlimited growth in nature may or may not be possible, but the apostle Paul was convinced that unlimited spiritual growth could happen.

Paul reports to the Philippians that he regularly prayed for their love to “increase more and more.” In his usual fashion, the apostle piled up phrases to emphasize a point. He wanted their love to “increase.” Greek dictionaries struggle to express the expansive nature of the word “increase.” Words like “abound,” “overflow,” “be present in abundance,” “grow,” and “be extremely rich” appear in the definitions. In addition to its basic meaning, Paul constructed the word in a tense to show continuous growth. He was praying that their love constantly, regularly grow in lavish and extravagant ways.

The ongoing increase of their love was to grow “more and more.” Paul would never be satisfied that their love had grown enough. He

wanted it to grow “still more.” This is an amazing thought in the context of Philippians. In many ways, the church at Philippi seemed to be Paul’s favorite congregation. They had cooperated with him in missionary work from the time they first met him. They understood the need for unity and maturity in their individual lives and in the life of the church. Compared with other churches, Paul had no complaints about the Philippians. But he was praying that they continually grow still more in love.

The apostle does not specify an object of the growing love he was praying for in the Philippians. We might suppose he had both love for God and for others in mind. Many interpreters, however, believe the lack of an object shows that Paul was thinking of God’s love being poured in to their hearts as Romans 5:5 describes. If that were true, then the apostle was praying for the unlimited love of God to grow without limits even more in the lives of the Philippians. However, the growing love that he desired was “in full knowledge and all insight.” Paul was not interested in unfocused emotional “warm fuzzies.” Love must be shaped by knowing God and by good sense. The word “insight” might be translated “tact.” Feelings of love do not always bring good into other people’s lives. The situations of life are constantly changing. We need a constantly growing ability to apply the love of God to each specific situation.

Paul stated two results he hoped would happen in the lives of the

Philippians as love grew. First, he wanted his readers to experience excellence. Like love, excellence can grow without limits. Excellent performance for a child will not be excellent for a teen. There are always new levels of excellence to be attained. The verb “experience” translates a word that means “to test out with positive results.” We all learn from experiences with negative results. Paul wants us to grow in the learning that comes from positive experiences of expressing love.

***Paul was not interested in emotional “warm fuzzies.” Love must be shaped by knowing God.***

The second purpose of constant growth in love is to be “pure and blameless for the day of Christ.” The goal of increasing love is holiness. Paul prayed for that holiness to be a reality at the judgment day. However, since he expected Christ’s return at any time, he was praying for the present reality of holiness. He did not believe a certain amount of love created holiness. Rather, holiness is always and constantly the result of a life that is growing in love. Ever increasing love that grows richer and richer is a colorful, joyous way to live. It sure beats winter in the soul.

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

## Stock Tip

A couple of men in our church are trying to get several of the members of our church to buy stock in a "start-up" company that they are involved with. The price is only \$1.00 per share and they say that they expect it to be \$25.00 within a year. My husband and I have saved up about \$3,000. We are thinking of putting about half of our savings into this venture. Do you think that is a good idea?

Run—don't walk—away from that sort of deal. Just because these men are Christians doesn't mean their new company will prosper. Furthermore, the conventional wisdom (with which I agree) is that you should not invest in any stock of any kind until you have built up a cash reserve in interest bearing accounts equal to three months living expenses. Even then, beware of investing in any company that has not proven itself.

## Donating Human Organs

I hear a lot in the church about human acts that may transgress the sovereign will of God pertaining to matters of life and death, such as euthanasia and abortion. But has the church taken a position on the donation of vital organs?

Yes, the 1989 General Assembly voted to include in our *Manual* this statement: "The Church of the Nazarene encourages its members who do not object personally to support donor/recipient anatomical organs through living wills and trusts. Further, we appeal for a morally and ethically fair distribution of organs to those qualified to receive them" (904.12).

Saving a life by donating a vital organ cannot, in my judgment, be construed as impeding the will or sovereignty of God. Throughout the scriptures, God teaches us to care for the weak, the fatherless, the widowed, the poor, and the sick. To fail to do such things, the scriptures illustrate again and again, is to call down God's wrath. The ancient Bible writers knew nothing of organ transplant science, but they teach us to care for the sick and helpless. No one fits that category better, it seems to me, than a child in desperate need of a liver or heart to stay alive. We should be more concerned about displeasing God by ignoring the needs of the desperately ill.

The USA bears a lot of national guilt at this very point. Almost every week, we read about some child who needs a transplant or a highly expensive or rare surgery that is not covered by insurance, and which is not going to be available unless the parents can arouse the community to make huge donations. For a child's medical care to be contingent on a parent's ability to do public fund raising is an obscenity. It is a blasphemy for parents to have to take to the streets and beg and plead with the media and the public in order to obtain medical care for a child with a life threatening illness—especially in a country that blows billions on boondoggles of every imaginable kind.

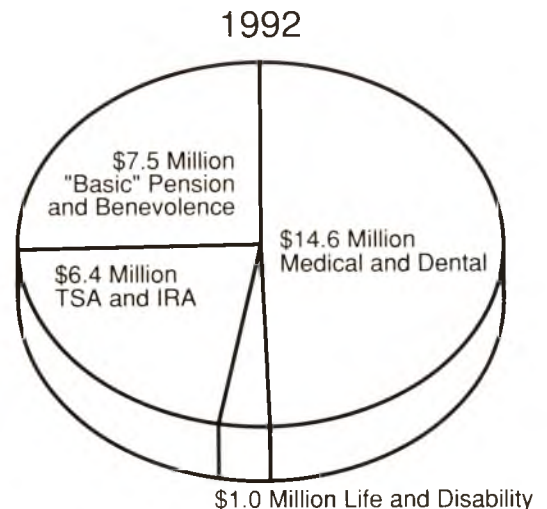


## P&B Update:

### Over 12,000 Served

Over 12,000 Nazarene ministers, full-time church-employed lay workers, and their families throughout the United States are served by plans administered by the Board of Pensions and Benefits USA. For 1992, benefits paid from these plans exceeded \$29.5 million. Through its faithful support of these plans, the church can be proud of the employee benefits provided to these servants of the church. The following chart illustrates the distribution of these benefits.

### Over \$29.5 Million In Benefits Paid\*



\*The Board of Pensions and Benefits USA is responsible for the administration of the programs from which these benefits are paid on behalf of participants. Funds to provide these benefits come from local churches and participant premiums.

**Board of Pensions and Benefits USA**  
6401 The Paseo, Kansas City, MO 64131-1284

*The views expressed in the responses in this column are those of the editor and do not constitute official statement by or for the Church of the Nazarene. The editor is not able to send replies to questions not selected for publication. Address: Herald of Holiness, 6401 The Paseo, Kansas City, MO 64131*

# Words and Music

Reviews of recently released books and music

**DOROTHY CAREY: THE TRAGIC AND UNTOLD STORY OF MRS. WILLIAM CAREY**, James R. Beck (Baker Book House, 1992), 254 pages

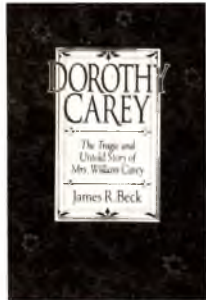
HH080-101-0306 \$13.99

This biography of pioneer missionary wife, Dorothy Carey, doesn't stop with the telling of her story, though that is important. Nor does it stop with the correcting of misconceptions written about her by her husband's biographers, though that is necessary.

Instead, it leaves us with lingering questions—questions we might find difficult to answer; questions we might prefer not to face; questions that will go on after we have finished reading the final chapter.

“What is a missionary call? Does God call individuals, couples, or families? How should we care for the mental health needs of overseas personnel?”

Do sending agencies accurately portray what is going on overseas to supporters at home? How often are missionaries forced to make decisions based on, “What will people back home think?”



Have the needs of missionary families been adequately addressed by sending organizations? How do we educate the children of missionaries? How do we care for missionaries who return home due to psychological problems?

Author James R. Beck says, “Dorothy's story reminds us that we are just as responsible to attend to the struggles of missionaries as we are to rejoice over their victories. The cost of obey-

ing the Great Commission can be very high.”

Beck is associate professor of counseling at Denver Conservative Baptist Seminary and a consultant to the Conservative Baptist Foreign Missionary Society. Fifty-six pages of appendixes, notes, and bibliography demonstrate the thoroughness of the author's research.

This book should prove valuable to missionary supporters, missionary candidates, and especially to decision-making leaders of sending churches and organizations.

—Karen K. Hiner

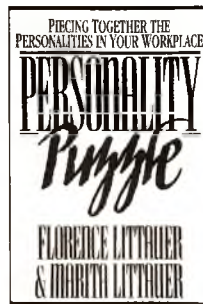
**THE PERSONALITY PUZZLE: PIECING TOGETHER THE PERSONALITIES IN YOUR WORKPLACE**, Florence Littauer & Marita Littauer (Published by Revell, 1992), 207 pages

HH080-071-6760 \$9.99

If you're interested in what makes people act the way they do, you will probably enjoy this book. Basically, it's a refresher course on the four personality types: Sanguine, Melancholy, Phlegmatic, and Choleric. The Littauers' theories will probably help you better understand how others think and how to best relate to them.

However, like similar books, the Littauers tend to over-

simplify humanity. They also often lack supporting evidence and research. They often use only their own experiences as proofs for their concepts.



This book claims to be a guide for the workplace. The Littauers do refer to the workplace occasionally, but the focus of the book remains on teaching the four temperaments. Again, the Littauers primarily use examples from their own offices, or small business of those who have attended their seminars—not the real work world that most of us face.

The serious scholar will be disappointed in this book. If you're reading for entertainment, or just trying to build your “people sense,” you'll probably find this book interesting.

—Jeanette D. Gardner

**WOMEN AND STRESS: A PRACTICAL APPROACH TO MANAGING TENSION**, Jean Lush with Pam Vredevelt (Published by Revell, 1992), 270 pages

HH080-071-6752 \$14.99

Seventy-one percent of women between 35 and 44 work outside the home. Thirty-nine percent of surveyed women rated their jobs as very stressful, 55 percent more claim their jobs as somewhat stressful. Some of the highest stress factors stem from home problems spilling into the workplace.

These are just a couple of the statistics revealed in this book. Besides stress on the job, other areas of stress covered include: in marriage; with children; during crises; at life stages. The book covers what makes us tense, typical responses, and what to do about the stress in our lives.

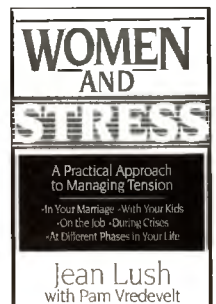
Lush's teachings come from decades as a psychologist and counselor. Vredevelt is also a licensed professional counselor.

Despite their credentials, the women do not claim to have the final word. Instead, they acknowledge, “This book is not an academic textbook on the subject of tension and stress. It is a compilation of practical ideas and vignettes that illustrated how women in today's world can rise about their tensions . . .”

The authors succeed. Although not all-inclusive, the book is indeed practical, applicable, and real. The authors' sound advice encourages readers to think and to see how they can overcome rather than drown in the undertow of stress.

This book is primarily geared to married women, or those with children, but it will give great pointers to any woman for any stage in her life.

—Jeanette D. Gardner





**THE GREAT ADVENTURE**, Steven Curtis Chapman, Produced by Phil Naish, Sparrow Records

HHTA-1328, Cassette \$10.98  
 HHDC-1328, CD \$14.98

From the opening symphonic strains of the beautiful "Prologue" to the final fermata of "Heart's Cry," this collection of master-crafted music is one "great adventure" after another. The title cut says, "Come on get ready for the ride of your life," and while this is a refreshing approach to looking at the Christian life, it also serves as a prediction for the listener embarking on the journey of this recording.

Packed with an assortment of lyrical approaches to the Christian walk, *The Great Adventure* challenges us to "Walk with the Wise" if we wish to "grow wise." The challenge of "Don't Let the Fire Die" is one of the album's strongest moments. Its words of encouragement ring strong and true, reminding the listener of the danger of allowing the circumstances of life to quench our zeal for God. The 80s hit Christian love song, "I Will Be Here," has a replacement in "Go There With You." A choice phrase in the chorus says:

I will take a heart whose nature is to beat for me alone  
 And fill it up with you—  
 make all your joy and pain my own  
 No matter how deep a valley you go through  
 I will go there with you.

The final song on the album, "Heart's Cry," describes what should be the passion of every Christian:

This is my heart's cry.  
 I want to know the one who saved me  
 and gave me life  
 This my heart's cry  
 To be so close to Him that all my life becomes  
 A testimony of my Savior's grace and love  
 This is my heart's cry.

Often times, people tend to think contemporary Christian music is shallow and meaningless, but that certainly is not true in this case. *The Great Adventure* will take you to new levels both musically and spiritually. This is one adventure you can't afford to miss!

—Reviewed by Mark Cork

**HIS PERSONAL PRESENCE**, Produced by Steven V. Taylor, Crystal Sea Recordings

HHTA-4007C, Cassette \$10.88  
 HHDC-4007, CD \$14.88

I have found that one of the greatest joys of being a Christian are the "moments" I spend with the Lord in worship; specifically private "moments." In our day, these "moments" are a necessity. Fortunately, there are currently a number of tools on the market to aid in our "moments" of private worship. It is this arena Crystal Sea Recordings enters with this new release.

Produced by Steven V. Taylor, *His Personal Presence* ushered me into the Lord's presence from the very first moments. This recording is a beautiful tapestry of chorus-

es, hymns, and devotional thoughts, woven together in a marvelous way that brings peace and comfort to the listener. The chorus of the opening cut sets the stage for some incredible "moments" as the soloists sing:

In Your presence there is comfort  
 In Your presence there is peace  
 When we seek to know Your heart  
 We will find such blessed assurance  
 In Your holy presence, Lord.

For the most part, the recording has a light contemporary sound with other strains. These range from a touch of black gospel and a new arrangement of Steve Adams' "All in the Name of Jesus," to tunes with a strong classical influence.

Overall, this recording provides a solid foundation for solid personal worship. The standout for me is "Wonderful, Merciful Savior," a powerful duet of worship and adoration. This is worth a serious listen if you're looking for something to encourage you in your "moments" of private worship.

—Reviewed by Mark Cork



## A GLOBAL CELEBRATION



### Our Heritage and Hope

23<sup>RD</sup>

# GENERAL ASSEMBLY

AND

# INTERNATIONAL CONVENTIONS

## CHURCH OF THE NAZARENE

July 21-30, 1993

Indianapolis, Indiana, U.S.A.

# ALL I REALLY NEED TO KNOW I LEARNED FROM MY PARENTS

BY DEBRA FULGHUM BRUCE

**R**obert L. Fulghum's book, *All I Really Need to Know I Learned in Kindergarten*, was on the best-seller list for months. As a distant cousin of Robert's, I heartily agree that many of life's lessons are taught in the school setting where children learn to get along with their neighbors, march in single file, and cooperate with authority figures.

But, long before I attended kindergarten, I had already been taught strong values, skills, and rules for living by two very important people—my parents.

Each day, we parents have spare moments to teach our children what we know about our world. Believe it or not, parents are experts in the field of adult living. While we may not feel competent in many areas, we can help our children capture an insight into the real world by giving instruction in daily living.

Teaching our child what we know does not mean we must sit down with him at age three and begin to hammer knowledge and drill him for a response. Nor does it imply that once our five-year-old can count we should make him add long columns of figures after school. Rather, teaching implies showing him how to do something. The dictionary defines "teaching" as "providing with knowledge, giving insight." As parents, we have opportunities daily to provide our children with firsthand knowledge of the world in which they live.

The Bible emphasizes the need to pass along knowledge to younger generations. In Deuteronomy 4:10, we read, "that they may teach their children." Again, in Proverbs 22:6, the scriptures commission us to, "Train up a child in the way he should go: and when he is old, he will not depart from it."

## Love and Caring

For the Christian parent, teaching our children as we have opportunity the special attributes of love, caring, and consideration is important. The school can instruct in academics, but we can teach them how to get along with a friend, how to compromise in an argument, how to respect others, and how to play fairly.

We can also help our child learn special skills such as playing baseball, mastering the piano, sewing, or gardening. Whatever our expertise is, we can lovingly teach it to our child.

Teaching our child is not always easy, as many parents experience. Perhaps we expect too much or we lose patience too quickly. Especially with a young child, we recognize the difficulty of teaching a skill.

I watched with interest last weekend as a father began to instruct his nine-year-old son in playing tennis. The man would demonstrate how to hit the ball correctly, but the young boy could not get the knack of it. After a few tries, the father began screaming at the child, accusing him of being uncoordinated and not listening. Then he grabbed the balls and rackets and stomped over to the side court, packing the equipment away.

As the father walked arrogantly toward the car, the young boy tagged behind and softly said, "But, Daddy, I wanted to play tennis, not learn it."

I compared this incident to the time my mother tried to teach me to sew when I was in fourth grade. After showing me how to lay out a pattern, read the guide, and thread the machine needle, she left me to tackle the job.

## Believe in Your Child

"I can do it, Mom, really I can," I remember telling

**May 2-9  
is Nazarene  
Family Week.**



Jim Whitmer

her as she left with an insecure look on her face. Yet she believed in me and allowed me to try confidently.

After an hour or two, I brought the finished product—my first handmade garment—to her for approval. I recall how she praised me for the completed task and said that she would hem it so I could wear the skirt to school the next day.

I couldn't sleep that night for thinking how lovely I would look in my handmade skirt. After everyone in the family had gone to bed, I heard the sewing machine running in the study. I tiptoed into the room and saw Mother laboring over my skirt. I never knew until many years later that my mother had to re-make my skirt that evening. But I had experienced the feeling of success and could not wait to make another skirt. My mother had given me the confidence to continue striving by not criticizing my amateur attempt.

We both felt pride many years later when I completed my handmade wedding dress.

### Enjoy the Teaching Process

Enjoying the time we teach our child is the key to our child's continuing effort. A loving, fun relationship will add to his enthusiasm and accomplishment, while criticism will only lead to defeat.

Much learning occurs while the child watches us perform. If we are a good role model and enjoy our sport or hobby, our child will perceive this and will identify with similar traits. My husband, who loves to play golf, hits the ball off the tee with the same confidence and determination as his athletic father.

Likewise, our son cannot wait for those special moments when his father escorts him to the driving range to try out his new wood.

Look at the following skills you can teach your

**“But, Daddy,  
I wanted to  
play tennis,  
not learn it.”**

child in just one day of family living:

1. How to pray
2. How to play fairly
3. How to take care of your body's needs
4. How to pitch in to help others in the family
5. How to respect authority and adults
6. How to say "please" and "thank you"
7. How to share
8. How to be responsible for self
9. How to have compassion for others
10. How to respect the property of others
11. How to be a disciplined person
12. How to wait your turn
13. How to follow directions
14. And there is more!

Whenever someone feels that parenting is a neglected responsibility, perhaps this list can add weight to the theory that early learning does take place in the home, and yes, we are the child's first teacher.

The following suggestions can guide us as we instruct our children.

✦ **Have Patience.** How we all long for patience! Peter exhorts us to develop this virtue, "Add . . . to knowledge temperance; and to temperance patience; and to patience godliness" (2 Peter 1:5-6).

Having patience when we teach our children involves turning the other cheek when we would rather lash out at his weak attempts or incompetence. This virtue enables us to see the young child as a child, not a miniature adult. Patience knows no limits as we wait for our child to grow.

I watched with interest as a young woman teaching in our church's Vacation Bible School began to instruct a student in her class in cutting out a simple design. The woman would demonstrate how to cut the paper to the entire class, but one young boy could not get the knack of it. After a few tries, the teacher lost all patience and took the child's craft to finish cutting it herself.

As the teacher expertly finished the child's cutting project, the young boy softly said, "But I wanted to learn how to cut it myself. Now it is your craft, not mine."

I compared this incident with the time my own preschooler showed me a cross she had cut at the kitchen table with her new scissors. Sure, the edges were a bit rough, but the young child had gained the confidence to continue striving and could not wait to go to her art box and begin cutting another cross.

Children must experience learning at home—rough edges and all! As you allow young children to experience new concepts and skills without doing it for

them, you are encouraging ownership in their project and in their life. The child will feel "real" as you trust him to complete the task.

✦ **Be Persistent.** Don't give up when a child whimpers in defeat, "Daddy, I can't!" If the child is to gain confidence in himself and his God-given abilities, he needs to do some activities well.

All children can't be the leader. Nor can all children be the athlete or musician. But encouragement and ongoing persistence by a loving parent can enable each child the opportunity to find this talent and develop it as he participates in family activities.

✦ **Forever Praise!** Scriptures affirm praise to God again and again. This praise is also the key to building a child's self-esteem, his good feeling about himself.

Avoid criticizing the young child's honest mistakes. Often, the best lesson is learned through experiencing a natural consequence. If the child hits a tennis ball too hard, it will go over the fence. This means he

must quit the game and go fetch the ball. After running for several balls, the child will learn to be more careful.

Praising children for their tries in life is important. We should speak of each child's abilities and newfound skills in front of their grandparents, siblings, or other friends. A child will feel important as we compliment his skills and give him a sense of self-pride.

The child who feels, "I can't do anything well" at a young age, may feel that way because he has been constantly criticized at home or at play. On the other hand, the young child who radiates confidence probably has been given this added boost by a loving parent.

✦ **See the Possibilities.** Scriptures affirm that all things are possible if we only believe. We must take this hopeful attitude into our teaching in Christ's church. Finding possibility in each child is part of God's plan, and the caring parent must struggle with this goal until a child's potential is found.

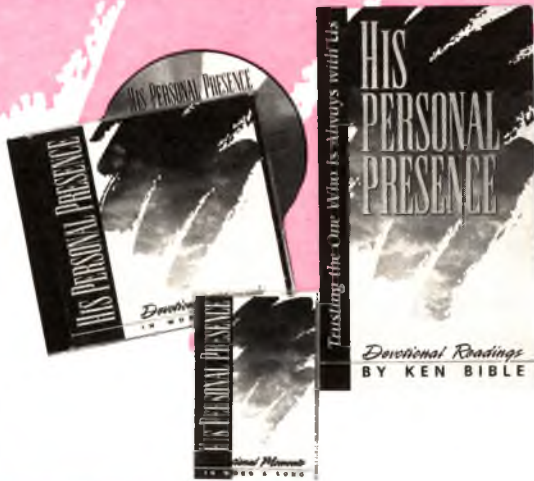
Every child is special and has a special talent. A young child's skill may be physical, musical, artistic, or intellectual. Whatever the case, he needs constant encouragement and an opportunity to succeed in his talent in a loving home environment.

Remember, your child will only spend a short portion of his life at home with you. How you instruct and train him or her during this time will stay with him forever. Yes, children do learn important skills in school, but that precious time at home spent with loving parents will give them a firm foundation. H

**Teaching a child  
to praise God  
helps build  
proper  
self-esteem.**

Trusting the One Who Is Always with Us

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Dave Anderson

## THOSE PRECIOUS HANDS

*I hold those hands, now withered and unused  
Unable even merest needs to meet  
Those hands which had done so much  
Caring for little ones—now grown with children's  
children  
Washing faces, kissing bumps, and drying tears.  
Washing clothes with water carried in, heated on a  
stove and carried out  
Clothes hung on an outdoor line.  
Hands that kneaded countless loaves of bread  
So that her hungry family might be fed.  
Baked in an oven with fuel carried in and ashes carried  
out.  
Hands that so lovingly sewed for little girls and boys,  
Not counting it drudgery but joy.  
Sending off to school or to special things.  
Sacrificing her own needs but never even hinting so.  
My heart aches that she doesn't know  
That now her rest has come.  
No need now—her work is done.  
I hold her hands—she doesn't know I'm here.  
God is calling home, my Mother Dear.*

—Bernice L. Compton



Patrons have made the video section one of the most popular areas of the Boise First Church library.

Dee Smith

# WHY CHURCH

BY BETTY WALLER AND

**H**ow do we get our people to turn off their TV's and *read*?" The cry comes from concerned churchmen who see fellow Christians wallowing in the slough of popular culture flooding their family rooms.

*The answer:* Offer great reading materials to people in an attractive, convenient place. In other words—a church library.

In an article, "Why Kids Can't Think," Dr. Jane Healy explains that the problem with TV is more insidious than just the content of the program: "Some kinds of programming artificially manipulate the brain into paying attention by violating the brain's natural defense mechanisms with frequent visual and auditory changes." (Watch about three minutes of MTV to see what she means.) "Television induces neural passivity and reduces stick-to-itiveness." (The couch potato syndrome.) And finally, she says, "Television may have a hypnotic, and possibly neurologically addictive, effect on the brain by changing the frequency of its electrical impulses in ways that block normal mental processing."

The positive reasons for a church library, however, far exceed merely being "against television." First of the many plusses a library offers a congregation is ministry. Church libraries are centers for book therapy, offering books with sound spiritual and psychological help to people with a wide range of problems and needs. Parenting, divorce recovery, depression, addiction recovery, stress reduction, and spiritual growth are just a few of the topics covered by books offering *bibliotherapy*.

A good church library is also a support resource for every program of the church. Patricia Sweitzer, Library Director at First Church of the Nazarene in Clearwater, Fla., reports that their church's tape ministry, NWMS reading books, and the CLT program are all handled through their Media Library. At Boise First Church we also provide reading books for all levels of the Caravans program, a church archive, a special collection of books on holiness, reference materials such as commentaries, maps, and Bible dictionaries for Bible study groups, and each quarter gather topical enrichment materials for our adult Sunday School teachers.

Lois Amstutz, the librarian of the Fort Recovery (Ohio) Church reports: "We have gradually built up our library to include music tapes, sermon tapes, VCR

# HAVE A LIBRARY?

DONNA FLETCHER CROW

tapes, a vertical file, and a picture file. Two years ago we added supplies for teachers, clubs, and social events in our church. This includes poster board, bulletin board materials, pens, etc. By adding such supplies we have become a Sunday School Resource Center."

One of the most vital ministries of libraries is providing recreation for families. At Boise First we include recreational reading and viewing materials for all ages including almost 350 videotapes, carefully screened children's books of both religious and non-religious subjects, and fiction with high moral values for all ages.

Getting a library started may seem like a daunting task. If so, you are not alone. The stories are all the same. Shari Potter from Chicago First Church of the Nazarene tells a typical one: "My husband and I and three other people began working on a few shelves with out-dated, battered books in a tiny room. Over the last ten years, this has grown to over 3,000 books, 100 audio cassettes, and 80 videos. There are nine

**During just one month last summer our children read nearly 30,000 pages of good literature.**



The Children's Corner in the media library at First Church of the Nazarene at Clearwater, Florida.

Dee Smith

people on our library committee. We are preparing to move to our third location as the library continues to grow."

Often the person with a vision for a church library is a voice crying in the wilderness. Mary Ann Anderson wrote from Elyria, Ohio, "After each church board meeting I would approach our pastor about the need for a church library. Finally, one evening after my usual spiel, he leaned across the table and said, 'Yes, there is a need. Why don't you start one?' What magical words. Why didn't I start one? Why not, indeed. In the begin-

ning, most of the books came from donations and what I picked up at garage sales. Today, 16 years later, we have a library containing over 2,100 volumes, many cassettes, and videos. The library is included in the church budget at a sum of \$300 a year."

As with launching any project, the place to start is by setting standards and goals. There is no need for a professional librarian, but you must set professional standards. You must be willing to learn the Dewey



Authors Donna Crow (left) and Betty Waller in the library at First Church of the Nazarene Boise, Idaho.

Dee Smith

Decimal system and the proper processing and organization of materials. No one will take a sloppy system seriously.

“Our library started several years ago in a small cabinet,” Ada Huber reports from Temple (Tex.) First Church.

“The library began modestly in a storage area adjacent to the Sunday School office,” Pat Sweitzer writes from Clearwater, Fla.

In Boise we began in a closed-off entryway. The point is, almost anywhere will do, but it *must* be a place of its own that can be locked. If the library has to compete with music rehearsals, Sunday school classes, or clerical activities, people will feel inhibited and will not use the services you offer.

The goals and the purposes we defined 15 years ago at Boise First continue to guide us today: “To encourage spiritual growth; To furnish resource material for those planning lessons; programs, devotional talks; To furnish books for children to read and to be read to children; To provide book therapy for members with special problems or needs; To be a key support to all church activities.”

#### A Vision for the Work

Perhaps most essential of all in getting started and in the continuing success of a church library is the leadership of a person committed to the work. Your librarian must have a vision for the work, and must not be saddled with a lot of other church committees. The librarian is charged with the responsibility of keeping informed of the needs and activities of the whole congregation and making the resources of the library available to all.

The library must maintain regular hours with a librarian on duty at all times. Self check-out systems don’t work. Books will disappear. A good librarian can recommend books to suit needs and help the pa-

### MISSION STATEMENT FOR A CHURCH LIBRARY

Our aim is to serve Christ and the persons for whom He died by:

1. Presenting the Gospel through library materials.
2. Encouraging the spiritual growth of believers.
3. Providing resource and research materials for Christian teachers and speakers.
4. Furnishing books for children and books which can be read to children.
5. Creating a place for quiet reflection, reading, and research.
6. Providing “book therapy” for persons with special needs or problems.
7. Helping church people to “think Christianly” about the things that matter most.

trons find them. You cannot perform a ministry if you aren’t there.

The library also needs a spot on the church budget. It can start small, but it must be regular. It will increase as the library proves its worth.

“I never would have read so widely and deeply—so many books—without the library here.” Such praise as one of our patrons recently offered is one of the most gratifying aspects of a job that has many demands and offers many rewards. Getting people to read is a never-ending challenge for the creative librarian.

Publicity is a key to informing and involving people. Decorating the library to monthly themes, maintaining attractive bulletin boards, writing columns for

*continued on page 44*





H. Armstrong Roberts

# THE SIMPLICITY OF HOLINESS

BY GEORGE L. SMITH

**E**very new convert desires a closer walk with God. It is as inevitable as instant hunger in a newborn child.

Why, then, do many converts eventually plateau at some level of groping frustration in their

search for a deeper Christian walk?

My conclusion, after many years of pastoral and evangelistic ministry, is that there is more confusion than there is rebellion. Not every unsanctified Christian is resisting God's efforts to crucify the

"old man."

Although the increasing number of Christians unable to confidently testify to the experience of holiness is certainly cause for concern, I believe there is an increasing number of factors contributing to this uncertainty.

Just to name a few:

◆ Confusion about what to expect in a second crisis experience—how one should act or feel, how one can know for sure.

◆ The uncertain definitions of holiness emanating from some pulpits—or no definitions at all! Shocking that some Christians never hear a clear, scriptural, reasonable sermon on holiness!

◆ Distorted concepts of the attitude of God in it all. The faulty image of an austere martinet rather than of a God of unfathomable patience who wants to lead His children into the “promised land.”

◆ Inability to relate descriptive terms to personal experience. Terms which, though accurate and scriptural, seem to connote the impossible—*perfection, purity, perfect love, even holiness* itself. Here, again, the problem more often lies in the understanding than in the will.

I confess I have no panacea, but there are some answers. I believe each individual can successfully be helped at any of these points by an understanding counsellor with a clear mind and heart of his own.

A sound starting place would be to share God’s own gracious urgency: “This is the will of God, even your sanctification . . . that every one of you should know how to possess his vessel in sanctification and honour.”

Think of that for a moment—*God has something He wants to share with us!* Surprising how many seekers believe they must batter their way through the reluctance of a standoffish God who will yield “the blessing” only to those who can break through His shell.

Likewise, a “holiness or hell” approach can only create greater confusion for an honest seeker. This philosophy may apply to a backslidden board member or hypocritical church boss, but it does not strengthen God’s plan to share His love and fellowship with an earnest, but confused, “bruised reed” or “smoking flax.”

Sanctification as “the will of God” has one supreme objective: “That we might be partakers of his holiness” (Hebrews 12:10). “To glorify God and enjoy Him forever,” was the way John Wesley put it.

This position will stand the test of God’s original motive in creating a human being: “Let us make man in our image, after our likeness.” This is the whole idea behind holiness doctrine! Stop right there at Genesis 1:26 and you will

**Both the Creator  
and His creature  
have a longing  
for each other.**

stand unconfused about God’s goal for your life.

Long before the Pauline Epistles came along to amplify this glistening chain of truth, even Isaiah recorded our Heavenly Father’s plan for man: “I have created him for my glory” (43:7).

Whatever other implications are involved in the search for a true experience of sanctification, one supreme compulsion towers above all—*both the Creator and His creature have a longing for each other.*

Such a basic motivation simply has to remove any legal barriers on either side—that of an austere, theoretical demand on God’s part and a cringing, dutiful groping on ours.

While both salvation and sanctification must find their fulfillment through the cross of Christ, they are but chronological steps to the one purpose—accomplishing God’s original plan for a reciprocal love relationship with us.

God did not initially create man

in order to save him. He created him for love, and that motive has not changed. It is only because of the fall of man that salvation became a necessary intermediate step toward this objective.

In His plan to make us partakers of His holiness, a second work of grace was introduced only because this original goal cannot be realized at the crisis of conversion. This is due to the voluntary nature of love. Love cannot be reciprocal unless it first can be accepted. As soon as our sins have been forgiven, we desire more of God, but all the implications of accepting His lordship are not yet conceivable to us.

This *second work of grace* as a mere term, however, can become a cliché of alienation if practical holiness is somewhere lost in a jungle of terms and theory. God does not bless a group merely because of its theology.

In fact, a church which has a theological answer to man’s greatest need must be prepared to accept the responsibility of intelligently sharing it. It is for this reason we must preach and teach holiness in plain and simple terms. Only then will people understand and long for it.

That’s it! They must understand it! It must be believable. There are comprehensible explanations, and people must know what they are. A suggested few may include these:

◆ Sanctification is a desirable experience. If it is the will of God for us, how could it be otherwise?

◆ If God’s original plan for man was to share with him His glory and His love, then His plan for us today is the same.

◆ *Christian perfection* describes the fulfillment of that plan and never need be a terminological stumbling block. Perfection is simply that state for which anything originally is intended. Christian perfection is a relative term and describes a Christian who has accepted the lordship of Christ to the exclusion of all other known personal considerations. It is re-

turning to God His love by His help. "Your will to love God is the whole of religion," said the saintly Fenelon.

◆ Sanctification is not an "it," but Christ himself. We are sanctified by the indwelling life of Jesus Christ. Some Christians with little theological understanding have been filled with the Holy Spirit simply by turning their longing hearts loose in total surrender to God. When we abdicate the throne rooms of our hearts, Jesus replaces us at the seat of authority—without first checking out our denominational background. It is that simple.

◆ Sanctification does not make us superhuman. And even though we do rejoice in new victory and spiritual power, we are still subject to temptation, frustration, disappointment, apprehension, failure—even avoidable failure. But the difference after sanctification lies in the facts that: (1) We are more sensitive to anything that is unlike Christ; and (2) We are more able to cope with these inconsistencies through prayer, scripture, and discipline until there begins to form within us "habits of soul" which makes us less and less vulnerable to defeat. This is the basic difference between a newly sanctified Christian and a mature saint—the development of "spiritual antibodies" and habits of victory. To the Ephesians, Paul put it this way: "For the perfecting of the saints . . . till we all come . . . unto a perfect man, unto the measure of the stature of the fullness of Christ . . . [that ye may] grow up into him in all things."

Viewed in this light, holiness is a reasonable and attainable experience. This may appear as an oversimplification, but we would do well to remind ourselves that nothing would delight the enemy more than to make God seem impossible, illogical, or unfair. Wasn't that the first tactic of the devil in the Garden of Eden?

Admittedly, it can never be right to circumvent established theological truths to make some-

thing more believable, but neither can it ever be wrong to place these truths in a setting which makes them more comprehensible and gives faith a better glimpse of God's love.

That confused, but honest, seeker has a right to know that God is trying to share with him His love, His nature, and His resources. It is

**Finding  
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standoffish God.**

not a cat-and-mouse affair. It is a simple case of two longing hearts reaching for one another.

I believe it makes sense. And if you are one of those honest, but disappointed, seekers after holiness, remember—this is the will of God for you. He is on your side!

*Once it was the blessing,  
Now it is the Lord;  
Once it was the feeling,  
Now it is His Word;  
Once His gift I wanted,  
Now the Giver own;  
Once I sought for healing,  
Now Himself alone.*

*Once 'twas painful trying,  
Now 'tis perfect trust;  
Once a half salvation,  
Now the uttermost . . .  
All in all forever,  
Jesus will I sing;  
Everything in Jesus,  
And Jesus everything.*

—A. B. Simpson

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## GENERAL ASSEMBLY—ADULT MINISTRIES MEAL Events

**At the Hyatt Hotel:** Thursday, July 22—7 A.M.  
*District Adult Ministries Directors' Breakfast*  
\$11.00 per person

**At the Westin Hotel:** Friday, July 23—12 NOON  
*Family and Marriage Ministries Lunch*  
Open to all interested in local and district Family  
and Marriage Ministries.

Speaker: Rev. H. B. London of "Focus on the Family"  
\$15.00 per person



H. B. London



Chonda Pierce

**At the Westin Hotel:** Friday, July 23—5 P.M.  
*Senior Adult Ministries Banquet*  
Featuring Chonda Pierce of Opryland Fame  
\$23.00 per person

**At the Westin Hotel:** Saturday, July 24—9 P.M.-12 A.M.  
*Single Adult Reception—Join us for a Fajita Fiesta*  
\$10.00 per person

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# NEWS OF RELIGION

## STONE ELECTED TO RCMA BOARD

Jack Stone, general secretary, has been elected to the board of directors of the Religious Conference Management Association. Stone was elected to the position at the 21st annual RCMA Conference in Chicago Jan. 26-29.



Based in Indianapolis, the RCMA is a professional organization of religious meeting planners.

In addition to Stone, other Nazarenes attending the conference included Mark Cork, local arrangements coordinator for the 23rd General Assembly; and Dave Anderson, Media International director.

As a member of the board of directors, Stone will be involved in planning the direction of the organization for the coming year and in preparing for the 1994 conference in Birmingham, Ala.

## CHA EXECUTIVE DIRECTOR TO RETIRE

Burnis H. Bushong, executive director of the Christian Holiness Association, has announced his retirement. The retirement will be effective as soon as a suitable replacement is found.

Bushong has served as CHA executive director since June 1988. He was a missionary and administrator with World Gospel Mission for 40 years. He retired as vice-pres-

ident of WGM in July 1992.

The CHA is composed of 16 denominations and 50 educational institutions who embrace the theology of John Wesley. Its total North American constituency exceeds 2 million with 11 million worldwide. The organization also sponsors "Aflame," televised three times weekly on the VISN/ACTS cable network.

## COLSON RECEIVES 1993 TEMPLETON PRIZE

Charles W. Colson, Watergate figure and founder of Prison Fellowship, has been named recipient of the 1993 Templeton Prize for Progress in Religion.



Colson, 61, who served as special counsel to President Richard Nixon and later spent seven months in prison on Watergate-related charges, founded Prison Fellowship in 1976. Now the largest prison outreach ministry in the world, Prison Fellowship attempts to help offenders turn their lives around through evangelism, discipleship, and practical assistance.

The Templeton Prize for

Progress in Religion was founded in 1972 to honor a living person who has advanced the world's understanding of God or spirituality. Global investment pioneer Sir John Templeton established the prize to fill what he felt was a void left by the Nobel Awards, which had ignored the field of religion. Previous winners include Mother Teresa (1973) and Billy Graham (1982).

The Templeton Prize is worth about \$1 million, making it the largest such monetary award in the world. Colson said he plans to donate the money to Prison Fellowship.

Colson will receive the award at Buckingham Palace May 12.

## TEENS PARTY AND EVANGELIZE

An estimated one million teens participated Saturday, Mar. 6, in "Operation Powerlink," a teen evangelism project sponsored by Sonlife Ministries and Josh McDowell Ministries. The teens, including thousands of Nazarene young people, gathered in churches and civic centers across the country for what was billed as "the world's largest pizza party."

The event was designed to allow Christian teens to invite their non-Christian friends to a party. It included a simultaneous broadcast via satellite linking teens from across the country. The Trinity Broadcasting Network aired a one-hour special in connection with the party, featuring contemporary Christian artists Petra, Michael W. Smith, and Carman; dramatic vignettes;

and the testimony of Josh McDowell. TBN used interactive video to drop in on 10 parties around the country.

Following a televised invitation, the teens broke into small groups and presented the gospel and testimonies of their own conversion experiences to their guests. After reviewing the follow-up materials and setting another time to meet with converts, most of the young people topped off the pizza with dessert.

Planning for the huge event began four years ago with McDowell's dream of a simultaneous outreach via "peer evangelism." Eventually, 60 denominations, including the Church of the Nazarene, joined McDowell's effort.

## NATIONAL RELIGIOUS BROADCASTERS MEET IN L.A.

For only the second time in its 49-year history, the National Religious Broadcasters held its annual convention outside Washington, D.C. The NRB held its 50th annual convention and exposition at the Los Angeles Convention Center Feb. 13-16.

The change of location resulted in a different atmosphere, according to E. Brandt Gustavson, NRB president. "The convention was less politically involved and more guest-centered," he said.

"Our goal in producing the NRB Convention has been not only to create one with quality, but one where the Spirit of God is at work in the lives of all who attend," Gustavson said. "The whole spiritual tenor of this past convention makes us feel that what we have done is right."

One noticeable change in this year's convention was the absence of the President of the United States. During

his four years in the White House, George Bush was a regular speaker at NRB conventions. Only illness in 1989 prevented Bush from attending all NRB conventions while in office. An invitation extended to President Clinton received no response.

Despite the lack of a political presence, NRB '93 still proved to be an historic time for its sponsoring organization. The new constitution and bylaws approved by the NRB members called for, among other things, the termination of the Ethics and Financial Integrity Commission (EFICOM). EFICOM was created six years ago as an in-house accountability group by NRB to accredit non-profit member organizations with broadcast-related incomes of \$500,000 or more annually. Now those same organizations will be required to be approved by the Evangelical Council for Financial Accountability.

## VITAL STATISTICS

### Deaths

BARTLOW, WILMA, 68, Pomeroy, Wash., Feb. 8. Survivors: husband, Wendell; daughters, Lavonne McDaniel, Nicole Peed, Jeanine Bartlow; sons, Brant, Kirk; one sister.

BELL, JEAN, 74, Bethany, Okla., Jan. 26. Survivors: husband, James; sons, Jim, Keith; daughters, Susan Lucky, Kathy Harris; 1 brother; 10 grandchildren; 1 great-grandchild.

BIBERSTINE, DR. RICHARD D., 63, Terre Haute, Ind., Feb. 5. Survivors: wife, Ruth; sons, John, Kerry; daughters, Becky Russell, Kellie; two brothers; six grandchildren.

BROOKSHIRE, RUSSELL, 67, Orrick, Mo., Feb. 17. Survivors: wife, Daisy; daughter, Linda; four brothers; three sisters.

BURKE, REV. HARRY F., 72, Laurel, Mt., former pastor, Feb. 17. Survivors: wife, Mary; daughters, Virginia, Elizabeth Venditti, Shirley Gunnels, Karon Sconell, Sharon Moore.

BUSH, REV. R. ERWIN, 71, Nashville, Tenn., pastor of 45 years, Jan. 15. Survivors: wife, Edith; sons, Robert, Byron; three sisters; one brother.

CHAVET, SHIRLEY E., 68, Tacoma, Wash., Oct. 25. Survivors: husband, Paul; daughters, Beth, Selah Sivok; son, Joseph; two sisters; three brothers.

FISHER, ARTHUR, 52, Bourbonnais, Ill., Oct. 16. Survivors: wife, Donna; son, Scott; his mother; two brothers; two sisters.

GIBBS, EARL, 88, Wellington, Tex., Feb. 5. Survivors: daughter, Drusilla Henderson; two granddaughters; six great-grandchildren; four sisters.

GREEK, MILDRED E., 82, Fort Wayne, Ind., Feb. 22. Survivors: husband, Walter; son, Carl; two grandchildren; five great-grandchildren; two sisters; one brother.

GROSS, THOMAS JAMES, 51, Missoula, Mont. Survivors: mother, Alice Gross; two brothers; one sister.

HUBARTT, REV. LEONARD G., 67, Ft. Wayne, Ind., evangelist, Feb. 9. Survivors: wife, Phyllis; sons, Gail, Gary, Stephen; five grandchildren; three brothers; one sister.

LOCKWOOD, REV. FLORENCE, 84, Kankakee, Ill., former pastor, May 19. Survivors: daughter, Carol (Mrs. Norman) Felesena; son, Paul; four grandchildren; four step-grandchildren; several great-grandchildren.

MCMICHAEL, WANDA DAVIS, 71, Nampa, Idaho, Jan. 8. Survivors: husband, Loyd; daughter, Susan; two grandchildren.

MOORE, MYRL L., 71, Red Key, Ind., Jan. 13. Survivors: wife, Madonna; sons, Terry, Wayne, Stephen; daughters, Brenda Edmonds, Judith Retter; 10 grandchildren; 7 great-grandchildren; 5 sisters.

PRYOR, REV. LARRY HOWARD, 50, Show Low, Ariz., pastor, Jan. 14. Survivors: wife, Linda; sons, Joshua, Jonathan.

WARREN, THOMAS MARION, 84, Orlando, Fla., Feb. 2. Survivors: son, Louis; three grandchildren; three great-grandchildren; three brothers; four sisters.

WILSON, LOLA PEARL (MRS. JAMES), 99, Eldorado, Kans., Feb. 6. Survivors: daughter, Ruby (Mrs. Harlan) Heap; sons, James, Aaron; 14 grandchildren; 22 great-grandchildren.

### Births

to REV. DEAN AND ALICE COONRADT, Medford, Okla., a boy, Wesley Dean, Feb. 9 to KEITH C. AND VALERIE (WHITTINGTON) DANCE, Nashville, Tenn., a boy, Grayson Carlyle, Feb. 7

to EDGAR AND TRINA (BICKERSTAFF) FINK, Bartlesville, Okla., a boy, Andrew Bryce, Feb. 3

to HOWARD AND TERESA GIVENS, Owensboro, Ky., a girl, Rebekah Marie, Dec. 31

to NORAYR (NORMAN) AND HEATHER HAJIAN, Whitehorse, Yukon, Canada, a girl, Elizabeth Marie, Feb. 20

to GORDON AND LISA (HART) GOSSMAN, Colorado Springs, Colo., a boy, Andrew Allan, Feb. 6

to KEITH AND LISA JAMES, Enid, Okla., a girl, Kellyn Elizabeth, Feb. 19

to DON AND PATRICE (BICKERSTAFF) LUEHRING, Ft. Collins, Colo., a girl, Michelle Rhene', Feb. 2

to KEITH AND SUSAN (BLANKENSHIP) METCALF, Grand Prairie, Tex., a boy, Jacob John, Feb. 8

to REV. ARTHUR T., III, AND ALLYSON (BANKS) ROXBY, Erie, Pa., a boy, Kyle Jacob, Nov. 13

to ROB AND JANET (MARLEY) SANTINI, Birmingham, Ala., a girl, Natalie Frances, Feb. 2

to RICK AND VALERIE (WEATHERLY) SOWDER, Choctaw, Okla., a girl, Ashley Nicole, Nov. 20

to DAVID AND MARLA (KENSEY) STANTON, Lafayette, Ind., a boy, Daniel Allen, Jan. 31

to J. MARK AND BETH (REAM) WILSON, Springfield, Mo., a girl, Emily Elizabeth, Jan. 21

### Marriages

SHARON GAILEY and ERIK LEE at Kansas City, Mo., May 8.

### Anniversaries

JACK AND BERNICE BIERCE, Fruita, Colo., celebrated their 60th wedding anniversary Feb. 2. They served as song evangelists from 1930-1981. They are retired and live near their three daughters.

JAMES AND AUDREY HART, Noblesville, Ind., celebrated their 50th wedding anniversary Mar. 6 with a reception at Noblesville First Church. They have one daughter and two grandchildren.

### FOR THE RECORD Moving Ministers

RON DALTON, from pastor, Cincinnati (Ohio) Montana Ave., to education, Olivet Nazarene University

JERRY A. GINTER, from Stroudsburg, Pa., to Norristown, Pa.

DAVID W. GRAVES, from Nashville (Tenn.) Grace, to Cincinnati (Ohio) Springdale

STEVEN J. IVERSEN, from Medford (Oreg.) First, to LaMirada, Calif.

CECIL A. JONES, from Pataskala, Ohio, to Owego (N.Y.) First

DOUGLAS R. KEITH, from Jackman, Maine, to Courtland, N.Y.

EDWARD A. KILE, from Flat Rock, Mich., to Caro, Mich.

JAMES B. KITTLE, from Winchester, Ky., to Man, W.V.

EDDIE LAPLANTE, III, from associate,

Anchorage (Alaska) Chapel of the Cross, to pastor, Wausaw, Wisc.

TIMOTHY D. MELTON, from Carrollton, Mo., to Drexel, Mo.

JAMES J. MINDLING, JR., from Norristown, Pa., to Gardner (Kans.) Crossroads

MICHAEL P. MORRIS, from Saginaw (Mich.) Central, to Fenton, Mich.

KENNETH L. MYERS, from associate, Circleview (Ohio) First, to Greensboro (N.C.) Southeast

DARRELL R. NICHLOW, from Homer City, Pa., to Orbisonia, Pa.

THOMAS E. ORMSBY, from Lindsay, Okla., to Eleva-Strum, Wisc.

OLLIE R. PARSONS, from associate, Welch, W.V., to pastor, Charleston (W.V.) Loudendale

FLOYD PERRAS, to pastor, High River, Alberta, Canada.

PAUL M. PHIPPS, from evangelism to pastor, Princeton (Ind.) First

LARRY L. PITCHER, from Pismo Beach (Calif.) New Life Community, to Ontario (Calif.) First

ROBERT PRINCE, from Bad Axe, Mich., to Metropolitan, Mich.

ALAN R. QUEEN, from Charlotte (N.C.) Calvary, to Concord (N.C.) New Life

STANLEY RODES, from Greeley (Colo.) First, to Ontario, Oreg.

CECIL RUSSELL, to pastor, Bainbridge (Ga.) First

MARY LOU RUTTGERS, from Nennah Fox Valley, Wisc., to Winneconne, Wisc.

STEVEN R. SCOTT, from associate, Auburn, Calif., to pastor, Stockton (Calif.) First

SCOTT L. SAMPSON, from Woodland, Calif., to Canaan Hill, Mo.

RUSSELL SOMMER, to pastor, Flat Rock, Mich.

WINDELL L. SHIRLEY, from Greensboro (N.C.) Southeast to Corpus Christi (Tex.) First

W. BYRON STRANGE, to pastor, Thomasville (Ga.) First

STEPHEN P. THOMAS, from Seattle (Wash.) Beacon Hill, to Kansas City (Mo.) Grace

SCOTT A. WADE, from Kings Mountain, N.C., to Concord (N.C.) First

MILTON W. WATSON, from Houghton Lake, Mich., to Viroqua, Wisc.

SAMUEL E. WHEELER, from evangelism to pastor, Center, Tex.

ELMER M. WILSON, to pastor, Charlotte (N.C.) Calvary

MICHAEL A. WORRELL, from West Sacramento, Calif., to Highway, Mo.

### Announcements

**CONNELL (WASH.) CHURCH** will celebrate its 75th anniversary June 19-20. All former pastors, members, and friends are invited to attend. For further information, write the church at P.O. Box A, Connell, WA 99326, or phone (509) 234-9111.

**DECATUR (GA.) CHURCH** will celebrate its 50th anniversary June 4. All former members, friends, and pastors are invited. For further information, contact Rev. Michael Nicodemus, 212 Adams Street, Decatur, GA 30030, or phone (404) 299-1630.

**GLASGOW (KY.) FIRST CHURCH** will celebrate its 50th anniversary June 27. The 10:00 A.M. service will be followed by a noon meal and a 2:00 P.M. service. For further information, write the church at 600 E. Main St., Glasgow, KY 42142.

**HELENA (MONT.) CHURCH** will celebrate its 50th anniversary June 26-27. A picnic will be held at the Lewis & Clark County Fairgrounds June 26. Sunday services will be held at 10:45 A.M. and 6:00 P.M. with a 2:00 P.M. church and parsonage open house. All friends, former members, and pastors are invited. Greetings would be appreciated, especially from the children of former pastors. For more information, contact Venita Needham, 1712 Custer Ave. E., Helena, MT 59601.

**PAYNE (OHIO) CHURCH** will celebrate its 75th anniversary June 13. The 10:00 A.M. service will be followed by a dinner at the American Legion Hall and a 2:00 P.M. service at the church. All former pastors, members, and friends are invited. For more information, phone (419) 263-2422.

**SUMTER (S.C.) FIRST CHURCH** will celebrate its 50th anniversary May 29-30. A reception for former pastors and their families will be held the 29th from 7-9 P.M. Dinner on the grounds will follow the 10:00 A.M. Sunday service. All former members and friends are invited. For more information, write the church at 1010 N. Guignard

## SPECIAL NOTICE!

### Phi Delta Lambda Members

All members of Phi Delta Lambda, the International Honor Society of the Colleges of the Church of the Nazarene, are invited to attend the quadrennial breakfast on Monday, July 26, 1993, in the Hyatt Regency Hotel in Indianapolis. Special music will be featured together with an address by Nazarene Education Commissioner, Dr. Stephen W. Nease.

Tickets may be obtained at the International Board of Education desk in the exhibit area of the General Assembly. All members are urged to attend!

## Church Library

continued from page 38

the church newsletter and bulletin inserts, visiting Sunday School classes, attending church staff meetings, and having yearly library emphasis Sundays—or even a month of Sundays—are some of the ways to spread the word. The Elyria (Ohio) Church also sells used books for prices ranging from ten cents to a dollar and offers free used magazines. Get the whole congregation into the act of celebrating your library with book giveaways and summer reading contests. During just one month last summer our children read nearly 30,000 pages of good literature.

Talk to people of all ages to find out their interests and needs. Work with your youth director to provide periodicals and music tapes for your teens. We encourage feedback from our regular readers. This is especially important for books and videos the entire family can read or view together, then discuss.

A good librarian must also keep up with current religious publishing. A library needs well-preserved older books—the classics of the faith—but the regular addition of new books will keep your readers coming in. Librarians must also make decisions as to what is outdated and what should be kept as archival material or preserved for its literary or historical value.

With such a collection at her disposal, a librarian can then reap the joys of having someone come in and say, "Find me something I'd like," or listening to a slightly embarrassed patron say, "I'm sorry the book is late, but I loaned it to a friend who *really needed* to read it." Or overhearing a member bring a guest in and say with pride, "*This is our library!*"

Betty Waller is a fourth grade schoolteacher and has served 15 years as head librarian of a church library offering over 11,000 items including 8,000 books, 350 video-tapes, and 1,100 cassettes. With the help of a staff of 11 they circulate 400-600 items every month.

Donna Fletcher Crow is a freelance writer. Her most recent releases are GLASTONBURY: The Novel of Christian England; KATHRYN, Days of Struggle and Triumph; and CASTLE OF DREAMS.

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## HELP FOR YOUR CHURCH LIBRARY

Professional help is available for anyone desiring to start a church library, improve an existing one, or fellowship with other librarians. These organizations have helpful printed materials for sale. Each also has a yearly workshop with classes geared to every need.

*Organizations include:*

Pacific Northwest Association of Church Libraries  
P.O. Box Section 12379  
Main Office Station  
Seattle, WA 98111

Church & Synagogue Library Association  
P.O. Box 19357  
Portland, OR 97280  
(503) 244-6919

Evangelical Church Library Association  
P.O. Box 3553  
Glen Ellyn, IL 60138  
(708) 668-0519

In addition, Betty Waller has assembled a 25-page booklet on how to start a library, tips on cataloguing, book processing, and running a library. Betty says she will share her information with those who want it if they will forward \$5.00 for copying and postage.

Dr., Sumter, SC 29150, or phone (803) 773-7184.

**DECATUR (ILL.) WEST SIDE CHURCH** will celebrate its 75th anniversary with "Seven Sundays of Celebration" leading up to the Sunday before General Assembly July 18. All former members, friends, and pastors are invited. For more information, contact Rev. Vernon Corzine, 1224 West Grand Ave., Decatur, IL 62522-1495, or phone (217) 428-9400.

### Moving Missionaries

ANDERSEN, MISS JOAN, Africa South Field North, Furlough Address: 310 W Ohio, Coalgate, OH 74538  
BARKER, REV. TERRY and DIANE, Philippines, Furlough Address: 2006

Riverside Drive, Nashville, TN 37216  
CROFFORD, REV. DAVID and CINDY, Haiti, Furlough Address: c/o Rev. Walter Woodbridge, 505 Olustee Avenue, Lake City, FL 32055

HANE, MR. DAVID and KIM, Philippines - Regional Office, Furlough Address: RR #1, Box 124, Waukomis, OK 73663

MEIGHAN, MISS MARY, Swaziland, Furlough Address: c/o Bradenton Missionary Village, 1200 Aurora Blvd., Bradenton, FL 34202

MILLER, MR. GEORGE and NANCY, Papua New Guinea, Furlough Address: c/o Wesley Miller, RR #3, Box 125, El Reno, OK 73036

PHILLIPS, MISS BONITA, Swaziland, Furlough Address: 310 Summit Street, North Vernon, IN 47265

RESTRICK, REV. DAVID and RHODA,

Mozambique, Field Address: CP 2334, Maputo, Mozambique, EAST AFRICA  
RIGGLE, DR. MARYLOU, Costa Rica, Furlough Address: 2650 East Kingscreek Road, Urbana, OH 43078

RUNYAN, REV. DOUG and PAM, Cote d'Ivoire, Furlough Address: c/o First Church of the Nazarene, 510 Woodland Street, Nashville, TN 37206

SILVERNAIL, REV. KEITH and GENEVA, Trinidad-CNTC, Furlough Address: c/o Debbie Silvernail, 1837 W Robinson, Apt. B, Norman, OK 73069

SKINNER, REV. ROBERT and COLLEEN, Philippines, New Field Address: #37 Arieta Street, Arieta Subdivision, 4200 Batangas City, Philippines

THRASHER, MR. MARVIN and PATTI, Papua New Guinea, Furlough Address: c/o Thrasher, RR #5, Box 22B, Knoxville,

IA 50138  
WELCHLY, MR. JIM and DONNA, Ukraine, Stateside Address: 119 Cathwood Place, Carey, NC 27511

### DIRECTORIES

**BOARD OF GENERAL SUPERINTENDENTS:** Office: 6401 The Paseo, Kansas City, MO 64131. John A. Knight, chairman; Donald D. Owens, vice-chairman; William J. Prince, secretary; Eugene L. Stowe, Jerald D. Johnson, Raymond W. Hurn.

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# Close to Home

## News About Nazarenes

BY TOM FELDER



Polly Dudley and her husband, Walter, proudly display the Jefferson Award she received from WCSH television.

### COMMUNITY SERVICE AWARD...

**Polly Dudley**, a member of Rockland, Maine, Church of the Nazarene, was honored recently with the Jefferson Award. Sponsored by WCSH television of Portland, the award is given for outstanding service to the community. Dudley serves as an outreach worker for Mid-Coast Human Resources in Rockland.

Out of 175 nominations, only five persons in the state received the award.

"Polly travels miles each week to go beyond the call of duty to those she serves," said **Walden Chandler**, Rockland Church pastor. "She takes her faith with her

and shares it with all she contacts. We are proud of her."

In an interview with her local newspaper, Dudley said, "When I became a born-again Christian, God changed my life. I have complete love in my heart for total strangers. Without God's help I never would have gone into people's homes, given them help, and meant it."

Dudley and her husband, **Walter**, have been active in their local church for more than 20 years, according to Chandler. Polly has served as chairman of the board of trustees, Sunday School teacher, and NWMS vice-president.

### ONE HUNDRED YEARS...

More than 140 friends and family gathered recently to celebrate the 100th birthday of **Katherine Latimer**, a member of Alhambra, Calif., Church of the Nazarene. The church honored her, and the mayor of Alhambra pronounced March 4, 1993 as "Katherine Latimer Day."

A second party



was given for Latimer in Barstow, Calif., where she now lives. Members and friends of Barstow Church of the Nazarene honored her by donating in her name 150 chairs to a Nazarene congregation in Jamaica.

Latimer was born in the north-eastern part of the U.S. and moved to Kansas as a young adult.

### NAZARENE HONORED BY COMMUNITY...

**Glenna Williamson**, registered physical therapist, was honored recently as the "Therapist of the Year" in Dodge City, Kans. The award is given annually by the Dodge City AMBUCS organization.

A member of First Church of the Nazarene in Dodge City, Williamson was recognized for her dedication to her profession and her contributions to educating future physical therapists.

Williamson is employed by the Southwest Kansas Area Cooperative District No. 613 and serves as a consultant for Arrowhead West, Inc. In addition, she is a clinical education instructor for both Colby County Community College and Wichita

State University.

A member of the American Physical Therapy Association, Williamson recently established a local handicap awareness program in which non-handicapped children experience a handicapping condition. The program gives children a chance to better understand the difficulties associated with being handicapped.

In her local church, Williamson stays active, serving as NWMS president, Sunday School teacher, and children's quizzing coach. She and her husband, **Gary**, have two children, **Carrie** and **Ross**.



### LIFETIME PERFECT ATTENDANCE...

**Martin Douglas Kent** doesn't know what it means to miss Sunday School. The 10-year-old has never missed a Sunday in his life.

In honor of his accomplishment, Morrilton, Ark., Church of the Nazarene celebrated his birthday in January by presenting him with a trophy and certificate for 10 years of perfect attendance.

According to Martin's pastor, **Jewell McKinney**, his grandmother, **Syretha Loyd**, was instrumental in bringing



him to Sunday School for the past decade.

### A GIVING MIRACLE...

Southeast Church of the Nazarene in Tallmadge, Ohio, recently experienced a giving miracle, according to pastor **George Hazlett**.

The congregation gave an offering of \$135,000 on Mar. 7 to pay much of the indebtedness of the church proper-

ty. The offering allowed the church to reduce its indebtedness by half and begin plans for a needed Family Life Center.

"This miracle came about through the sacrificial giving of our congregation," Hazlett said. "They gave, not until it hurt, but until it felt good."





Notes from an editor's notebook

by Mark Graham, Managing Editor

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## Sex and the Nazarene Teen

About five years ago, I wrote a story with the title, "Nazarene Young People Not Unlike Other Youth on Sex." The piece was about a survey of evangelical young people, including Nazarenes, conducted by Josh McDowell. He found that 28 percent of the teens (30 percent of the Nazarenes) had been sexually active.

During the past year, I joined some friends in support and prayer as they dealt with the agony of their teen's pregnancy (see "Pregnancy in the Parsonage," p. 12). I have known this family for almost a decade. The mom and dad are good people who raised their three children to seek God's will for their lives. Despite this, their 17-year-old became pregnant.

As I wrote of my friends' ordeal, I remembered the Josh McDowell survey and started looking for it. A phone call later, I learned that Gary Sivewright, former director of Youth Ministries for the denomination, has just finished a survey of Nazarene teens to evaluate their sexual attitudes. A phone call to Gary, now chaplain at Mount Vernon Nazarene College, turned up some enlightening facts.

The results show that for 16 to 19-year-olds, 31 percent of girls and 26 percent of boys have had intercourse. Another 25 percent (boys and girls) said they would have sex if the conditions were right. In the age group of 12 to 15, the percentages were 9 percent for females and 20 percent for males. Alarming? You bet!

AIDS apparently doesn't scare the young people. "Most of them are living with the belief that 'It will never affect me,'" said Gary.

When it comes to motives, most boys said they engage in sex for fun or curiosity, but girls do it for acceptance and to be cared for.

Beyond this, Gary learned that, on average, our teens watch a movie and at least 14 hours of TV per week (some of them up to 7 hours per day). "They are barraged by sexually suggestive scenes and by peer pressure," said Gary.

Chaplain Sivewright said he learned

that some Nazarene teens (although, not a majority) establish sexual values based on those of their parents if there are good lines of communication. He found that there is still a high regard by teens for what God thinks and what the Bible says

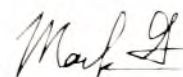
about sexual matters. He also learned that about 80 percent of our teens know couples in their church whose relationships they would like to emulate.

What can we do to help our young people avoid pre-marital sex?

Gary told me that some materials (like the "Why Wait?" video by Josh McDowell, available from NPH) are good, noting that, "Kids are viewing more than they are reading." But he adds, "We need to find these couples who are role models, make those couples aware that kids are watching them, and get them involved with the teens, so that the young people have someone to hold them accountable for their behavior. I believe kids want to be held accountable."

Gary points out that authorities say parents still exert an influence on their kids, and that kids want their parents to be honest with them and to talk to them. "I think parents may get turned-off by some of the things teens listen to and watch, the way they talk and react," said Gary. "But I'm convinced that our teens still respect adult authority and would listen to their parents if parents would try to communicate. The problem is that there is not enough communication."

Teens, by nature, are pushing at the edges, seeking their identities and independence as a part of growing up. From what Gary says, we must unconditionally love them, communicate with them, model Christian marriage relationships for them, hold them accountable, and remind them of what the Scriptures say about this precious gift of sex. Doing these things isn't easy. But compared to the agony of dealing with consequences like a teen marriage, an abortion, a pregnancy, or AIDS, it's a cakewalk.



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**Cover Photos:** Jim Whitmer

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Approximately 45,000 persons attended the opening worship and Communion service of the 1989 General Assembly. This year, Nazarene congregations across the United States will be able to participate in the July 25 service via satellite. Through the satellite transmission churches can join an estimated 55,000 Nazarenes gathered in the Hoosier Dome in Indianapolis for the Communion service.

### GENERAL ASSEMBLY SERVICE TO BE AVAILABLE VIA SATELLITE

At least 55,000 Nazarenes are expected to worship and share Communion together during the Sunday morning service of the General Assembly in Indianapolis. Nazarene congregations across the United States will have the opportunity to participate in that service via satellite.

The July 25 opening worship and Communion service of the General Assembly will be broadcast by satellite, according to Dave Anderson, Media International director. Media International is providing the broadcast at the request of the Board of General Superintendents.

Simultaneous coverage of the July 25 service will be available from 10:00 A.M. to 1:00 P.M., EST (Indiana does not switch to daylight savings time).

Broadcast will be on C-band via either Galaxy V or Satcom 1, Anderson said. Specific transponder information will not be made available until 30 days prior to the event.

"Any church interested in using this broadcast as a part of their Sunday worship service need only cover the expenses of renting a portable

satellite dish which is brought to their church or rental of a local facility with existing downlink capabilities," Anderson said.

For more information about the satellite broadcast, write Media International at: 6401 The Paseo, Kansas City, MO 64131, or phone (816) 333-7000.

### FORMER EDUCATOR DIES



Dr. Robert L. Sawyer, 71, former chairman of the Department of Religion and Philosophy at MidAmerica Nazarene College, died Mar. 10, at his home in Port St. Lucie, Fla. Death was apparently the result of heart failure. He reportedly had just finished breakfast and was resting in his wheelchair when he

### NNC PRESIDENT DEAD AT 58



Leon Doane, 58, president of Northwest Nazarene College, died Apr. 7, at St. Luke's Hospital in Boise. Doane had been suffering from a fast moving form of cancer.

Funeral services were held Apr. 10 at Nampa First Church of the Nazarene.

Doane is survived by his wife, Doris, and three children, Cheri Hubbard, Mark, and Craig.

"As a lay churchman, Dr. Doane's contribution to the international Church of the Nazarene has rarely been paralleled," said John A. Knight, chairman of the Board of General Superintendents. "His financial expertise and loyalty to his church made him a leading voice on the General Board.

"His leadership will be greatly missed. Our love and prayers are extended to

his wife, Doris, and family."

Doane became ill Feb. 18, while in Kansas City to attend General Board. At that time, tests revealed a low hemoglobin count. He was given blood and was able to return to the meetings of the General Board. Doane visited his physician when he returned to Boise. That's when the abdominal mass was discovered.

Doane was inaugurated as president of Northwest Nazarene College last November, having been elected in July 1992. He was the chairman of the Finance Department of the General Board, of the Board of Pensions and Benefits USA, and of the Pensions Study Commission. He was a member of the NNC Board of Regents for 19 years, 10 of which he spent as chairman. He was the vice-president for West One Bank in Boise prior to being elected president at NNC.

passed away.

Funeral services were held Mar. 13, at Olathe, Kans., College Church of the Nazarene.

He is survived by his wife, Dorothy, and two sons, Robert, Jr., and William.

Sawyer was a pioneer faculty member and the founding chairman of the Department of Religion and Philosophy at MidAmerica in 1966. He served at the Olathe college until spring 1992. Prior

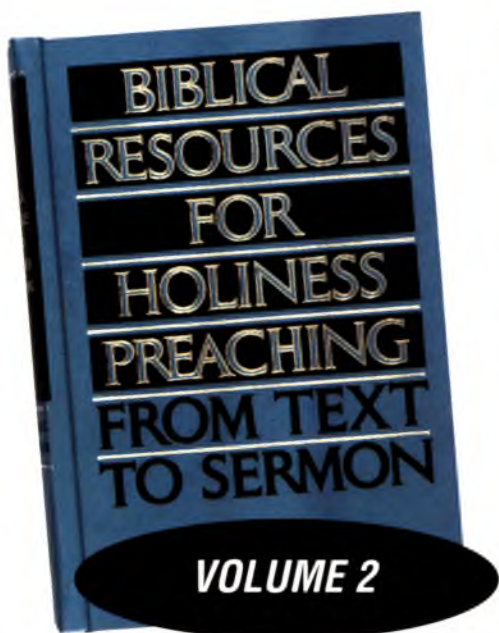
to this, he taught many years at Bethany Nazarene College.

Ordained in 1948 on the Akron District, he held a B.A. and Th.B. from Eastern Nazarene College, and masters and doctor of theology degrees from Central Baptist Seminary.

He was known for his ability as a Bible teacher and Greek scholar and was recognized as a faithful churchman.

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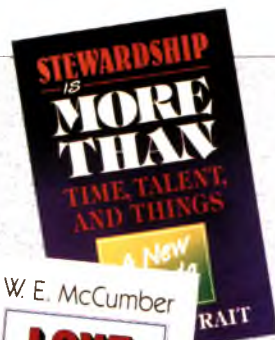
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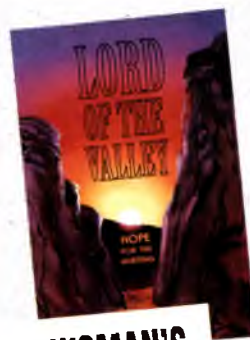
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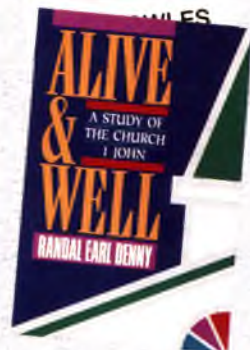
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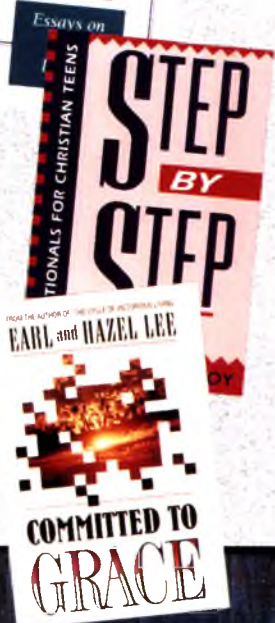
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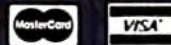
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